

SANTA CRUZ SPIRITUALITY

Fourth edition
Copyright 2009 by Paul Tutwiler,
Santa Cruz, California.
Update of November, 2012

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Previous title: Santa Cruz California: History: Spirituality: Associations
Update of November, 2012

For a pdf file of the work as a whole, suitable for printing

Go to <http://www.santacruzspirituality.net/completetext.pdf>.

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Go to <http://www.santacruzspirituality.net/commentary.htm>.

CHAPTER 4 HISTORICAL SUMMARY

Go to <http://www.santacruzspirituality.net/commentary.htm>.

CHAPTER 5 PARTICULARS

Go to <http://www.santacruzspirituality.net/particulars.htm>.

Meaning of the term spirituality

- Evangelical and Fundamentalist Christianity
- Pentecostalism
- Spirit Fruit Society
- Ohlone people
- Mission period in Santa Cruz
- Romani people
- Classical American Spiritualism
- Kabbalah; divination and tarot; Western mystery schools
- South and East Asian spiritualities
- Popular practices based on South and East Asian cosmologies
- Christian Endeavor Societies
- Woman's Christian Temperance Union

GENERAL BIBLIOGRAPHY

Go to <http://www.santacruzspirituality.net/bibliography.htm>.

ALPHABETICAL INDEX OF ASSOCIATIONS, GROUPINGS, AND ALTERNATE NAMES

Go to <http://www.santacruzspirituality.net/namelist.htm>.

The basic format of this book is electronic. It can be reached two ways, through www.santacruzspirituality.net or the Santa Cruz Public Libraries website.

There are non-commercially printed copies in libraries that have particular use for it as a reference, and anyone can print a copy from the PDF of the whole. The Santa Cruz Public Libraries' electronic version is identical in content, but has been adapted for the convenience of online users.

Santa Cruz spirituality is listed in WorldCat; its OCLC number is 94531155; its Library of Congress classification is BL2527.C2; its Dewey Decimal classification is 200.0979.

Chapter 1. Background and method of this study

The purpose of this study is to promote knowledge and understanding of the group spirituality expressed in associations that are or have been in Santa Cruz County.

My intention is to distribute and make available for public and private use, for citation or quotation, the content of this work free of charge on the Internet. I understand this method of distribution to constitute *publication* as described in the second sentence of the terms set forth in the U. S. Copyright Office circular 01, *Copyright Basics*, "'Publication' is the distribution of copies or phonorecords of a work to the public by sale or other transfer of ownership, or by rental, lease, or lending. The offering to distribute copies or phonorecords to a group of persons for purposes of further distribution, public performance, or public display constitutes publication." I ask only that this work be mentioned by those who cite it.

One matter which I think the user of this study will find helpful here in the beginning is a working definition of *spirituality*.

Let us, then, say that *the spirituality of people includes the conviction that*

1. *there is more to the world they live in than what the eye sees,*
2. *they themselves can relate to the unseen aspects of it,*
3. *in so doing their own being is enhanced.*

Thus conceived, spirituality, no matter how diverse the forms it takes, is shared by all the groups listed below. The notion of spirituality is treated at length in Chapter 5 Particulars.

Background of the project

This project owes its origin to Researchers Anonymous, a non-incorporated, non-codified group of Santa Cruz County people who care enough about local history to delve into it, share their findings with one another, and commit the findings to one or another permanent, retrievable form. The home of Researchers Anonymous is the Santa Cruz County Museum of Art and History. Retiring to Santa Cruz in 1996, my wife and I found ourselves to be captivated by local history, and we soon joined Researchers Anonymous. After gaining some experience in using local resources, I realized that I was in a position to make a special contribution because of my education and professional activities. Besides being a Catholic priest for 15 years I had earned the Ph.D in philosophy from the Pontifical Gregorian University of the Vatican City, and I had taught college level philosophy with a particular interest in ethics over a period of 35 years. Thus I suggested to Researchers Anonymous in 2002 that I could do the history of local spirituality. Noting that this has never been done, the group received the proposal enthusiastically and has given me nothing but encouragement and fruitful suggestions ever since.

By the end of 2004 I had sufficient material to want to make it available to others and did so on a personal website and in a few copies distributed to libraries and historical museums. A year later I had so much new information that I put out a second, revised and amplified, edition in the same way. At the end of 2006, however, I had so much more material that I not only added it, but I rewrote large parts of the second edition and rearranged others to make the whole more user friendly. The third edition went out publicly on the Worldwide Web as a form of ebook.

I wish to thank the Researchers Anonymous members who have been particularly helpful in one way or another: Amy Dunning, Ross Gibson, Rachel McKay, Bob Nelson, Frank and Jill Perry, Marion Pokriots, Phil Reader, Judith Steen, Stanley Stevens, Wayne Thalls. My deep gratitude also to the Santa Cruz Public Libraries for using this book at the reference desk, for cataloging it, and for including the present edition in their website. Inclusion in the website has been made possible by the diligent collegial collaboration of Ann Young, Library Webmaster, Diane Cowen, Senior Library Assistant, and Jessica Teeter, IT Information Specialist.

Thanks, too, to other persons who have read and critiqued manuscripts, David Burge, Burton Gordon, Colleen LeCour, and Sarah Ross. Most of all, however, I wish to thank my wife, Miriam Beames, who has been a tireless sounding board and a merciless editor.

Sources of information

Research into this topic involves (1) the history of local groups and (2) information about the origins and development of their particular parent religious denominations

1. Local history. I began by collecting general histories of Santa Cruz County and monographs about particular people and locales. This was a good start, but it left huge holes, some of which I filled by consulting histories of church congregations and other organizations found in libraries. Next, newspaper clippings offered much information about some groups, although they passed over many others in total or near total silence. The gaps which were left I began to fill in by consulting directories: city and county directories, business directories, telephone directories. In fact, I ran down the lists of churches in all such directories that are kept in University of California Santa Cruz Library, the Santa Cruz Public Library, and the Pajaro Valley Historical Association. Even so, I probably failed to notice some church entries which appeared once, and only once, in the telephone directories. Another source of local information was the Museum of Art and History's archival collection of the Santa Cruz County Articles of Incorporation from 1850 to about 1980. Nearly one out of ten of the approximately 4700 incorporations was of a religious organization. All the local sources which contained information about more than one particular association are listed in the general bibliography. Many local associations now have their own Internet websites which contain information useful for this study; these websites are cited with the entries for the local associations.

Topping off, and breathing life into textual material is, of course, personal contact with the associations: visits to them and conversations with leaders and members. This has mostly to do with existing associations, although visits to the sites of defunct ones are often rewarding. I have been able to gather information on about a quarter of the existing groups in this time-consuming way, and I intend to initiate many more of these contacts in the future.

2. Origins and development of parent religious denominations and of relevant general movements of spirituality.

I have tried to include sufficient material to enable the reader to understand the historical and doctrinal position of each association. This involved the use of authoritative sources, which are listed in the general bibliography or, if they are highly specific, here and there among the entries. Furthermore, the Worldwide Web has become an enormous resource for this kind of information. Practically every religious denomination or spiritual movement one can think of has an official website now, and many scholarly organizations such as universities have reliable studies, articles, and even whole books about religion and spirituality on the Web.

In accord with the goal of producing a practical manual rather than a mammoth academic tome, I have had to keep the wider historical explanations and allusions short. In a few cases I was not able to resist writing more than a thumbnail sketch; the resultant essays are in Chapter 5 Particulars.

I have been very careful to cite the source of all statements of fact about the associations and their backgrounds. This extends to the simple, practical question of whether or not a group actually exists now, not last year, and my most frequent source of information about the current status is the latest printed telephone directory. Of course I cannot guarantee that all the statements which I document are accurate, but if there are inaccuracies in them, the reader at least knows the source of them. No doubt I have also introduced inaccuracies due to my misinterpretation of some of the statements. Where I make conjectures, regarding, for instance, the connection between two church congregations which have different names, but the one of them appears to be the continuation of the other, I state that this is a conjecture.

Numerous citations are worked into the text, such as, "According to Polk 1960 this congregation ..." Others are pointed to, such as, "There is additional information about this denomination in www.thischurch.org." How many of these text flow citations there are I do not know, but there are also over 1300 citation notes. These notes are not in the form of footnotes at the end of pages or endnotes at the end of chapters in the traditional sense, but they are set apart in two ways. In one the source is cited parenthetically in the text; in the other it is listed at the end of a paragraph or at the end of a longer block of text. For the sake of uniformity and because of caution about the transfer of electronic file formats, I have used plain parentheses for both kinds of note.

Principles of organization

1. The range of associations

The classification system is borrowed from J. Gordon Melton, *The Encyclopedia of American Religions*. Detroit: Gale Research Co.: 2nd ed., 1987. Dr. Melton's "families" of religious bodies are in the first place groupings of traditional American church organizations according to their doctrine and to their genealogy or pedigree. Beyond these, however, are the families of non-traditional groups, such as Communal, Spiritualist, New Age, and Buddhist. He treats all these as organizations that have a certain history and certain group beliefs. His theoretical framework for all of them is based on a factual and non-judgmental attitude which promotes understanding of all of them. My work, I trust, is as unbiased as his, but I am adding the notion of spirituality found in all of them. For the meaning of spirituality see the note above or Chapter 5 Particulars.

The families listed in the table of contents are precisely those of Melton's *Encyclopedia* with three exceptions. (1) The "Magick" family I have renamed "Nature Reverence." (2) I do not divide the "Middle Eastern" family into two parts. (3) For convenience in dealing with the local situation I add a 21st family or group: "Other." The *Encyclopedia*, being the compendious work that it is, has many subdivisions of the families, and I follow these, applying to them a numbering system of my own devising for the practical purposes of this study. A couple of the subdivisions, both of which originate in the *Encyclopedia*, may be surprising. Thus, placing "Episcopalian" and "Roman Catholic Church" in the same family may not please everybody, but it reflects accurately the historical situation of the two churches. Similarly, putting churches of the American Restoration Movement "Christian Church/Disciples of Christ/Church of Christ" in the Baptist family derives from the basic likenesses between the two groups. This is not to say that Episcopalians are Roman Catholics or Disciples of Christ are Baptists.

I cite Melton often, and in two ways. The one, written for instance as "Melton, *Encyclopedia*, p. 100," refers to page numbers in his "Part 1 - Essays," and the other, written for instance as "Melton, *Encyclopedia*, *500," refers to the list number of the organization in his "Part 2 - Directory Listings," which consists of 1347 "primary religious bodies."

There are other comprehensive classifications of religious groups in the United States. American Church Lists is an organization which provides the addresses of churches in the country for those who wish to reach them by mail. Its 2003 brochure presents 19 groupings which contain 235 religious bodies, which in turn represent 385,817 individual congregations. Unfortunately for the purposes of the present study, all Non-Christian congregations fall into only two groupings, "Metaphysical" and "Miscellaneous/Classified," and the latter's main subdivision is "Non-Classified Affiliation," which numbers fully 50,745 of the 385,817 total congregations. Details are in www.americanchurchlists.com 2008.

A more revealing comparison can be made between Melton's classification and that which appears in the 2001 American Religious Identification Survey of the Graduate Center of the City University of New York. In this random digit-dialed telephone survey of 50,281 American residential households in the continental U.S. 94.6% of those contacted were willing to state their religious preference. "The primary question of the interview was: What is your religion, if any? The religion of the spouse/partner was also asked. If the initial answer was 'Protestant' or 'Christian' further questions were asked to probe which particular denomination." Sixty-two categories emerged from these questions. Of these, 35 were Christian, 26 were non-Christian, and one was "no religion." The Christian groups were easily identifiable as the Christian families of Melton's classification, and all the Non-Christian groups fitted neatly into the rest of Melton's families, except that there were none from the Ancient Wisdom family and there was a group called "Deity," which is not found in the *Encyclopedia* at all. An account of this study is on the website www.gc.cuny.edu 2008, under the search command "american religious identification study."

As each family and each subgroup within the family is presented in the lists, I preface it with a little explanation of its history and its distinguishing characteristics. Some of these explanatory statements are quoted from a particular source, but others are such general and well-known observations that I do not give a specific source, although I have relied to a great extent on Melton's *Encyclopedia*, Frank S. Mead's *Handbook of Denominations in the United States*, and Christopher Partridge's *New Religions*.

It does not seem necessary to preface the entire range of the Christian group of families with an explanation of the general development of the Christian religion into its main components, the Roman Catholic Church, the Orthodox Churches, and the Protestant Churches. There are, nevertheless, two strong currents in Christianity which cut across family lines: Evangelical and Fundamentalist. An account of these two is given in the essay "Evangelical and Fundamentalist Christianity" in Chapter 5 Particulars.

2. Classification of associations

Finding the best place for each of the associations in Melton's encyclopedic scheme, or in any scheme, for that matter, seems at first sight to be a simple matter. Indeed it is for the Calvary Episcopal Church and for Jehovah's Witnesses Kingdom Hall of Felton. But what about the Full Gospel Tabernacle or the Church of God? Or which Baptist group does the First Baptist Church of San Lorenzo Valley belong to?

In general the more information I have about an association the more I can be sure I am putting it in the correct place. The websites in which particular associations tell their own histories help greatly, as do articles - not just church directories - in local news media. Another historical aspect of importance is the spiritual heritage of an association. Although it may no longer belong to a

denominational body it came from somewhere and will be presumed to have the characteristics of that somewhere until the contrary is proven.

Unfortunately, city directories, telephone books, and newspaper church directories are the only source of information I have about many of the associations listed in this study: especially those which both appeared and disappeared in the course of the twentieth century. In most cases the groups have been placed into categories which I accept because I think it is safe to assume that the associations themselves were asked how they chose to be listed. Some city directories, however, had generic categories that tell us nothing more specific than "Protestant Christian." In some of these cases I follow clues of history and name and am reasonably certain that I categorize the association correctly. If I am not that certain, but think that I am making a reasonably valid conjecture, I note that fact. If all fails, I place associations in Other, the twenty-first family

3. The type of activity in which groups, associations, or organizations engage as they express their spirituality.

Churches are not the only places where spirituality exists, and worship is not the only kind of spiritual activity; we can distinguish five types of group spiritual activities in places specific to them:

1. Worship in places of worship: People congregate for the purpose of expressing faith in a communal or individual way, such as churches, temples, and other places considered sacred.

2. Conferences and retreats in suitable centers: People gather together for a while, such as a weekend, a week, or a month, for instruction and solitary or shared reflection, in formats ranging from spiritual retreats to religious summer camps.

3. Education in schools of all kinds. Preschools, however, I have included only if they form part of a complete program of education.

4. Service organizations which offer services other than education, such as health care facilities and social service organizations; includes businesses, the profitability or non-profitability of which is not essentially pertinent to their spirituality.

5. Communal living: communes, monastic societies, and other group living arrangements; by extension, ethnic groups and peoples.

The great majority of the associations listed in this study belong clearly to one or another of these five types. Many, it is true, are primarily of one type and secondarily of another, such as churches which sponsor retreats or conferences in their place of worship. Where it is not clear if the facility is primarily a retreat center or place of worship, which is especially true of Buddhist centers, I have listed it under the one or the other according to the particular information I had about it, although I also presume that worship is a core activity in a retreat center.

Religious congregations of all kinds tend to offer group activities for their members, and many of these efforts are in social services, but as long as the activities are

organized as branches of one congregation I am not listing them separately in this study. If the organic structure of these activities transcends the worshipping congregations, as is the case with Protestant collaborative social services, or if it is independent of them, as is the case with Catholic hospitals, I do list them separately. It is understood, however, that these are activities in which people engage because of their spiritual principles.

There are also organizations the members of which are required to share certain spiritual principles, but which have goals that of themselves are not spiritual, such as retirement homes which serve only members of a certain religious denomination, and I do not include these. In some of such organizations, however, such as the YMCA, the relationship between the spiritual background and the type of activity is so interesting that I give some information about them in Chapter 5 Particulars. This includes a few organizations that look like they are spiritual, but are only vaguely or apparently such. A problem arises sometimes because the terminology an organization uses to describe itself does not make it clear whether or not it is spiritual. "Yoga," for instance, is fundamentally a spiritual activity but using Yoga used simply as a means of physical therapy is a health service, not a spiritual service. Another example is Magic, which can be deeply spiritual, but which can also be simply a technique of playfully deceiving people; either kind can have its organization. I have tried to understand organizations so as to include in this study the spiritual ones and leave out the others.

Classification by size has not been attempted. Few congregations, past or present, state publicly the number of their members. An exception is the Missouri Synod Lutheran Church, which has this information on its website. Membership information on websites and other public information, however, is so rare that it did not seem to me fair to include it for the few.

Use of the list

The list of associations can be consulted quite without reference to any other part of this study, and I expect people to do this for practical purposes. A few comments here concerning the list will prove to be, I think, useful.

Many groups have changed the name of their association. For such I list the association under the name which seems to be dominant. The other name or names are included in the entry, and are prefixed with the symbol "<". Each is given a line in the alphabetical index.

The first line of each entry locates the association in place and time. The time span given, it needs to be noted, represents the years only to the extent that my research has found them. If, for instance, I discovered that a group was founded in 1950 and still exists, I put 1950-[the present year]. If, on the other hand, I found no date for it earlier than 1950, but I suspect that it was established before that, I use italics: *1950*-[the present year]. Similarly, if I know that an organization was founded in 1950 and no longer exists, but I can trace it only to 1980 and suspect that it lasted longer than that, I put 1950-1980. Regarding another type of imprecision, I wish to point out that the first or the last year an organization appears in a directory listing may differ slightly from the true first or last year of its existence.

To eliminate the imprecision about the beginning and ending years of some of the organizations which have ceased to exist would be an enormous task, although it goes without saying that I will add any such information which I am able to find. It is possible, however, to be more precise about recently founded groups, those which have appeared since the first edition of this study. As a policy I am not including a new association in the first year of its appearance in the written or visual sources. If it appears the following year it is entered in the lists. This is no small matter: in 2007 no fewer than fifteen spiritual organizations made their first documented appearance in Santa Cruz County. These are included in the 2009 update of the list if they were found to exist in 2008.

Every association is identified with a local community. If the name of the association does not include the name of the community, I add it. In some cases the association has moved in the course of time, and if this has happened the local community named here is the one that seemed primary in view of its history. The complete roster of Santa Cruz County communities included in the list is: Aptos, Ben Lomond, Bonny Doon, Boulder Creek, Capitola, Corralitos, Davenport, Felton, Glenwood, La Selva Beach, Live Oak, Mount Hermon, Santa Cruz (i.e., Santa Cruz City, 2006 city limits), Scotts Valley, Soquel, Watsonville (2006 city limits). If an association lies outside the recognized limits of any of these communities, I list it under Santa Cruz County. A few associations lie just outside the County, but they are closely associated with it. For these I do indicate the county they are in, which is either Monterey County or Santa Clara County.

Caution: The City of Santa Cruz began using a new street address numbering system in 1948. Then, for instance, 17 Elm Street became 117 Elm Street.

To make it easier to locate associations by using computer "find" commands, I begin each family and each family subdivision with the symbol "#", and this symbol is used only for this purpose. Thus, for example, the Advent Christian Church is listed under #11.1. Throughout this work references are to the symbol "#" classification numbers, and not to page numbers. Perusal of the presentation and of the alphabetical index will be sufficient for locating the information about many associations. Moreover, this work from its first edition has been on a website that permits the use of a word processing "find" command for all words in it.

Chapter 2: List of associations

The lead line of each association's entry includes

its primary name,
the type of organization, if not primarily for worship,
its location,
the time span of its existence

AIDS TO THE USE OF THE LIST

(an abbreviated version of the section "Use of the list" in the first chapter)

If an association has changed its name I list it under the name which seems to be dominant. The other name or names are included in the entry, and are prefixed with the symbol "<". Each is given a line in the alphabetical index.

The first line of each entry locates the association in place and time. If I discovered that a group was founded in 1950 and still exists, I put 1950-[the present year]. If I found no date for it earlier than 1950, but I suspect that it was established before that, I use italics: *1950*-[the present year]. Similarly, if I know that an organization was founded in 1950 and no longer exists, but I can trace it only to 1980 and suspect that it lasted longer than that, I put 1950-1980. Please note that the first or the last year an organization appears in a directory listing may differ slightly from the true first or last year of its existence.

Every association is identified with a local community. If the name of the association does not include the name of the community, I add it. In some cases the association has moved in the course of time; in this case the local community named here is the one that seemed primary in view of its history. If an association lies outside the recognized limits of any of these communities, I list it under Santa Cruz County. For a few associations which lie just outside the County, I indicate the county they are in, which is either Monterey County or Santa Clara County.

The City of Santa Cruz began using a new street address numbering system in 1948. Then, for instance, 17 Elm Street became 117 Elm Street.

Throughout this work references are to the symbol "#" classification numbers, and not to page numbers. In some cases this expedites the use of a "find" command.

#1 Catholic and Episcopalian (Western Liturgical family)

Subdivisions

- #1.1 Roman Catholic church: local assoc. founded before 1901
- #1.2 Roman Catholic church: local assoc. founded after 1900
- #1.3 Recently founded Catholic separatist groups
- #1.4 Episcopalian

The components of this family place a special value on ancient Western Christian traditional ceremony in their worship

#1.1 **Roman Catholic church: local assoc. founded before 1901**

Since Mission times the Roman Catholic Church has been the largest religious group of any kind in Santa Cruz, as the statistics in Chapter 3 Tables show. Its history in this county, however, is complex. First there was the Catholicism of the Spanish missionaries and their indigenous converts; then there were the many and diverse immigrant groups which brought their Catholicism with them. The page references in the following paragraph refer to *Californian Catholicism* by Kay Alexander.

From the founding of the first Alta California Mission until the end of the Mexican period, the Missionaries baptised about 99,000 natives, although by the year 1873, the California Catholic Indian population was only about 3,000 (p. 35). More numerous than this component of the Catholic community at the time California became part of the United States were the Spanish-Americans (p. 39). By then, however, Irish Catholics had started to arrive, as well as the earliest Italian Catholics, who were merchants and political refugees (p. 35). With the Gold Rush French, German, and Slavonic Catholics appeared in Northern California (p. 49), as did Basques and more Italians (p. 50). Later Catholic immigrants included Native Americans from New Mexico, where the Catholic Church had been established *before* it was in California (p. 60), and Filipinos, who came after the Spanish American War (p. 61). Then, principally after the Mexican revolution of 1910, the great wave of Mexican Catholics rolled northward (p. 61) and gave the strongest Hispanic-Catholic imprint to present day Catholicism in California (p. 61).

Finally, a huge component of contemporary Catholicism in California consists of the Catholic segment of the millions of Americans who moved to California, especially during and after World War II. My Uncle George Liske and his family, coming from Illinois, were among these, and they were typical of the ethnically assimilated Americans who did not bring Irish or German or Polish Catholicism with them.

As far as I observe, all the above elements of the Catholic population of California have been represented in Santa Cruz County. It is also true that many Italians came to Santa Cruz County before and after World War II, but they have not, to my observation, made a noticeable ethnic imprint on Santa Cruz Catholicism. The Croatian Catholics who settled in the Watsonville area (I do not know the details of their history) do not seem to have left an ethnic religious imprint on the Catholic Church there.

There are dissident Catholic groups which have left behind allegiance to the Church as an institution either theologically, by denying, for instance, the infallibility of the Pope, or practically, by ignoring selected pronouncements of his. I list several of such groups under #1.3.

Holy Cross Church. Santa Cruz, 1791-2010.

Founded in 1791 by Franciscan missionaries as <Mission Santa Cruz or <Mission of the Exaltation of the Holy Cross, the mission, like the other Franciscan missions in Alta California, had many functions in the life of the area. It was secularized by the Mexican government in 1834, its buildings gradually deteriorated, and there is no record of its being served consistently by any priest between 1844 and 1853. In 1853, however, the Bishop of San Francisco appointed a priest as pastor. (van Coenen Torchiana, *Story of the Mission Santa Cruz, passim*) The church facade collapsed in 1857, but a wooden church structure was built the very same year, and in 1889 the present brick church was built. (Chase, *Sidewalk Companion*, pp. 99-100)

Interesting details about life in the mission are in "The Narratives of Lorenzo Asisara: Three Accounts of Life and Death in Mission Santa Cruz," in Linda Yamane, Ed. *A Gathering of Voices. The Native Peoples of the Central California Coast*. Santa Cruz, California: *Santa Cruz County History Journal* Issue No. 5, 2002, pp. 51-76.

Now the church is at 126 High St., Santa Cruz 95060, tel. 423-4182. (2010 *White Pages*)

Holy Cross Cemetery and Mausoleum. Service org, Santa Cruz, 1791-2010.

Mission Santa Cruz had a cemetery in its compound from its beginning in 1791. Needing more land for burials, the new parish in 1868 bought the land where the cemetery now is, and began to use it for interments in 1873. Many remains were also transferred from the original cemetery. (*Holy Cross Cemetery and Mausoleum Compiled Records*. Volume I. Old Holy Cross Interments. Surnames A - L. Published by The Genealogical Society of Santa Cruz County, 2004)

The cemetery is now at 2271 7th Ave., Santa Cruz 95062, tel. 475-3222. (2010 *White Pages*)

Rancho Las Aromitas Chapel. Monterey County, 183?-1854?

"On Sundays the various families [Californios of the lower Pajaro Valley] would wend their way to the Church at the Rancho Los[sic] Aromas, long since abandoned as a place of worship, ..." (Edward Martin. *Directory of the town of Watsonville*, 1873, p. 31)

In 1833 Padre Jose Antonio Anzar was sent from the Franciscan College of Guadalupe, Zacatecas, a Mexican Franciscan institution, to be the last Franciscan pastor of Mission San Juan Bautista. His brother, Juan Miguel Anzar, who came with him, bought the Rancho Las Aromitas y Agua Caliente, a corner of which lay in what is now Santa Cruz County. (Charles W, Clough, *San Juan Bautista. The*

Town, The Mission & the Park. Fresno: Word Dancer Press, 1996, p. 24) In 1853 Juan Miguel Anzar died, and the next year his brother returned to Mexico.

Juan Miguel's house was on the Rancho Las Aromitas. Local historians of the area are certain that a chapel was constructed on his property, but its location is no longer known.

Other references concerning the Anzars and their role in local history are Isaac L. Mylar, *Early Days at the Mission San Juan Bautista*, Fresno: Word Dancer Press, New Edition 1994; Marjorie Price, *East of the Gabilans*, Fresno: Valley Publishers, 1977; <http://ranchobolado.wordpress.com> 2010.

Our Lady Help of Christians Valley Church. Santa Cruz County, 1856-2010.

Entitled <Immaculate Heart of Mary, the original church of this congregation was dedicated in 1856. It was enlarged in 1860 and destroyed by fire in 1927, but a new structure, the present one, was erected in 1928. In 1921 the change was made to the present title, but the church is also known simply as <Valley Catholic Church. (*A Tombstone and Vital Records Survey to the Historic 'Valley Catholic Church Cemetery.'* Vol 1. Compiled by D. D. Fletcher, 2001)

The church is now at 2401 E. Lake Ave., Watsonville 95076, tel. 722-2665. (2010 *White Pages*) Associated with it are the cemetery and orphanage listed separately below.

Valley Catholic Cemetery. Service org, Santa Cruz County, 1856-2010.

The cemetery was established adjacent to Our Lady Help of Christians Valley Church at the same time as the church. (*A Tombstone and Vital Records Survey to the Historic 'Valley Catholic Church Cemetery.'* Vol 1. Compiled by D. D. Fletcher, 2001)

It is called <St. Francis Cemetery on the *Street Guide and Map of Santa Cruz County*, North American Maps, San Francisco, 1971.

The cemetery office is now at 66 Marin St., Watsonville 95076, tel. 722-0310. (2010 *White Pages*)

Holy Cross Catholic Elementary and Junior High School. Santa Cruz, 1862-2010.

"The Daughters of Charity founded Holy Cross School in 1862 as an orphanage. In 1926, the parish built a structure on High Street and a co-educational day school was established for Grades 1 - 12. The Holy Cross Elementary School was constructed on the site of the old orphanage in 1958 to relieve crowded conditions in the High Street building. In 1977 the present junior high building was constructed." (www.holycsc.org 2010)

Some additional details: the first, temporary quarters of the original school and orphanage were in the adobe which was the *juzgado* of Mexican Days. (1) The original boarding school for girls and orphanage fronted Mission Street and its grounds extended back along Emmet Street to School Street. These buildings were left vacant after the opening of the High Street structure, but were torn down in 1944. In 1943 the Daughters of Charity left Santa Cruz and turned over their teaching activities to the Dominican Sisters of Adrian, Michigan, who at first lived in the former Henry Willey home at the corner of Mission and Sylvar Streets. (2) The high school was closed in 1970. (3)

The present day school is at 150 Emmet St., Santa Cruz 95060, tel. 423-4447. (4)

Notes

1. Rowland, *Annals*, p. 75
2. *The McHugh Scrapbook*, Vol. 1, p. 8.
3. Koch, *Parade of the Past*, p. 193
4. 2010 *White Pages*, which, however, do not state the fact that the school has the junior high level as well as the elementary

St. Patrick's Church. Watsonville, 1865-2010.

Although its first church structure was built in 1865, the congregation was not established as a parish until a few years after that. In 1903 its new, brick gothic building was dedicated. Badly damaged in the earthquake of 1989, the structure was demolished and its replacement was dedicated in 1994. (Elliott, *Santa Cruz County*, pp. 93-94; Koch, *Parade of the Past*, pp. 172 and 177; *San Jose Mercury News*, Mar. 15, 1994; and *Watsonville Yesterday*, p. 114)

The church is now at 721 Main St., Watsonville 95076, tel. 724-1317. (2010 *Whitepages*)

Resurrection Catholic Community. Aptos, 1867-2008.

In the beginning there was a chapel built in 1867 on land donated by Rafael Castro in connection with Our Lady of Mt. Carmel Cemetery. The chapel, which operated as a mission of Holy Cross Church and later of St. Joseph's, was razed in 1935. (1) The present church structure was dedicated in 2002, (2) and it is at 7600 Soquel Dr., Aptos 95003, tel. 688-4300. (3)

Notes

1. *Survey of Our Lady of Mt. Carmel Cemetery*. Compiled by Phyllis Casey and Dorothy Garske, July, 2002, Preface and Historical Introduction.
2. www.resurrection-aptos.org 2010
3. 2010 *White Pages*

Our Lady of Mt. Carmel Cemetery. Service org, Aptos, 1867-2010.

Also called <Aptos Cemetery, <Mt. Calvary Cemetery, <Calvary Cemetery, <St. Joseph's Cemetery, and <Resurrection Cemetery, it was established on land donated by Rafael Castro in 1867. (*Survey of Our Lady of Mt. Carmel Cemetery*. Compiled by Phyllis Casey and Dorothy Garske, July, 2002, Preface and Historical Introduction) It is adjacent to Resurrection Catholic Community's church structure, as I observed in 2010.

Franciscan/Salesian Orphanage/School/Seminary. Santa Cruz County, 1869-1981.

Originally adjacent to Our Lady Help of Christians Valley Church and Cemetery, this school began as a catholic orphanage in 1869, and it was operated by Franciscans until 1919, when it was taken over by the Salesian Society. (*Watsonville: The First Hundred Years*. Watsonville: The Watsonville Chamber of Commerce, 1952, pp. 64-65 In 1960 it became <St. Francis Preparatory, a seminary for high school age aspirants to the priesthood in the Salesian Society, (Santa Cruz County Articles of Incorporation no. 2395) and it appears that it was a seminary through 1967. (photo of the class of 1967 in www.stfrancishigh.net 2008) The most recent structure, built in 1928 across the road from the church, was lost in the 1989 earthquake. (*San Jose Mercury News*, Mar. 15, 1994)

Some details can be added to the above chronology from the yearly *Yellow Pages* entries of the school. Thus, through 1959 it was a resident boys' school for grades 6 through 12. From 1961 through 1975 it is simply listed as a school. In 1976, 77, and 78 it is a boys' school for grades 6 through 9, in 1979 through 1981 it remains a boys' school for grades 6 through 8, and that is the final year of its listing as a school.

Villa Maria del Mar. Conf center, Live Oak, 1891-2010.

This facility was established as <Santa Maria del Mar, a religious resort, in 1891 by the Catholic Ladies' Aid Society, and a hotel was built on the property in the same year. (1) Remodeled and enlarged, the original structure is still in use, and since 1963 it has been a retreat center, operated by Sisters of the Holy Names. (2) It is at 2-1918 East Cliff Dr., Santa Cruz 95062, tel. 475-1236. (3)

Notes

1. Francis, *History*, pp. 59-60; *The McHugh Scrapbook*, vol. 3, p. 47; the *San Jose Mercury News*, Aug. 16, 1994
2. Brochure distributed in 2005
3. 2010 *White Pages*

Christian Brothers School. Santa Cruz, 1891-1921.

(Rowland, *Annals*, p. 75)

Villa Manresa. Conf center, La Selva Beach, 1894-1925.

An ocean frontage property of about 60 acres donated by members of the Leonard family in 1894 to Santa Clara College, now Santa Clara University. Retreat and relaxation place for Jesuit priests and Jesuit scholastics, who are trainees for the priesthood engaged in teaching. (Ledger maintained by the Leonard family from 1896 to 1906; in the possession of Tom Leonard of Santa Cruz in 2003)

In 1925 the property was sold to David Batchelor, who developed the community of La Selva Beach on it. (Punnett Brothers 1906 map of Santa Cruz County and Clark, pp. 196-197)

St. Michael's Church. Boulder Creek, 1899-2010.

Its original structure was built "in 1899 and 1900." (1) The present church was built no earlier than 1968, (2) and it stands adjacent to the lot on which the first church stood. (3) The address is 13005 Pine St, Boulder Creek 95006, tel. 338-6112. (4)

Notes

1. *San Lorenzo Valley Sun*, Sep. 29, 1950
2. *Valley Press*, July 28, 1968
3. My observation upon visiting the site in 2005
4. 2010 *White Pages*

Moreland Notre Dame School. Watsonville, 1899-2010.

Now a Catholic, private K-8 school, this opened in 1899 as <Moreland Notre Dame Academy, a boarding school for girls at both the elementary and the secondary levels. In 1957 the high school graduated its last class and the boarding facility, too, was closed. In the same year <Mora Central High School, operated by the Catholic Diocese of Monterey, opened at 444 Arthur Road in Watsonville. Mora struggled with low enrollment, and it, in turn, graduated its last class in 1970. In the meanwhile Moreland Notre Dame Elementary School has continued to exist at its original location, ("Moreland Notre Dame Academy Centennial 1899-2000: A Century of Service to the People of Watsonville," monograph maintained in the Pajaro Valley Historical Association, courtesy of the association Archivist.) the address of which is now 133 Brennan St., Watsonville 95075, tel. 728-2051. (2010 *White Pages*)

#1.2 Roman Catholic church: local assoc. founded after 1900

St. Joseph's Catholic Community. Capitola, 1904-2010.

The church was established in 1904 at Bay St. and Capitola Ave., but its original structure was razed in 1973 and the present one was then built. (*Historic Context Statement for the City of Capitola*, pp. 86-87) It is at 435 Monterey Ave., Capitola 95010, tel. 475-8211. (2010 *Yellow Pages*)

St. Vincent de Paul Church. Davenport, 1915-2010.

The church building was dedicated on May 16, 1915. (2004 Calendar, "Davenport Snapshots. Then and Now." Davenport: Davenport Resource Service Center, 2003). Its address is 123 Marine View Ave., Davenport 95017, tel. 429-1426. (2010 *White Pages*)

Catholic Chapel in Scotts Valley. 1917-1941.

In 1917 Father Joseph McAuliffe, a Catholic pastor in San Francisco, bought 80 acres about a mile north of Scotts Valley, along Mackenzie Creek, which flows into Bean Creek, a tributary of Zayante Creek. (1) Here McAuliffe had a chapel built, where people of the neighborhood attended Mass for many years. (2) He also erected at least one classical statue, an ornamental tiled fountain, and a wayside shrine. (3)

McAuliffe died in 1941, leaving the property and an adjacent 47 acres which he had bought in the meanwhile to a relative. (4)

Notes

1. Santa Cruz County Book of Deeds, Vol. 27.
2. *SC Sentinel-News*, Apr. 22, 1951. I was told in 2008 that a private oral history gathered by a present neighbor also attests to this report.
3. According to a neighbor who visited the property in 2008 these three structures and remnants of others are still in place, but the chapel and McAuliffe's house are no longer standing.
4. Santa Cruz County Records, Vol. 432.

Chaminade School. Soquel, 1923-1983.

In 1923 the Society of Mary, otherwise known as the Marianist Priests and Brothers, founded by William Joseph Chaminade, bought a tract of land on Paul Sweet Road. (*Evening Pajaronian*, May 21, 1923) From 1930 to 1940 this was a high school operated by the society. (*Santa Cruz Evening News*, June 11, 1940) From 1950 to 1957 it was called <Chaminade Preparatory School, (Polk 1950-57) but in 1958 it became <Chaminade - Marianist Novitiate, which it remained through 1983, (Polk, 1958-83) and it was also known simply as <Marianist Novitiate. (1966-1979 *Yellow Pages*) Its final address in the Polk and telephone directories was 3586 Paul Sweet Road.

St. Joseph's Preparatory Seminary. School, Santa Cruz, 1932-1982.

The seminary is listed in Polk from 1932 through 1964 and in the *White Pages* from 1965 through 1982. The address, according to both, was 544 W. Cliff Dr., Santa Cruz. Information about subsequent use of the facility can be found below in this section under Shrine of St. Joseph, Guardian of the Redeemer.

St. Mary's of the Palms Catholic School. Glenwood, 1940-1953.

The only testimony I have to the existence of this school is Polk 1940-53. I suppose it is connected with "St. Mary of the Palms," which was incorporated for education, and especially for orphans, in 1946 in Santa Clara County. (Santa Cruz County Articles of Incorporation no. 1242)

Sisters of the Holy Family. Community, Live Oak, 1940-2010.

In 1940 the Sisters of the Holy Family established in Capitola a convent from which they traveled to do religious education in the area; in 1967 they opened a new convent at 436 Effey St. in Santa Cruz and also had a convent at 1255 38th Ave., Capitola. (*SC Sentinel*, Feb. 10, 1967) In 2010 they have a convent at 2-2806 East Cliff Dr., tel. 475-5369, and there is a "Sister Superior" at 1255 38th Ave., tel. 475-1734. (2010 *White Pages*)

Dominican Hospital. Service org, Santa Cruz County, 1941-2010.

In 1941 the Dominican Sisters of Adrian, Michigan incorporated <Sisters Hospital, (Santa Cruz County Articles of Incorporation no. 1347) the new name for the West Cliff Drive hospital which they had bought that year as Hanley Hospital. In 1951 the sisters bought Santa Cruz Hospital on Soquel *Avenue* in the city of Santa Cruz and they operated both hospitals until 1967, when they moved to the new grounds and structures on Soquel *Drive*, which is actually in the unincorporated area of the county. (www.dominicanhospital.org 2010) The location is 1555 Soquel Dr., Santa Cruz 95062, tel. 462-7700. (2010 *White Pages*)

Poor Clares Convent. Community, Santa Cruz County, 1941-2010.

These strictly cloistered nuns bought the Rispin property, nine acres on Wharf Road in Capitola, in 1949 and moved there from Oakland. In 1956 they completed a new convent at Highway 1 and Seacliff Drive in Aptos, but they sold this property to Dominican Hospital in 1987 and moved to their present location on 30 acres in 1990. (*SC Sentinel*, Jan. 19, 1949; June 30, 1957; Nov. 9, 1969; Dec. 25, 1989; Apr. 20, 1992; Dec. 4, 2003; also *Pajaronian*, Apr. 17, 1992)

The sequence is the same, but the dates are different - the Capitola property was bought for the nuns in 1941; the nuns stayed there until 1959 – in the *Historic Context Statement for the City of Capitola*, pp. 48-49. Some of the dates, as well as the size of the property (“50 acres”) are different in a March 16, 2010 *SC Sentinel* article.

The 2006 *White Pages* listed the Poor Clares Convent, but the *White Pages* of 2007 and 2008 listed <St. Joseph's Monastery at 1671 Pleasant Valley Road, Aptos 95003, tel. 761-9659 and 761-9481. The 2007 and 2008 *Yellow Pages* listed, under "Churches - Catholic, Church of God," St Joseph's Monastery with the 761-9659 telephone number. When I visited there in December, 2007 the Abbess told me that St. Joseph's Monastery always was the name of this convent of the Poor Clares. In 2010 the www.whitepages.com list the convent under “Poor Clares of California” with the address as above and the 761-9659 telephone number.

Salesian Society Theological College. School, Aptos, 1945-1978.

The Salesian Society [Priests and Brothers] bought the Sesnon Estate, 16 acres, on Soquel Drive in Aptos in 1945 and used it as a theological college.(1) Officially the school was incorporated as <Salesian College in 1955. (2) By 1965 the Society had sold the property to the Salesian Sisters, who then used it for aspirants to the sisterhood. (3) The Sisters moved from it to Aptos in 1978. (See Salesian Sisters' School below)

A plaque on the facade of the building, as I saw in 2006, states that it was "Salesian College" from 1948 to 1978. This evidently refers to its use as an educational facility by the Salesian men and then the Salesian women.

Notes

1. *West Side News*, Sep. 1, 1965.
2. Santa Cruz County Articles of Incorporation no. 1872.
3. *West Side News*, Sep. 1, 1965.

Our Lady Star of the Sea Church. Santa Cruz, 1947-2010.

The congregation was founded in 1947, and the church was constructed in 1949. (www.ourladystar.org 2010) It is at 515 Frederick St., Santa Cruz 95062, tel. 429-1018. (2010 *Yellow Pages*)

St. Clare's Retreat House. Conf. center, Soquel, 1950-2010.

Founded by the Franciscan Missionary Sisters of Our Lady of Sorrows, this facility served as the administrative headquarters of the group, at least for many years, and, it would appear, now, too. (*SC Sentinel*, Jan. 19, 2010, obituary of former superior general of the

group) It was established in 1950 by the Sisters, who were returning from China. The original buildings were of the Mountain View Ranch Hotel, which had existed from the 1880s to the 1940s. (Koch, *Parade of the Past*, p. 122 and *SC Sentinel*, Oct. 21, 1966) It is at 2381 Laurel Glen Road, Soquel 95073, tel. 423-8093. (2010 *Yellow Pages*)

Queen of Angels Novitiate. School, Santa Cruz County, 1952-1953.

All I know about this evidently Catholic institution is that it was listed in the 1952 and 1953 *Yellow Pages* at 4573 Branciforte Dr.

St. John's Church. Felton, 1953-2010.

The structure was built in 1953, although a grass roots movement to establish a parish in Felton had begun in 1943, and by 1952 daily services were being held in temporary quarters. (*SC Sentinel*, Apr. 5, 1953) McCarthy, *Grizzlies*, pp. 90-91, has an alternate version of the formation of the parish, but agrees on the date of the structure. Its address is 5953 Hwy. 9, Felton 95018, tel. 335-4657. (2010 *Yellow Pages*)

Assumption Church. Monterey County, 1955-2010.

A clipping – source lacking – in the Pajaro Valley Historical Association Archives relates that in January, 1955 the rectory was moved from the Watsonville side of the Pajaro River bridge to the other side, where the church was. The present address of the church is 100 Salinas Road, Watsonville 95076, tel. 722-1104. (2010 *Yellow Pages*)

Villa St. Joseph. School, Soquel, 1955-1988.

This facility was at 4556 Paul Sweet Road, Soquel. (Polk 1955-70; listed under "School-Parochial") From 1961 through 1968 the facility at 4558 Paul Sweet Road was <Marianist [Brothers] Provincialate in the *Yellow Pages*, and later it was the <Marianist Art Center. (1969-1972 *Yellow Pages*) In Polk 1980-88 it was the <Holy Trinity Monastery. I am not sure how all these relate to each other, but I hesitate to make them separate entries. Chaminade School, the Marianist Brothers School, is listed above.

Camp Don Bosco. Conf center, Bonny Doon, 1956.

The Salesian Society bought 120 acres at the end of Thayer Road in 1956, intending to use it for a junior seminary, but in reality they used it only as a summer camp before selling it. ("The History of the Sturtevant Property, 700 Thayer Road, Bonny Doon" by Margaret, Bob, and Mary Sturtevant, 1994, cited in *Memories of the Mountain*, p. 116)

Sisters of the Sacred Hearts of Jesus and Mary. Community, Watsonville, 1960.

Incorporated in 1960 as “<Mother Superior of the Catholic Sisters of the Sacred Hearts of Jesus and Mary” at 86 Hecker Pass Road, (Santa Cruz County Articles of Incorporation no. 2265) this had to be a convent, although I have no information concerning the work the sisters did or how long the convent existed.

St. Vincent de Paul Society. Service org, Santa Cruz, 1961-2010.

The St. Vincent de Paul Society is a world-wide charitable organization founded by Frederick Ozanam in Paris in 1833 (a typographical error in the website has 1883). It spread to the United States in 1845 and is organized on the parish level into "conferences," which currently number more than 4,500 in the country. The earliest date I have found for it in the county is 1961, at 315 Main St., Watsonville. (1961 *Yellow Pages*) The conferences are grouped into "district councils," and the Santa Cruz District Council, formed in 1969, includes seven conferences. The Council also has three thrift stores and two resource centers for the homeless and poor. (www.infopoint.com/sc/orgs/svdp 2008) The 2010 *White Pages* have telephone numbers, but no addresses for the St. Vincent de Paul Society in Santa Cruz County: 763-0702, Pajaro; 722-3250, South County; and 423-0878, North County Centers.

Salesian Sisters School. Corralitos, 1961-2010.

The story of this K-8 school begins in 1961 in Aptos, where the Salesian Sisters incorporated a school for high school age aspirants to the sisterhood, <Mary Help of Christians Juniorate at 6412 Soquel Drive, at the present center of the Cabrillo College campus. (1) Beginning in 1974 the school for sisters was located at the Sesnon House, another location now on the campus. (2) Also in 1974 the Sisters bought the property at 605 Enos Lane in Corralitos, (3) and the following year they incorporated the <Mary Help of Christians Youth Center” at 605 Enos Lane. (4)

The year 1978 is marked both by the end of the Sisters activity in Aptos (5) and by the establishment of the school in Corralitos. (6)

The present address of the Sisters' school is 605 Enos Lane, Watsonville 95076, tel. 728-4700. (7)

For the earlier history of the Aptos Sesnon property see Salesian Society Theological College above.

Notes

1. Santa Cruz County Articles of Incorporation no. 2393.
2. SC Sentinel, letter from a reader, March 29, 2007.
3. SC Sentinel, letter from a reader, March 15, 2007

4. Santa Cruz County Articles of Incorporation no. 2393.
5. Plaque on Sesnon House.
6. *SC Sentinel*, March 15, 2007.
7. 2010 *Yellow Pages*

Good Shepherd Catholic School. Live Oak, 1963-2010.

Opened in 1963 for children in the mid-county area, it includes elementary and junior high. (www.gsschool.org 2010). It is at 2727 Mattison Lane, Santa Cruz 95062, tel. 476-4000. (2010 *Yellow Pages*)

Dominican Sisters Provincialate. Community, Santa Cruz, 1964-1970.

In 1964 the sisters of Dominican Hospital (Dominican Sisters of Adrian, Michigan) bought the property at 434 Highland Avenue to use as their provincial headquarters. (*SC Sentinel*, Jan. 15, 1964) They used it as such, but only for a short while, selling it to private parties in 1970. (Communication of Jan. 8, 2005 from John Mahaney, one of the purchasers)

Holy Eucharist Catholic Community Parish. Corralitos, 1968-2010.

Establishment of the parish was authorized in 1968 and construction plans were approved in 1969. (*Pajaronian*, June ?, 1969) The multipurpose building which includes the worship space was dedicated in 1977. (Malmin, *Corralitos*, p. 119) It is located at 527 Corralitos Road, Watsonville 95076, tel. 722-5490. (2010 *Yellow Pages* and www.holyeucharistca.com 2010)

Catholic Community of San Agustin Parish. Scotts Valley, c1970-2010.

This parish has been in existence since approximately 1970. (*SC Sentinel*, Oct. 13, 2005) The church is located at 257 Glenwood Dr., Scotts Valley 95066, tel. 438-3633. (2010 *Yellow Pages*)

Fundacion San Pablo de Colores. Conf center, Monterey County, 1979-2010.

The *White* and/or the *Yellow Pages* from 1979 to 2008 listed this facility at 505 San Juan Road, Watsonville, tel. 728-1616. The *SC Sentinel* of July 19, 2005 called it <San Pablo de Colores Central Pastoral, "a religious retreat center." In the 2010 *White Pages* it is listed under <Federacion San Pablo de Colores.

St. Francis Catholic Kitchen. Service org, Santa Cruz, 1982-2010.

Established by Peter Carota in 1982 in a restaurant on Beach Street, later moved to a truck behind a store on the Laurel Street Extension, and, since 1984, on Mora Street, this provider of food and other services has generally been known as the <St. Francis Soup Kitchen. (*SC Sentinel*, Mar. 20, 1984 and May 5, 2002; also *The*

Observer [Monterey], Aug. 15 & Aug. 22, 1984) It is at 205 Mora St., Santa Cruz 95060, tel. 459-6712. (www.stfrancissoupkitchen.org 2010).

Shrine of St. Joseph, Guardian of the Redeemer. Conf center, Santa Cruz, 1983-2010.

Until 1982 this facility was listed as a seminary, as stated above in this section under St. Joseph's Preparatory Seminary. In 1983, however, it began to be listed in the *Yellow Pages* as a shrine. According to the *SC Sentinel*, May 24, 1993, the structure was erected in 1950 and remodeled to its present form in 1993. According to Chase, *Sidewalk Companion*, p. 3, the chapel "was begun in 1952, but was left unfinished until 1992...." It is located at 544 W. Cliff Dr., Santa Cruz 95060, tel. 471-0442. (www.yellowpages.com 2010)

Jesus Mary Joseph Home. Service org, Santa Cruz, 1989-2010.

An outreach program of St. Francis Catholic Kitchen since 1989, this home at 132 Lennox St. is a shelter for women and their children. (*SC Sentinel*, Aug. 6, 2009) More information can be had at www.stfrancissoupkitchen.org 2010.

Pajaro Valley Loaves and Fishes. Service org, Watsonville, 1989-2010.

Currently listed as <Loaves And Fishes, this is primarily a food kitchen for the homeless and the needy. It began in 1989 as a Thanksgiving meal behind St. Patrick's Church. (*Pajaronian*, Nov. 26, 1992) Since about 2000 it has been in its present location, a renovated residence. When I looked at it in 2007 I saw no obvious sign of religious background in front of it or inside the door except the name.

The address is 150 Second St., Watsonville 95076, and the telephone is 722-4144. (2010 *Yellow Pages*)

Pinto Lake County Park. Santa Cruz County, 1992-2010.

In 1992 Anita Contreras was praying in this park near Watsonville when, she related, the Virgin Mary appeared to her in a tree. There remained after that on the tree a mark resembling the image of the Virgin of Guadalupe. This has since been considered an unofficial shrine, and it has been visited by large numbers of people. (*Pajaronian*, Aug. 15, 2001) The site and the park it is in are on Green Valley Road. The Santa Cruz County Parks website suggests in 2007 "See the location where locals believe the Virgin Mary appeared." (www.scparks.com/pintolake.html 2010) On a visit to the site in December, 2007, I saw many offerings of flowers and religious objects there.

Agnus Dei Christian Book & Gift Store. Service org, Santa Cruz, 1996-2010.

In existence since 1996, (1996 *Yellow Pages*) this store has a Catholic focus, as I saw on visits to it in 2004 and 2006. Previously its location was that of White's Mortuary, also called White's [mortuary] Chapel, (*Yellow Pages* from 1940 to 1995) although in the 1996 and 1997 *Yellow Pages* its address was 150 Walnut. Agnus Dei's address now is 138 Walnut Ave., Santa Cruz 95060, tel. 457-2636. (2010 *Yellow Pages*)

Siena House Maternity Home. Service org, Santa Cruz, 2000-2010.

This Catholic sponsored maternity home is located in the former convent adjacent to Holy Cross Church. (*SC Sentinel*, Apr. 27, 2007 and May 11, 2008) It is at 108 High St., tel. 425-2229. (2010 *White Pages*)

St. Francis Central Coast Catholic High School. Santa Cruz County, 2001-2010.

The school was opened in temporary quarters in 2001. In 2002 it began operating in its present location, the site of the Salesian Society's school across East Lake Avenue from the original orphanage and school associated with Our Lady Help of Christians Valley Church. It is administered by the Salesians. Further information, including its address, 2400 East Lake Ave., Watsonville 95076, and tel., 724-5933, can be found on the website www.stfrancishigh.net 2010.

#1.3 Recently founded Catholic separatist groups

Liberal Catholic Church. Santa Cruz, 1963-1965.

In 1963 this group held services in the "Chapel of St. Michael, 209 Wilkes Circle or 120 Errett Circle." (*SC Sentinel*, Nov. 22, 1963) According to Polk 1964 the group met in the "Pastor's Study" at 209 Wilkes Circle., but its address in the 1963 and 1965 *Yellow Pages* was 120 Errett Circle. The two addresses are a short block apart.

The name "Liberal Catholic Church" belongs historically to a British and American descendant of the "Old Catholic Church" of Holland. The group was founded in Britain in 1916, and it quickly spread to the United States. While retaining a Catholic-like creed and liturgy, the church from its beginning was closely identified with Theosophy. Melton, *Encyclopedia* *987, *988, and *989, still lists it along with Theosophy in the Ancient Wisdom family, but since 1966 it has been divided into two major groups, one of which, the "Liberal Catholic Church International," does not require Theosophical adherence, although the other, "Liberal Catholic Church, Province of the U. S. A.," does require it. The emphasis has shifted to practices, such as the ordination of women, and so I have placed these groups in the Liberal family. The websites of the two branches are www.liberalcatholic.org 2010 and www.thelcc.org 2010.

American Catholic Christian Apostolic Church. Santa Cruz County, 1964-2007.

This association was incorporated in Santa Cruz in 1964; its principal office and headquarters was at 1611 Branciforte Dr., Santa Cruz; its president was William Franklin Wolsey. (Santa Cruz County Articles of Incorporation no. 2771) Wolsey had in 1960 been the first signatory of the articles of incorporation of the United Patriarchate of the Universal Apostolic Church of Life in British Columbia, which was renamed the United Patriarchate of the Holy Catholic Christian Apostolic Church in 1965. (Santa Cruz County Articles of Incorporation no. 3493)

In 1971 Wolsey, who called himself Archbishop, was being sued for manipulating the American organization as a way to direct funds from the Canadian one to his personal benefit. (*SC Sentinel*, April 29, 1971)

The location of the American Catholic Christian Apostolic Church was a 22 acre property, formerly a campground called Leprechaun Woods. (*Cabrillo Times & Green Sheet*, April 1, 1971)

The preamble to the articles of incorporation states that as the Catholic Church and the Anglican Church "decided to raise and elevate the Ideals of their respective cultures and ways of social living into the

Realm of Spiritual qualification,” the American Catholic Christian Apostolic Church does “declare, that the said Constitution of the United States of America, together with the general Ideals of ‘The American Way of Life,’ shall be part and parcel of these Sacred Church Articles of Incorporation here-in-after set forth in this Divine Charter.”

For many years, at least through 1998, the church was listed in the *Yellow Pages* under Non-Denominational, and, as late as 2007, it was listed in the *White Pages*, but it is not listed in either place in 2008. In 2008, however, a website search for “Recreation and Vehicle Parks & Campsites” leads one to, among other places, the American Catholic Christian Apostolic Church.

Our Mother of Perpetual Help Chapel. Santa Clara County, 2005-2010.

This chapel and the <St. Aloysius Camp and Retreat Center to which it is attached are facilities of the Society of St. Pius X. (www.sspix.org 2010)

The Society of St. Pius X was founded in 1970 in Switzerland by Archbishop Marcel Lefebvre, who objected to some of the reforms of the Vatican Council II. Later he distanced himself more and more from the Catholic hierarchy, and in 1988 the Pope excommunicated him and declared the Society of St. Pius X to be schismatic, that is, cut off from the Catholic Church. (Matt C. Abbott, "Schismatic Traditionalists," *Homiletic and Pastoral Review*, Ignatius Press, March, 1999, pp. 55-58, but taken here from www.catholicculture.org 2007) Additional information on the society and its relation to the Catholic Church, including talks which may lead to the Society's reassimilation into the Catholic Church, is on the society's 2010 website.

Offering "Traditional Latin Mass," the chapel is located at 19101 Bear Creek Rd., Los Gatos 95033, tel. 408-354-7703. (www.sspix.org 2010)

Sophia Catholic Community. Santa Cruz County, 2006-2010.

"Dedicated to living the Gospel values of compassion, peace and social justice, this group meets in members homes with Roman Catholic woman priest Victoria Rue presiding." (*SC Sentinel*, April 5, 2008) The *Santa Cruz Good Times*, July 19-25, 2007, had details. Additional information is in www.victoriarue.com 2010.

#1.4 Episcopalian

The Episcopal Church, until 1967 the "Protestant Episcopal Church," has occupied a unique position among American Christian bodies due to its affinities with Roman Catholicism on the one side and with Protestantism on the other. It can be classified either way, but conceptually it is more true to its tradition to see it as the peculiar form of the Catholic Church as it was in England in 1534 and as it spread from there.

In 1849 an Episcopalian parish, the first in California, was established in San Francisco, and a church was built for it in the same year. William Ingraham Kip, appointed bishop of California in 1853, arrived in San Francisco the following year. Under his leadership - he was bishop until 1893 - the church expanded, mainly to the south. (Lionel Utley Ridout, *Foundations of the Episcopal Church in the diocese of California, 1849-1893*. PhD dissertation, University of Southern California, 1953)

All Saints'. Watsonville, 1861-2010.

In late 1863 or early 1864 Bishop Kip visited some of the his Episcopalian parishes. "After visiting Santa Clara Kip went for his first visit to Watsonville, a bustling and thriving town of 2000-2500 people which he compared with Petaluma. He felt that the Church could easily be established in Watsonville, where only the Methodists and Presbyterians had secured a foothold." (William Kip, "Letter" in *Spirit of the Missions*, XXVIII (January, 1864) pp. 29-31, quoted in Ridout, *Foundations*, p. 309)

Episcopalian services were already being held in various locations in Watsonville beginning in 1861 (1). <Grace Mission, however, was not organized until 1874, (2) and Grace Mission Church was opened in 1876 at E. 3rd St. and Beach St. (3) In 1884 its name was changed to All Saints', and two years later the church building was moved to the corner of Carr and East Beach. (4) The present structure was inaugurated in 1967, (5) and it is at 437 Rogers Ave., Watsonville 95076, tel. 724-5338. (6)

1. *We are All Saints: the Story of the Episcopal Church in the Pajaro Valley*, Watsonville, 1985, p. 11.
2. *Ibid.*, p. 12.
3. *Ibid.*, p. 13.
4. Betty Lewis, *Watsonville Yesterday*, p. 41.
5. *We are All Saints*, pp. 15 and 41.
6. 2010 *Yellow Pages*.

Calvary Episcopal Church. Santa Cruz, 1862-2010.

First Episcopalian services in Santa Cruz were in 1862, the church cornerstone was laid in 1864, and the first services were held in it in 1865. (www.calvarysantacruz.org 2010)

In the 1880s a school for boys, Quincy Hall, was operated in a manner independent of the Episcopal Church in Santa Cruz, but in connection with it. Such an arrangement was found in several Northern California cities at that time. (Ridout, *Foundations*, pp. 482-483)

The existing structure was completed in 1867, (*SC Sentinel*, Oct. 14, 1951) and it is at 532 Center St., Santa Cruz 95060, tel. 423-8787. (2010 *Yellow Pages*)

St. John's Episcopal Church. Aptos, c1889-2010.

The congregation was founded about 1889. (*SC Sentinel*, July 22, 1979) In 1898 it inaugurated a new structure, (*SC Surf*, Aug. 12, 1898) which is mentioned on page 95 of the *Historical Context Statement for the City of Capitola* as the only church structure in Capitola surviving from the nineteenth century until the present (2004). This building is located at 216 Oakland Ave., Capitola. (2008 *Yellow Pages*)

In June, 2009 the congregation moved to a new structure in Aptos, (*SC Sentinel*, June 25, 2009) the location of which is 125 Canterbury Dr., Aptos 95003, tel. 708-2278. A more proper name of the congregation is <Episcopal Church of St. John the Baptist. (2010 *Yellow Pages* and www.sjlife.org 2010)

St. Andrew's. Ben Lomond, 1899-2010.

The website <http://StAndrews.elysiumgates.com> 2010 states that the church was founded in 1899, and it contains much other information about the history of the church, which is at Riverside Ave. and Glen Arbor Road, Ben Lomond 95005, tel. 336-5994. (2010 *Yellow Pages*)

Christ Episcopal Mission. Santa Clara County, 1899-1930s.

"... in 1899 local residents built **Christ Episcopal Mission**. The Episcopal Church building was located across from Schultheis Lagoon at the corner of Santa Cruz Highway (Woodwardia) and Summit Road. Reverend Tilletson, from Santa Cruz, held services there every three months. Other ministers came on a routine basis from Los Gatos and other nearby towns to preach there. In the 1930's church attendance declined and forced the church's closure. Vandals and tramps used the building until it was torn down." (Stephen Payne, *A Howling Wilderness*, p. 91. Additional details are in John Young, *Ghost Towns of the Santa Cruz Mountains*, pp. 22-23)

Grace Episcopal Church. Boulder Creek, 1906-1923.

The structure was built as an Episcopalian church in 1906, and it later became the First Church of Christ Scientist. ("The San Lorenzo Valley Museum," undated pamphlet published by the Boulder Creek Historical Society at 12547 Highway 9, Boulder Creek, in the former Grace Church building)

The pamphlet cited also corrects the erroneous date of 1885 or 1888 given by some secondary sources as the year of the erection of the building. The history of the building from 1923 on can be found under the entry for the First Church of Christ Scientist in #15.1

St. Philip's. Scotts Valley, 1987-2010.

Established in 1987, the congregation moved in 1996 to its present structure, a pre-existing building, (www.stphilip-sv.org 2010) which is at 5271 Scotts Valley Dr., Scotts Valley 95066, tel. 438-4360. (2010 *Yellow Pages*)

Good Shepherd Fellowship. Aptos, 2001-2010.

The Good Shepherd Fellowship is one of 79 California churches of the Anglican Church in North America. Until 2008 or 2009 the congregation was affiliated solely with the <Anglican Mission in America (now the <Anglican Mission in the Americas), which is a "missionary outreach of the Anglican Church of Rwanda," but now, 2010, it is listed as a congregation of the much larger <Anglican Church in North America.

Both Anglican groups represent American Episcopalians who do not agree with the Episcopal Church in the United States and the Anglican Church of Canada, which, they maintain, "have increasingly accommodated and incorporated un-Biblical, un-Anglican practices and teaching." The salient point of contention regards the open practice of homosexuality by the clergy, and especially by Bishops. Further information can be had on the website of the Rwandan group, www.theamia.org 2010, and on that of the North American group, <http://anglicanchurch.net> 2010.

The Good Shepherd Fellowship began to be listed in the *Yellow Pages* in 2001. Its services from that year on were held at Mt. Calvary Lutheran Church, 2402 Cabrillo College Dr., Aptos 95063, tel. 430-0152. The www.yellowpages.com of March, 2010, however, do not have an address, but have, rather, the usual telephone number plus another number, 430-0151, for "Good Shepherd Fellowship of Santa Cruz" at 111 Bean Creek Road #151, Scotts Valley.

#2 Eastern Orthodox (Eastern Liturgical family)

Following the 1054 division of Christendom into the Church of Rome and that of the four Patriarchates of the East - Constantinople, Antioch, Jerusalem, and Alexandria - the Eastern Churches tended to identify themselves as regional, especially when almost all the physical territory to which they extended, except Russia, came under the dominion of Islamic states. Their development in the United States has generally been along ethnic lines, although there is a recent trend of people dissatisfied with the Western Liturgical tradition to change to the Eastern.

St. Elias Orthodox Chapel & Shrine. Santa Cruz, 1962-1980.

In 1962 the Eastern Orthodox priest Elias Karim bought this property and used the Kitchen Brothers Temple structures on it as a chapel and shrine dedicated to the Prophet, St. Elias. Only two years later Father Karim left Santa Cruz, but in 1988 he was still owner of the property, and was trying to sell it. (*San Jose Mercury News*, July 20, 1988)

The site was listed as St. Elias Orthodox Chapel and Shrine in Polk through 1980; its 1980 address in Polk was 519 Fair Ave.

The entry for the Kitchen Brothers Temple is in #20.1, under Hindu.

Prophet Elias Greek Orthodox Church. Santa Cruz, 1980-2010.

This is a parish of the Greek Orthodox Archdiocese of North and South America, and as such it falls under the Patriarchate of Constantinople. (www.orthodoxresearchinstitute.org 2010) Information about this Patriarchate is to be found in Melton, *Encyclopedia* *90.

"Prophet Elias Greek Orthodox Church of Santa Cruz began very modestly in 1980 with the many Greek families of Santa Cruz County, and the priest and his family who had been assigned to the community, Fr. John and Presbyteria Anastasia Karastamatis, along with their two children, Maria and Fotis. Fr. John began Sunday services by borrowing space at Poor Clares, a Catholic church in Soquel. The Greek families' determination to found a church became a reality in 1982, when a building was purchased and converted into Prophet Elias Greek Orthodox Church. That building is where we are today at 223 Church Street." (www.propheteliassantacruz.org 2010)

According to the 2010 *Yellow Pages*, too, the address of the church is 223 Church St., Santa Cruz 95060, tel. 429-6500.

Sts. Peter and Paul Orthodox Church. Ben Lomond, 1974-2010.

In the 1970s the Evangelical Orthodox Church was taking form as a group of Protestants who were satisfied neither with Protestantism nor with Catholicism. Starting as members of the evangelical Protestant movement known as the Campus Crusade for Christ, these people were attracted to the Orthodox view of Christianity. (Melton, *Encyclopedia* *88) In 1974 a core group of 18 of them, under the leadership of John Weldon Hardenbrook became in an informal way an Orthodox congregation in the San Lorenzo Valley. (<http://benlomond.wordpress.com> 2010) "In June, 1984, four smaller churches (from neighboring communities San Ramon, Felton, Ben Lomond and Santa Cruz) came together to form the <Evangelical Orthodox Church of Santa Cruz. The combined congregation moved into a newly purchased A-frame building on Highway 9 in Ben Lomond." (www.antiochianladiocese.org 2010) It appears to me that the earlier Ben Lomond location was the Wee Kirk, the former Presbyterian Church, the property of which Saints Peter and Paul still owned in 1994. (see below under #4.1) The Scotts Valley location would have been, I think, the Evangelical Orthodox Church in Scotts Valley, listed below. I do not know the Felton location.

In 1987 the Evangelical Orthodox Church placed itself under the jurisdiction of the Antiochian Orthodox Church in America, which is headquartered in New Jersey. (www.antiochianladiocese.org 2010)

The address of the church is 9980 Hwy. 9, Ben Lomond 95005, tel. 336-2228. (2010 *Yellow Pages*)

Evangelical Orthodox Church of Scotts Valley. 1983-1984.

This congregation was listed in the 1983 *Yellow Pages* and the *SC Sentinel* of July 26, 1984 at 50 Janis Way, Scotts Valley. It clearly merged with other Evangelical Orthodox Churches to form Ss. Peter and Paul Orthodox Church in 1984. (see above, under Sts. Peter and Paul Orthodox Church)

Conciliar Press Orthodox Christian Bookstore. Service org, Ben Lomond, 1984-2010.

In existence since 1984, (1984 *White Pages*) this business was formerly listed as a publisher of books and periodicals, "a department of the Antiochian Orthodox Christian Archdiocese of North America." (www.conciliarpress.com 2008) Now, in 2010, it is no longer listed as a publisher on www.conciliarpress.com, but it is listed in the 2010 www.whitepages.com as a bookstore at 10090 Hwy. 9, Ben Lomond, tel. 336-5118.

St. Lawrence Academy. School, Felton. 1990-2010.

This school was founded in 1990 in Ben Lomond as <Sts. Peter and Paul Academy. It is now at 6184 Hwy. 9, Felton 95018, tel. 335-0328. (www.stlawrenceacademy.com 2010) According to the school's website in 2008 the curriculum extends through 12th grade.

St. Lawrence Orthodox Christian Church. Felton, c1998-2010.

A number of clergy and laity who left Sts. Peter and Paul Orthodox Church in 1998 regrouped under the jurisdiction of the Orthodox Patriarchate of Jerusalem and founded St. Lawrence. The story of the division of the congregation is told in <http://benlomond.wordpress.com> 2010. It can be said in a general way that St. Lawrence is resolutely non-ethnic in spirit. The church is located at 6180 Hwy. 9, Felton 95018, tel. 335-0300. (www.slocc.com 2010)

St. Silouan Russian Orthodox Monastery, Ben Lomond, c1998-2010.

Rev. Simeon Berven, one of the original members of the Evangelical Orthodox Church, (see Sts. Peter and Paul Orthodox Church above) and later an original member of St. Lawrence Orthodox Christian Church, retired to St. Silouan. (obituary in *SC Sentinel*, July 3, 2008) A staff member at St. Lawrence Church told me in 2008 that the monastery had existed for about ten years. It is located at 1 Brooks Road, Ben Lomond, tel. 336-5886. (www.whitepages.com 2010)

#3 Lutheran (Lutheran family)

Subdivisions:

- #3.1 Evangelical Lutheran Church in America (ELCA)
- #3.2 Missouri Synod Lutheran
- #3.3 Various Lutheran

The reformation of the Western Christian Church which began in Germany in 1519 with Martin Luther gave rise first of all to a church which was called "evangelical," but which later came to bear Luther's own name. Although Luther's church differed from the traditional Christian body by its insistence on justification by faith rather than works and by its popular appeal to the Bible, it retained many resemblances in liturgy and organization. It went on to be the official church of most of the German states prior to the unification of Germany. It also became the official church of the Scandanavian countries.

Brought to the United States by immigrants, Lutheranism has had numerous variants, the earliest of which derived from the nationality of the immigrants. Later Lutheran congregations organized into numerous territorial *synods*. Today, however, American Lutherans are mainly found in three groups. By far the largest of these groups is the ELCA, Evangelical Lutheran Church in America, which was formed in 1988 by the merger of numerous state synods. The second largest is the Lutheran Church Missouri Synod, which is, generally speaking, more conservative than the ELCA. Both of these groups are represented in Santa Cruz County. There is no church here of the third largest American Lutheran group, the Wisconsin Synod, the most conservative of the three, although there are two Wisconsin Synod congregations in Santa Clara County. (<http://wels.locatorsearch.com> 2010)

#3.1 Evangelical Lutheran Church in America (ELCA)

Lutheran Community Church. Watsonville, 1880-2010.

The congregation was organized in 1880 as the <Danish Evangelical Church of the Pajaro Valley, and its first structure was dedicated in 1889. (*SC Sentinel*, June 28, 1980) In 1960 it moved to the Alta Vista site, (*SC Sentinel*, June 28, 1980) where it is now, 95 Alta Vista Ave., Watsonville 95076, tel. 724-3460. (2010 *Yellow Pages*)

The names by which this congregation was known varied over the years. It was the <Danish Lutheran Church at least through 1912. (Thurston 1912-1913) Polk 1925 and 1950 called it <First Lutheran Church, but Polk 1935 called it Danish Lutheran. In 1954 it was incorporated as the <First Evangelical Lutheran Church of Watsonville. (Santa Cruz County Articles of Incorporation n. 1801)

The name changes of this congregation accord with the institutional changes in the American Lutheran community. From 1896 to 1946 the Watsonville congregation was affiliated with a synod called "United Danish Evangelical Church." In 1946, however, this synod became the "United Evangelical Lutheran Church," which, in 1960, became a component of the "American Lutheran Church," which, in turn, in 1988, became the Evangelical Lutheran Church in America, noted above.

Regarding Danish Lutherans in California, it is useful to know that, "Danish Lutherans, for example, at the turn of the century founded Ferndale in the far north and Solvang in the South, both near the coast." The "for example" here refers to small, homogeneous, rural populations of immigrants. (Eldon G Ernst, *Pilgrim Progression*, p. 53)

In 1959 the United Evangelical Lutheran Church, although only one year away from becoming a constituent body of the American Lutheran Church, was still considered a Danish synod, although a small one, and it is interesting to note that the state in which it had its greatest number of members was Wisconsin, with 14,660; followed by Iowa, 14,462; then California with 9,495; followed by Minnesota with 6,852. The only other state in which it had over two thousand members was Kansas, with 5,933. (Robert C. Wiederaenders, Ed., *Historical Guide to Lutheran Church Bodies of North America*. St. Louis: Lutheran Historical Conference, 2nd ed., 1998, pp. 39-40)

The other Scandanavian Lutheran churches, Swedish, Norwegian, Finnish, Norwegian-Danish, and generically Scandanavian, were also found in the state, as were German Lutheran congregations. In 1916 Pastor Edward M. Stensrud, originally a Norwegian Lutheran, wrote a book which was intended to encourage Lutherans throughout the Eastern States to emigrate to California. He was particularly concerned to welcome English-speaking Lutherans

rather than Lutherans who would speak their former European language in the church congregation. In his work he devoted three chapters to the history and status of English-speaking Lutheran congregations, especially the prominent one in San Francisco which he himself had founded. To indicate, however, the distribution of Lutherans, let it suffice to observe that two chapters were on German-speaking congregations, and thirteen were on the various Scandinavian language-speaking ones. On page 74 of his book, under the heading "Pastors and Churches of California in connection with the Danish Evangelical Lutheran Church in the United States," Stensrud names no pastors, but he lists the seven Danish-speaking churches, which were in Salinas, Chualar, Watsonville and four other, unnamed, locations. (Edward Martinus Stensrud, *The Lutheran Church and California*. San Francisco: 1916)

St. Stephen's Lutheran Church. Live Oak, 1954-2010.

Incorporated in 1954, (Santa Cruz County Articles of Incorporation no. 1805) this congregation appeared in Polk 1954 as <United Lutheran Church at 429 Pennsylvania Ave. The next year it was at the same address, but it had begun to be called St. Stephen's, and it remained at this address through 1960. (Polk 1955-60) It moved to its current address in 1961, (Polk 1961ff.) and this is 2500 Soquel Ave., Santa Cruz 95062, tel. 476-4700. (2010 *Yellow Pages*) More information can be found on www.elca.org 2010 and www.ststephenslutheran.org 2010.

Christ Lutheran Church of Aptos. 1966-2010.

Incorporated in 1966. (Santa Cruz County Articles of Incorporation no. 2994) this church is on Hwy. 1 at Freedom Blvd. - 10707 Soquel Dr., Aptos 95003, tel. 688-5727. (2010 *Yellow Pages*) There is also information in www.elca.org 2010 and www.christlutheran-aptos.org 2010.

#3.2 Missouri Synod Lutheran

Messiah Lutheran. Santa Cruz, 1930-2010.

The congregation was organized in 1930. (www.lcms.org 2010)
It was formerly at 195 Mission St., (Polk 1935 and 1946) and then at
517 Mission St. (Polk 1950 and 1960) Since 1961 it has been at its
current address, (Polk 1961ff.) which is 801 High St., Santa Cruz
95060, tel. 423-8330. (2010 *Yellow Pages*)

Trinity Lutheran Church. Watsonville, 1931-2010.

The congregation was organized in 1931. (www.lcms.org 2010)
It was formerly at 12 Brennan St., (Polk 1946) and 303 Van Ness Ave.,
Watsonville, (Polk 1955 and 1960) or 301 Van Ness Ave., (Polk 1964)
but was at its present address by 1967, (Polk 1967) and this is 175
Lawrence Ave., Watsonville 95076, tel. 724-0176. (2010 *Yellow Pages*)

Mt Calvary Lutheran Church. Soquel, 1965-2010.

This congregation was organized in 1965. (www.lcms.org 2010)
The church has been in the same location from the beginning according
to church members, but the address was 2601 Park Ave. in 1984, (*SC
Sentinel*, July 26, 1984) and it is now 2402 Cabrillo College Dr., Soquel
95073, tel. 475-6962. (2010 *Yellow Pages*)

#3.3 Various Lutheran

Mount Cross Lutheran Bible Camp. Conf center, Ben Lomond, 1948-2010.

On 102 acres on Manson Creek, it was inaugurated in 1948. (Clark, *Santa Cruz County Place Names*, p. 222) Its website, www.mtcross.org 2010, gives its address as 7795 Hwy. 9, Ben Lomond, tel. 336-5179, and states that it is owned and operated by the Lutheran Congregations of Northern California and Nevada. Now known as <Mount Cross (Outdoor) Ministries of Northern California, it is listed in www.whitepages.com 2010, but I do not find it in the 2010 *White* or *Yellow Pages*.

Good Shepherd of the Valley Lutheran Church. Ben Lomond, 1964-1979.

This congregation held worship as early as February, 1964 in the Felton Community Hall. (Valley Press, Feb. 19, 1964) Subsequently it met at Mt. Cross Lutheran Camp for a year and one-half, but it began to worship in the new structure of its own at 550 Hwy. 9, Ben Lomond in 1968. (Valley Press, Mar. 6, 1968 and Dec. 18, 1968) It remained there through 1979. (1979 *Yellow Pages*)

Lutheran Campus Ministry. Service org, Santa Cruz, 1970-1987.

In the *Yellow Pages* of 1970 and subsequent years this has a UCSC campus address, but it is listed at 350 Mission St. in the 1983 and subsequent *Yellow Pages*.

Light of Life Lutheran Church. Scotts Valley, c1985-2003.

Having existed since approximately 1985, the congregation was disbanded in 2003. Its building was sold then and was expected to become the Scotts Valley Community Center. (*SC Sentinel*, Sep. 14, 2003)

#4 **Presbyterian and Congregational (Reformed-Presbyterian family)**

Subdivisions

- #4.1 Presbyterian
- #4.2 United Church of Christ
- #4.3 Congregational
- #4.4 Reformed Church in the United States

The original, early sixteenth century wave of Christian reform on the continent of Europe consisted not only of the Lutheran group, but also of the Calvinistic, or "Reformed," which emphasized the notions of the election of the individual by God and of a tightly knit congregation with strict public morality. Although Calvin himself established a theocracy in Geneva, his Christian worldview as it spread throughout northern and middle Europe, the British Isles, and the United States, emphasized the local congregation rather than the religion of the state. It took the forms of the Reformed Church in the Netherlands, the Huguenots in France, and the Presbyterians in Scotland, and it was the faith of the North American Pilgrims.

#4.1 **Presbyterian**

Presbyterianism established itself in the United States with English, Scottish, and Irish immigrants early in the 17th century, and it went westward with their descendants. It took divergent forms, especially being divided by Civil War allegiances, but in 1983 its largest bodies, both North and South, united institutionally to form the "Presbyterian Church (U.S.A.)." (Melton, *Encyclopedia* *167) All existing Presbyterian congregations in Santa Cruz County are affiliated with the Presbyterian Church (U.S.A.) unless otherwise noted below.

United Presbyterian Church of Watsonville. 1860-2010.

This congregation dates its origin from 1860 and its first church structure from 1863. From then until the present it has been at the same location although it was greatly altered in 1888 and was totally replaced in 1970. (Lewis, *Watsonville Yesterday*, p. 97) It is at 112 East Beach St., Watsonville 95076, tel. 724-4737. (2010 *Yellow Pages*)

First Presbyterian Church. Santa Cruz, 1889-2010.

Founded in 1889, the congregation met in rented locations until 1891, when it bought the Unity Church building, which it moved to Pacific Ave. and Cathcart St. In 1937 it moved to its present structure, (*SC Sentinel*, June 22, 1979) which is at 350 Mission St., Santa Cruz 95060, tel. 423-8770. (2010 *White Pages*)

Additional historical information can be found in Francis, *Santa Cruz County*, p. 23; and Koch, *Parade of the Past*, p. 32. Koch's dates differ from those in Francis and the *Sentinel*.

For the reason why the Presbyterian Church did not organize in Santa Cruz as early as 1857 go to #4.2, the First Congregational Church, Santa Cruz.

Boulder Creek Presbyterian Church. 1890-1909.

The congregation was organized in 1890 and built its first church structure in 1891. This burned down the same year and was replaced by a new one, still in 1891. (*Mountain Echo*, Jan. 9, 1897)

When the second building burned down, in 1909, it was not replaced, (*Mountain Echo*, Feb. 20, 1909) and there is no Presbyterian Church in Boulder Creek now.

First Community Church of Ben Lomond. 1891-1980.

"James P. Pierce, head of the Pacific Lumber Company, donated land for a church in the late 1870s. He specified that it should be a place where anyone might worship, regardless of denomination. After a few years Pierce decided that since no regular services were being held at the community church, he would sell it.

"A Presbyterian, Mrs. Corbett, donated \$400 for the purchase and others contributed a like amount. The small group of Presbyterians struggled to convince a pastor to serve them, finally succeeding in 1891 when the Rev. G. A. Mitchell became the first pastor of the reorganized church. According to *The Mountain Echo* of March 25, 1911 services, Sunday school, and Young Peoples' Christian Endeavor were held every Sunday from April 1 to October 1 in the <Ben Lomond Presbyterian Church.

"For many years Ben Lomond and Felton shared a pastor. The San Jose Presbytery in 1948 decided the two congregations should be separate, so the Ben Lomond group returned to the process of trying to convince a minister to stay in the small community. Because of the many Scots who lived in the area, the congregation changed the church's name to <Wee Kirk of Ben Lomond." (McCarthy, *Grizzlies*, p. 89) According to McCarthy the renaming occurred in 1949. The legal change, however, was in 1959. (Santa Cruz County Articles of Incorporation no. 195) The name Wee Kirk continued to be applied to this church through 1980, (1980 *Yellow Pages*) although it was also known as the <Community Church in Ben Lomond. (Polk 1940 through 1958) In 1964 the *Yellow Pages* included it under United Presbyterian Church, but it went under the heading "Non-Denominational" in the *Yellow Pages*, 1976 through 1980, and the 1977

Yellow Pages also listed it as <Valley Christian Church under the heading "Churches - Christian."

In 1994 the church property was owned by Saints Peter and Paul Orthodox Church. (McCarthy, *Grizzlies*, p. 89) I observed in 2005 that its building, which is at 9500 Central Ave., corner of Main St. was well-maintained and it housed a business establishment with an historical plaque stating that it had been built "ca 1890."

Felton Presbyterian Church. 1891-2010.

A Presbyterian congregation was organized in Felton in 1891, and by 1893 it had a structure on the corner of Felton-Empire Grade and Gushee Street. In 1954 the congregation moved to its present location on Highway 9, and the older building became a public library. (McCarthy, *Grizzlies*, pp. 89-90 The church's address is 6090 Hwy. 9, Felton 95018, tel. 335-6900. (2010 *Yellow Pages*) Additional information can be found in www.feltonpresbyterian.org 2010.

Wright's Presbyterian Church. Santa Clara County, 1893-?.

"Union services and Sunday School meetings were held in 'The Chapel' on J. Birney Burrell's ranch. Later services were held in the Burrell School until the Wright's Presbyterian Church was built across the street at the foot of Loma Prieta Avenue in 1893. Reverend Mitchel founded both the Wright's Church and the Skyland Presbyterian Church (in 1887)." (Stephen Payne, *A Howling Wilderness; The Summit Road of the Santa Cruz Mountains 1850-1906*, p. 89)

"The Presbyterian Church on Wright's Ridge, is handsomely furnished and finished, and was built at a cost of \$4,500. The Pastor is Rev. Rich." (*Sunshine, Fruit and Flowers, A Souvenir of The San Jose Mercury, San Jose: San Jose Mercury Publishing and Printing Co., 1889*, p. 194)

See the Skyland Congregational Church below for Rev. Mitchel's other church.

Westview Presbyterian Church. Watsonville, 1898-2010.

This congregation was founded in 1898 as the <Methodist Japanese Mission at 161 Main St. In 1902 it had its first church structure, a rented house, at 134 Kearney St. A year later Presbyterian and Methodist leaders came to a practical missionary agreement: "It was decided that all future evangelism among the Japanese in the Monterey and Santa Cruz counties would be handled by the Presbyterian denomination and the San Jose area by the Methodist denomination." (*Westview Presbyterian Church 90th*

Anniversary 1898-1988, monograph, published evidently in Watsonville, p. 3)

In 1910 the congregation was incorporated as the <Japanese Presbyterian Church of Watsonville, (Santa Cruz County Articles of Incorporation no. 566), and in the following year a new church was built for it at 214 Union St. This building remained in service until 1930. (*ibid.*, p. 5) Between 1925 and 1930 the structure was sold to the Salvation Army, and in 1930 a new church was built at 118 First St. (*ibid.*, p. 6). In 1954 ground was broken for a new building on the same site. (*ibid.*, p. 9)

The church is at 118 First St., Watsonville 95076, tel. 724-6222. (2010 *Yellow Pages*)

Mount Hermon Christian Conference Center. 1906-2010.

At the Glenwood Encampment and Conference in July, 1905 religious leaders, mainly Presbyterian, decided to go about founding a non-denominational "permanent assembly place in a good vacation center," like those in Northfield, Massachusetts and Winona, Indiana. By December of that year the property had been bought and the Mt. Hermon Association had been incorporated. The sale of lots for those who wished to live there was temporarily halted in 1906 because of the earthquake, but rebounded in the same year. (Kay Goodnason, *Rings in the Redwood. The Story of Mount Hermon*. Mount Hermon CA: Mount Hermon Association, 1972, pp. 4-8)

Furthermore, www.mounthermon.org 2010 states that it was the "first Christian camp west of the Mississippi," founded in 1906 upon the "seed idea" of Dwight L. Moody, and "its original program and facilities were influenced by the conference center in the east founded by him." From its beginning Mount Hermon has not been organizationally Presbyterian, but I place it here because of the way it was founded. Its address is Conference Dr., Mount Hermon 95041, tel. 335-4466. (2010 *Yellow Pages*)

Filipino (Presbyterian). Watsonville, 1936.

According to Polk 1936 this church was at 75 Marchant, Watsonville.

Trinity Presbyterian Church. Santa Cruz, 1937-2010.

Growing out of the First Presbyterian Church in 1937, this congregation built a structure in 1938 at Morrissey Blvd. and Water St. This building was razed, and in the early 1950s the congregation bought the former Latter Day Saints church building on Melrose. (*SC Sentinel*, Aug. 5, 1988) Polk 1940 - 1960 lists the Morrissey Blvd. address, although Polk 1964 has the present address, which is 420

Melrose Ave., Santa Cruz 95062, tel. 423-8995. (2010 *Yellow Pages* and www.trinitypressc.org 2010)

See #12.1 Unitarian Universalist for the clarification that the first Trinity Presbyterian Church building was the original Unity Hall, which had been moved to Morrissey Blvd. and Water St., and see #13.1 Church of Jesus Christ of Latter-day Saints for the clarification that the Latter-day Saints moved out of the Melrose Ave. structure in 1962.

Chapel Hill United Presbyterian Church. Watsonville, 1952-1967.

The congregation, which was on Arthur Road, corner of Sonoma Road, was formed in 1952 by dissident members of the (United) Presbyterian Church of Watsonville and was dissolved in 1967 when the rift was healed. At that time it was sold to the Southern Baptists [and became the Arthur Road Baptist Church].(Lewis, *Watsonville Yesterday*, p. 97)

Orthodox Presbyterian Church. Live Oak, 1958-2002.

The Orthodox Presbyterian Church was formed as a national Fundamentalist Presbyterian denomination in 1936. (Mead, *Handbook*, p, 251)

The Santa Cruz congregation, incorporated in 1958, (Santa Cruz County Articles of Incorporation no. 2379) was located in 1959 at 2501 Porter St., Soquel, (Polk 1959) and appears to have moved from the Soquel address to 429 Pennsylvania Ave., Santa Cruz in 1961, (Polk 1961) and then, in 1969 or 1970, to 2245 Capitola Road, where it remained until 1996. (Polk 1970 through 1988, *White Pages* 1989 through 1996) By 1980, according to Polk, it had been renamed the <Westminster Presbyterian Church, and in 1996 it was called the <Living Hope Church. (1996 *White Pages*) From 1997 through 2002 it was the Living Hope Church, but its address was 3673 Portola Dr., which was in the El Rancho shopping Center. (1997-2002 *White Pages*)

Presbyterian Church Bonny Doon. 1959-2010.

The Presbyterian Board of Missions in 1959 sent a retired pastor to begin holding services in a private home in Bonny Doon. In 1961 the congregation was formally recognized and it dedicated its present small church in what was a private garage. (The Ladies of Bonny Doon Club, *Memories of the Mountain*, pp. 111-114 and *SC Sentinel*, Nov. 6, 1961) It is at 7065 Bonny Doon Road, Santa Cruz 95060, tel. 426-6858. (2010 *Yellow Pages*)

St. Andrew Presbyterian Church. Aptos, 1967-2010.

This congregation appears for the first time in Polk 1967, where it is called <St. Andrew United Presbyterian Church, and it is at 6790

Soquel Dr. It is now at 9850 Monroe Ave., Aptos 95003, tel. 688-4211.
(2010 *Yellow Pages*)

Korean Central Presbyterian Church of Santa Cruz. Capitola, 1993-2010.

This has been in the *Yellow Pages* since 1993, and according to the 2010 *Yellow Pages*, its address is 4575 Capitola Road, Capitola 95010, tel. 476-8291. The current listing is not under Presbyterian (U.S.A.).

Presbyterian Hispanic Church. Watsonville, 2000-2008.

This was at the same address as the First Presbyterian Church in Watsonville, 112 E. Beach St., but telephone number 728-8653.
(2000 through 2007 *Yellow Pages*)

#4.2 United Church of Christ

The *United Church of Christ* was established in 1961 through the merger of two religious bodies, the *Congregational and Christian Churches* and the *Evangelical and Reformed Church*.

The *Congregational and Christian Churches* had been established in 1931 by the merger of two church bodies. One, the *Congregational Church*, dated back to the Puritans. Additional details about it will be found below, in #4.3 Congregational. The other component consisted of some congregations of the *Christian Church*, a post-Revolutionary War movement of return to Christian origins. I have no evidence that there were Santa Cruz County congregations of the *Christian Church* which entered the 1931 union. For more about other Santa Cruz *Christian Church* bodies which did not merge in 1931 with the *Congregational Church* see below, #9.7 Christian Church/Church of Christ

The *Evangelical and Reformed Church* had come into existence in 1934 through the merger of the *Reformed Church in the United States*, which had been established among German immigrants in 1725, with the *Evangelical Synod of North America*, which itself had originated as a merger of churches in Prussia and which took form in the United States in 1849. One Santa Cruz congregation of the *Reformed Church* will be listed below in #4.4 Reformed Church in the United States. I do not find evidence that the *Evangelical Synod of North America* was ever represented in Santa Cruz County.

Melton, *Encyclopedia* *177 and Mead, *Handbook of Denominations in the United States*, pp. 289-299 present a clear and concise account of this progression of mergers.

As Melton observes (*loc. cit.*), the United Church of Christ is probably the closest to a general Christian and ecumenically-minded Protestant church in the United States, bearing strong characteristics of independent congregationalism and resting on a peculiarly American version of the Calvinistic worldview.

Santa Cruz congregations of the United Church of Christ are:

First Congregational Church, Santa Cruz. 1852-2010.

Founded in 1852 as the 4th Congregational church in California, it was formally organized in 1857. Its first structure was on Church Street, dating to 1858, and it moved to a new building at Center and Lincoln Streets in 1890, and then to its present site in 1959. The congregation is affiliated with the Northern California/Nevada Conference of the United Church of Christ. (*A Century of Christian Witness: History of First Congregational Church, Santa Cruz, California*. Santa Cruz: Church Historical Committee, 1963) It was originally incorporated in 1867 and it changed its corporate name to United Church of Christ in 1966. (Santa Cruz County Articles of

Incorporation, no. 21) Additional information can be found in www.fccsantacruz.org 2010.

A Century of Christian Witness, p. 35, quotes from the church's historical committee of 1897, telling why it was Congregational, not Presbyterian:

"At this meeting [of 1857] the question of organizing a Church was settled, and also its form. All were agreed as to the need of organizing, but the vote stood eight to eight for a Presbyterian and a Congregational Church. It was then proposed by the Presbyterians, at the suggestion of William Anthony, that a Congregational Church be organized with a Presbyterian Confession of Faith, which was agreed to, and the First Congregational Church was born...."

Another item from *A Century of Christian Witness*, p. 57, is that "Through Radio Station KSCO, Mr. Cunningham [Rev. Ed Cunningham, Pastor from 1948 to 1955] conducted a radio service Sunday mornings, with marked success."

The church is now at 900 High St., Santa Cruz 95060, tel. 426-2010. (2010 *Yellow Pages*)

Skyland Church. Santa Cruz County, 1880-2010.

There was a Presbyterian congregation in the Santa Cruz Mountains Summit Area meeting in a local school beginning in 1880, and work toward a church building for it commenced in 1887. (1) In 1890 the congregation was incorporated as the <Highland Presbyterian Church. (2) The building was completed in 1891 and was used for some years. (3) In 1946 it was incorporated as <Skyland Community Church, (4) although the way the newspaper put it, in 1949, after 40 years of disuse, it was reconstituted as the Skyland Community Church. (5) In 1951 it was received into the Santa Clara Association of Congregational Churches. (6) In 1957 it was incorporated as the <Skyland Community Congregational Church. (7) Still called the Skyland Community Church, it is affiliated with the United Church of Christ. (8)

The church is located at 25100 Skyland Road, Los Gatos 95033 (corner of Miller Road, five miles east of Highway 17), tel. 408-353-1310. (9)

Notes

1. Stephen Payne, *A Howling Wilderness: The Summit Road of the Santa Cruz Mountains 1850-1906*, p. 89.
2.)(Santa Cruz County Articles of Incorporation no. 185)
3. Margaret Louise Rapp Tarquinio, *Mama's Memoirs: Growing Up in the Santa Cruz Mountains*, p. 66.
4. Santa Cruz County Articles of Incorporation no. 1442.
5. Los Gatos Times - Saratoga Observer, July 30, 1959.
6. Koch, *Parade of the Past*, p. 136

7. Santa Cruz County Articles in Incorporation no. 1442.
8. *SC Sentinel*, March 18, 2006.
9. www.skylandchurch.com 2010.

Congregational Chinese Mission. Santa Cruz, 1881-1920.

"The 'Chinese Mission' of Santa Cruz was organized by Mrs. Anna H. Willet, the wife of the pastor of this [Santa Cruz Congregational] Church, May 1, 1881...." (*A Century of Christian Witness*, p. 39) Also known as the <Congregational Association of Christian Chinese, its structure stood in the Santa Cruz Chinatown for 25 years. (Koch, *Parade of the Past*, p. 215) "The feasts held in the Congregational Chinese Mission were ended when the building was torn down in 1920...." (Sandy Lydon, *Chinese Gold; The Chinese in the Monterey Bay Region*, Capitola, California, Capitola Book Company, 1985, p. 439)

La Selva Beach Community Church. 1951-2010.

This congregation was incorporated in 1951. (Santa Cruz County Articles of Incorporation no. 2358) Presumably it is the same as the <La Selva Community Church of Polk 1973. It is at 306 Playa Bd., Watsonville 95076, tel. 688-4033. (2010 *Yellow Pages*)

#4.3 Congregational

Congregationalism in general, of course, involves autonomy of the local group based on a high degree of trust in it. American Congregationalism came with the Pilgrims and was Calvinistic in its worldview. It soon began to foster education, and to it we owe both Harvard and Yale, which were founded so that there could be an educated clergy. As the American Protestant environment became more and more one of denominations, pure Congregationalism suffered, and it also lost many of its liberal members, who went over to Unitarianism. The spirit of Congregationalism lives on in the United Church of Christ, but there were local Congregational churches that existed only before the United Church of Christ was formed, and there is one which did not join it. They are:

Congregational Church of Soquel. 1868-2010.

The Soquel Congregational Church was incorporated in 1868 as the Religious Society of the Congregational Church of Soquel. (Santa Cruz County Articles of Incorporation no. 32)

Principal events in its history are:

1868 Sunday school and prayer meetings started in Soquel as a "mission" of the Congregational Church of Santa Cruz.

1869 Church erected and inaugurated.

1870 "At a regular meeting of the church, it was voted to change the Confession of Faith to the form given in the first model in the second edition of the hand book (*sic*) of Congregational Churches of California."

1924 Incorporated as the Congregational Church of Soquel.

1957 The majority of those present voted to accept the Basis of Union of the organizing plan of the United Church of Christ. (This did not imply acceptance of the union.)

1963 At the annual meeting the vote was 15 "for continuing indefinitely as an independent Congregational Christian Church without any denominational affiliations," 107 "for continuing as a Congregational Christian Church with membership in the National Association of Congregational Christian Churches," 24 "for moving in the direction of membership in the United Church."

1964 The congregation voted to accept an invitation "to become a member of the California Association of Congregational Christian Churches."

(The above information is from *The Story of the Little White Church in The Vale; Soquel Congregational Church*, 1964. Authorship not acknowledged. This work is not paginated, and is written by a "we," who, however, state at the end that "The data contained herein has (*sic*) been taken from the records of the church and we are indebted to Mrs. Myra Archibald, in whose style much of this story has

been reproduced.") The church is located at 4951 Soquel Dr., Soquel 95073, tel. 475-2867. (2010 *Yellow Pages*)

Congregational Church of Corralitos. 1884-1890s?

The First Congregational Society began construction of the church on or near present day 19 Eureka Canyon Road in 1883 and dedicated it in 1884. By 1901 it was said that they still owned the building, but had not held services there for many years. (Malmin, *Corralitos*, p. 110)

Congregational Church of Bonny Doon. 1894-1920s?

According to the *SC Surf* for March 9, 1889, as reported in The Ladies of Bonny Doon Club, *Memories of the Mountain*, p. 116, two ministers were assigned to organize a Congregational church in Bonny Doon. Whether or not they succeeded at that time, the *SC Surf* for July 10, 1894 reported that "Ten of the Endeavorers from the Congregational church of this city went to Bonny Doon Sunday morning and held service for the purpose of organizing a Christian Endeavor society.... The society of the Congregational church of Bonny Doon starts out with a good prospect and some splendid workers and a membership of eleven active and six associate members."

In 1905 the Rev. Phelps R. Adams, a resident of Bonny Doon "established a Congregational Church in Bonny Doon, holding services in the schoolhouse built on land donated by Ormond Jenne." (*Memories of the Mountain*, p. 75) This schoolhouse was located "just above the intersection of Pine Flat and Martin Road." (*Memories of the Mountain*, p. 96)

Whatever the relation between these three events was, Rev. Adams became the pastor in 1905. (*Memories of the Mountain*, p. 116) He was pastor there "for many years," and he lived until 1932, passing his final years in Santa Cruz. (*Santa Cruz Sentinel*, Apr. 29, 1932, as reported in Robert L. Nelson: *Old Soldier. The Story of the Grand Army of the Republic in Santa Cruz County, California*. Santa Cruz: Museum of Art and History, 2004)

#4.4 Reformed Church in the United States

As stated above in the introduction to the United Church of Christ, its *Evangelical and Reformed Church* component consisted of two mainly German traditions which merged in 1934. The one, the "Reformed Church in the United States," traced its origin to 18th century immigrants from the German Palatinate (region along the middle Rhine), the so-called "Pennsylvania Dutch." It was represented in Santa Cruz by:

German Evangelical Church. Santa Cruz, 1912.

This group met in Arion Hall on Front St. (Thurston 1912-1913)

#5 Pietist-Methodist (Pietist-Methodist family)

Subdivisions

- #5.1 Methodist
- #5.2 Free Methodist
- #5.3 African Methodist Episcopal Zion Church
- #5.4 German Methodism
- #5.5 Scandinavian Pietism

Pietism arose in seventeenth century Europe as a reaction against the rigidity of doctrine and practice which was creeping into Protestant bodies. Pietists did not break with the Protestant traditions, but they organized themselves with less structure and formality. The three main branches of Pietism are the English ("Methodism"), the Scandinavian, and the continental European, the last of these never having been represented in Santa Cruz, as far as I know.

#5.1 Methodist

Originating in England in the late 1720s, Methodism came to the United States in the 1730s. With a Church of England background, a non-Calvinistic worldview, an emphasis on helping and evangelizing the poor, and the extensive use of itinerant preachers, Methodism in the U. S. was admirably suited to be in the forefront of Protestantism in the West, and it is typical that the first Protestant congregation in Santa Cruz, the only one to exist before California became a state of the Union, was Methodist.

After various separations, especially between North and South, the larger number of Methodist bodies in the United States, including the so-called "German Methodists," joined in 1968 to form the United Methodist Church.

Bibliography: C. V. Anthony: *Fifty Years of Methodism: A History of the Methodist Episcopal Church Within the Bounds of the California Annual Conference From 1847 to 1897*. San Francisco: Methodist Book Concern, 1901. The author, Charles Volney Anthony, was a Methodist Minister and the younger brother of Elihu Anthony, who figured in the founding of Methodism in Santa Cruz. C.V. gives some details about himself on pp. 23, 74, 159, 172, 341, 362, 373, 388, and 432.

United Methodist Church, Santa Cruz. 1848-2010

This was the first Protestant church in Santa Cruz and the third Methodist Church in all of California. It dates from 1848, when the newly arrived Elihu Anthony, who had been a pastor in New York, became its "preacher." In 1850 the congregation had its first church structure and its first resident pastor, James W. Brier. (Anthony, *Fifty Years of Methodism*, pp. 14-15)

A noteworthy occurrence of Christian brotherhood - although with a curious twist - took place when Elihu Anthony arrived in Santa Cruz. It is narrated on p.14 of Anthony, *Fifty Years of Methodism*:

"Hearing great praise of Santa Cruz, both on account of its climate and productiveness, Anthony decided to make it his home. He reached the place about the first of January, 1848. He came with his traveling outfit, and began life in the place where he was to spend most of his days, by camping on the Plaza. The weather was inclement and life in a tent disagreeable, especially to the young mother and two small children. Under these circumstances the Spanish Padre showed them no small kindness. He pointed them to a house belonging to the church, where they could find shelter from the storm. Anthony, anxious not to receive favors under a misapprehension, frankly told him that he was a protestant preacher, and that he expected to hold meetings in the near future. This, however, made no difference to the priest, who not only continued to urge them to accept his offer, but expressed himself gratified that a protestant preacher had arrived, saying that he hoped the protestants might be made better for his labors. There was great need of it, he said, as they had morally corrupted his own people."

More on Elihu Anthony can be found on pp. 17-23 of his brother's history.

About 1851 the Methodist Church established three "Academies" in California. One was in San Jose, but moved to Stockton, where it remains today as the University of the Pacific. The others were in Sacramento and Santa Cruz. Neither lasted long. (Anthony, *Fifty Years of Methodism*, p. 78-79, which also names the teachers in Santa Cruz)

The first Methodist church building stood at the corner of Mission and Green Streets. The congregation rebuilt the church in 1862, but in 1891 it moved to the Church St. structure, which had been vacated by the Congregational Church the preceding year. In 1914 it erected in the same location a larger building, which it razed in 1965 after moving in 1963 to its new church at the present address. (Some of these details are in Anthony, pp. 15-16, but they can be found more extensively here and there, along with other information, in Koch, *Parade of the Past*, pp. 29-30; Elliot, *Santa Cruz County*, p. 69; *SC Sentinel*, Aug. 9, 1963; *San Jose Mercury News*, May 18, 1993; and www.umcsantacruz.org 2010.)

The address is now 250 California Ave., Santa Cruz 95060, tel. 429-6800. (2010 *Yellow Pages*)

First United Methodist Church, Watsonville. 1852-2010.

1852, the year of the first Methodist service in Watsonville, is taken as the founding date of this congregation. Its first church structure was built in 1853 on Main Street (then Pajaro Street). Very soon there were two Methodist churches, one North and the other South. The latter, however, sold its structure to the North one and ceased to exist in 1862. In 1874 the congregation dedicated a new church at the corner of Rodriguez and West Beach, where it was still to be found in 1946, although in Polk 1946 its address was 303 Van Ness Ave. It moved again, to Stanford Street, where its present structure was dedicated in 1954. (Lewis, *Watsonville Yesterday*, p. 65)

Note the listing of the <Methodist Episcopal Church-South in the *Pacific Sentinel* of March 28, 1861.

All the above information can be found in detail in *The First United Methodist Church*, also entitled *Methodists of the pajaro valley: keeping hearts "strangely warmed," since 1852*, Watsonville, 1992. This monograph, however, states that the first structure was built in 1854 and that the Methodist Church South structure was incomplete when it was bought.

There are additional details about Methodism in Watsonville, including its outreach in Monterey, in Anthony, *Fifty Years of Methodism*, pp. 204 and 212-213.

The address of the congregation is now 229 Stanford St., Watsonville, 95076, tel. 724-4434. (2010 *Yellow Pages*)

Boulder Creek United Methodist Church. 1865-2010

Methodist meetings were held in Boulder Creek as early as 1865, but the first Methodist church there was built in 1874. When it burned down, in 1885, it was replaced by a second structure, which in turn burned down in 1907, and the present structure was built in 1908. Both conflagrations were attributed to opponents of the temperance advocates who labored to eliminate drinking and prostitution. (*The United Methodist Church – Boulder Creek, California – Centennial Souvenir*, 1974 pamphlet, a copy of which can be found in the Boulder Creek Public Library)

In the first years of this Methodist congregation its church was said, properly speaking, to be in Lorenzo, "Boulder Creek" being the nearby post office. It lost membership in about 1890, when Presbyterian Churches were established in both Boulder Creek and Felton. (Anthony: *Fifty Years of Methodism*, pp. 340-341) This Methodist congregation was in fact incorporated as the <Lorenzo Methodist Episcopal Church in 1892. (Santa Cruz County Articles of Incorporation no. 113)

The present church is at 12855 Hwy. 9, Boulder Creek 95006, tel. 338-6232. (2010 *Yellow Pages*)

Corralitos Methodist Episcopal Church. 1885.

The Santa Cruz County Articles of Incorporation no. 127 are distinctly for this church, and not for the Corralitos Free Methodist Church, which is found below, in #5.2. I have no evidence that the Corralitos Methodist Episcopal Church went beyond the legal incorporation stage. *Not to be counted in totals.*

Methodist Church in Soquel. 1888-1915.

"Soquel was supplied this year [1888] by John Clark, a local elder. Services were held regularly in the early fifties. They were generally conducted by local preachers, and the place of meeting was a school house. The organization of a Congregational Church led to the abandonment of the place by the Methodists. C. D. Cushman, formerly a member of conference, happening to reside in the place, resolved to have his own Church represented in Soquel.... [He succeeded, and the situation remained much as it had been.] ... In 1896 it was called Soquel and Valencia." It still had members in 1897. (Anthony: *Fifty Years of Methodism*, p. 419)

A detail which can be added to the above account is that the congregation was incorporated in 1892 as the <Soquel Methodist Episcopal Church. (Santa Cruz County Articles of Incorporation no. 204)

Finally a church was built, and it remained in use until 1915, when it was abandoned, torn down, and the wood was used in the construction of the relocated Pennsylvania Avenue Methodist Church in Santa Cruz. (*SC Sentinel*, Dec. 8, 1957)

Grace Methodist Church. Santa Cruz, 1890-2000.

About 1890 "... a lot was purchased on Pennsylvania Avenue in East Santa Cruz, and a chapel erected thereon. A Sunday school and occasional services are maintained there [about 1900]." (1) Use of the structure was, in fact, suspended from 1900 to 1905, but the congregation was revitalized and formally organized in 1907. (2) At that time its name officially became the <Pennsylvania Avenue Methodist Church. (3) In 1914 the congregation moved to Soquel Avenue and erected a new structure. (4) This, however, was destroyed by fire on October 8, 2000, (5) and has not been rebuilt. (6)

The name of the church was changed to <East Side Methodist Episcopal Church in 1922. (7) The address was "Soquel and Cayuga" in the *Santa Cruz County Directory*, 1923-24 and in Polk 1925, and 375 Soquel Ave. in Polk 1930 and 1946. In 1946 its name was changed to Grace Methodist Church, (8) and in Polk 1950 its address was 1028

Soquel Ave. In Polk 1970 it began to be called <Grace United Methodist Church.

Notes

1. Anthony: *Fifty Years of Methodism*, p. 16.
2. *SC Sentinel*, Dec. 8, 1957.
3. Santa Cruz County Articles of Incorporation no. 477.
4. *SC Sentinel*, Dec. 8, 1957. Curiously, the Santa Cruz *Historic Building Survey*, Vol. 1, p. 124, states that the new church was built around 1925.
5. *SC Sentinel* Oct. 9, 2000.
6. My observation, 2010.
7. Santa Cruz County Articles of Incorporation no. 477.
8. Santa Cruz County Articles of Incorporation no. 477.

Green Valley Methodist Episcopal Church. Watsonville, 1890.

The only evidence I have that there was such a congregation is the Santa Cruz County Articles of Incorporation n. 187. *Not to be counted in totals.*

Redwood Christian Park. Conf center, Boulder Creek, 1920s-2010.

Used as a Methodist camp since the 1920s, the location above Boulder Creek was established formally as a Methodist camp and conference center in 1947 by what is now known as the California Redwood Christian Association. (McCarthy, *Grizzlies*, p. 92 and Clark, *Place Names*, pp. 290-291) Redwood Christian Park is at 15000 Two Bar Road, Boulder Creek 95006, tel. 338-2134. (2010 *White Pages*)

Monte Toyon Camp. Conf center, Aptos, c1931-2010.

As of 2007 this camp was owned by United Methodist Church California Nevada Annual Conference, (www.umc.org 2007) but I do not find this attribution in www.umc.org 2010. It is, however, operated by United Camps, Conferences and Retreats. (www.uccr.org 2010) The Methodists acquired the property in about 1931. (article dated 4/1/51 in *The McHugh Scrapbook*, vol. 3, pp. 90-93) It is located at 220 Cloister Lane, Aptos 95003, tel. 688-5420. (2010 *Yellow Pages*)

Freedom Community Methodist Church. Watsonville, 1948-1998.

This church was organized in 1948 in a building that had been the Roache School at 221 Roache Road; by 1969 the name of the street it was on had been changed to Airport Blvd. (clipping – source lacking – in Pajaro Valley Historical Association Archives) The congregation's actual year of incorporation was 1957. (Santa Cruz County Articles of Incorporation no. 2064) In June, 1998 the congregation merged with the First United Methodist Church of Watsonville. (church newsletter of June, 1998)

Live Oak Community Methodist Church. 1949-2008.

Ground was broken for this church in 1949. (*SC Sentinel*, May 23, 1949) Known as the Live Oak Community Methodist Church at least until 1998, (1998 *Yellow Pages*) it was then known simply as the <Live Oak Church, but listed under United Methodist. (2002-2003 *White Pages*) It next became a second site of the United Methodist Church, Santa Cruz, although a project to rebuild it, announced in the *SC Sentinel* on Feb. 19, 2007, has not, according to my observation since then, been completed, and it was not listed in the 2008 and 2010 *Yellow* and *White Pages*.

Aptos Community United Methodist Church. 1949-2010.

This congregation's first church structure began to be used in December, 1949. In 1950 its building program was 90% complete, and it was known as the <Aptos Community Church. (*SC Sentinel*, Dec. 22, 1950) It was located at 8060 Valencia. (1956-1961 *Yellow Pages*)

Then, according to the *SC Sentinel*, May 29, 1967, construction on the present church was expected to be completed in late 1967. It was listed at its present address in Polk 1969. The address is 211 Thunderbird Dr., Aptos 95003, tel. 688-2210. (2010 *Yellow Pages* and www.aptosumc.org 2010)

#5.2 Free Methodist

Free Methodism was founded in 1860 in New York by Methodists who wanted to be truer to the original inspiration of Methodism. Melton's *Encyclopedia*, *230, classifies it under Holiness, rather than Methodist.

Corralitos Community Church. 1884-2010.

The Free Methodist Society of Corralitos held services as early as 1884, and in 1894 they bought property for a church on Browns Valley Road. This church is now a recreation hall, and the congregation worships in the present church, which it dedicated in 1967. (Malmin, *Corralitos*, p. 111) It was still the <Corralitos Community Free Methodist Church according to the *SC Sentinel*, July 26, 1984. It is at 26 Browns Valley Road, Watsonville 95076, tel. 722-4363. (2010 *Yellow Pages*)

Light & Life Community Free Methodist. Live Oak, 1909-2004.

It appears clear that this was the same as the <Free Methodist Church at 24 Water St., Santa Cruz. (*SC Surf*, Jan. 2, 1909) It also seems clear that it was the same as the Free Methodist Church at 35 S. Branciforte Ave., (*Santa Cruz County Directory*, 1923-24 and Polk 1925 through 1946) at 534 S. Branciforte, (Polk 1950) and 530 S. Branciforte. (Polk 1955 through 1975) It appeared at 960 Brommer St. in Polk 1976, and through Polk 1988 it still had its original name. It was still listed in the 2004 *Yellow Pages*, but, as I observed in 2006, it is no longer there, and a Jehovah's Witnesses Kingdom Hall occupies its site.

Wesleyan Methodist Camp Ground. Conf center, Scotts Valley, 1945-1976.

Affiliated with the Free Methodist Church, this campground existed from 1945 to 1976, off the intersection of Scotts Valley Drive and Mt. Hermon Road, but this property is now the location of the Hidden Oaks condominium development. (Seapy, *Scotts Valley*, p.123; Clark, *Place Names*, pp. 398-399; and, for the final year, 1976 *Yellow Pages*) A chapel on the grounds also served as the church of the local Free Methodist congregation. (observation made in 2006 by a long time Scotts Valley resident) The congregation's church was advertised as being located in Wesleyan Park in, for instance, the 1974-1976 *Yellow Pages*. Once, at least, it was called the <Scotts Valley Free Methodist Church. (*Valley Press*, Feb. 19. 1964)

#5.3 African Methodist Episcopal Zion Church

Two bodies of African-American Methodists were formed before 1800. The larger of the two, the African Methodist Episcopal Church, seems not to have been represented in Santa Cruz, but the other, the African Methodist Episcopal Zion Church, (Melton, *Encyclopedia* *202) had an historical presence here.

Zion Chapel. Watsonville, 1867-1890.

A branch of the AME Zion Church in San Francisco, this was organized by the Rev. A. B. Smith on November 20, 1867, as reported in a Nov. 30, 1867 newspaper article found in the files of the Pajaro Valley Historical Association. It is not clear whether the article is from the *Appeal* - evidently published in San Francisco - or from the Watsonville *Pajaronian* or *Pajaro Times*. In 1890, according to the U. S. Religious Census, there were 50 AME Zion members in Santa Cruz County. Evidently these belonged to Zion Chapel.

AME Zion Church. Santa Cruz, 1903-1911.

The establishment of this congregation was announced in the *SC Surf* on Nov. 20, 1903, and its meeting place was Temperance Hall. Later it was at the corner of Vine and Park streets in Santa Cruz; (*SC Surf*, Jan. 13, 1906, July 21, 1906, Jan. 4, 1908) then it held services in Farmers Union Hall or Carpenters' Hall. (*SC Surf*, May 16, 1909, June 17, 1910, Dec. 17, 1910, and May 25, 1911)

Temperance Hall was originally on Mission Street where Vine Street (now Cedar Street) came to it from the south and ended. It was moved a short distance twice before it was razed, in 1930. (Koch, *Parade of the Past*, p. 32)

Farmers Union Hall was at the southeast corner of Pacific Avenue and Soquel Avenue. (Koch, *Parade of the Past*, p. 96)

#5.4 German Methodism

This group of churches originated not in Germany, but in the United States, among German immigrants, and it was, as remarked above, incorporated into the United Methodist Church in 1968.

German Methodist Episcopal Church. Santa Cruz, 1884-1925.

The <Centennial German Methodist Episcopal Church was incorporated in 1884. (Santa Cruz County Articles of Incorporation no. 122) Services were listed in the *SC Surf* as early as January 23, 1884 in Temperance Hall, and the church structure was built in 1884. (*Historic Building Survey*, Vol. I, p. 64) It was listed as the <Centennial Methodist Episcopal Church in the *Santa Cruz County Directory*, 1923-24 and Polk 1925. According to R. E. Gibson, the German Methodist Church "held German language services until World War I. After that, the building became Salvation Army headquarters and is today a dance studio." (*San Jose Mercury News*, Nov. 22, 1994) In 2005 I observed that its site, 708 Washington St., was the TriYoga Center.

#5.5 Scandinavian Pietism

The imposition of Lutheranism in Sweden was countered by a Pietistic movement, and some Swedish immigrants brought this to the United States. The various streams of the movement in the U. S. united in 1885 to form the Swedish Evangelical Mission Covenant Church, which is now the Evangelical Covenant Church of America, Melton's *178.

Mission Springs Christian Conference Center. Scotts Valley, 1925-2010.

This center, which started as a religious campground in 1925, is affiliated with the Evangelical Covenant Church of America.

(www.missionsprings.com 2010) It is at 1050 Lockhart Gulch Road, Scotts Valley 95066, tel. 335-9133. (2010 *White Pages*)

Felton Bible Church. 1961-2010.

In 1961 a bible study group organized itself into a congregation, then affiliated itself with the Evangelical Free Church, and in 1962 built a new church structure on the former "Boyland" property. (*SC Sentinel*, Oct. 24, 1986) In 1987 the congregation was still known as the <Evangelical Free Church. (*The San Lorenzo Valley – Scotts Valley 1987-1988 Business directory*. Felton: Valley Graphics, 1987)

The website www.feltonbiblechurch.org 2010 identifies the congregation as belonging to the Evangelical Free Church, but does not note when it changed its name to Felton Bible Church.

The Evangelical Free Church, Melton, *Encyclopedia* *179, was formed in 1884 by non-Lutheran American Scandinavian congregations that did not wish to join the Evangelical Covenant Church.

The Felton Bible Church is at 5999 Graham Hill Road, Felton 95018, tel. 335-3418. (2010 *Yellow Pages*)

Community Covenant Church. Scotts Valley, 1974-2010.

Called the <Evangelical Covenant Church" in 1984, (*SC Sentinel*, July 26, 1984), this congregation was known as the Community Covenant Church in 1993. (1993 *Yellow Pages*) It is at 2700 El Rancho Dr., Scotts Valley 95066, tel. 438-4276. (2010 *Yellow Pages* and www.ccsv.org 2010)

#6 Holiness (Holiness family)

Subdivisions

- #6.1 Holiness Bands
- #6.2 Christian and Missionary Alliance
- #6.3 Church of God (Holiness rather than Pentecostal)
- #6.4 Church of the Nazarene
- #6.5 Salvation Army
- #6.6 Various Holiness

The Holiness movement grew out of nineteenth century American Methodism and emphasized personal sanctification and social activism. The National Holiness Association, now the Christian Holiness Association, inaugurated in New York in 1880, has had both regional and local components. The subgroups, including the Santa Cruz bands, were characterized by streetcorner and public hall revivalist meetings as well as independence from denominational affiliations. By 1910 the movement had lost its initial force. (Melton, *Encyclopedia*, pp. 36-37)

The movement, nevertheless, remains a significant sector of Protestant Christianity, and although the Christian Holiness Association is smaller than the National Association of Evangelicals, it functions similarly for its constituents. The present general status of the movement and of the association is outlined in "The Holiness Churches: A Significant Ethical Tradition" by Donald W. Dayton in www.religion-online.org 2008, reprinted from *The Christian Century*, Feb. 26, 1975, pp. 197-201.

#6.1 Holiness Bands

Holiness Band 1. Santa Cruz, 1883-1884.

This Band was affiliated with the California Holiness Association, which was headquartered in San Francisco under the leadership of the Rev. Mr. Newton. (*SC Surf*, Dec. 1, 1883; and *S.C. Sentinel*, Jan. 12, 1884) Although this Band allowed itself to be called "Salvation Army," it was not a branch of the Salvation Army that had been founded in England. (*SC Surf*, July 12, 1883)

Holiness Band 2. Santa Cruz, 1883-1884.

The following facts about the Holiness Band led by J. S. Ledford summarize newspaper reports collected by local historian Phil Reader.

J. S. Ledford conducted revivalist services in Santa Cruz in summer, 1883, leaving for Oakland on August 18. (*SC Surf*, Aug. 18, 1883)

Ledford was back, conducting street meetings by November 5. (*SC Surf*, Nov. 5, 1883)

As Ledford and the others filed out of a meeting on January 6, 1884, they were pelted with printers ink, and when they were walking down the street they were assailed with rotten eggs. A large crowd of "hoodlums" was outside, looking threatening. (*SC Surf*, Jan. 7, 1884)

On January 7 again a large crowd awaited Ledford and his followers' emergence from a building where they had met and again eggs were thrown at them. (*SC Surf*, Jan. 8, 1884)

On January 8 a small group of residents visited Ledford and told him he was disrupting their lives by turning the brother of one person and the spouse of another away from family. The group said Ledford should leave town, and he seemed to accept this, but asked that restitution be made for his clothes damage. A certain Charles Wilson was one of the group who met with Ledford on the eighth. (*SC Surf*, Jan. 8, 1884)

Charged with the egg throwing of January sixth, Charles Wilson went on trial today. (*SC Surf*, Jan. 10, 1884)

In Wilson's jury trial, which lasted two days, no one came forth to testify unequivocally that Wilson threw eggs at Ledford. (*SC Surf*, Jan. 11, 1883)

After four hours of deliberation, the jury reported that there was "a permanent disagreement," with 9 for acquittal and 3 for conviction. The court then dismissed the case. (*SC Surf*, Jan. 12, 1884)

In an article alluding to Wilson's acquittal, the *SC Surf* expressed dismay that he had been acquitted, but stated the real guilt to be that of lax law enforcement, which allowed the street-singing Holiness Band to meet and perform in spite of the general sentiment of

the people against it. Its unpopularity, according to the *Surf*, lay in Ledford's lack of credentials. Thus, "Then came the person who calls himself J. S. Ledford without authority from any society, church or sect, a person who has been repudiated by the very same organization he assumes to represent, and who holds no commission from any organized religious society or church -a religious guerrilla so to speak, and presuming upon the tolerance of the people of Santa Cruz, invades the sidewalks and streets of the city for weeks. His simulated religious fervor united with an excellent musical voice drew about him a band of zealous and sincere, but we believe mis-guided people, and the result has been to seriously agitate society." (Jan. 12, 1884)

The printers ink thrown at Ledford and the others in the group was appropriated from the Santa Cruz Sentinel, which was in the building where the service was held. (*SC Sentinel*, Jan. 19, 1884)

J. S. Ledford said he came from Hannibal, Missouri, had been converted at the age of 21, and in the subsequent five years had preached in many places. (*SC Sentinel*, Jan. 19, 1884)

J. S. Ledford left Santa Cruz by boat for Los Angeles on January 22, 1884. (*SC Surf*, Jan. 23, 1884)

Whatever may have been J. S. Ledford's fate, the Santa Cruz Sentinel, March 22, 1884 reports, "It is represented that the two Holiness Bands of this city have united their forces, in somewhat diminished numbers, all not favoring the union. The majority seem to have adopted the motto: In union there is strength; in division there is weakness.... Santa Cruz Band of Holiness will hold regular meetings in the upper hall of the Sons of Temperance on Sundays at 3 o'clock P. M. and Thursdays at 7 o'clock P. M., for the promotion of Christian Holiness. All are invited to attend. A. Lemkau and S. Adkins, Leaders."

#6.2 Christian and Missionary Alliance

Founded in 1882 in New York by a Presbyterian minister, the Christian and Missionary Alliance is strongly oriented toward missionary work, and it has generated greater membership outside the United States than it has within it.

Neighborhood Church of the Christian Missionary Alliance. Santa Cruz, 1925-2001.

This congregation was organized in 1925. It is the same congregation as the <Christian Missionary Alliance Tabernacle at 81 Soquel in Polk 1930 and 1935 and the <Christian and Missionary Alliance Tabernacle at the same address in Polk 1936 and <Christian Missionary Alliance at 260 Soquel Ave. in Polk 1946 and 1955. It dedicated its new church structure in 1959, (*SC Sentinel*, Oct. 18, 1959) and it was still in this building, at 225 Rooney St., in 2001. (2001 *Yellow Pages*) Note that "Christian Missionary Alliance" and "Christian and Missionary Alliance" are used interchangeably.

LifeSpring Fellowship. 2002-2006, Capitola

This congregation appeared in the *SC Sentinel* of July 6, 2002. The *Yellow Pages* of 2006 placed it at 1255 41st Ave., Capitola 95010, and identified it as Christian and Missionary Alliance. It is quite probable that it was a continuation of the Neighborhood Church of the Christian Missionary Alliance. It is not listed at all in later 2007 *White* and *Yellow Pages*, although there was a Lifespring Preschool at the 41st Ave. address until at least 2008. In 2009, as I observed, the entire structure had been razed, and a large commercial building was going up on the site.

Christ Community Church. 2007-2010, Live Oak.

Worshipping at the Live Oak Senior Center, 1777 Capitola Road, tel. 336-8079, this congregation has been in the *Yellow Pages* in 2007 and 2008 under Christian and Missionary Alliance, but without an address in 2010. Its website, which gives the address, is www.christcommunity.us 2010.

#6.3 Church of God (Holiness rather than Pentecostal)

The name "Church of God" is used by several diverse groupings of churches. One of these, which belongs to the Holiness family, is principally represented by the Church of God of Anderson, Indiana, which dates to 1880. (Melton, *Encyclopedia*, *221)

Another large group of Church of God congregations, stemming from an Appalachian Pentecostal movement, seems not to be represented in Santa Cruz, but is in Watsonville: see "First Church of God" in #7.1, Various Pentecostal, no longer in existence.

The second, as well as the first, grouping of Churches of God dates back to the 1880s, but there is another notable group which was started in the 1930s and belongs to the Adventist family. This is the Worldwide Church of God, founded by Herbert Armstrong, who was an early radio evangelist. The "Church of God" of Watsonville listed below in #11.2 is affiliated with it.

Church of God. Santa Cruz, 1925-1963.

Founded in 1925, this congregation dedicated its new church on Seabright Ave. in 1949. (*SC Sentinel*, Sep. 11, 1949) The cornerstone, on the east side, has two dates, 1925 and 1948. The address of it, at least from 1948 on, was 1307 Seabright Ave. (Polk, 1950) In 1963 it merged with the Community Church of God on 41st Avenue, and the Seabright Avenue property was sold. (*SC Sentinel*, May 3, 1963)

Community Church of God. Capitola, 1958-2004.

The church was dedicated in 1958, (*SC Sentinel*, Apr. 6, 1958) and it was at 1255 41st Ave., remaining at this address until 2000. (2000 *Yellow Pages*) In 2002 it was gone from there and the LifeSpring Fellowship, as noted above, was at this location.

Starting in 2002 the < Community Church of God Chapel by the Sea was located at 3673 Portola Dr., Live Oak. (2002 and 2003 *Yellow Pages*) According to folders I found at the church door in 2004, this congregation was affiliated with the Church of God of Anderson, Indiana. This affiliation, in addition to the chronology, makes it seem very probable that it was a continuation of the Community Church of God in Capitola. In 2005 it was no longer listed in the *White Pages*.

Biblical Church of God. Santa Cruz? 1984.

The *SC Sentinel*, July 26, 1984, lists this church with no address, only a telephone number, 476-1234. It does, however, group it with the 41st Avenue Community Church of God, which was of the Holiness family.

#6.4 Church of the Nazarene

The roots of the Church of the Nazarene go back to the late 19th century and the desire to lay greater stress on personal sanctification within the Wesleyan Methodist tradition. In 1908 the Pentecostal Church of the Nazarene was established, but in 1919 it eliminated "Pentecostal" from its name because it was not a specifically "gifts of the Spirit" type of group. (Melton, *Encyclopedia* *224)

Church of the Nazarene Santa Cruz. 1930-2010.

The congregation, now at 115 S. Morrissey Ave., tel. 423-3630, (2010 *Yellow Pages*) appears to be the same as the Church of the Nazarene which first appeared at 146 Seabright Ave. in 1930, (Polk 1930) <First Church of the Nazarene at 156 Seabright, (Polk 1935 and 1946) and Church of the Nazarene at 1335 Seabright. (Polk 1950) A structure built for it at the current address and dedicated in 1952 was intended for use eventually as an educational unit. (*SC Sentinel*, Jan. 25, 1952)

Church of the Nazarene. Watsonville, 1934-2010.

Presumably this is the successor to the Church of the Nazarene at 1221 Lincoln St.; (Polk 1934 through 1940) then 300 Madison, Watsonville. (Polk 1946 through 1973) However this may be, the <Watsonville Church of the Nazarene was incorporated in 1938. (Santa Cruz County Articles of Incorporation no. 1251) The church has been at its present address, 710 Green Valley Road, Watsonville, tel. 722-2407, since at least 1975. (1975 through 2010 *Yellow Pages*)

Beulah Park. Conf center, Santa Cruz County, 1938-1970s.

This Summer Camp of the Church of the Nazarene was established in 1938 on 24 acres above Carbonera Creek, between Santa Cruz and Scotts Valley, and a "tabernacle" was erected in 1941. (Clark, *Place Names*, p. 28) It was sold to investors "almost two decades [before 1991] ago." (*San Jose Mercury News*, Nov. 20, 1991)

#6.5 Salvation Army

Founded by William Booth in England in 1878, the Salvation Army was established in the United States in 1880 and in California (San Francisco) in 1882.

Salvation Army. Service org, Watsonville, 1886-2010.

The Salvation Army has had a presence in Watsonville at least since July 1, 1886, when, according to the July 8, 1886 *Watsonville Pajaronian*, two eggs were thrown at "representatives of the Salvation Army" as they "held services in front of Lewis's store." The organization's earliest Watsonville address was 18 Peck; (Polk 1925) then it was at 12 Central Ave. (Polk 1930) In 1930 it took over the Union Street building which had housed the Japanese Presbyterian Church since 1911, and in Polk 1940 its address in this building was 216 Union St. The structure was razed in 1992 so that the present Salvation Army facilities at the corner of Union and Grant could be erected. (*Pajaronian*, Feb. 17, 1992) The present structure was built in the 1940s. (*SC Sentinel*, May 15, 2007) The address is 112 Grant Ave., Watsonville 95076, tel. 724-3922. (2010 *White Pages*)

Salvation Army. Service org, Santa Cruz, 1909-2010.

The Salvation Army has been in Santa Cruz at least since 1909, when it was soliciting money and supplies so it could open a shelter for men in the former Southern Pacific Railroad station, which it proposed moving to a new location. (*SC Surf*, Nov. 27, 1909) Two years later it announced that it had paid most of its debt on its building, which was on Bulkhead St. (*SC Surf*, June 11, 1911) Presumably the structures mentioned in these articles were the same; in any event, an article in the *Santa Cruz Sentinel* on Jan. 25, 1966 states that the Salvation Army erected its first Santa Cruz structure at 10 Bulkhead St., and in 1966 a commemorative plaque was placed there. I could not find this plaque when I looked for it in 2004.

Its Santa Cruz address was 75 Riverside in Polk 1925, 11 Washington in Polk 1930 and 1946, and 708 Washington St. (in the former German American Methodist Episcopal Church) in Polk 1950 and 1960. Ground was broken for a building on Laurel St. in 1960, (*SC Sentinel*, Dec. 29, 1960) and this, 721 Laurel St., Santa Cruz, tel. 426-8365, is where it is now. (2010 *White Pages*) The Salvation Army entry in the 2007 *Yellow Pages* also listed <Templo de Santa Cruz at the Laurel St. address, tel. 425-3775, but the 2010 *Yellow Pages* list this Templo only in the *White Pages*, and under its own name.

Camp Redwood Glen. Conf center, Scotts Valley, 1945-2010.

Formerly Summer Home Farm, it has belonged to the Salvation Army since 1945. (*SC Sentinel-News*, Apr. 22, 1951 It is located at 3100 Bean Creek Road, Scotts Valley 95066, tel. 461-2000. (2010 *White Pages*)

Silvercrest Residences. Service org, Capitola, c1990-2007.

Under the name Silvercrest, "The Salvation Army operates a number of moderate cost older adult residences which seek to provide clean, safe and comfortable housing in an environment that is sensitive and responsive to the needs of individual residents. Subsidies are available at most facilities to low income residents who qualify." The Santa Cruz County Silvercrest was one of 24 in California, 37 throughout the Western states.

(http://www1.salvationarmy.org/usw/www_usw.nsf 2007) The address of this apartment complex was 750 Bay Ave., Capitola 95010, tel. 464-6435 (2007 *White Pages*)

According to a *SC Sentinel* article of Sep. 25, 2006, "The Salvation Army purchased the Silvercrest property after the 1989 Loma Prieta earthquake to provide affordable homes for seniors who were displaced by the quake.

"First Community Housing, a San Jose-based nonprofit, is in the process of purchasing the 96-unit complex from the Salvation Army to maintain it as affordable housing for seniors." The Silvercrest Residences are not listed in the 2008 *White Pages*, and the Salvation Army name and shield was removed from the entrance to the driveway in 2008.

#6.6 Various Holiness

Peniel Mission. Service org, Santa Cruz, 1901-1926.

This rescue mission existed at least from 1901 (exact location not noted) according to the June 8, 1901 *SC Surf*. Later it was located on Locust Street, (*SC Surf*, Jan. 2, June 26, and Dec. 11, 1909) and still later at 41 Vine, (Thurston 1912-1913) where it was still to be found in 1926. (date on a photo of it in UCSC Special Collections)

The Peniel Missions, founded in Los Angeles in 1886, (Melton, *Encyclopedia* *237) existed until 1999. There is additional information about them under "CityTeam Camp MayMac" below. The name *Peniel*, which means literally "the face of God," is found in the *Bible*, Genesis, Chapter 32, in which Jacob applies it to the place where he wrestled with the angel.

Mountain Bible Church of Loma Prieta. Santa Cruz County, 1929-2010.

This congregation arose from a Sunday school endeavor started in 1929 under the auspices of the American Missionary Fellowship (AMF), which at that time was the *American Sunday School Union*. It became a worshipping congregation in 1950, still in connection with the American Missionary Fellowship, but it incorporated as the non-denominational Mountain Bible Church in 1977.

From 1929 until 1973 it met mostly in a building on San Jose-Soquel Road, which in the beginning of that period was the Hester Creek School, but came to be owned by the congregation from 1957 to 1973. Since 1985 it has met at its present location, which is 23946 Summit Road, Los Gatos 95033, tel. 353-2302. (2010 *White Pages*)

A detail to be added to the early history furnished by the website is the incorporation of the congregation as the <Hester Creek Community Church in 1956 (Santa Cruz County Articles of Incorporation no. 1984) The church was subsequently known as the <Hester Creek Community Church. (Los Gatos Times - Saratoga Observer, July 21, 1959)

To be reconciled with the website history is the fact that the congregation incorporated in 1975 with the clause that if it were to be dissolved its assets would be turned over to the American Missionary Fellowship. (Santa Cruz County Articles of Incorporation no. 4427)

The American Missionary Fellowship clearly characterizes itself as belonging to the Holiness Family. (www.americanmissionary.org 2010)

CityTeam Camp MayMac. Conf center, Felton, 1930s-2010.

Located off East Zayante Road, this was founded in the 1930s by May and Mac McLean for underprivileged children of the San

Francisco Bay Area, and it still is a children's camp and conference center. In 1969 it merged with the San Jose Rescue Mission, and in 1983 the resulting organization took the name of CityTeam. In 1999 the Peniel Mission, headquartered in Los Angeles, also was incorporated into the organization. CityTeam is a member of the Evangelical Council for Financial Accountability, the statement of belief of which is non-denominational, albeit fundamentalist in tone. (www.cityteam.org/maymac 2010 and www.ecfa.org 2010) The address of Camp MayMac is 9115 East Zayante Road, Felton 95018, tel. 335-3019. (2010 *White Pages*)

Father Divine Peace Mission. Service org, Santa Cruz, 1936-1941.

Polk 1936 lists "Divine's Father [*sic*] Peace Mission Joy Harmony rep 141 Chestnut av." Polk 1937-1941, however, gives its address as 21 Roberts Ave., Santa Cruz. The telephone directory *White Pages* for these years do not list the Peace Mission.

Father Divine, born George Baker, c1880-1965, initiated the Peace Mission Movement in 1919 in the New York City area. From 1933 its headquarters were in Harlem. At its peak in the 1930s it had an estimated 2,000,000 members. After Father Divine's death his second wife, known then as Mother Divine, continued the movement. (*Encyclopedia of Religious History*. Revised Edition. Boston: Proseworks, 2001) I classify Father Divine's activities here in the Holiness Family on the basis of two oblique references in Melton *Encyclopedia* *262 and *937.

Father Divine Peace Restaurant. Service org, Santa Cruz, 1937-1942.

The restaurant, located at 401 Front St., is listed in Polk 1937 through 1941 and in the *White Pages* from 1938 through 1942. At this address in the *White Pages* of 1945 the restaurant "Chicken Villa" made its first appearance.

Pajaro Rescue Mission. Service org, Monterey County, 1964-2010.

The earliest listing I have for this is in the 1964 *Yellow Pages*. The Mission's entry in the Community Information Database of www.santacruzpl.org 2010 states, "Nightly shelter for homeless men in a Christian community. Dormitory atmosphere, dinner and breakfast served, beds and showers provided. Attending a daily Christian service is encouraged, but not required." The Monterey Bay Teen Challenge, which "operates the programs," (*SC Sentinel*, Dec. 19, 2008) is a nation-wide "Christian Men's Discipleship Training Program." (<http://teenchallengeusa.com/montereybay> 2008)

The Mission is at 111 Railroad Ave., Watsonville 95076, tel. 724-9576. (2010 *White Pages*)

Santa Cruz Rescue Mission. Service org, Santa Cruz, 1970.

The only information I have about this charitable facility is that in 1970 it changed its name to <Santa Cruz Mission Christian Center. (Santa Cruz County Articles of Incorporation no. 3378)

Elm Street Mission. Service org, Santa Cruz, 1972-2010.

Called <Elm Street Rescue Mission on its 2004 website, "The Elm Street Mission has been helping the homeless and hurting of Santa Cruz since 1972. We are a Church with a focus on working with those who are bound by addictions or mental illness. We serve a big God who can and will help all those who desire a change in their life and will surrender their lives to Him in repentance. We feed, clothe, help get into programs." (www.elmstreetmission.com 2010) The facility is not listed in the 2010 telephone directory, but the sign on its door at 117 Elm St., gives its schedule of worship and service activities and its telephone number, 420-0543.

The mission's structure was the former Advent Christian Church, which was built in 1912. In 1976 the Teamsters Union Local 912 was using the building. (*Santa Cruz Historic Building Survey*, Vol. I, p. 78) In 1974 and 1984 it was the site of the <Bible Missionary Church, (Polk 1974, *SC Sentinel*, July 26, 1984) which became the <Elm St. Bible Missionary Church, (1988 *White Pages*) which in turn became the <Elm St. Church in 1989 and the Elm St. Mission in 2004. (1989-2004 *White Pages*)

Global Youth Evangelism. Service org, Santa Cruz County, 1976-1984.

In its website, www.globalyouthevangelism.org 2008, this organization says of itself, "The vision of Global Youth Evangelism and its associated ministries had its origin in the late 1950s in a small mountain house church near Los Gatos, California." The website goes on to say that it expanded its quarters in 1961, and that in 1979 it launched its principal activity, the assisting of missionaries by distributing to them the *Christian Worker Bible Study Series*.

As revealed by the *White Pages* from 1977 to 1984, the address of Global Youth Evangelism was 23946 Summit Dr., which is the address of the Mountain Bible Church of Loma Prieta. In 1978 Global Youth Evangelism also had a "women's home" at 135 Belmont St., Santa Cruz. (1978 *White Pages*) In the mid 1980s, according to the website, it moved from Los Gatos to Orland, California.

Mountain Bible Christian School. Santa Cruz County, 1983-2010.

According to the website www.mountainbible.com/school, the <Mountain Bible School was founded in 1983, and from 1985 to 2004

was at the Mountain Bible Church location. This website, however has not been operative since 2006.

In 2010 the K-8 Mountain Bible Christian School is at 23946 Summit Road, the same address as the Mountain Bible Church, and its telephone number is 408-353-2192.

(<http://california.schooltree.org/private/Mountain-Bible-Christian-017705.html> 2010)

Volunteers of America. Service org, Live Oak, 1986-2010.

Ballington and Maude Booth, son and daughter-in-law of William Booth, the founder of the Salvation Army, established the Volunteers of America in New York in 1896. Its headquarters are in Metairie, Louisiana. Its mission is to provide social services of many kinds, including the ownership and management of housing facilities. (www.voa.org 2010)

VoA's only activity in Santa Cruz County is the <East Cliff Village Apartments at 1635 Tremont Drive, Santa Cruz 95062, tel. 462-2400, where it provides over 70 low cost independent living units for the elderly. (www.voaba.org 2010)

Santa Cruz Revival Apostolic Ministry. 2007-2010.

In the Holiness tradition, although this background is not mentioned on its website or in newspaper accounts, this group meets in outdoor public places. Its creed is neither fundamentalist nor Pentecostal. Also called <Santa Cruz Revival, its contact address is P.O. Box 1893, Capitola 95010, tel. 465-0616. (www.santacruzrevival.com 2010)

#7 Pentecostal (Pentecostal family)

Subdivisions

- #7.1 Various Pentecostal, no longer in existence
- #7.2 Assemblies of God
- #7.3 International Church of the Foursquare Gospel
- #7.4 Pentecostal-United
- #7.5 Pentecostal Holiness
- #7.6 Pentecostal Church of God of America
- #7.7 Various Pentecostal

An essay on the development of Pentecostalism in general and in Santa Cruz in particular can be found in the essay "Pentecostalism" in Chapter 5 Particulars.

Please note that "Church of God" appears 15 times in the alphabetical index as the whole name or part of the name of a congregation. Most of the congregations so named are or were Pentecostal.

#7.1 Various Pentecostal, no longer in existence

Pentecostal Tabernacle. Santa Cruz, 1909-1912.

In June and July, 1909 this congregation met at Garfield St. near Soquel Ave. (*SC Surf*, June 26 and July 10, 1909)

The <Gospel Tabernacle at precisely the same address and with the same Pastor, Rev. L. A. (Lee) Wilkerson, was listed in the *Surf* on July 2, 1910. The Gospel Tabernacle at 108 Garfield, evidently the same as that listed in the *Surf*, was in Thurston 1910-1911 and 1912-1913. It is not in the list of churches in the *Surf* of July 4, 1914 and July 13, 1918.

The location of the Pentecostal Tabernacle - Gospel Tabernacle suggests that it is a forerunner of the Christian Life Center, which is listed below, in #7.2. It does not seem that there was an organizational continuity between the two congregations, and, in any event, the Pentecostal Tabernacle is, to the best of my knowledge, the earliest Pentecostal church in Santa Cruz County.

For Pastor L. A. Wilkerson's role in the Advent Christian Church see #11.1.

Pentecostal Mission. Santa Cruz, 1923.

At 335 Pacific Ave., this association is in the alphabetical and street address listings of *The City Directory*, 1923-1924, but not in the list of churches, and no pastor's name is given with it. One could suppose that it became the Pentecostal Assembly which is listed below under Christian Life Center in #7.2 Assemblies of God.

Church of God (1). Watsonville, 1929-1973.

Originally at 28 J St., (Polk 1929) this congregation, which was probably affiliated with the Church of God of Cleveland Tennessee, clearly remained on J St. (although its address became 428) through 1941. (Polk 1929-41) Then, by 1946 there was at 700 Madison St. a <First Church of God, which remained there at least through 1973. (Polk 1946-73) I am supposing that these two names and two addresses are of the same congregation because by 1953 there is another Church of God at 600 Madison St. For this latter congregation see below, Church of God (2).

Full Gospel Assembly. Santa Cruz, 1933-1936.

This congregation met at 10 Locust St., (Polk 1933 through 1935) and, although the church at this address in Polk 1936 was called <Santa Cruz Pentecostal Mission, it can be supposed that the latter was a continuation of the earlier church.

Full Gospel Mission. Watsonville, 1936-1981.

There was a <Full Gospel Church at 12 Bridge St. in Polk 1936 and a Full Gospel Mission at 16 Bridge St. in Polk 1946. A church of the latter name appeared at 258 Main St. in Polk 1950. In 1961 there was a <Full Gospel Mission of Watsonville. (Santa Cruz County Articles of Incorporation no. 2328)

Then, from 1961 through 1963 the Full Gospel Mission was at 236 Ford St. in Polk, and in the *Yellow Pages* the <Church of God was at that address from 1963 through 1965. The <Deliverance Temple, however, was at 236 Ford St. in Polk 1964. Still later, in the *Yellow Pages* from 1977 through 1981, the Deliverance Temple was at 524 Rogge St. I do not know how all these variously named congregations were interrelated, but I hesitate to consider them to have been separate associations.

Latter Rain Gospel Association of Freedom, California. Watsonville, 1944.

The only information I have about this group is that it was incorporated in 1944. (Santa Cruz County Articles of Incorporation no. 1570) In the early years of Pentecostalism the term *Latter Rain* was used to refer to the outpouring of the Spirit in the current late stage of history. In 1947 it began to be applied to a specific Pentecostal movement in Canada and the United States which was at odds with the great majority of Pentecostals. (www.apologeticsindex.org 2008) Since the group in Freedom predated the Latter Rain Movement, it presumably used the term in the original sense. It is, however, not

clear that the association came to exist physically. *Not to be counted in totals.*

Church of God in Christ. Santa Cruz, 1953-1988.

At 1300 Fair Ave., (Polk 1953-88) this church appears to have been affiliated with the Church of God in Christ, which was established in 1894, has its headquarters in Memphis, and has over 3,000,000 members. (Melton, *Encyclopedia* p. 43 and *387) Beginning in 1964 its address is 1301 Fair Ave. Polk 1950 lists the <Faith Temple of the Church of God in Christ at 1300 Fair Ave. and this appears to be the same congregation. Polk 1970 has <Power House Of God in Christ at 1303 Fair Ave.

Church of God (2). Watsonville, 1953-1964.

From 1953 through 1964 Polk listed a Church of God at 600 Madison, Watsonville. This appears to have been a Pentecostal congregation that disappeared, but I have no other information about it.

Gospel Tabernacle. Watsonville, 1955-1959.

Polk gives the address of this church as 111 Green Valley Road from 1955 to 1958, and 113 Green Valley Road in 1959.

Full Gospel Church of Davenport. 1959-?.

This congregation was incorporated in 1959, (Santa Cruz County Articles of Incorporation no. 2135). A person who was a resident of Davenport at that time told me in 2009 that the congregation lasted for “many years,” that it met in a house, the pastor’s, she supposed, and that it helped immigrants “with business and legal practicalities.”

Pentecostal Tabernacle. Capitola, 1960.

Polk 1960 lists this congregation at 814 38th Ave.

Faith Tabernacle. Watsonville, 1960-1987.

Polk lists this church through this span of years at 113 Green Valley Road

Pentecostal Temple. Santa Cruz, 1964-1971.

Polk 1964-1971 places this congregation at 513 Center St. I propose that this congregation was the same as the <Santa Cruz Pentecostal Tabernacle Church Corp., which was incorporated in 1964. (Santa Cruz County Articles of Incorporation no. 2604)

Jesus Name Temple. Watsonville, 1976-1989.

Polk 1986 through 1989 has this church at 130 Rodriguez St. There was a <Church of the Living God Apostolic Temple at this address in the 1976 through 1978 *Yellow Pages*. I am supposing that the earlier congregation was related to the later one as its antecedent.

In an oral history from 1978 it is stated that there was a church attended by blacks on Rodriguez Street. The Church of the Living God Apostolic Temple seems to be the only church that would fit this description. The dialog recorded reads, "There aren't any blacks in Watsonville." "Yes there are! Their church is over there on Rodrigues [sic] Street, almost across from where Amelia lives." (*Watsonville: "I would have told it if I had a chance." A Collection of Oral Histories of Ethnic People*. Watsonville: International Senior Citizens' Center, 1978. P. 127, from interview with Lopez Family conducted by Tina Starkey)

Centro Cristiano. Watsonville, 1988.

Polk's 1988's entry for this church at 113 Green Valley Road is the only indication I have of its existence.

New Jerusalem Church. Watsonville, 1990s

Opened in 1990 or 1991, (*SC Sentinel*, Nov. 15, 2005) this congregation was Pentecostal. (*SC Sentinel*, Dec. 17, 2005) Other items of information about it are in the *SC Sentinel*, April 12, 2005 and Jan. 21, 2006 and the *Watsonville Pajaronian*, Dec. 9, 2005. All this newspaper information is in connection with the trial of the former pastor for alleged sexual molestation of a minor female church member.

#7.2 Assemblies of God

The Assemblies of God, one of the largest Pentecostal groups of churches, is Baptist and Trinitarian, terms explained in Chapter 5 Particulars.

It is also both Evangelical and Fundamentalist, and its founding, in 1914, marked the beginning of Pentecostalism as a distinct set of denominations. (Melton, *Encyclopedia* *313)

Christian Life Center. Santa Cruz. 1924-2010.

In 1924 the <Pentecostal Assembly was at 37 Soquel Ave., and in 1925 the <Glad Tidings Pentecostal Assembly was at the same address. In 1927 the Glad Tidings Pentecostal Assembly was located at "Harrison, cor Ocean;" in 1929 its address was given as 25 Harrison; in 1937 it was at 125 Harrison; in 1948 it was at 125 Dakota. In the meanwhile, in 1927 it had changed its name to <Glad Tidings Tabernacle of the Assemblies of God. (Santa Cruz County Articles of Incorporation no. 928) In 1949 it became the <First Assembly of God Church of Santa Cruz, (also SC Co. Art. of Inc. 928) and by 1950 it had moved to 1005 Mission St. In 1977 it changed its name to Christian Life Center. The continuity expressed in this paragraph is clear from the articles of incorporation and from the year to year progression in the three kinds of listings in Polk 1924-1977: classified, alphabetical, and street address.

It is also necessary to know that the "Harrison" on which the church was located was "E From Garfield to Ocean 1 blk n of Soquel," and not the Harrison Street which was near Morrissey Blvd. The "Harrison" of the church became "Dakota" in 1946 or 1947. Moreover, in 1950, the first year of the First Assembly of God on Mission Street, the Dakota Avenue site had become Santa Cruz County offices, although the classified section still had the Glad Tidings Tabernacle there (as well as the First Assembly of God Church on Mission Street). In 2002 or 2003 the Christian Life Center absorbed the Christian Life Center Churches in Scotts Valley and in Aptos. The structure of the one in Scotts Valley became the Scotts Valley Community Center, but the other building was still for sale in September, 2003. (*SC Sentinel*, Sep. 14, 2003)

The Christian Life Center is affiliated with the General Council of the Assemblies of God, (www.ag.org 2010) and its address is 1009 Mission St., Santa Cruz 95060, tel. 426-7733. (2010 *Yellow Pages*)

Monte Vista Christian School. Watsonville, 1926-2010.

Grades 6 through 12, founded in 1929, this Interdenominational school is located at 2 School Way, Watsonville 95076, tel. 722-8178. (www.mvcs.org 2010) A local observer tells me that the chapel was at one time connected with the Assemblies of God, but this is no longer the case.

Pajaro First Assembly of God. Watsonville, 1937-1976.

The <Full Gospel Church of Pajaro was incorporated in 1939; its name was changed to <Pajaro First Assembly of God in 1963, at which time its address was 20 Salinas Road. (Santa Cruz County Articles of Incorporation no. 3332)

I do not quite see how to reconcile with the incorporation facts the listings in Polk, which are:

There was a <Pentecostal Church of Pajaro at 30 Salinas Road from 1937 to 1946.

The Full Gospel Church of Pajaro was at 20 Salinas Road in 1946.

The <Pajaro First Assembly of God Church was at 505 San Juan Road, Watsonville from 1964 to 1973 – and 1976 in the *Yellow Pages*.

Nevertheless I propose that all the above information refers to one and only one congregation.

Christian Fellowship Center. Santa Cruz, 1938-200?.

From 1938 through 1940 this church was called the <Pentecostal Church of God and was located at 111 Grant Ave. In 1941 it remained at this address but was called the <Bethel Pentecostal Church. In 1946 the Pentecostal Church of God was at 208 Hammond Avenue, but by 1950 its address was 140 Hammond. In 1955 the church at this latter address became the <Bethel Assembly of God. By 1970 it was called <Bethel Assembly of God Eastside. In 1980 it was still the Bethel Assembly of God, but in 1982 it was listed simply as the <Assembly of God. From 1985 to 1988 the Christian Fellowship Center was at this address. All the information in this paragraph is from Polk 1938 through 1988.

In 2006, 2007, and 2008 the Christian Fellowship Center was not listed in the *White* or *Yellow Pages*, but the Assemblies of God website, www.ag.org 2010, claimed it and gave the telephone number of the pastor, 458-1265.

In February 2007 I visited the site and found a church structure, complete with a large cross, but no sign identifying it as host to a worshipping congregation.

Assembly of God Church. Soquel, 1949-2003.

This was organized in 1949 as the <Friendly Community Church of the Assembly of God, and it moved to 2715 Porter St. in 1952. (*SC Sentinel*, Nov. 14, 1952) A new addition was dedicated in 1958. (*SC Sentinel*, Dec. 5, 1958) In 1970 ground was broken for the <Soquel Assembly of God at 5630 Soquel Dr., (*Cabrillo Times and*

Green Sheet, June 11, 1970) which was then called the <Cabrillo Assembly of God. (Polk 1970 - 1980 and *SC Sentinel*, July 26, 1984) Still later it was called the <Soquel Church of Grace, (1993 through 2002 *Yellow Pages*, which list it under Assemblies of God) and, before the building was sold to the Inner Light Ministries in 2003 it was also called simply <Church of Grace. (*SC Sentinel*, Sep. 23, 2003)

Aptos Christian Fellowship. 1950-2010.

In 1950 a group of people started a Bible study group in Valencia Hall, a former country schoolhouse in Aptos. (1)

By 1954 they had been recognized as a congregation by the Assemblies of God, and soon after that they built a small church structure. They built (literally built, i. e., by volunteer labor) their present church, and dedicated it in 1979. (2) For some years it was known as the <Assembly of God Aptos. (3) Its address is 7200 Freedom Blvd., Aptos 95003, tel. 688-3312. (4)

Notes

1. 1998 *Directory of the Aptos Assembly of God* published by the Gospel Publishing House, Cleveland, Tennessee.
2. Eric Johnson, *Aptos Assemblies of God Church: An Engagement in Myriad Acts*. 1988 manuscript in UCSC Special Collections, pp. 5-6.
3. 1975 and 1983 *Yellow Pages*.
4. 2010 *Yellow Pages*.

Bethany University. School, Scotts Valley, 1950-2010.

This institution is affiliated with the General Council of the Assemblies of God. In 1950 the <Glad Tidings Bible Institute of Oakland moved to the Assemblies of God property called Bethany Park at 6457 Los Gatos Hwy., Santa Cruz. (Polk 1960) The Institute was renamed <Bethany Bible College. (*SC Sentinel*, Sep 19, 1950)

From the website www.bethany.edu 2008: "[<]Bethany College is a four-year, regionally accredited, coeducational institution of higher education that has been operated by the Northern California and Nevada District of the Assemblies of God since 1919. The mission of the College is to prepare men and women for Christian leadership, whether within the church or in the larger society. Historically, Bethany has been the leading source of ministers and lay leaders for the supporting denomination, but more than a third of the students enrolled come from other Pentecostal, charismatic, and evangelical traditions." The website in 2010 contains this and much more information about the institution.

On April 20, 2005 the Northern California and Nevada District Council of the Assemblies of God approved the change of name to *Bethany University*. (*SC Sentinel*, Apr. 25, 2005) Although the location

has not changed, the present address is 800 Bethany Dr., Scotts Valley 95066, tel. 438-3800. (2010 *Yellow Pages*)

Grace Temple. Watsonville, 1959-2010.

This church was incorporated in 1959 as the <New Hope Chapel, Assembly of God, of Freedom, Calif. (Santa Cruz County Articles of Incorporation no. 2233) It was called <New Hope Church (Polk 1959 through 1967) and <New Hope Chapel-Assemblies of God, (Polk 1969 through 1973) both of which were at 311 Roache, a location that became 311 Airport Blvd.

In 1975 it incorporated as Grace Temple. (Santa Cruz County Articles of Incorporation no. 4134) Its address in the 1975 *Yellow Pages* was 209 Prospect. It was, however, at 311 Airport Blvd. in the *SC Sentinel*, July 26, 1984 and Polk 1986 and it is still there, tel. 722-5186. (2010 *Yellow Pages*)

Whether Grace Temple is, properly speaking, the lineal descendant of New Hope Chapel or its successor I do not know from the information presented here. However this may be, the present congregation is an affiliate of the Northern California and Nevada Council of the Assemblies of God. (obituary of a “pioneer member,” Tranquillino Empleo Dizon, *SC Sentinel*, April 1, 2005)

House of Prayer Community Church. Santa Cruz County, 1960-2010.

Since at least 1988, this church has been at 905 Amesti Road, Watsonville 95076, tel. 722-9243. (1988 through 2008 *Yellow Pages*) It was, however, incorporated in 1960 as the <House of Prayer Assembly of God, (Santa Cruz County Articles of Incorporation no. 2363) which is the name under which it is listed in the 2010 *Yellow Pages*.

Redwood Christian Center. Felton, 1963-2010.

From 1963 through 1980 this congregation was called <Felton Assembly of God. (1963-1980 *Yellow Pages*) In 1966 it was incorporated as the <Valley Assembly of God of Felton. (Santa Cruz County Articles of Incorporation no. 2931) The earliest entry I have for it under its current name is in the *SC Sentinel*, July 26, 1984. Located at 6869 Hwy. 9, Felton 95018, tel. 335-5307, (2010 *Yellow Pages*) it is listed on the Assemblies of God website, www.ag.org 2010.

Faith Chapel Assembly of God. Boulder Creek, 1964.

The address of this congregation was Central Avenue, Boulder Creek. (*Valley Press*, Feb. 19, 1964)

Scotts Valley Christian Center. 1964-2000.

The <Scotts Valley Assembly of God Church was incorporated in 1958. (Santa Cruz County Articles of Incorporation no. 2081) Also known as the <Assembly of God Scotts Valley, (1965 *Yellow Pages*) it became in 1972 the <Maranatha Assembly of God and remained such until at least 1982. (1972-1982 *Yellow Pages*) In the period 1993 through 2000 it had the name Scotts Valley Christian Center. (1993 through 2000 *Yellow Pages*) Its address throughout all these years was 123 S. Navarra Drive.

Templo El Calvario Spanish Assembly. Watsonville, 1966-1989.

As listed in Polk 1969 through 1972, the address is 152 Blackburn St., in 1973 through 1986 it is 517 Center St., and in 1988 through 1989 it is 731 Center St.

The <Templo Universal Spanish Assembly of Watsonville, incorporated in 1966 (Santa Cruz County Articles of Incorporation no. 3379) may have been totally unrelated to the Templo El Calvario, but, not knowing anything else about it, I am placing it here on the likelihood that the difference is merely in the corporate versus the popular name.

Sherwood Christian Schools. Santa Cruz County? 1967.

The only information I have about this entry is that it was incorporated in 1967 as an Assemblies of God facility. (Santa Cruz County Articles of Incorporation no. 3077) *Not to be counted in totals.*

Green Valley Christian School. Watsonville, 1970-2010.

K-8, founded in 1970; accredited by the Association of Christian Schools International. According to its website, www.gvcs.org 2010, it is located at the Green Valley Christian Center, address 376 South Green Valley Road, Watsonville 95076, and its telephone number is 724-6505.

Full Gospel Church of Las Lomas. Monterey County, 1975-2010.

The earliest date I have for this congregation is 1975. (1975 *Yellow Pages*) Listed on the Assemblies of God website, www.ag.org 2010, it is located at 29 Willow Road, Watsonville 95076, tel. 722-1413. (2010 *Yellow Pages*)

Green Valley Christian Center. Watsonville, 1977-2010.

Since its establishment in 1977, (1977 *Yellow Pages*) this congregation has been at 376 South Green Valley Road, Watsonville 95076, tel. 728-1424. (www.gvchristiancenter.com 2010)

Coast Chapel. Live Oak, 1980-2010.

In 1980 and 1981 this was the <El Salvador Church, (1980-1981 *Yellow Pages*) but in 1980 it was also the <Assembly of God Church. (Polk, 1980)

Referred to as the <Redwood Coast Chapel in the *SC Sentinel* if Nov. 10, 2007, it was called the <Coast Community Chapel in the 2003 *Yellow Pages* and on the Assemblies of God website, www.ag.org 2010. On its own website, www.coastchapel.org 2010, and in the 2010 *Yellow Pages* its location is 1275 30th Ave., Santa Cruz 95062, tel. 475-4351.

Faith Chapel. Capitola, 1982-1995.

This congregation's address in the *SC Sentinel*, July 26, 1984, and in the 1993 *Yellow Pages* was 120 Monterey Ave., the Capitola Theater. Generally, however, in that span of years it was listed without address in the *Yellow Pages*.

Fasting Prayer Mountain of the World. Conf center, Scotts Valley, 1985-2010.

Established in 1985 by Korean immigrants who were members of the Korean Assemblies of God, which had a large center at "Fasting Prayer Mountain" there, this conference center retains informal links with Assemblies of God in San Jose, but is characterized by its co-pastors as non-denominational. (visit of July, 2004) It is located at 997 Lockhart Gulch Road, Scotts Valley 95066, tel. 335-5635. (2010 *White Pages*, which use the name <Fasting Prayer Chapel)

Solid Rock Church of Boulder Creek. 1992.

This congregatiion, which met in the Boulder Creek Recreation Hall, was identified in the 1992 *Yellow Pages* as being of the Assemblies of God.

Seascape Community Church. Aptos, 1993-1998.

The *Yellow Pages* for each of the years 1993-1998 list this congregation under Assemblies of God, but give only a telephone number without an address.

Puerta Camino Y Meta. Watsonville, 2003-2010.

At 124 East Lake Ave., Watsonville 95076, tel. 728-9007, this congregation is listed under "Assemblies of God – Independent," (2010 *Yellow Pages*) and it is not listed in the Assemblies of God website, www.ag.org 2010.

Sojourners Church. Scotts Valley, 2004-2010.

Meeting at the Scotts Valley Community Center, this congregation can be reached through its website,

www.sojournerschurch.com 2010, and an email address given on the Assemblies of God website, www.ag.org 2010.

#7.3 International Church of the Foursquare Gospel

The flamboyant, charismatic preacher Aimee Semple McPherson founded a congregation in the Angelus Temple, Los Angeles, in 1923, and by 1927 this had grown to be the International Church of the Foursquare Gospel. The four points to which its name refers are Christ as savior, baptizer, healer, and coming king. (Melton, *Encyclopedia* *329)

The International Church of the Foursquare Gospel is Baptist and Trinitarian, terms explained in Chapter 5 Particulars.

Foursquare Gospel Church. Santa Cruz, 1946-1988.

This church was at 1101 Bay St., Santa Cruz, (Polk 1948-1988) but one would suppose that it was a descendant of the Four Square Gospel [Church] at 12 Younglove Ave. in Polk 1946.

Four Square Gospel Church. Watsonville, 1946-1969.

In Polk 1946 it was at 258 Main St., but it was at 527 Center St. in Polk 1950-1969. In 1969 Polk listed it simply as <Foursquare Church.

New Hope. Scotts Valley, 1975-2010.

From 1975 until at least 1993 this congregation was known as the <Community Foursquare Church of Scotts Valley, (1975 and 1993 *Yellow Pages*) but in 1998 it was listed as the <Valley Praise Center. (1998 *Yellow Pages*) Since at least 2003 it has had its present name, and as it was from the beginning, it is at 4001 Granite Creek Road, Scotts Valley 95066, tel. 438-1771. (2003 and 2010 *Yellow Pages*)

Lighthouse Christian Fellowship. Soquel, 1981-2010.

Founded in 1981, this congregation moved its worship location from the pastor's house to a hall in Twin Lakes College of Healing Arts, then to a room in a fitness center, and then to a storefront site in El Rancho Shopping Center on Portola Avenue, all by 1983. (Alfred S. L. Kwok, "Lighthouse Christian Fellowship." UCSC Humanities 61, Spring 1984. Manuscript in UCSC Special Collections)

In 1984 its address was 43 Rockview Dr., "Opal Cliffs," which is in Live Oak. (*SC Sentinel*, July 26, 1984) This last site may have been the pastor's address, but, however that may have been, the congregation has been worshipping at the present address, 4525 Soquel Dr., Soquel 95073, tel. 462-5452, since 1986. (1986 through 2008 *Yellow Pages* and 2010 *White Pages*)

The website <http://crosspointsc.com> 2010 states that <Crosspoint Church is a new church, but its address and telephone number are

those of Lighthouse Christian Fellowship, and the website copyright is to "Crosspoint Foursquare Church.

Coastlands. Aptos, 1984-2010

This congregation was established on New Year's Eve, 1984 in the Soquel home of the founding pastor. It used several temporary places of worship, including the Seventh Day Adventist Church in Soquel, before moving to its present location. (*SC Sentinel*, Dec. 16, 2006)

In 1991 it began leasing its present location from Dominican Hospital, which had bought it from the Poor Clare Nuns. (*SC Sentinel*, May 24, 2007)

It claims "A non-religious approach to understanding the Christian faith." (*SC Sentinel*, May, 2003) It is, however, affiliated with the International Church of the Foursquare Gospel. (www.coastlands.org 2010) In the 2010 *Yellow Pages* it is also called <Aptos Foursquare Church. It is located at 280 State Park Dr., Aptos 95003, tel. 688-5775. (2010 *Yellow Pages*)

Lighthouse Christian Fellowship. Watsonville, 1989-?

This Foursquare Gospel Church met at 113 Green Valley Road. (Told to me by one of its founding members.)

Santa Cruz Chapel. 1992-2003.

The 1992 through 2003 *Yellow Pages* list this under "Churches-Foursquare Gospel," but it was not listed in either the 2004 *Yellow Pages* or *White Pages*. After it ceased to be a Foursquare Gospel church the building was privately owned, first by one party and then, after 2004, by another, who was using it as his residence, at 429 Pennsylvania Ave., in 2006. (private communication from the 2006 owner)

Grace Fellowship. Scotts Valley, 1995-2004.

This church, at 6062 Graham Hill Road, Scotts Valley 95066, was listed in the *White Pages* starting in 1995 and in the *Yellow Pages* of 2004, but in 2005 it was in neither.

#7.4 Pentecostal-United

The United Pentecostal Church International was founded in 1945 from preexisting Pentecostal groupings. It is the largest non-Trinitarian Pentecostal church in North America. (Anderson, *Pentecostalism*, p. 49)

United Pentecostal Church. Watsonville, 1950.

This church was at 25 Van Ness Ave. (Polk 1950)

Cornerstone United Pentecostal Church. Watsonville, 1951-2010.

It appears that this congregation was incorporated in 1951 as the <United Pentecostal Church of Watsonville. (Santa Cruz County Articles of Incorporation no. 1691) According to the founding pastor's obituary, which calls the church the <First United Pentecostal Church, it was founded in 1953 or shortly after that. (*SC Sentinel*, Dec. 16, 2004)

Polk 1955 lists United Pentecostal [Church] at 457 Carey Ave., and Polk 1967 has it at its present address. The *Yellow Pages* have listed it at least since 1983, the name change occurring between 1998 and 2003. The present address is 302 Carey Ave., Watsonville 95076, tel. 724-2866. (2010 *White Pages*)

The congregation is listed on the United Pentecostal Church International website, www.upci.org 2010.

Christ Temple. Santa Cruz, 1952-1980.

This church was dedicated in 1952. (*SC Sentinel*, Nov. 14, 1952) With 1335 Seabright Ave. as its address, it was listed specifically as the <Christ Temple United Pentecostal Church in Polk 1980.

First United Pentecostal Church of Santa Cruz. Live Oak, 1987-2010.

This congregation appeared, without address, in the 1987 *Yellow Pages* and it was still listed there in the same way in 2003. I observed from the street in 2004 a sign showing that the congregation was meeting in the facility of the Reorganized Church of Jesus Christ of Latter Day Saints at 2301 17th Ave., Live Oak, but since 2005 I no longer saw the sign.

Early in 2006 the United Pentecostal Church International website, www.upci.org, listed the congregation, giving only a telephone number, but in 2010 the website lists the telephone number, 476-4038, and an address, 111 Errett Circle, Santa Cruz. The 2010 *White Pages* also give the number, but not the address.

#7.5 Pentecostal Holiness

With roots both Methodist and Baptist, dating back to the 19th century, the Pentecostal Holiness Church was established in 1911, and in 1975 it prefixed "International" to its name. Its headquarters are in Bethany, Oklahoma. (www.iphc.org 2008) The characteristic belief of all Pentecostal Holiness churches, as stated in Chapter 5 Particulars, is that the experience of the fullness of Christian life occurs in three stages. I presume that the first five following congregations, no longer in existence, were affiliated with it. The other congregations in this heading are certified as IPHC churches by the website.

Santa Cruz Revival Center. Live Oak, 1946-1984.

In 1946, according to Polk, there was, among "miscellaneous churches," a Santa Cruz Revival Center at 26 Short St., and from 1984 to 1986 the *Yellow Pages* listed under Pentecostal Holiness a church of the same name at 1818 Felt St., Live Oak.

The <Santa Cruz Revival Tabernacle was incorporated in 1957 in order to, among other purposes, "establish, operate and maintain missions, churches, societies, Bible Classes, and Christian Workers' Training Centers." (Santa Cruz County Articles of Incorporation no. 2012)

The <Revival Center, Santa Cruz was incorporated in 1973 "for worship, Christian education, and evangelization" in connection with the North American Evangelistic Association. (Santa Cruz County Articles of Incorporation no. 3730)

Not having further information about any of these entries, I hesitate to think that they refer to multiple congregations.

Pentecostal Holiness Church. Santa Cruz, 1950.

This church was at 139 Walnut Ave. (Polk 1950)

Pentecostal Holiness Church. Live Oak, 1953-1975.

There was a church of this name at 1315 or 1331 Bulb Ave. from 1953 to 1975; the address given in Polk varied between the one and the other

Pentecostal Holiness Mission. Monterey County, 1955-1989.

Polk 1955 listed this church as <Pentecostal Holiness, whereas Polk 1960 through 1967 had Pentecostal Holiness Mission. The 1975 *Yellow Pages* had at this address <Apostolic Church of Jesus Christ International, and Polk 1986 through 1989 had <Templo Bethlehem there. The address was 16 San Juan Road, Watsonville.

Eastside Friendly Bible Church. Live Oak, 1964-1985.

In 1964 the East Side Friendly Bible Church was at 1319 Water St., Santa Cruz. (Polk 1964)

In 1970 the <Santa Cruz Eastside Friendly Bible Church was at 1830 Felt St., and the <Friendly Bible Church was at 885 17th Ave. (Polk 1970)

From 1974 to 1985 at 1818 Felt St. was the Santa Cruz Eastside Friendly Bible Church. (Polk 1974-1985) Nevertheless the *SC Sentinel* for July 26, 1984 lists the <Christian Faith Center at 1818 Felt St.

Iglesia Santa Pentecostes Templo Jerusalem. Watsonville, 1969-2010.

Polk 1969 through 1973 and the 1975 *Yellow Pages* have <Templo Jerusalem at 9 Brooklyn St. This appears to be the same congregation as the Iglesia Santa Pentecostes Templo Jerusalem, as does the <Iglesia de Dios at 209 Prospect in the 1978 *Yellow Pages*. The church's address in Polk 1989 was 702 Madison St., but the present address is 209 Prospect St., Watsonville 95076, tel. 724-7764. (2010 *Yellow Pages*)

Christian Heritage Church. Watsonville, 1973-1989.

The <Green Valley Pentecostal Holiness Church was at 336 Green Valley Road in Polk, 1973. This church appears to have become the Christian Heritage Church at the same address. (1983 *Yellow Pages* and *SC Sentinel*, July 26, 1984) In Polk 1989 the address of the Christian Heritage Church was 185 Westridge.

Church of the Rock. Live Oak, 1988-1992.

In 1988, at 1818 Felt St., Live Oak, stood the Church of the Rock according to Polk. In 1991 the church of this name ceased to be on Felt, but in 1993 a the <Church on the Rock appeared at 2-1507 East Cliff in East Cliff Village, Live Oak. In 1995 the Live Oak church ceased to be listed, but the Pacific Christian Fellowship, as noted below, appeared in its place. These dates are from the *Yellow Pages*, where the church, like the Church on the Rock in Watsonville, was under the heading *Charismatic*.

Church on the Rock. Watsonville, 1991-1999.

In 1991 a church with this name appeared at 185 Westridge Dr. Watsonville. Then, in 1997, the church on Westridge Dr. began to be called <Watsonville Believers Christian Fellowship, but it no longer appeared in 2000. These dates are from the *Yellow Pages*, where the church, like the Church on the Rock in Live Oak, was under the heading *Charismatic*

Pacific Christian Fellowship. Live Oak, 1993-2010.

Founded in 1993, (www.pcf-cm.org 2007), this church was at 2-1507 East Cliff (East Cliff Village) in 1995 and 1996 according to the *Yellow Pages*, but in 1997 it was at 2245 Capitola Road, Santa Cruz 95062, tel. 462-5064), where it was through 2006. (1997 and 2006 *Yellow Pages*)

Since 2007, when the sign in front of the church was changed to read "<Freedom House Church," the International Pentecostal Holiness Church website, www.iphc.org, has listed this congregation. The 2010 *Yellow Pages* call the church Freedom House and they categorize the congregation as "Charismatic."

#7.6 Pentecostal Church of God of America

The churches under this heading are affiliated with the Pentecostal Church of God of America, the headquarters of which are in Joplin, Missouri. (www.pcg.org 2010) The denomination was founded by a group of ministers who left the Assemblies of God in 1916, (Anderson, *Pentecostalism*, p. 56) although the church's website has 1919 as the year of its founding. The Pentecostal Church of God is Baptist and Trinitarian, terms explained in Chapter 5 Particulars.

The Pentecostal Church of God of America became incorporated in Santa Cruz County in 1943, although its original place of business was to be Monterey County. (Santa Cruz County Articles of Incorporation no. 1838)

Calvary Christian Center. Watsonville, 1955-2010.

This congregation was listed in the 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984. It is at 524 Rogge St., Watsonville 95076, tel. 728-4040, (2010 *Yellow Pages* as Calvary Christian Church) and it is included in the Pentecostal Church of God website, www.pcg.org 2010.

One supposes that this was the same congregation as the <Pentecostal Church of God at 1201 Lincoln St., Watsonville in Polk 1955; at 9 Brooklyn St., Watsonville in Polk 1960; at 527 Center St., Watsonville in Polk 1961-1964; and at 524 Rogge St in Polk 1969 through 1989.

Harbor Light Church. Live Oak, 1955-2010.

According to Polk 1955 and 1960 <Bethel Chapel was the name of the church where Harbor Light is now found. In Polk 1964 and 1970 the <Pentecostal Church of God was there, but the name was <Harbor Light Gospel Tabernacle in Polk 1974 as well as the *SC Sentinel*, July 26, 1984. The address is 2008 17th Ave., Santa Cruz 95062, tel. 475-7763. (2010 *Yellow Pages*)

#7.7 Various Pentecostal

Bethel Tabernacle. Watsonville, 1921-2010.

Founded in 1921 on the present site, (clipping – source lacking – in Pajaro Valley Historical Association Archives) this is the oldest existing Pentecostal congregation in Santa Cruz County. It is listed in the *Pajaronian*, Jan. 6, 1923 without an address and in the *Santa Cruz County Directory* for 1923-24 with its present address. A plaque on its façade states that it was dedicated on April 20, 1922. The address is 124 East Lake Ave., Watsonville 95076, tel. 724-7418. (2010 *Yellow Pages*)

Apostolic Assembly. Watsonville, 1935-2010.

This church is at 113 E. Front St., Watsonville 95076, tel. 728-5228. (2010 *White Pages*)

The <Apostolic Church was at 113 E. Front St., Watsonville in Polk 1969 through 1989. It appears that its linear antecedents were <Full Gospel Tabernacle, 115 Van Ness Ave., (Polk 1935) <Apostolic (Mexican) Church, 117 Van Ness Ave., (Polk 1946) and <Iglesia Apostolica De La Fe En Cristo Jesus, 113 E Front St. (Polk 1960-62) It also appears that the <Apostolic Assembly of the Faith in Christ Jesus, 113 E. Front St., Watsonville, listed in the *SC Sentinel*, July 26, 1984, was the very same congregation. In 2007, however, the website of the Apostolic Assembly of the Faith in Christ Jesus, www.apostolicassembly.com, did not list a congregation at 113 E. Front St., and in 2010 this website domain is not that of a church or denomination.

Mt. Olive Temple Church of God in Christ. Monterey County, 1946-2010.

Listed in the *SC Sentinel*, July 26, 1984, this appears to be the continuation of the <Church of God in Christ at 61 Union St. in Polk 1946 and at 201 Gonda St. in Polk 1955. In Polk 1967 it appears, under its present name, at 116 Salinas Road, but Polk 1973 has it at the current address. This congregation appears to be the successor, probably by merger, with the <Good Samaritan Church of God in Christ, which is listed at 20 Salinas Road in Polk 1960 through 1972. Its present address is 20 Salinas Road, Watsonville 95076, tel. 724-0855. (2010 *White Pages*)

Calvary Community Church. Watsonville, 1946-2010.

The original location of this church, named <Calvary Full Gospel Mission, was 140 Main St., Watsonville. (Polk 1946-50) <Calvary Mission, 23 Porter Dr., Watsonville (Polk 1960) and <Calvary Full

Gospel Church, 23 Porter Dr. (Polk 1964) appear to be continuations of the same congregation.

Since 1975 Calvary Community Church has been listed at 8145 Prunedale North Road. (1975 through 2007 *Yellow Pages* and www.whitepages.com 2010) The last of these listings gives the church's location as Salinas, rather than Watsonville, and this seems to be accurate since 1975.

Word of Life Church of God in Christ. Santa Cruz. 1966-2010.

In 1966 this congregation was called <All Nations Church of God in Christ, (1966 *Yellow Pages*) and it was incorporated as such in 1977. (Santa Cruz County Articles of Incorporation no. 4420) In 1970 and 1980, however, it was called <Church of God in Christ. (Polk 1970 and 1980) It appears to be affiliated with the Church of God in Christ of Memphis, Tennessee, the only existing congregation so affiliated in Santa Cruz County. It is at 231 Wilkes Cir., Santa Cruz 95060, tel. 427-1903. (2010 *White Pages*)

Valley Vineyard Church. Scotts Valley, 1996-2010.

At 224 Mt. Hermon Road, Scotts Valley 95066, tel. 438-3456, (2010 *Yellow Pages*, where it is listed under "Churches-Non-Denominational") this is a member of the Association of Vineyard Churches. (www.vineyardusa.org 2010) It has been at its present location since 1996. (1996-2010 *Yellow Pages*) I surmise that the <Vineyard Christian Church at 5274 Scotts Valley Dr. in 1995 (1995 *White Pages*), was the forerunner of Valley Vineyard.

In 1977 John Wimber founded a congregation, the Calvary Chapel of Yorba Linda, California, but in 1982 his group separated from the Calvary Chapel movement over the role of the manifestations of the Holy Spirit, which are central to the Vineyard movement. At that time he joined the Vineyard Movement, which was small, but in 2010 there are over 550 Vineyard churches in the United States, over 1,500 in the world. (www.vineyardusa.org 2010.

See #10, Independent Fundamentalist Family for the Calvary Chapel movement.

Iglesia de Jesucristo Israel. Watsonville, 1997?-2010.

This congregation met in 2007 and 2008, through September, at 20 Salinas Road in Pajaro, tel. 728-5737. (*Yellow Pages*) In 2010, however, its address is 480 Union St., Watsonville. (2010 *Yellow Pages*) Both the *S.C. Sentinel* and the *Yellow Pages* characterized it as "Apostolic," which indicates that it is Pentecostal.

Hope Ministries. Watsonville, 1999-2004.

The *Yellow Pages* placed this congregation under "Churches-Apostolic," a heading which indicates the Pentecostal family. It was at 18 West Lake Ave., Watsonville 95076, tel. 728-2370. (1999 through 2004 *Yellow Pages*)

Victory Outreach Church. Watsonville, 1996-2010.

According to its website, www.victoryoutreach.org 2010, Victory Outreach is a Pentecostal denomination founded in 1967 by Sonny Arguinzone for general Christian evangelization and specifically "to plant and develop churches, rehabilitation homes, and training centers in strategic cities of the world." Its greatest numerical strength is in California and Mexico.

In the 1996 through 2008 *White Pages*, from 1996 to 1999 Victory Outreach Church was at 24 Menker St., Watsonville and from 2000 to 2006 it was at 200 Union St., Watsonville, but in 2007 and 2008 it was not listed. Nevertheless www.victoryoutreach.org 2010 states that both <Victory Outreach Watsonville (Hispanic), tel. 831-539-6249, and <Victory Outreach Watsonville (Pajaro Valley), tel. 831-722-4812 are at 734 East Lake Ave., Suite 15.

Christians for Biblical Equality. Santa Cruz County Chapter. Service org, Santa Cruz City, 2004-2010.

This association was founded in 1988 to promote equal treatment for women among Christians. Headquartered in Minneapolis, and including both individuals and churches as members, it belongs as an organization to the National Association of Evangelicals. The Santa Cruz chapter is mentioned in the *SC Sentinel*, June 19, 2004, and its address, 616 Windham St., Santa Cruz 95062, is on the organization's website. www.cbeinternational.org 2010, which contains sufficient references to the gifts of the Holy Spirit to persuade me to place it in the Pentecostal family.

Emmaus Christian Center. Conf center, Santa Clara County, 2005-2006.

This facility at 520 Summit Rd., Watsonville 95076, tel. 408-848-2866. was listed on the website www.sfkorean.com under this name and also under <Church of Emmaus in 2005 and 2006. Both entries were among "Other" in the long website lists of Korean churches in the broad San Francisco area. This rules out the possibility that the group is Catholic, Presbyterian, Baptist, Episcopalian, Evangelical, Adventist, or Methodist, and so I conclude that it is most probably Pentecostal.

In 2005 I located its entrance on Summit Road, 2.4 miles North of the beginning of the road, on the Santa Clara County side.

In 2010 it is not listed in the *White Pages*, and the website www.sfkorean.com 2010 does not allow me to use English.

In 2011 the owners of the property declared that the Emmaus Christian Center is no longer there.

Harbor Fellowship. Santa Cruz, 2005?-2010.

This congregation meets at 1231 Bay Street, tel. 334-1413. It is associated with Grace International of Houston, Texas, with which it shares an evangelical, Pentecostal creed. (www.harborfellowshipsc.org 2010) It is a congregation of the Christian Evangelistic Assemblies. (*SC Sentinel*, Oct. 1, 2006) The Christian Evangelistic Assemblies were formerly known as the California Evangelistic Association. (Melton, *Encyclopedia*, *317)

Crossroads Community Church of God. Watsonville, 2006-2010.

In 2006 the *White Pages* listed a <Church of God at 48 Atkinson Lane, telephone 728-5497. In January, 2007 I observed that the sign on the church structure at that address read Crossroads Community Church of God. The website of the Church of God of Cleveland, Tennessee, calling it <Watsonville-Crossroads Community, listed it as an affiliate with the address, P. O. Box 206, Watsonville, and the same telephone number, 728-5497. In 2010 the website, www.churchofgod.org, has the same information, but no street address.

Iglesia de Dios Santa Cruz. Live Oak, 2006-2010.

The Church of God of Cleveland, Tennessee has listed this church, which it locates on 30th Avenue with no telephone number, since 2006 on its website, www.churchofgod.org. In 2010, however, I find it listed on www.cognwreg.com, the website of the Church of God Northwestern Hispanic Region, the headquarters of which are in Fresno. This website gives the address, 1275 Brommer St., although it asserts that it is in Capitola, and the telephone number, 728-4041. The Fresno group website does not indicate, as far as I can see, its relationship with the Cleveland, Tennessee body.

Apostolic Light House Mission Church. Santa Cruz, 2007-2008.

This church, as I observed in 2007 and 2008, is at 530 S. Branciforte, tel. 423-7506. Its sign states that it is of the Apostolic Assembly of the Faith in Christ Jesus, and this was confirmed in www.apostolicassembly.org 2008, which, in addition to the church identification, described the Pentecostal nature of the denomination. In 2010 the church is neither on the Apostolic Assembly website nor in the *White* or *Yellow Pages*.

The structure at 530 S. Branciforte housed the Light & Life Community Free Methodist Church from 1955 to 1975. (See #5.2.)

#8 European Free-Church (European Free-Church family)

Subdivisions

#8.1 Quaker

#8.2 Mennonite Brethren

As the Reformed Churches in Europe took shape in the sixteenth century they tended to become territorial. It was difficult, it seems, for the populace to feel comfortable with a multiplicity of religious beliefs in one place. From the beginning, however, some groups in central Europe were stoutly non-conformist. Of these some were conspicuous for their pietism, and so they have been placed in the Pietist-Methodist family, whereas others were more noted for the non-conformity: they were free of state control. None of the latter groups was ever large in the United States, and none has had a commanding presence in Santa Cruz, but two of them are found here, Quakers and Mennonite Brethren.

#8.1 Quaker

Since the 1650s in both England and America the Quakers, or, more properly, the <Friends, or <Society of Friends, has been generically Christian in doctrine and positively spiritual in its meetings, which may or may not resemble the worship services of others, but which, in any case, involve individual and group recognition of a divine "inner light" that is also invoked in making community decisions. Resolutely egalitarian, Quakers have exerted social and educational influence far greater than their numbers would warrant.

Quaker Center. Conf center, Ben Lomond, 1949-2010.

At 1000 Hubbard Gulch Road, PO Box 686, Ben Lomond 95005, tel. 336-8333, (www.quakercenter.org 2010) this facility was established by the Society of Friends in 1949 as Camp Ben Lomond for boys. It shared its property with Sequoia Seminar from 1950 to 1977, when the latter became totally distinct; it was incorporated as the <Ben Lomond Quaker Center in 1981. This and additional historical information can be found in the Quaker Center website.

Quaker Meeting House. Santa Cruz, 1958-2010.

The church structure at 225 Rooney St., Santa Cruz 95065, tel. 425-4563, has been the Quaker Meeting House since 2003. (*Yellow Pages*) The Christian and Missionary Alliance Church, which is found in #6.2, under the Holiness Family, had been there through 2001.

Presumably the present meeting house is the successor to the Quaker Meeting House at 231 Forest in Polk 1958 through 1961.

In 2010 the *White Pages* have "Quaker Meeting House," but the *Yellow Pages* have "Santa Cruz Friends Meeting."

#8.2 Mennonite Brethren

The Mennonite movement, which originated in Central Europe in the early years of Protestantism, stresses "godly living," which can go beyond merely rigorous codes of morals to living in separated communities of the godly. One thinks of Amish and Hutterites.

Shorelife Community Church. Capitola, 1975-2010.

According to its website, www.shorelifecc.org 2010, this congregation, affiliated with the Mennonite Brethren, was established in 1997. It was, however, incorporated as the <Mennonite Brethren of Santa Cruz in 1970, with a name change in 1971 to <Cliffwood Heights Neighborhood Church — Mennonite Brethren. (Santa Cruz County Articles of Incorporation no. 3361)

The congregation was listed as <Cliffwood Heights Neighborhood Church in Polk 1975 and 1980 and as the <Cliffwood Heights Neighborhood Church of the Mennonite Brethren in the *SC Sentinel*, July 26, 1984. It is located at 875 Monterey Ave., Capitola 95010, tel. 462-7490. (2010 *Yellow Pages*, where it is listed under "Community Churches.")

#9 Baptist and Christian Church (Baptist family)

Subdivisions

- #9.1 Various Baptist; no longer in existence
- #9.2 Southern Baptist Convention
- #9.3 American Baptist Churches U.S.A.
- #9.4 American Baptist Association
- #9.5 Conservative Baptist Association
- #9.6 Baptist: exist in 2010; affiliation not ascertained
- #9.7 Christian Church/Church of Christ

The Baptist group of churches is the largest religious body in the United States after the Roman Catholic Church. Baptists are "anti-authoritarian, lay-oriented, non-liturgical, non-creedal, they oppose state churches, and they baptize adult believers, not infants." (Melton, *Encyclopedia*, p. 57) Tracing their origin back to the founding of a Baptist church in England in 1611, they are historically related to both the European Free-Churches and to British Puritanism, but they have been less exclusive than these and more ready to interact socially and politically. Furthermore, they have historically been active in revivalism, and they have tended to be both fundamentalist and evangelical. Even their defining characteristic, baptism by immersion in water, is not limited to them, but it does symbolize their Bible-based faith. The Baptist group stands in the middle of traditionalist, "old fashioned" Protestant religion of the heart, as is shown by the recent phenomenon of dropping the title "Baptist Church" in favor of "Community Church." Although there are many species of Baptists in the United States, the largest by far is the Southern Baptist Convention. The division of Baptists into Northern and Southern took place before the Civil War, and has never been undone. Generally the Southern Baptists lean more toward the Calvinistic Christian worldview than their northern counterparts do. Otherwise some associations of Baptist churches are more explicitly fundamentalist than others.

In California San Jose quickly became a hub of Baptist activities for the Salinas and Santa Clara Valleys and Santa Cruz, where a Baptist church was established in 1858. (Robert S. Hamilton, Jr., *The History and Influence of the Baptist Church in California, 1848-1899*. Los Angeles: University of Southern California Ph.D. dissertation, 1953, p. 105) Santa Cruz's first Baptist church, now called Santa Cruz Community Church, is listed below, in #9.3. It is noteworthy that the early Baptists in Northern California were mainly pro-Union in the Civil War. In San Jose, however, allegiances were quite divided, and in 1853 the members pledged to avoid all discussion of the matter. (Hamilton, *op. cit.*, p. 106) It would be interesting to know if this had repercussions in Santa Cruz.

Following Melton, *Encyclopedia*, as explained in Chapter 1 Background and Method of this Study, I place the Christian Church/ Church of Christ (and Disciples of Christ) in the Baptist Family. This is not to deny differences between the groups.

#9.1 Various Baptist no longer in existence

Temple Grove Baptist Church. Santa Clara County, 1876-1895?

"One of the first gatherings [in the Santa Cruz Mountains Summit Area] was at the Temple Grove Baptist Church in 1876. The church has long since vanished, but the solitary grove of redwoods stands today on Loma Prieta Avenue above the site of the Jeffries Hotel - also torn down. S. N. Reed was the founder of the church, which later moved to the residence of Reverend A. E. Sears." (Stephen Payne, *A Howling Wilderness; The Summit Road of the Santa Cruz Mountains 1850-1906*, pp. 88-89)

This church, "The Baptist church [on Wright's Ridge] is at present [1895] without a pastor." (*Sunshine, Fruit and Flowers*, A Souvenir of The San Jose Mercury, San Jose: San Jose Mercury Publishing and Printing Co., 1889, p. 194)

On page 91 Payne relates that "In the late 1890's a Baptist chapel was built at 'Oak Hill,'" but this is otherwise unknown to me.

Branciforte Baptist Church. Santa Cruz, 1887-1906.

Incorporated in 1888 as the Branciforte Baptist Church, (Santa Cruz County Articles of Incorporation no. 150) this small church originally stood on a lot donated for it by Calvin Gault. (*SC Surf*, Aug. 27, 1887) According to the *McHugh Scrapbook*, Vol. 1, p. 16, the lot was on Seabright Ave., where the Gault School now stands, and later (date not stated) the church structure was moved physically to Pennsylvania Ave., near Soquel Ave. (now 429 Pennsylvania Ave)

The *McHugh Scrapbook* calls the church the <Second Baptist Church, as does the *SC Surf* of March 4, 1893. It is a fact that a Second Baptist Church was incorporated in 1889 without reference to the Branciforte Baptist Church. (Santa Cruz County Articles of incorporation no. 153) These two separate and distinct incorporations could mean that there truly were, or were intended to be, two Baptist Churches in the same area for a short while.

In 1906 the Branciforte church building was sold to the Seventh Day Adventists. (*SC Sentinel*, June 28, 1954)

After the original Baptists, the later occupants of the building have been:

1906-1954 Seventh Day Adventist (#11.3)

1954-1960 St. Stephen's Lutheran Church (#3.1)

1961-1969 or 1970 Orthodox Presbyterian Church (#4.1)

1970-1988 First Church of Religious Science (Center for Conscious Living) (#15.2)

1992-2003 Santa Cruz Chapel (Foursquare Gospel) (#7.3)

2004-2006 A private residence (See Santa Cruz Chapel entry)

Twin Lakes Baptist Resort. Conf center, Live Oak, 1890-1955.

In the Twin Lakes area, now part of Live Oak, this church and buildings served as the locale for the annual state Baptist meeting in the 1890s. (Francis, *History*, pp. 57-58) As time went on much of the 41 acres was sold off in small lots, and by 1955 its character as a religious resort had been lost, although the second of the Twin Lakes Churches connected with it was still where it had been since 1949. (article dated 1/1/55 on page 45 of *The McHugh Scrapbook*, vol. 3)

Chinese Mission Baptist Church. Watsonville, 1953-1961.

At 14 Wall St. in Polk 1953, this church moved its meeting place about 1957 to 17a 3rd St., where it remained until 1961. (Polk 1957-61)

St. Paul Baptist Church. Watsonville, 1955-1967.

According to Polk 1955 this church was at 32 Van Ness Ave., but then in Polk 1964 and 1967 it was at 100 Union St.

Emmanuel Baptist Church. Santa Cruz, 1955-1970.

This church was at 508 Seabright Ave., Santa Cruz, (Polk 1955) but according to Polk 1960 and 1970 there was an Emmanuel Baptist Church at 707 Fair Ave., Santa Cruz. It would seem that there was one congregation by this name: it moved and then it disappeared or merged with another Baptist congregation, but I have no further information about it.

Baptist Church in Ben Lomond. 1959-1990s.

A branch of Twin Lakes (Baptist) Church, founded in 1959, this congregation had a church structure built for it in 1961. The congregation was still in existence in the 1990s, (McCarthy, *Grizzlies*, pp. 93-94) but it is not listed in the 1993 or subsequent *Yellow Pages*.

Calvary Baptist Church. Aptos, 1967-1968.

This church was at 8065 Valencia. (1967 and 1968 *Yellow Pages*)

Spanish Baptist Church. Watsonville, 1967.

This congregation was listed in Polk 1967 as being at 209 3rd St., and that is all I know about it.

#9.2 Southern Baptist Convention

Decades before the Civil War the Baptists in the northern States and those in the southern states were diverging over whether or not to allow slaveholders to be missionaries and whether or not to have a central denominational organization. Affirming a positive answer to both these issues, the Southern Baptist Convention was established in 1845, although eventually the slaveholding ceased to be an issue and the northern Baptists became more centralized. Properly speaking, the Southern Baptist Convention did not have member congregations in California and some other Western states until well into the twentieth century. Southern Baptists, however, were present and sufficiently numerous for the San Joaquin Valley Missionary Baptist Association to form a State Southern Baptist Convention on September 13, 1940. (1) It seems that it was a while before the State Convention was accepted into the general structure of the the American Baptist community. (2)

1. Floyd Looney, *History of California Southern Baptists*, Fresno: 1954, p. 24.
2. Eldon G. Ernst, in *Pilgrim Progression*, p. 95, specifies that the fourteen churches of the San Joaquin Valley Missionary Baptist Association "were officially accepted by the Southern Baptist Convention" in 1941. James N. Gregory, in *American Exodus*, p. 206, also has 1941 for California, but Ferenc Morton Szasz, *Religion in the Modern American West*, pp. 108-109, leads us to believe that the organizational structure of Southern Baptists in the West was not complete until 1952.

Arthur Road Baptist Church. Watsonville, 1947-2010.

This congregation was founded in 1947 as the <Calvary Southern Baptist Church. (1) Also called the <Calvary Baptist Church, it was originally located at 524 Rogge St., but, following the dissolution of the Chapel Hill Presbyterian Church on Arthur Road in 1967, it moved to that location. (2) In 1955 and at least through 1967 it was called the <First Southern Baptist Church. (3) The present church is at 360 Arthur Road, Watsonville 95076, tel. 724-6885. (4) It is affiliated with the Southern Baptist Convention. (5)

At the same Arthur Road address, founded in 1986, also affiliated with the Southern Baptist Convention, is the <Mision Bautista Hispana. The latter is listed explicitly, but not as a separate congregation, in the Sothern Baptist Convention website (6).

Notes

1. Floyd Looney, *History of California Southern Baptists*, Fresno: 1954, p. 407.
2. *Watsonville Yesterday*, p. 97.
3. Polk 1955 and 1967.
4. 2010 *Yellow Pages*
5. www.sbc.net 2010
6. www.sbc.net 2010.

Capitola Community Church. 1949-2010.

The Southern Baptist Convention includes this congregation as an affiliate. (www.sbc.net 2010) In 2008 the website stated that the church was founded in 1949.

Meeting at first in the Capitola City Hall, 422 Capitola Ave. under the name <First Baptist Church of Capitola, (Polk 1950) the congregation dedicated its own structure in 1953 at the corner of Capitola Road and 46th Ave. (*SC Sentinel*, Mar. 6, 1953) It has remained at that site ever since. In 1984 it was still using its original name, (*SC Sentinel*, July 26, 1984); some time after that it changed to the present name. The address is 4575 Capitola Road, Capitola 95010, tel. 475-7484. (2010 *Yellow Pages*)

It is hard to suppose that the <First Southern Baptist Church of Santa Cruz, Calif., incorporated in 1958 (Santa Cruz County Articles of Incorporation no.2101) was not the same as the <First Southern Baptist Church which was at 1315 Bulb Ave. according to Polk 1982-83 and the *SC Sentinel*, July 26, 1984. I do not know how they (it?) were related to the Capitola Community Church.

First Baptist Church of Aptos. 1956-2010.

Construction on this congregation's building was to start soon, according to the Nov. 14, 1957 *SC Sentinel*, which also stated that the congregation had been, since 1956, a mission of the First Baptist Church of Freedom. The 1975 *Yellow Pages* and Polk 1980 gave 7667 Soquel Dr. as the address. The Southern Baptist Convention's website, www.sbc.net 2010, states that this church is located at 7565 Sunset Way, Aptos 95003, tel. 688-5842.

At the same address, tel. 427-0335, founded in 2002, and also affiliated with the Southern Baptist Convention according to the latter's website in 2010, is the <Iglesia Bautista Nueva Vida. Previously, according to the SBC website, the latter congregation met at the Capitola Community Church.

Principe de Paz. Watsonville, 1958-2010.

The earliest Baptist congregation to use the site which became that of the Principe de Paz was the <First Baptist Church of Freedom. (Polk 1958-1989) The 1975 and 1976 *Yellow Pages* list this as <First Southern Baptist Church of Freedom. Later, the church property was taken over by the Central Coast Baptist Association, which established a Spanish-speaking mission in it in 2002. (*SC Sentinel*, June 19, 2006) In the 2007 *Yellow Pages* the church was <Iglesia Bautista Emmanuel. Now called <Principe De Paz Baptist Church on the Southern Baptist Convention's website, www.sbc.net 2010, the church, as stated in the website, is at 40 Blanca Lane, tel. 931-768-1152. The site is shared with the New Birth Baptist Church, which is listed below.

First Baptist Church of Las Lomas. Monterey County, 1960-2010.

Founded in 1960, this congregation is affiliated with the Southern Baptist Convention. (www.sbc.net 2010)

In June, 2006 the congregation moved from its structure on Sill Road to "leased space in a former Prunedale restaurant." With it went the <New Life Community Church, which was founded in 2003 as a nondenominational congregation. The New Life Community Church began to use the Sill Road structure in 2004, and practically, although not formally, merged with the Baptist congregation. The Central Coast Baptist Association, owners of the Sill Road property, however, announced that it had other plans for it. (*SC Sentinel*, June 19, 2006)

The First Baptist Church's building, which is at 47 Sill Road, Watsonville 95076, tel. 768-9826, was still listed as the <Las Lomas First Baptist Church in the Southern Baptist Convention website, www.sbc.net, in 2010. The New Life Community Church moved to Prunedale by 2008. (www.sbc.net 2008).

For the new Southern Baptist congregation which is also at the 47 Sill Road church see Iglesia del Rey below.

Calvary Baptist Church. Live Oak, 1960-1970.

This congregation met at 1925 Chanticleer Ave., Live Oak, according to Polk 1960-70. The 1961 through 1966 *Yellow Pages* classified it as Southern Baptist.

Boulder Creek Community Church. 1965-2010.

The present congregation was founded in 1965, and it has been affiliated with the Southern Baptist Convention from at least 1983. (1983 *Yellow Pages* and www.sbc.net 2010) It was called the <First Baptist Church of Boulder Creek in the *Santa Cruz Sentinel*, July 26, 1984. The present address is 13090 Highway 9, Boulder Creek 95006, tel. 338-3700 according to the 2010 *Yellow Pages*, where it is listed under Non-Denominational rather than Southern or other Baptist. Its current website, www.bccchurch.org 2010, does not mention Southern Baptist at all. This website specifies that the 13090 address is of the church office, whereas the address of the church itself is 12465 Highway 9.

Possibly the existing congregation is at least related to the <Community Church-Boulder Creek that was holding services according to the *Santa Cruz News*, July 24, 1923.

Grace Baptist Church. Corralitos, 1965-1996.

According to Malmin, *Corralitos*, p. 118, ground was broken for the church in 1967. The *Yellow Pages* for 1993-1995 placed it at 127

Hames Road and listed it as Southern Baptist. In 1996 the *Yellow Pages* listed it, but no longer as Southern Baptist, and that was the last year it was listed at all.

<Grace Baptist Church of Watsonville, Calif., incorporated in 1965, (Santa Cruz County Articles of Incorporation no.2897) would, I surmise, refer to the origins of the same congregation.

Iglesia del Rey. Watsonville, 2006-2010.

In the former location of the First Baptist Church of Las Lomas, 47 Sill Road, Watsonville, the Iglesia del Rey, an affiliate of the Southern Baptist Convention, was established in 2006. This is in addition to the Las Lomas First Baptist Church at that address. The website www.sbc.net 2010 gives this information and the address, but no telephone number.

New Birth Baptist Church. Watsonville, 2009-2010.

Early in 2009 the <New Beginnings Community Church was established in temporary quarters in Santa Cruz. (*SC Sentinel* Dec. 27, 2008) Before the end of the year it had modified its name to New Birth Baptist and had moved to a permanent location in Watsonville, 40 Blanca Lane. (*SC Sentinel* Dec 19, 2009) Its tel. is 333-6620, and it shares its location with Principe de Paz. Both churches belong to the Southern Baptist Convention. (www.sbc.net 2010)

#9.3 American Baptist Churches U.S.A.

Of the numerous Baptist groups, the American Baptist Churches U.S.A. comes closest to being the lineal descendant of the early Baptist movement in the country, although it has undergone several name changes, including being called the Northern Baptist Convention. It now represents only a small and liberal segment of the general Baptist community.

Santa Cruz Community Church. 1858-2010.

This congregation was organized in 1858 as the <First Baptist Church of Santa Cruz, and the 2004 listing is the first time it is called Santa Cruz Community Church in the *Yellow Pages*. "Its first church structure was erected in 1867 on high land on Locust Street, but in 1887 it was moved down to the plain, at Walnut and Center, where it was more accessible to the townsfolk," (1) Its present structure, on Roxas Street, was dedicated in 1960, (2) although its address four years later was 504 Trevethan Avenue (cross street to Roxas). (3) Note that for a while, at least in the 1970s, it was known as the <First American Baptist Church. (4) It is affiliated with the American Baptist Churches U.S.A., (5) and it is located at 411 Roxas St., Santa Cruz 95062, tel. 423-1080. (6) Its website is www.santacruzchurch.org 2010.

<Love INC Santa Cruz County is listed in the 2010 *Yellow Pages* under "Churches – Community" at the 411 Roxas St. address, tel. 457-1054. Subject to obtaining further, contradictory evidence, I suppose that Love INC is a ministry of Santa Cruz Community Church rather than a separate congregation.

Notes

1. Francis, *History*, p. 23.
2. *SC Sentinel*, Oct. 28, 1960.
3. Polk 1964.
4. Polk 1970 and 1980.
5. www.abc-usa.org 2010.
6. 2010 *Yellow Pages*.

#9.4 **American Baptist Association**

Organized in 1905, this Baptist body maintains that Christian congregations, in order to be true to their mission, should be fundamentalist and autonomous; that "no universal church or ecclesiastical authority is higher than a local congregation." (Mead, *Handbook*, p. 55) Furthermore, members believe that "their faith preceded the Protestant Reformation, and indeed has a continued succession from Christ and the apostles." (Mead, *loc. cit.*) They point to their place in a lineage of Christian movements that were similar to one another in their opposition to the hierarchical church, starting with Montanists in the second century A. D. and including, in chronological order, Novatians, Donatists, Paulicians, Waldenses, and Anabaptists. (Melton, *Encyclopedia* *503)

The term "Landmark," was given the movement by its founders, James Madison Pendleton and James Robinson Graves. (Mead, *Handbook*, p. 67)

Landmark Missionary Baptist Church. Watsonville, 1958-2010.

The earliest listing for this congregation in Polk is 1958. It is now at 2151 Freedom Blvd., Watsonville 95076, tel. 722-2100. (2010 *Yellow Pages*)

In 2005 it was included on the website of the American Baptist Association, www.abaptist.org, but since 2006 this was no longer the case. (www.abaptist.org 2007 and 2010)

Bayside Baptist Church. Santa Cruz, 1968-2010.

Incorporated in 1968 as the <Landmark Missionary Baptist Church of Santa Cruz, (Santa Cruz County Articles of Incorporation no. 3101) this congregation was listed as <Landmark Baptist Church or <Landmark Missionary Baptist Church from its establishment through 2005. (Polk 1971-1982-83 and 2002-2005 *Yellow Pages*)

From 1971 through 1980 it was at 2155 Chanticleer Ave., but by 1982 it had moved (Polk 1971-1982-83) to its present address, which is 1335 Seabright Ave., Santa Cruz, tel. 423-8536. (2010 *Yellow Pages*)

Three other congregations have been at 1335 Seabright Ave.: Church of the Nazarene, Christ Temple, and Universal Life Church. See the entries for each of these in #6.4, #7.4, and #12.3 respectively.

#9.5 Conservative Baptist Association

The Conservative Baptist Association was formally established as a distinct set of Baptist congregations in 1947 by fundamentalist members of the American Baptist Convention (previously the Northern Baptist Convention mentioned in #9.3). (Mead, *Handbook*, pp. 62-63) Its website is www.cbamerica.org 2010.

Twin Lakes Church. Aptos, 1891-2010.

The "Little Brown Church by the Sea" was founded in 1891. (1) Its first church structure, built in 1890 [*sic*], had a capacity of 300. (2) A notable edifice on the Southwest corner of Eighth Avenue and Park Place in the Twin Lakes area, it was known as the <Baptist Tabernacle. (3) This structure was torn down in 1949, shortly after a new 600 person capacity one was completed at the Northwest corner of Eighth Avenue and Bobbie Street. (4) This latter structure still exists, incorporated into a complex of health treatment facilities with the address 200 Park Place. (5) Polk's address listing while it was the Baptist church varied: in 1950 and 1955 it was at 225 8th Ave.; in 1964 it was at 200 7th Ave. The congregation itself moved to its present address in 1973, (6) and this is 2701 Cabrillo College Dr., Aptos 95003, tel. 465-3300. (7)

In 1946 the congregation affiliated with the Conservative Baptist Association, (8) and it remains a member of it in 2010. (9)

Notes

1. www.tlc.org 2010.
2. *SC Sentinel*, Mar. 1, 1949.
3. Live Oak Walking Tour - Historic Twin Lakes," undated pamphlet of the Live Oak History Project being distributed in 2005.
4. *SC Sentinel*, Mar. 1, 1949.
5. I have seen the long, high structure from the street in 2005.
6. *SC Sentinel*, Sep. 9, 1973.
7. 2010 *Yellow Pages*.
8. Sandy Lydon, "The Mystery of the Pajaro Valley KKK," *SC Sentinel*, Jan. 24, 1993.
9. www.cbamerica.org 2010.

First Baptist Church of Watsonville. 1914-2010.

The earliest mention I have found for this congregation is in the list of church services in the *Pajaronian*, Jan. 2, 1915. The same issue of the paper also notes that the congregation held its first annual meeting on December 31, 1914.

Polk 1925 gave the address as "Lincoln se cor E 5th;" and Polk 1930 and 1946, listed it at "640 Lincoln." The present structure was dedicated in 1952. ("Dedication Services of the First Baptist Church

Watsonville California March 23-30, 1952." Pamphlet in the archives of the Pajaro Valley Historical Association)

The Conservative Baptist Association of America lists it as a member on its website, www.cbamerica.org 2010.

The address is Fifth and Lincoln or 101 Madison, Watsonville 95076, and the telephone number is 724-1311. (2010 *Yellow Pages*)

Aromas Bible Church. Monterey County, 1953-2010.

In the 1953 through 1998 *Yellow Pages* this church was the <Aromas Community Baptist Church. Its address is 263 Carpenteria Road, Aromas 95004, tel. 726-2850. (2010 *Yellow Pages*) It is affiliated with the Conservative Baptist Association. (www.cbamerica.org 2010)

Gateway Bible Church. Scotts Valley, 1959-2010.

Formed in 2001 by a merger of the <Scotts Valley Bible Church with the <Granite Creek Community Church, the new congregation then used the facility of the Granite Creek Church. (*SC Sentinel*, Sep. 14, 2003)

The Granite Creek Community Church had formerly been called the <First Baptist Church of Scotts Valley, (*SC Sentinel*, July 26, 1984) or, according to its incorporation in 1959, <Scotts Valley Baptist Church of Santa Cruz, California. (Santa Cruz County Articles of Incorporation no. 2261)

The Gateway Bible Church is located at 5000 Granite Creek Road, Scotts Valley 95066, tel. 438-0646. (2010 *Yellow Pages*)

This congregation is listed as a member of the Conservative Baptist Association of America on the latter's website, www.cbamerica.org 2010. Its website, www.gatewaybible.org 2010, although stating its articles of faith, mentions nothing about Baptist affiliation.

First Baptist Church of San Lorenzo Valley. Felton, c1960-2010.

This congregation was established around 1960 and the church was built around 1966. (*Valley Press*, Nov. 12, 1986) In 1986 the building was enlarged. (*Valley Press*, Jan. 21, 1987) The congregation is a member of the Conservative Baptist Association of America. (www.cbamerica.org, 2010) It is located at 7301 Highway 9, Felton 95018, tel. 335-4457. (2010 *Yellow Pages* and www.slvbaptist.org 2010)

High Street Community Church. Santa Cruz, 1962-2010.

The <University Baptist Church of Santa Cruz was incorporated in 1962. (Santa Cruz County Articles of Incorporation no. 2587) According to Polk 1964 the address of the <University Baptist Church was 517 Mission St., Santa Cruz. In 1970 it had moved to its present

location, but it was still called the University Baptist Church, (Polk 1970) and it had this name through 1998. (1998 and 1999 *Yellow Pages*) Its location is 850 High St., Santa Cruz 95060, tel. 426-0207. (2010 *Yellow Pages*)

The congregatiion is a member of the Conservative Baptist Association of America, (www.cbamerica.org 2010) but its own website, www.hscchurch.org 2010, has nothing about affiliation and little about doctrine. The High Street Community Church is, in 2010, the only member of the Conservative Baptist Association of America to list itself as such in the *Yellow Pages*.

Baymonte Christian School. Scotts Valley, 1968-2010.

Elementary school founded in 1968. (www.baymonte.org 2010) Also states on its website that it is independent and interdenominational, but I place it here because of its location with the Gateway Bible Church, which is to say that it is at 5000B Granite Creek Road, Scotts Valley 95066, tel. 438-0100. (2010 *Yellow Pages*)

Camp Hammer. Conf center, Santa Cruz County, 1968-2010.

Camp Hammer was founded between 1960 and 1971, in which latter year it was given to Twin Lakes (Baptist) Church. (*SC Sentinel*, Oct. 1, 2003) The first year it was listed in the *White Pages* was 1968. It is located at 21401 Big Basin Hwy. (California Route 236), Boulder Creek 95006, tel. 338-3200. (2010 *White Pages*) Open for groups from May to September, it states fundamentalist tenets and it has deacons and deaconesses. (www.camphammer.com 2010)

Twin Lakes Christian School. Aptos, 1981-2010.

A kindergarten through sixth grade school, it was founded in 1981, and it is a ministry of Twin Lakes Church. (www.tlcs.us 2010) It is to be found at 2701 Cabrillo College Dr., Aptos 95003, tel. 465-3301. (2010 *Yellow Pages*)

#9.6 **Baptist: exist in 2010; affiliation, if any, not ascertained**

The following Baptist congregations are apparently not related to any of the major Baptist groups listed above and never have been related to them. Some of the congregations in this section, however, may have affiliations which I have not yet discovered. Due to the theoretical independence of Baptist congregations it would not be surprising if some or all of them were totally freestanding.

Santa Cruz Missionary Baptist Church. 1941-2010.

The structure was built in 1909 as the Thomson & Gillies grocery store, became the <Church of God in 1941, the <Free Holiness Church in 1943, and the S.C. Missionary Baptist Church in 1947. (S.C. Museum of Art and History Landmark Award plaque on the building, the information for which was gathered by local historian Ross Eric Gibson)

Frank Perry, (*Lighthouse Point*, Santa Cruz: Otter B. Books, 2002, p. 118) explains the origin of the congregation: "After the war, [World War II] some of the veterans of the 54th [54th Coast Artillery, a regiment of African-American soldiers in a still segregated army] returned to Santa Cruz and took up residence, forming the beginnings of today's African-American community here. Many settled in the 'circles' on the west side of town. The small Missionary Baptist Church was established on Woodrow Avenue to meet the community's spiritual needs."

The church is at 714 Woodrow Ave., Santa Cruz 95060, tel. 458-3094. (2010 *Yellow Pages*)

I have no other identification for the Church of God and the Free Holiness Church which were located in this building structure for a while. The current church is not included in the website list of churches affiliated with the National Missionary Baptist Convention of America. (www.nmbca.com 2010)

Progressive Missionary Baptist Church. Santa Cruz, 1965-2010.

This congregation was established in 1965 in an existing structure, (Polk 1965-66) which is at 517 Center St., Santa Cruz 95060, tel. 423-6388. (2010 *Yellow Pages*, where it is listed under "Baptist-Missionary")

I would like to think that the Progressive Missionary Baptist Church of Santa Cruz is affiliated with the Progressive National Baptist Convention. This nation-wide denomination, the church of Martin Luther King, Jr. and other well-known civil rights champions, broke away from the National Baptist Convention in 1961. I have no evidence, however of such an affiliation.

For the previous occupants of the building on Center Street see Unitarian Church in Santa Cruz under #12.1 and Santa Cruz Church of Christ under #9.7.

Liberty Baptist Church. Live Oak, 1982-2010.

This congregation has existed since 1982, (Polk 1982-83; not in Polk 1980; Polk 1981 not available) and it is at 2155 Chanticleer Ave. Santa Cruz 95062, tel. 476-1724. (2010 *Yellow Pages*)

According to its 2005 website, www.mykjb.com, it is "Independent - old Fashioned - KJB." (I presume that "kjb" in connection with this church stands for "King James Version [of the Bible]." In 2008 the website www.mykjb.com did not seem at all to refer to this church.)

"Liberty Baptist" congregations throughout the country appear to identify with the endeavors of the Rev. Jerry Falwell, who founded Liberty Baptist College in Lynchburg, Virginia in 1971 and went on to national prominence as the founder of the "Moral Majority," a nationwide fundamentalist political force. Liberty Baptist College has been renamed Liberty University.

#9.7 Christian Church/Church of Christ

The *Restoration Movement* in America sought to restore the simplicity of early Christianity by abolishing all creeds except the Bible and by forming worshiping congregations with no denominational ties. Pastors from several existing churches from New England to Kentucky promoted the movement, which achieved status as a body - but not as a denomination - in 1832. In the next approximately 60 years the group grew to become one of the large, mainstream Protestant bodies. It was best known as the *Christian Church/Disciples of Christ* during this period. The U.S. Religious Census of 1890, categorizes it under *Disciples of Christ*. Tensions, however, arose between liberals and conservatives. Especially was there friction between members who believed that their religious services should not include anything that is not explicitly found in the New Testament, such as instrumental music, and those who took a broader view.

The result of the differences was that the *Christian Church/Disciples of Christ* remained as one body, and those who separated from this group organized themselves into various bodies, using either name, *Christian Church* or *Church of Christ*. At present the largest of these is the *a cappella*, or *non-instrumental Church of Christ*, which has a focal point - not a denominational headquarters - in Austin, Texas. The central location of the *Disciples of Christ* is in Indianapolis, Indiana. Note that one set of *Christian Churches* merged with the *Congregational Church* in 1931, as stated above in #4.2 *United Church of Christ*.

In Santa Cruz County the early congregations of the Restoration Movement were *Disciples of Christ*. Later, but starting as early as 1893, other types of *Christian Church* were founded in the county. The following list indicates the affiliation of each congregation, but it is not subdivided into groupings. General sources of information about the Restoration churches are Melton, *Encyclopedia*, pp. 65-66 and Meade. *Handbook*, pp. 94-101. Much information is also to be had from the websites cited in the entries.

The list of Christian Churches includes congregations which have been classified under *Christian Church* in newspaper and telephone directories, but about the affiliation of which I have no other information.

First Christian Church. Watsonville, c1859-2010.

This congregation started meeting in private homes "at the head of Pajaro Valley" before 1860. In 1861 the members bought a small building and met there "to form an organization." They moved to Watsonville "in the late sixties," purchased the property that had been the Methodist church at Lake and Rodrigues, and worshipped there "for years." In the 1890s they started to build a new church at Lake and Main, but this burned down before it was completed. They immediately built a new structure in the same place, but this, too, burned down in 1902. (1)

In 1903 they built again, at Fourth and Alexander, and when this building also burned down, in 1927, (2) they constructed, in 1928, the present church. (3) The original address of the existing church was 325 E. Lake Ave., (4) but it is now 15 Madison St., Watsonville 95076, tel. 724-4517. (5)

The congregation is still a member of the Disciples of Christ group. (6)

Notes

1. E. B. Ware, *History of the Disciples of Christ in California*, Healdsburg, California, 1916.
2. Koch, *Parade of the Past*, p. 172
3. *Pajaronian*, Nov. 23, 1991
4. Polk 1930
5. 2010 *Yellow Pages*
6. www.disciples.org 2010. The website of the congregation, www.fccwatsonville.org 2010, contains extensive material about the history of the group.

Corralitos Christian Church. 1888-1929.

This congregation was organized in 1888, built a church in 1889 at the corner of Amesti Road and Browns Valley Road, and when this burned down in 1893 it immediately built a new one on the same site. In 1929 the congregation was merged with the Watsonville Christian Church, and the property in Corralitos was sold the following year. (Malmin, p. 116)

From the relationship with the Watsonville Christian Church (Disciples of Christ), one infers that the Corralitos congregation was of the Disciples of Christ group.

Circle Church. Santa Cruz, 1890-2010.

This church is the successor to the <Garfield Park Tabernacle, built in 1890 by the Northern California Conference of Christian Churches to seat 3,000 persons. At that time the Christian Church/Disciples of Christ had a congregation in Watsonville, but none in Santa Cruz. The erection of the Tabernacle was to a great extent financed by the sale of lots in the area around it. The land had been donated to the Conference with that in mind. The Disciples' annual State Meeting had been held in various cities until then, when Santa Cruz became its permanent home. (E. B. Ware, *History of the Disciples of Christ in California*, Healdsburg, California, 1916, pp. 243-246)

The Tabernacle, which was a prominent feature of the Westside of Santa Cruz, burned down in 1935, and the present structure was dedicated in 1959. Several newspaper articles recount this history: *Santa Cruz Surf*, Jan. 2, 1909; and *Santa Cruz Sentinel*, June 7, 1959 and May 14, 1972. The *Santa Cruz Sentinel* of Nov. 7, 2007 makes it

clear that the congregation, as an entity distinct from the Tabernacle, was established in 1907, and that in 2007 it has changed its name from <Garfield Park Christian Church to Circle Church. It was also called the <Church of Christ-Garfield Park by the *SC Surf*, June 26 and Dec. 11, 1909 and Thurston 1912-1913.

When this church was originally established as the Tabernacle the *Christian Churches* as a body were still the *Disciples of Christ*. The congregation is still of the *Disciples of Christ* group. (www.disciples.org 2010)

Its address now is 111 Errett Cir., Santa Cruz 95060, tel. 426-0510. (2010 *Yellow Pages*)

Christian Church on Highway 9 in Lorenzo. Boulder Creek, 1892-1897.

This church existed "during the 1890s, but nothing is known of its history." (McCarthy, *Grizzlies*, p. 87)

It is, however, shown on the east side of Center St., now Highway 9, just south of Mountain St. on the 1892 and 1897 Sanborn Fire Insurance Maps of Boulder Creek and Lorenzo. The 1901 map does not include its location, but the 1908 one does include it and does not show a church there. For this information I used the online images of the maps provided in the map collection of UCSC.

E. B. Ware, in his *History of the Disciples of Christ in California*, Healdsburg, California, 1916, does not mention this church. I have no other clue to its group affiliation.

Santa Cruz Bible Church. 1893-2010.

In 1893 the Christian Church met in the YMCA Hall. (*SC Surf*, March 4, 1893) Presumably this was the origin of what became known as the <First Christian Church, which was erected at the corner of Lincoln St. and Center St. between 1898 and 1900. (*SC Sentinel*, Aug. 4, 1957, and *San Jose Mercury News*, Nov. 22, 1994) It retained that name at least through 1984. (*SC Sentinel*, July 26, 1984) Note that according to Chase, *Sidewalk Companion*, p. 73, the structure was "built in 1896 and demolished in 1956."

The congregation moved to its present location in 1957. (*SC Sentinel*, Aug. 4, 1957) In 1961, regardless of its later listing in the *SC Sentinel* as First Christian Church, it became the Santa Cruz Bible Church. (Santa Cruz County Articles of Incorporation no. 2502) It opened its present church structure in 1996. (*San Jose Mercury News*, Mar. 1, 1996) The address is 440 Frederick St. Santa Cruz 95062, tel. 429-1162. (2010 *Yellow Pages*)

Calling itself the "First Christian Church" in 1893 seems to indicate that the congregation was not of the *Disciples of Christ*, which was already represented by the Garfield Park Tabernacle. E. B. Ware,

also, in his *History of the Disciples of Christ in California*, Healdsburg, California, 1916, does not mention this church, and the Santa Cruz Bible Church is not listed on the *Disciples of Christ* website, www.disciples.org 2010. According to the church office in 2008, it is not of the *a cappella* group of *Christian Churches*.

What the church states about itself is that it is a "non-denominational, independent, evangelical, Elder-led and Staff run church." "For over 100 years the church has withstood relocations, name changes, earthquakes and transitions to become one of the largest evangelical churches in Santa Cruz County." (www.santacruz bible.org 2010; in 2005 it was also stated on this website that the church had an average weekend attendance of over 2,000 worshippers, but I do not find this on the 2010 website)

"Graceland" ministry of this church for college age members was established in 1996 at the Frederick Avenue site and in 2003 was phased out, its place being taken in 2004 by the <Vintage Faith Church, (www.vintagechurch.org 2010) which is at 350 Mission St., tel. 423-8770. (2010 *Yellow Pages*)

Green Valley Chapel. Watsonville, 1914.

The *Pajaronian's* list of church services for Jan. 3, 1914 states, "Rev. Harz of Corralitos will preach in the Green Valley chapel Sunday afternoon at 3 o'clock." The paper assumed that people knew about the chapel, and since both Corralitos and Watsonville had Christian Churches, it seems clear that the chapel was a mission of the one or the other congregation. This would indicate its affiliation with the *Christian Church/Disciples of Christ*. I do not find it in the January *Pajaronian* church listings before or after 1914.

Santa Cruz Church of Christ. 1923-2010.

In the *Santa Cruz County Directory*, 1923-24 and Polk 1930-46 there is a Church of Christ at 52 Center. The address of the latter was changed after 1946 to 517 Center, and the congregation remained there through 1964. (Polk 1950-1964) In Polk 1970 and subsequent years there is a Church of Christ on Pacheco Ave., which is where the present Santa Cruz Church of Christ is located. Its address, in fact, is 637 Pacheco Ave., Santa Cruz 95065, tel. 423-6046. (2010 *Yellow Pages*) It is acknowledged to be a member of the Church of Christ group by the latter's website, www.church-of-christ.org 2010, and I was assured by the pastor in 2008 that it is of the *a cappella* group of *Christian Churches*.

The Santa Cruz Church of Christ is the only church of its group that is recognized by the Church of Christ organization in Santa Cruz County, although it is true that the website www.church-of-christ.org

2010, lists a "Scotts Valley Church of Christ" with no mailing address and an out-of-county telephone number.

From Polk 1925 to 1937 there was a Church of Christ at 111 Grant Ave. I do not know how the Grant Ave. church related to the Santa Cruz Church of Christ, but I hesitate to consider it a separate congregation.

Church of Christ. Watsonville, 1938-2010.

This congregation is not listed in the Church of Christ website, www.church-of-christ.org 2010. It is, nevertheless, categorized under "Churches-Church of Christ" along with the Pacheco Ave. congregation in the church directory of the July, 1984 *SC Sentinel* and in the 2010 *Yellow Pages*, where its address is 198 Holm Road, Watsonville 95076, tel. 722-0204.

Presumably this is the Church of Christ which was at 17a 3rd St. in Polk 1938-40; at 1221 Lincoln St. in Polk 1946; at 801 Main St. in Polk 1950 through 1988. Note that Main Street became Freedom Blvd. in 1971. Polk 1988 listed the church at both the Freedom Blvd. and Holm Road locations.

Live Oak Church of Christ of Santa Cruz, Calif. 1965-1980.

Incorporated in 1965, (Santa Cruz County Articles of Incorporation no. 2871) this church was located, according both to its articles of incorporation and to Polk 1974-1980, at 1900 17th Ave., which is the address of the Live Oak Grange.

Community Christian Church. Aptos, 1965-1984.

This congregation's original address was 2545 Mar Vista, (1965-1966 *Yellow Pages*) but it was listed at 8065 Valencia in the 1971 through 1983 *Yellow Pages*, and in the *SC Sentinel*, July 26, 1984.

Other than the directory listings, I have no information concerning the relation between this church and the *Christian Church* groups.

New Life Center. Service org., Santa Cruz, 1972-2010.

The New Life Center was incorporated in 1972 "to operate a church for religious purposes." (Santa Cruz County Articles of Incorporation no. 3723) It appeared in Polk for the first time in 1975, and its address at that time was 717 Fair Ave. The 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984, listed it under "Christian Churches." According to the *SC Sentinel*, Feb. 20, 2005, "<New Life Community Services [is] an addiction treatment center and homeless shelter on Fair Avenue." Its entry in the 2006 *Yellow Pages* under churches still mentioned worship, but the 2007 *Yellow Pages*, did not

list it under churches at all. The 2010 *White Pages* list New Life Community Services at 707 Fair Ave., Santa Cruz 95060, tel. 427-1007,

Other than the directory listings, I have no information concerning the relation between this church and the *Christian Church* groups.

Mid County Church of Christ. Live Oak, 1976-1980.

The Mid county Church of Christ was incorporated in 1976. (Santa Cruz County Articles of Incorporation no. 4342)

In 1979 and 1980 the *Yellow Pages* listed under Church of Christ a <Mid County Church at 1315 Bulb Ave. From 1975 to 1981 Polk had a <Mission Chapel at 1315/1331 Bulb Ave., and I hesitate to think it was an unrelated congregation.

Seabright Church. Santa Cruz, 1979-1988.

At 1307 Seabright Ave., in the 1979 through 1981 *Yellow Pages* this is called the <Seabright Chapel, but in the 1983 through 1988 *Yellow Pages* it is called the Seabright Church.

Other than the directory listings, I have no information concerning the relation between this church and the *Christian Church* groups.

Mission Christian Fellowship (1). Live Oak, 1980-1985.

The 1980 through 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984 list this congregation at 2470 Soquel Ave. The 1985 *Yellow Pages* list it, but without street address.

Other than the directory listings, I have no information concerning the relation between this church and the *Christian Church* groups.

Mission Christian Fellowship (2). Live Oak, 1983-1984.

The 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984 place this congregation at 890 38th Ave. At this address in 2005 I observed the "Opal Cliffs Mobile Home Park."

Other than the directory listings, I have no information concerning the relation between this church and the *Christian Church* groups.

#10 Independent Fundamentalist (Independent Fundamentalist family)

As stated in Chapter 5 Particulars, the term *Fundamentalism* applies to sectors of Judaism, Christianity, and Islam which adhere staunchly to traditional teachings and are opposed to *Modernism*, the view that science negates the veracity of the Bible and that human progress is a good in itself. Christian Fundamentalism is shared by many conservative church members, but few congregations belong in Melton's Independent Fundamentalist Family, the prerequisite for which is to trace origin or inspiration to John Nelson Darby. Information about this movement and a list of member congregations can be found in www.ifca.org 2010, the website of IFCA International, which formerly was called the Independent Fundamental Churches of America. No churches and no pastors currently active in Santa Cruz are listed as IFCA International members on the website.

I find a small number of Christian congregations which are clearly fundamentalist, but which disavow denominationalism, and I am placing these in this section, as follows:

Subdivisions

#10.1 Calvary Chapel

#10.2 Various Independent Fundamentalist

#10.1 Calvary Chapel

Founded in Costa Mesa, California in 1965, Calvary Chapel combined popular fundamentalism with a hippie community outreach which was called the "Jesus Movement." Additional Calvary Chapel congregations were founded, and there are now over 500 of them, including the two in Santa Cruz County. (www.calvarychapel.org 2010) The movement is also treated in Partridge, *New Religions*, pp. 85-86 "The Jesus Movement,"

Calvary Chapel Aptos. 1998-2010.

This congregation was established no later than 1998, when, it was called Calvary Chapel of Santa Cruz. (1998 through 2000 *Yellow Pages*) and it is located at 8065 Valencia St., Aptos 95003, tel. 688-5613. (2010 *Yellow Pages*)

Calvary Chapel Santa Cruz. 1981-2010.

This congregation met in 1981 in the Beulah Park Auditorium, but from 1982 to 1988 it met at 427 Capitola Road Extension, Santa Cruz (VHM Christian School premises). (1981-1988 *Yellow Pages*).

After that it met in Veterans Hall, Santa Cruz, then again for almost 8 years at the Capitola Road Extension location, but in 2009 it moved to 1500 Green Hills Road, Scotts Valley. (*SC Sentinel* Nov. 14, 2009). The telephone number is 477-7777. (www.calvarychapelsantacruz.org 2010)

Calvary Chapel Watsonville. 2008-2010.

The Watsonville Calvary Chapel first appeared in 2008 on its website, www.ccwatsonville.com. In 2010 it remains on this website and on www.calvarychapel.com. The congregation meets at 113 Green Valley Road; its telephone number is 831-761-8151.

#10.2 Various Independent Fundamentalist

Child Evangelism Fellowship. Service org, Watsonville, 1981-2010.

Founded in 1937 as an aid in evangelizing youth, the parent group is headquartered in Warrenton, Missouri. (www.cefonline.com 2010) From 1981 to 1986 it was listed in the local *White Pages* with the address 3160 Hardin Way, Soquel, and from 1981 to 1985 it was also listed at 115 Madison in Watsonville. In 2010 it was not listed in the telephone directory, but the Child Evangelism Fellowship of Santa Cruz County was at 107 Onyx Drive, Watsonville CA 95076 according to the website mentioned above.

Church of the King. Scotts Valley, 1995-2010.

Currently meeting in the Bethany University Chapel in Scotts Valley, but having its own telephone number, tel. 476-4877, this congregation characterizes itself simply as evangelical, without reference to Pentecostalism, but with indications, it seems to me, of fundamentalisms. (www.cotk.org 2010)

God's Church. Santa Cruz, 2000-2010.

First appearing in 2000, this congregation had an address, but no longer has one, and has “gone underground!” with the telephone number 423-6926. It identifies itself with <Leap of Faith Ministries, which is fundamentalist, and staunchly unaffiliated: “God's Church is an independent, non-denominational, bible believing, Christ centered fellowship. We are not affiliated with any foundation, society or movement. We do not formally subscribe to any catechism, confession or creed.” (www.leapoffaith.org 2010)

The Gathering by the Bay. Soquel, 2006-2010.

Appearing to be fundamentalist in beliefs, this group has “gatherings” in houses in several locations in and around Santa Cruz. Its central address is P.O. Box 224, Soquel 95073. (www.gatheringbythebay.org 2010)

Trinity Covenant Church. Santa Cruz, 2007-2010.

This church is an affiliate of the Congregation of Reformed Evangelical Churches, being a mission of the Congregation's church in Moscow, Idaho. The CREC was formed in 1998, and in 2010 has affiliates scattered throughout the United States. Calvinistic in theology, it emphatically characterizes itself as neither modernist nor fundamentalist; yet, it has a strong stand on the Five Christian Fundamentals themselves. In 2010 it conducts worship at the VHM Christian School. (www.crechurches.org 2010)

Iglesia Misionera De Cristo Beerseba. Watsonville, 2007-2010.

This congregation appeared in the 2007 and 2008 *Yellow Pages* under the heading “Churches – Independent fundamentalist.” The 2010 *White Pages* lists it at 163 W. Lake Ave., Watsonville 95076, tel. 768-7107.

#11 Adventist (Adventist family)

Subdivisions

- #11.1 Advent Christian Church
- #11.2 Church of God (Adventist)
- #11.3 Seventh-Day Adventist
- #11.4 Jehovah's Witnesses

The Adventist movement in the United States originated in the preaching of William Miller, who maintained that the time of the second coming of Christ could be determined precisely from the Bible, and was, indeed, going to take place between March, 1843 and March, 1844. 50,000 disappointed followers in the East and Midwest were next led to think that October, 1844 would be the apocalyptic time, and when it did not turn out to be so, Miller and others revised their prediction to be vague, advising people simply that the Second Coming was imminent. In the course of time several Adventist groups came into being, four of which were, and three still are, in Santa Cruz.

#11.1 Advent Christian Church

After 1844 Adventist groups rallied around distinct points of doctrine that distinguished them, one from the other. "Conditional immortality," the notion that the human soul as such is not immortal, but that faith in Christ raises it to an immortal condition, was one of these points, and in 1855 the Advent Christian Church was formed with this as a tenet.

Pleasure Point Community Church. Live Oak, 1859-2010.

The <Advent Church in Santa Cruz was organized in a tent in 1859. In 1860 the congregation split into two, and in the following year most of the founding group built a church structure of their own on Walnut Avenue, Santa Cruz, "beyond Centre St.," while the dissidents continued to worship in the tent. (*Pacific Sentinel*, Aug. 6, Aug. 13, and Sep. 24, 1861)

The dissidents, however, built their own church on Elm Street and called it the <Church of Blessed Hope, which they dedicated on July 20, 1884. (*SC Surf*, July 21, 1884) In 1885 the "two branches of the Santa Cruz Adventist have united, and now worship in the building of the Church of Blessed Hope." (*SC Sentinel*, Sep. 8, 1885)

According to the *SC Surf*'s church notices of March 4, 1893, A. P. Moore was pastor of the Church of Blessed Hope on Elm St., and, in a separate entry, Rev. L. A. Wilkerson "will preach morning and evening" at "Blessed Hope Church." No reason is given for Blessed Hope's being mentioned twice. In 1910 Rev. L. A. (Lee) Wilkerson will also appear as the pastor of the Pentecostal Tabernacle. (See #7.1,

Various Pentecostal, no longer in existence.) In the 1920 U.S. Census he and his wife and family were still living in Santa Cruz City, and his occupation was "Minister" in the <Advent Christian Church.

The Elm Street structure, which still stands in 2010, was built in 1912. (SC *Sentinel*, undated clipping from the mid 1960s) It is the same as the <Advent Christian Church at 17 Elm in Polk 1925 and the <First Advent Church at 17 Elm in Polk 1930 and 1946 and 117 Elm in Polk 1950 and 1960. Its name was formally changed to First Advent Christian Church of Santa Cruz in 1941. (Santa Cruz County Articles of Incorporation no. 119)

The move of the Adventist congregation to 26th Avenue was to the Advent Christian Conference-Camp Santa Cruz property that it already owned. (SC *Sentinel*, May 28, 1965) See next entry.

According to information given by the current pastor of the congregation, the <Advent Christian Church was established in Santa Cruz in 1879, built its structure, which was hexagonal, on Elm Street in 1884, moved to 26th Avenue in 1967, and is celebrating 125 years of existence in 2004. ("Pleasure Point congregation looks forward to its next 125 years," SC *Sentinel*, Sep. 21, 2004)

The address of the congregation is 761 26th Ave., Santa Cruz 95062, tel. 475-4117. (2010 *Yellow Pages*, where it is listed as Advent Christian Church)

Some information on the current Advent Christian General Conference can be found on the website www.adventchristian.org 2010.

Advent Christian Conference-Camp Santa Cruz. Conf center, Live Oak, 1965-2010.

In existence at least since 1965, (see entry above on the Pleasure Point Community Church) this facility is at 631 26th Ave., Santa Cruz 95062, tel. 464-8729. (2010 *Yellow Pages* under Churches)

#11.2 Church of God (Adventist)

Monterey Bay Christian Church. Watsonville, 1986-2010.

From 1986 (Polk 1986) to 2004 (2004 *White Pages*) there was a <Church of God at 48 Atkinson Lane, Watsonville. Called the <Monterey Bay Church of God in www.christiancruz.com, 2004, it was affiliated with the Worldwide Church of God, an Adventist group which was founded by Herbert Armstrong in the 1930s. (www.wcg.org 2004)

Since 2006, including 2010, the Worldwide Church of God website listed the location for the Monterey Bay Christian Church as the Watsonville Women's Club, 12 Brennan St., Watsonville 95076, tel. 445-1000.

For a previous use of the Atkinson Lane structure see South Spanish Congregation of Jehovah's Witnesses in #11.3, and for a subsequent use see Crossroads Church of God in #7.7.

In 2010 www.wcg.org announced that the name Worldwide Church of God has been changed to <Grace Communion International.

Acts of Love Foundation. Santa Cruz, 2001-2010.

Formerly called the <Potter's Hand Ministry Center, (www.pottershand.info 2007) this group, a practical ministry toward the poor, has been meeting in Santa Cruz since 2001. Currently at least, it meets at the Santa Cruz belltower on Sunday morning, and its telephone number is 831-588-3822. Its website, www.actsoflovefoundation.org, indicated in 2008 that it stemmed from the Church of God International of San Antonio, Texas, but I do not see this information in the same website in 2010. This Church of God group separated from the Worldwide Church of God. (*Encyclopedia*, *615)

#11.3 Seventh-Day Adventist

Shortly after the non-event of 1844 some of Miller's followers "... continued to study the Scriptures, searching for explanations. They concluded that a significant event had indeed occurred in October of 1844. They believed the event corresponded with a change in Christ's ministry in heaven, from the Holy to the Most Holy Place.... The group focused on the commandments of God and the faith of Jesus, seeking to show the interrelationship of the Law and the gospel. It was thus that the sabbath of the fourth commandment came to hold great meaning" (Mead, *Handbook*, pp. 37-38) And so Seventh-Day Adventism came into being, although it did not take that name until 1860. The Seventh-Day Adventist Church, with headquarters in Washington, D. C., is by far the largest of the Adventist groups.

An introduction to the history of the Seventh-Day Adventist Church in Santa Cruz can be gleaned from two doctoral dissertations, as follows:

The first Seventh-Day Adventist meetings in the state were held in San Francisco in the early 1860s, and in 1869 the first Seventh-Day Adventist Company in the state was established in Petaluma. From the Santa Rosa-Napa Valley area Seventh-Day Adventism spread south. (John Cecil Haussler, *The history of the Seventh-Day Adventist Church in California*. PhD dissertation, University of Southern California, 1945, pp. 40-69)

In 1875 two Seventh-Day preachers who had been holding meetings in a tent in Stockton moved their tent to Gilroy. In a report one of them noted, "There are several villages near enough together to strengthen one another should churches be raised up in each place. Gilroy has a population of about two thousand, exclusive of Chinese and Spanish. Hollister is only fourteen miles south, with a population of about a thousand, I am told. Watsonville is only twenty miles Southwest, with a population of about fifteen hundred.... San Juan is a small town about as far off as Hollister. Santa Cruz, with a population of thirty-five hundred, is only about twenty miles northwest of Watsonville; while Salinas, with about twenty-five hundred, is about the same distance south of Watsonville.... We have scattered brethren in all these places...." The report goes on to say that the meetings in Gilroy were well attended. The narrative, which ends in 1878, says nothing more about the establishment of churches in these towns. (Harold O. McCumber, *Beginnings of the Seventh-Day Adventist Church in California*. PhD dissertation, University of California Berkeley, 1934)

Seventh-Day Adventist Church. Soquel, 1891-2010.

According to the Jan. 4, 1949 *SC Sentinel* article upon the occasion of the dedication of its new, and current, structure, the Seventh-Day Adventist congregation in Soquel was the first in California south of San Francisco.

The church is located at 2501 Porter St., Soquel 95073, tel. 475-2215. (2010 *Yellow Pages*)

Santa Cruz Seventh-Day Adventist Church. 1894-2010.

Founded in 1894, this congregation met in a hall on Lincoln St. until 1906, when it purchased the Baptist Church on Pennsylvania Avenue at the corner of Soquel Avenue. (*SC Sentinel*, June 28, 1954) The address was 18 Pennsylvania Ave. in Polk 1925 and 1946 and 429 Pennsylvania Ave. in Polk 1950.

At some point, as I and others have seen, the structure was greatly enlarged, a new entrance was added, the facade was made to be southwestern in style, and the facade and sides were stuccoed. This work, or at least some of it, must have been done in 1952 or 1953, because a Seventh-Day Adventist publication, *These Times*, dated December 15, 1952, was found in 2006 under the floor of the entrance.

The congregation dedicated its present church in 1954. (*SC Sentinel*, June 28, 1954) The address is 1024 Cayuga St., Santa Cruz, tel. 429-1442. (2010 *Yellow Pages*)

VHM Christian School, Santa Cruz, 1920-2010.

Kindergarten through eighth grade. (1) The original school, dating from 1920, was on Seventh Avenue, one half block from the beach, but the building itself, with some structural changes, was moved to Rodriguez Street in 1923, and the new school on Capitola Road Extension was built in 1961. (2) The Rodriguez Street site was at Sixth Avenue, (3) the present address of which is 532 Rodriguez St., where there is now the Seventh Day Adventist Discoveryland Christian Preschool. (4) The present location of VHM is 427 Capitola Road Extension, Santa Cruz 95062, tel. 475-4762. (5) The initials "VHM" stand for "Virgil Hauselt Memorial." (6)

The school's entry in the 2010 *Yellow Pages* is under "Seventh Day Adventist School," without the "VHM."

Notes

1. www.privateschoolreview.com 2010
2. information obtained from the principal of the school by local historian Norman Poitevin in 2005.
3. *Twin Lakes Moon*, May 31, 1924.
4. 2006 *Yellow Pages*; the 2010 *Yellow Pages* have simply "Discoveryland Christian Preschool."
5. 2010 *Yellow Pages*.
6. *SC Sentinel*, March 11, 2007.

Seventh-Day Adventist Church. Watsonville, 1925-2010.

In 1925 the Watsonville Seventh Day Adventist Church was at 17a E 3rd, where it remained through 1929. (Polk 1925-29) From 1930 through 1939 there was no Watsonville Seventh Day Adventist Church listed in Polk, but in Polk 1940 and 1941 there was a Seventh Day

Adventist Church at Davis Ave. near Santa Cruz Highway in Freedom, which is now part of Watsonville. The congregation erected a new church building at 1106 Lincoln in 1947, (*Pajaronian*, Sep. 3, 2002) and it was still there in 1977. (1977 *Yellow Pages*) In 1979 the building was converted to a private residence, (2007 communication from the Pajaro Valley Historical Association) and in 1980 the congregation was at its current address, (1980 *Yellow Pages*) which is 700 South Green Valley Road, Watsonville 95076, tel. 722-6892. (2010 *Yellow Pages*)

Seventh-Day Adventist Conference Grounds. Conf center, Soquel, 1947-2010.

The Seventh-Day Adventist Central Conference purchased this land on Old San Jose Road in Soquel in 1947 and has used it for annual encampments ever since. (Koch, *Parade of the Past*, p. 161) It is at 1931 Old San Jose Road, Soquel 95073, tel. 462-8889. (2010 *White Pages*)

Monterey Bay Academy. School, Santa Cruz County, 1949-2010.

According to its website, since 1949 Monterey Bay Academy has been a coeducational boarding high school located on the Monterey Bay, owned and operated by the Central California Conference of Seventh-Day Adventists. (www.montereybayacademy.org 2010) The California Conference of Seventh-Day Adventists acquired the property as war surplus; during World War II it was the location of Camp McQuaide, an army base where training was conducted and prisoners of war were held. (Betty Lewis, Watsonville: *Memories that Linger*, Vol. II, p. 28) Its location is 783 San Andreas Road, Watsonville 95076, tel. 728-1481. (2010 *Yellow Pages*)

Watsonville Spanish Seventh-Day Adventist Church. 1991-2010.

This congregation has been at 336 Green Valley Road, Watsonville 95076, tel. 728-3617 from its establishment. (1991-2010 *Yellow Pages*)

#11.4 Jehovah's Witnesses

Founded in 1884 with a special reference to the second coming of Christ, this group, originally called Russellites, came to take the stance that the era of Christ began in 1914, and the witnesses, the righteous, must be active in preparing the world for the universal battle between good and evil. They are especially known for the widespread distribution of *The Watchtower* and of Gideon Bibles. Their places of worship are known as Kingdom Halls, but any given one is apt to be listed under Kingdom Hall, Jehovah's Witnesses, or the place name.

International Bible Students' Association. School, Santa Cruz, 1912-1936.

This group met at 198 Hubbard St., Santa Cruz in Thurston 1912-1913, at 72 ½ Fairbanks Ave., Santa Cruz in Polk 1925 through 1932, and at 72 Fairbanks Ave. in Polk 1933 through 1935. In Polk 1936 it was at 72 Ocean View Ave.

In the *SC Surf* for May 29, 1915 Church Directory the <Associated Bible Students are listed as meeting in Pythian Hall. This is probably the same group as the International Bible Students' Association.

The IBSA is a Jehovah's Witness activity. (Mead, *Handbook*, p. 155) The name, "Jehovah's Witnesses," in fact, did not supplant the group's first official name, "Millennial Dawn Bible Students," until the founder, Charles Taze Russell, had died (1916) and the better known "Judge" Joseph Rutherford became its leader. (John K. Simmons and Brian Wilson, *Competing Visions of Paradise*, p. 60)

Kingdom Hall of Jehovah's Witnesses. Frederick Street. Santa Cruz, 1939-2005.

Evidently the Kingdom Hall at this location was the linear successor to <Santa Cruz Company of Jehovah's Witnesses, 269 ½ Soquel Ave., Santa Cruz, (Polk 1939-1940) and <Jehovah's Witnesses (Kingdom Hall) at 96 Garfield St. (Polk 1946) and 303 Garfield St. (Polk 1948 through 1958). From 1959 to 2004 it was at 170 Frederick St., Santa Cruz 95062, tel. in 2004: 425-4935. (Polk 1959 and 2004 *White Pages*) Note that 96 Garfield St. of 1946 is the same as 303 Garfield St. of 1948. As listed in the 2004 *White Pages*, the Frederick Street location housed three distinct congregations. I observed in 2005 that the sign in front of the church still identified it as a Kingdom Hall, but in 2006 I saw that this was no longer the case.

Watsonville Company of Jehovah's Witnesses. 1940-2010.

At 27 Eaton Ave., Watsonville, (Polk 1940-1941) then, in 1946, at 13 ½ San Juan Road, Pajaro, (Polk 1946) the Jehovah's Witnesses of

Watsonville appear next at 1221 Lincoln, Watsonville, (Polk 1948 through 1956-57) then at 480 Green Valley Extension, Watsonville, (1975 *Yellow Pages* and *SC Sentinel*, July 26, 1984) and at 480 Green Valley Road, Watsonville. (Polk 1986 through 1989)

Presumably, too, the Kingdom Hall of Jehovah's Witnesses at 48 Atkinson Lane, Watsonville of Polk 1960 through 1964 was an intermediate stage of the same congregation. Now the Jehovah's Witnesses of Watsonville are at 480 S. Green Valley Road, tel. 722-1294. (2010 *Yellow Pages*)

Jehovah's Witnesses Kingdom Hall of Felton. 1963-2010.

The <Santa Cruz Congregation of Jehovah's Witnesses, San Lorenzo Unit was incorporated in 1963. (Santa Cruz County Articles of Incorporation no. 2631) Construction of the building in Felton began in 1972. (*Valley Press*, Jan. 19, 1972) Presently it is at 5761 Valley Dr., Felton 95018, tel. 335-5578. (2010 *Yellow Pages*)

Jehovah's Witnesses-Soquel-Aptos-Capitola. Soquel, 1964-2010.

Incorporated in 1964 as the <Santa Cruz, California Congregation of Jehovah's Witnesses – Soquel Unit, (Santa Cruz County Articles of Incorporation no. 2849), this congregation was renamed <Soquel Congregation of Jehovah's Witnesses in 1967. (Santa Cruz County Articles of Incorporation no. 3023) Having been at 3125 Park Ave., Soquel 95073 at least since 1984, (*SC Sentinel*, July 26, 1984) it is still there, with tel. 476-4460. (2010 *Yellow Pages*) In the 2010 *White* and *Yellow Pages* "Capitola" is not in the name of the congregation.

Scotts Valley Congregation of Jehovah's Witnesses. 1970.

Although this congregation was incorporated in 1970, (Santa Cruz County Articles of Incorporation no. 3403) I have no evidence that it existed physically. *Not to be counted in totals.*

Kingdom Hall of Jehovah's Witnesses-Santa Cruz. 1970-2010.

This Kingdom Hall has been since 1970 at its present location, 607 Fair Ave., Santa Cruz 95060, (Polk 1970ff.) and its telephone number is 423-3214. (2010 *White Pages*)

As listed in the 2010 *White Pages*, the Fair Street location houses three distinct congregations.

South Spanish Congregation of Jehovah's Witnesses. Watsonville, 1975-2010.

From 1975 through 1984 48 Atkinson Lane was the address of the Spanish speaking ministry of Jehovah's Witnesses. (1975 *Yellow*

Pages and *SC Sentinel*, July 26, 1984). Now, however, it is at 100 Sill Road, Watsonville 95076, tel. 728-0133. (2010 *Yellow Pages*)

Kingdom Hall of Jehovah's Witnesses Seabright. Live Oak, 2006-2010.

This Kingdom Hall made its appearance in 2006 at 960 Brommer St., Santa Cruz 95062. Its address is the same in 2008, and its telephone number is 477-2090. (2010 *Yellow Pages*, which call it <Seabright Harbor Bahia)

#12. Liberal (Liberal Family)

Subdivisions

#12.1 Unitarian Universalist

#12.2 Transcendentalist

#12.3 Various Liberal

The notion of "liberal," as used here by Melton, refers to the eighteenth century Enlightenment, which applied the scrutiny of reason to the Christian religion and came up with Deism and other non-dogmatic ways of viewing the relation between man and God. In the United States the best known of the liberal groups is Unitarianism, but there are other churches which share the fundamental characteristic of liberalism and I place them, too, in this section.

#12.1 Unitarian Universalist

The American Unitarian Church grew mainly as a doctrinally liberal wing of Congregationalism, becoming an independent group in the early 19th century in the East. Totally Christian in spirit, it nevertheless insisted that no one should be bound to adhere to a definitive set of Christian doctrines. The Universalist Church in America, which stressed the equality of peoples and the availability of salvation for all people, was founded in 1793, and the two at length united in 1961 as the Unitarian Universalist Church. (www.uufsc.org 2010)

Unitarian Universalist Fellowship of Santa Cruz County, California. Aptos, 1866-2010.

"Gathered," i.e., organized, in 1866 by Charles Gordon Ames, the Santa Cruz Unitarian congregation was the second Unitarian congregation in California. Ames also organized a congregation in Sacramento and one in San Jose, and he conducted Unitarian meetings in Watsonville and Santa Clara. After he left Santa Cruz for Germantown, Pennsylvania in 1871 the Unitarian church "fell dormant for a generation." (Arnold Crompton, *Unitarianism on the Pacific Coast. The First Sixty Years*. Boston: Beacon Press, 1957, pp. 57-63)

The Santa Cruz congregation built <Unity Hall on Walnut Avenue in 1868. (Koch, *Parade of the Past*, p. 32) Known also as <Unity Church, this building in some years had a pastor and services and in some years had neither. (Elliott, *Santa Cruz County*, p. 70) In 1886 it was "not occupied by any religious denomination but is rented for the use of any society that may apply. (*SC Surf*, Jan 2, 1886) Regardless of this, in 1888 the Santa Cruz Unitarian Church was one of 14 in the American Unitarian Association for the Pacific Coast. (Crompton, *Unitarianism*, p. 126. I do not know how to account for

the apparent discrepancies between Crompton's statements and the facts reported locally.)

The original Unity Hall was built by a Grover family. Presbyterians bought it in 1891 and moved it to the corner of Pacific Ave. and Cathcart St., where it remained until "the late 1930s." In 1938 the Presbyterians built a new church on Mission St. and moved the former Unity Hall, minus steeple, to "Water Street near the then juncture of Harrison and Morrissey Avenue" to become the original structure of the Trinity Presbyterian Church. (Harold J. van Gorder, *Now and Then*, Santa Cruz, 1995) See Trinity Presbyterian Church in #4.1 for the later history of the building.

In 1902 the Unitarian congregation inaugurated the church structure at 517 Center St. (Santa Cruz County Historical Trust Landmark plaque) Then, some time before 1950 it moved to 513 Center St., Hackley Hall, which was next door to the church itself. It retained a presence in Hackley Hall through 1971. (Polk 1950-71) Hackley Hall was then moved physically from one door south of the church to one door north of it. (from a conversation I had with the caretaker of the Progressive Missionary Baptist Church in December, 2005)

The Unitarian church at either location on Center St. was known also as <All Souls Unitarian Church. (*SC Surf*, Jan. 2, 1909 through Polk 1971) For subsequent use of the 517 Center St. structure see Santa Cruz Church of Christ under #9.7 and Progressive Missionary Baptist Church under #9.6.

The present congregation was incorporated in 1963; (Santa Cruz County Articles of Incorporation no. 2661) its website, www.uufsc.org 2008, however, informs us that "In 1957 the present fellowship was organized, and in 1961 we added 'Universalist.' Our main building was constructed in 1966 and the Bryans Building in 1993." The present address is 6401 Freedom Blvd., Aptos 95003, tel. 684-0506. (2010 *Yellow Pages*)

Universalist Church. Santa Cruz, 1892-1896.

This congregation held services in the Odd Fellows Hall, Santa Cruz in 1892, (*San Jose City Directory*, 1892) and in 1893. (*SC Surf*, March 4, 1893) It seems clear that it is the same as the <Universalist Parrish [*sic*] that was incorporated in 1896. (Santa Cruz County Articles of Incorporation no. 242)

#12.2 Transcendentalism. Community, 1850-1887, Santa Cruz.

American Transcendentalism, an intellectual, non-dogmatic experience of oneness with all reality, was represented in Santa Cruz mainly by the presence of Georgiana Bruce Kirby. Born in Bristol, England in 1818, Miss Bruce lived in Boston from 1838 to 1841. Then she moved to Brook Farm, a community of Transcendentalists, nine miles west of Boston, staying there until 1844.(1)

Transcendentalism, indigenous to New England, was an American attempt to overcome the problem posed by Immanuel Kant's destruction of the human mind's confidence in its ability to know reality. Following the lead of some post-Kantian German philosophers, the Americans held that by intuition we can attain knowledge of the ultimate realities.

Although New England Transcendentalism was considered a philosophical movement, it was more religious than philosophical in spirit. Many of the New England Transcendentalists in fact were clergymen, although their aversion to religious dogma induced some of them to leave the ministry. The best known of these latter was Ralph Waldo Emerson. Some who were the farthest from any dogma, philosophical or religious, were known for their spirit of oneness with nature: chief among these was Henry David Thoreau. The foremost poet of the movement was Walt Whitman. Besides these household names in American history, there were other intellectual lights such as the clergymen Theodore Parker and William H. Channing, and the writer and editor of *The Dial*, Margaret Fuller.

Bruce's stay at Brook Farm occurred during its original Transcendental phase. In 1844 it became an experiment in Fourierism, a social theory for better living rather than a community of idealists. (2)

When Bruce arrived in Santa Cruz, in 1850, she appeared merely to be an out-of-place feminist intellectual like her friend there, Eliza Farnham. Her inner thoughts, however, which she confided to her *Journal*, were of the goodness of God and of love being at the heart of religion rather than theology. (3) By 1855, as Mrs. Georgiana Bruce Kirby, she was working for the presence of a Unitarian, liberal, minister in Santa Cruz, although Unity Church was not founded until 1866. Long before 1866 she was distributing the sermons of Theodore Parker. (4) In 1870 and 1871 she was publishing in national magazines an account of her experiences in Brook Farm because she feared that no others would write about their stay there. In one of these articles she stated her feelings before she went to Brook Farm in a way that seems to apply to her whole life: "What I most needed, for the present, was a philosophic statement of the amicable relations between the infinite and the finite, -- a justification of my heterodox belief in universal beneficence." (5) At some time before 1877 she met with Horace Greeley and Mark Twain, she invited Emerson to her house, and she acquired the first West Coast copy of Whitman's *Leaves of Grass*. (6)

In later years Georgiana Bruce Kirby was better known for her participation in the temperance and woman's suffrage movements. Less known, but a matter of public record, was her connection with Spiritualism. (7) In addition to these facets

of her life, Transcendentalism, whether visible or not, was kept alive in Santa Cruz as long as GBK lived. Whether he knew it or not, the poet Walt Whitman sang of her as a Modern Man in his *Leaves of Grass*:

One's-self I sing—a simple, separate Person;
Yet utter the word Democratic, the word for *En-masse*.

Of Physiology from top to toe I sing;
Not physiognomy alone, nor brain alone, is worthy for the muse—I say the Form
Complete is worthier far;
The Female equally with the male I sing.

Of Life immense in passion, pulse, and power,
Cheerful-for freest action form'd, under the laws divine,
The Modern Man I sing. (Walt Whitman, *Leaves of Grass*)

Notes

1. The single most complete and authoritative source on Georgiana Bruce Kirby is Carolyn Swift and Judith Steen, Eds, *Georgiana, Feminist Reformer of the West, The Journal of Georgiana Bruce Kirby 1852-60*, Santa Cruz, California: Santa Cruz County Historical Trust, 1987. A recent supplement is JoAnn Levy, *Unsettling the West: Eliza Farnham and Georgiana Bruce Kirby in Frontier California*, Berkeley, CA: Heyday Books, 2004.
2. *The following three books taken together present concisely and accurately the rise and decline of Transcendentalism as well as of Brook Farm:*
 Octavius Brooks Frothingham, *Transcendentalism in New England A History*, New York: G. P. Putnam's Sons, 1876 and subsequent editions.
 Perry Miller, Ed, *The American Transcendentalists Their Prose and Poetry*, Garden City, New York: Doubleday & Company, 1957.
 Henry W. Sams, Ed, *Autobiography of Brook Farm*, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958.
 A rich website for the study of Transcendentalism is www.transcendentalists.com.
3. Swift and Steen, *op. cit.*, pp. 65-66, *Journal* entry for December 15, 1852.
4. Swift and Steen, *op. cit.*, pp. 85-86, *Journal* entry for July 18, 1858.
5. *Old and New*, (Boston) February 1871, p. 178.
6. Swift and Steen, *op. cit.*, p. 48-50. The reference to *Leaves of Grass* is from Mary Hallock Foote, *A Victorian Gentlewoman in the Far West*, p. 143.
7. See "Classical American Spiritualism" in Chapter 5 Particulars for more about this.

#12.3 Various Liberal

Seabright Improvement Society. Service org, Santa Cruz., 1904-1915.

Incorporated in 1904, the society, which was housed in Seabright Hall at the lower end of Seabright Avenue, was the hub of community action and intellectual life in the Seabright area at least until 1915. Although without organizational ties to any church, the society included in its constitution a provision by which it "has always been free to religious services on Sunday, and so for many years a Sunday-school has been held.... Every first and third Sunday in the month an Episcopal service is conducted by Rev. C. O. Tillotson." (*Reminiscences of Seabright* by E.M.C. Forbes, Seabright California, 1915. The quote is from p. 31)

Sequoia Seminar. Conf center, Ben Lomond, 1950-2010.

Sequoia Seminar existed as a conference center from 1950 to 2003. It developed from the "Jesus as Teacher" seminars - essentially Bible-study groups - which were given in various non-California locations from 1915 to 1945 by Henry Sharman. In the latter year Harry and Emilia Rathbun of Palo Alto assumed the leadership of Sharman's seminar concept in California, calling their initiative the Sequoia Seminar. In 1950 they arranged with the Quakers in Ben Lomond to use part of the Quakers' property, but before the decade was over they had bought part of it, had purchased additional land, and had constructed extensive conference facilities. In 1962 the Rathbuns organized themselves and core followers as a religious association called "Creative Initiative," which lay outside of any denomination. Twenty years later, in 1982, they stripped it of religious structure and, calling it "Beyond War," worked to promote peace and unity among peoples of the world. (Steven M. Gelber, "Sequoia Seminar: The Sources of Religious Sectarianism," *California History*, Vol. 69, Spring 1990, pp. 36-51)

The facility as such retained all this time the name Sequoia Seminar, but at some point it began to be operated by United Camps, Conferences and Retreats according to the latter's website in 2003. (www.uccr.org) In 2003, however, Sequoia Seminar, with its 230 acres of mountainside, was for sale. (*SC Sentinel*, May 18, 2003 advertisement and June 29, 2003 article, "Sounds of Silence") Some time between 2003 and 2006 "the Foundation for Global Community," the successor organization to Creative Initiative, sold the facility. (www.globalcommunity.org 2006)

In 2006 the facility was "<Raindance Retreat and Conference Center," 11445 Alba Road, Ben Lomond 95060, tel. 336-5060. (2006 *Yellow Pages* and the United Camps, Conferences and Retreats

website, www.uccr.org/sequoia2.htm#op 2006, neither of which gives indication of a spiritual orientation) In April, 2010 the sign at the foot of its entrance read "<Sequoia Retreat Center," and the 2010 *White Pages* listed Sequoia Retreat Center at the Alba Road address and telephone number.

Unity Press. Service org, Santa Cruz, 1976-?.

Incorporated in 1976, (Santa Cruz County Articles of Incorporation no. 4181) this alternative book publisher of the 1970s, operated by Stephen Levine, published such titles as Ram Dass's *Grist for the Mill*, Jack Kornfield's *Living Buddhist Masters*, and Ormund and Harry Aebi's *The Art and Adventure of Bee Keeping*. It is listed at least in the websites www.richardkostelanetz.com/examples/altpub.php 2008 and www.nisergadatta.net/ineage.html 2007.

Universal Life Church. Santa Cruz, 1978-1984.

Founded in Modesto in 1962, the Universal Life Church was characterized by mass ordinations and mail-order Doctorates of Divinity. (Melton, *Encyclopedia* *704)

The 1978 and 1979 *Yellow Pages* list a "Universal Life Church Monastery" with a telephone number but no address. The 1980 and 1981 *Yellow Pages* list a <Judeo-Christian Church of Universal Life with no address. The 1979 and 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984 list the Universal Life Church at 1335 Seabright Ave. It seems to me more probable than not that these three associations are basically the same.

See Christ Temple in #7.4 and Church of the Nazarene Santa Cruz in #6.4 for earlier congregations housed at the same address.

Temple Guaracy of Santa Cruz. 1997-2006.

Temple Guaracy is the corporate name for Umbanda, a congregation of distinctively Brazilian spirituality, an extremely eclectic religion of Brazilian origin, combining elements of Brazilian and African folk religion with Christianity. For general information on Umbanda see www.dmoz.org 2008.

Umbanda was brought to Santa Cruz County in 1997. ("Spiritual approach: Corralitos hosts nation's first Umbanda wedding." *SC Sentinel*, Nov. 9, 2002) A telephone number, but no address, for Temple Guaracy was listed in the *White Pages* for 2006, but not for 2007 or 2008.

#13 Latter-day Saints (Latter-day Saints family)

Subdivisions

#13.1 Church of Jesus Christ of Latter-day Saints

#13.2 Reorganized Church of Jesus Christ of Latter
Day Saints

Joseph Smith in 1830 established the Latter-day Saints in Upstate New York. He and his followers moved West, founding communities in Ohio, Missouri, and Illinois, where he was murdered by a mob in 1844. Within two years about 20,000 Mormons, led by Brigham Young, were on their way by land to found a community in the West, out beyond the borders of the United States.

Latter-day Saint beliefs are Christian and biblical in inspiration, but their doctrine also rests on the *Book of Mormon* and other records of Joseph Smith's revelations concerning God's relation to proto-civilization in America. Mormon practice is now very much like that of conservative, evangelical Protestantism. (1)

The full history of the Latter-day Saints in the Santa Cruz area involves the 238 who sailed from New York on the ship Brooklyn to San Francisco in 1846 with the intention of joining their coreligionists who were marching westward by land. The Brooklyn group, led by Samuel Brannan, quickly founded *New Hope*, a community near the confluence of the Stanislaus and San Joaquin Rivers. Brannan trekked over the mountains and found Brigham Young in what is now Wyoming. He tried to convince Young to keep on going to California, but Young and the body of the Mormons stopped at the Great Salt Lake. When Brennan returned to San Francisco to relate what had happened there were mixed feelings about the proper allegiance. Eventually the passengers of the Brooklyn scattered; some joined the body in Utah, others remained in California, including Santa Cruz and Watsonville. (2)

There was a settlement of Mormons in San Jose for a while, but they moved to San Bernardino, which was the only organized Mormon community in California, and it was abandoned in 1857, when the leadership in Salt Lake City recalled all the California members to Utah. (3) From then on the members were prohibited from emigrating to the state until 1892, when the presidency reopened a mission in Northern California. (4)

Notes

1. These basics of Mormon belief are in Melton, *Encyclopedia*, pp. 93-96. The terminology, "Utah Mormons" and "Missouri Mormons," which I use below, is from p. 96 of the same.

2. The facts of this paragraph can be found in any one of these historical studies:

Paul Bailey. *Sam Brannan and the California Mormons*. Los Angeles: Westernlore Press, Third Publication 1959.

Kenneth N. Owens. *Gold Rush Saints; California Mormons and the Great Rush for Riches*, Spokane, Washington: The Arthur H. Clark Company, 2004.

Reva Scott. *Samuel Brannan and the Golden Fleece*. New York: Macmillan, 1944.

The complete passenger list of the Brooklyn is in Scott, pp. 451-453, and on the website www.sfgenealogy.com/sf/passenger/brook846.htm 2010. Scott, pp. 453-455, lists places where some

of the 238 were later found.

3. Owens, *op. cit.*, p. 254.

4. *Ibid.*, p. 349.

#13.1 Church of Jesus Christ of Latter-day Saints

Latter-day Saints Aptos Ward. Watsonville, 1946-2010.

There was an LDS church at 17a 3rd St. according to Polk 1946 through 1954. Then, in 1954, the LDS church at 114 East 5th St. was dedicated, ("History of the <Watsonville Ward" from *Chapel Dedication Program*, August 29, 1954) and the congregation remained there until 1981, when it moved to the Holm Road site. (Polk 1955 through 1964 and the 1964 through 1981 *Yellow Pages*)

The present address is 255 Holm Road, Watsonville 95076, tel. 722-0208. (2010 *Yellow Pages*)

Latter-day Saints Ocean Branch Church. Santa Cruz, 1950-2010.

The church of the same denomination at the corner of Melrose and Harrison (Polk 1950 through 1961) appears to be the precursor of this one, which went into service in 1962. (*SC Sentinel*, Aug. 17, 1962) The Ocean Branch is listed as <Santa Cruz Ward in *SC Sentinel*, July 26, 1984.

Currently the location is 220 Elk St., Santa Cruz 95065, tel. 429-9315. (2010 *Yellow Pages*)

Latter-day Saints Church in Ben Lomond. 1958-2010.

Sunday school was held in Ben Lomond from 1958, and worship began there in 1959 at Central Ave. and Love Creek Road. By 1965 this was a ward. (McCarthy, *Grizzlies*, p. 93)

In 1984 it was listed as the <San Lorenzo Valley Ward, (*SC Sentinel*, July 26, 1984) and it continued to be listed in the *Yellow Pages* through 1998, although 1995 was the last year it was called a ward there until 2007 (*White Pages*). The 2010 *White Pages*, list it as as the San Lorenzo Valley Ward and give its address as 9434 Central Ave., tel. 336-2707.

Lehi Park. Conf center, Bonny Doon, 1972-2010.

The Latter-day Saints purchased this 1,200 acre property in 1972 and use about 100 acres of it as a conference facility. (*Memories of the Mountain*, p. 117) According to McCarthy, *Grizzlies*, p. 93, it is a summer recreation area for "several branches" of the Latter Day Saints.

Lehi Park is at 16000 Empire Grade Road, Santa Cruz 95060, tel. 454-9034. (2010 *White Pages*)

Latter-day Saints Family History Center. Service org, Santa Cruz, c1980-2010.

At 220 Elk St., Santa Cruz 95065, tel. 426-1078, (2010 *White*

Pages) this genealogy center is a resource for all local genealogists. According to one of the genealogists who has used it for many years it was established about 1980.

Latter-day Saints Family History Center in Ben Lomond. Service org, 2000-2010.

This is located at 9434 Central Ave., Ben Lomond 95005, tel. 336-2707, (2010 *White Pages*) which is the same address as that of the LDS church in Ben Lomond. It has been called a Family History Center in the *White* or the *Yellow Pages* since 2000.

#13.2 Reorganized Church of Jesus Christ of Latter Day Saints

In 1860 some of the Saints who had remained in the East and Midwest when Brigham Young led the main group to Utah, prevailed upon Joseph Smith III, son of the murdered founder, to lead them in a reorganization in the spirit of his father. Three years later the group authorized the sending of missionaries to Utah, Nevada, and California, and before that year was over the Reorganized Church of Jesus Christ of Latter Day Saints was established in Watsonville under the leadership of George Adams, already a Watsonville resident. A more prominent Reorganized LDS member, one who had arrived on the Brooklyn with his family, was Moses Meder of Santa Cruz. Source for this information is Heman C. Smith, *History of the Reorganized Church of Jesus Christ of Latter Day Saints*. Vol. 3, 1844-1872, and Vol. 4, 1873-1890, which is on the website of this church: www.centerplace.org/history 2008. Smith has additional information about George Adams's leadership role in the Reorganized LDS Church. That Adams was a Watsonville resident is attested by the U. S. Censuses of 1860 and 1870.

Latter Day Saints. Watsonville, c1860-1879.

The *Directory of the town of Watsonville for 1873*. Compiled by Ed. Martin, Watsonville. C. O. Cummings, Publisher, page 11, states, "Latter Day Saints, A branch of Joseph Smith's church, reorganized, having no connection or sympathy with Brigham Young's peculiar doctrine, have a small church on First street...." This is one of a mere four churches listed in the Watsonville *Directory*.

In 1876 Joseph Smith III visited California and in his own account of the visit wrote that he stayed in Watsonville in the home of D. J. Phillips stating, "The Saints held a meeting at their chapel on Saturday evening, but we did not attend; on the morrow, however, the rink having been secured [??], we addressed the people morning and evening, and again on Monday evening, attending a sacramental service on Sunday afternoon in the chapel. The services were well attended throughout." (Smith, *op. cit.*, Vol. 4, Chapter 10. The entire chapter is about the trip, and it includes interesting observations about Santa Cruz County made by Joseph Smith III.)

Ed. Martin wrote in Elliott's 1879, *Santa Cruz County*, page 72, that "A branch of Joseph Smith's church, reorganized, have [sic] a small church on First street. Services occasionally by visiting ministers of the Latter Day Saints."

Details from *Watsonville Pajaronian* of Sep. 30, 1907 are that the church was established by a certain Bishop Adam [sic] "in the late fifties or early sixties," and that by 1907 it had been moved to the other side of First Street and was being used as a barn.

Happy Valley Conference Center. Santa Cruz County, 1951-2010.

This is a campground of the "Community of Christ," the name given to the Reorganized Church of Jesus Christ of Latter Day Saints since 2001. The headquarters of the denomination are in Independence MO. The facility was a resort hotel until the denomination bought it, in 1951. (www.cofchrist.org 2010) It is located at 2159 Branciforte Dr., Santa Cruz 95065, tel. 426-6627 (www.happyvalleycc.org 2010)

Reorganized Church of Jesus Christ of Latter Day Saints. Live Oak, 1971-2006.

Polk 1971 through 1981 listed the <Latter Day Saints Church at 230 Plymouth St., Santa Cruz. Polk 1982-83 had no listing for the congregation under either name, but the *SC Sentinel*, July 26, 1984 listed it as the "Reorganized Church..." at 2301 17th Ave. The *Yellow Pages* continued to list it at that address at least through 1998, but not in 2003. Nevertheless, the church structure and its identifying sign I saw still to be there as late as December, 2006. The Community of Christ, however, no longer lists it as one of their congregations. (www.cofchrist.org 2007 and 2008)

#14 Communal (Communal family)

Subdivisions

- #14.1 Ohlone People
- #14.2 Romani People
- #14.3 Communes founded before the 1960s
- #14.4 Hippie communes of the 1960s counterculture
- #14.5 Communes founded since the 1960s counterculture

In the essay, "Meaning of the term spirituality" in Chapter 5 Particulars, it is pointed out that group spirituality is "the shared faith of a smaller or larger number of persons." The communal family is only one of three kinds of associations that have a shared faith. The three are:

1. Institutional bodies such as the Catholic Church or other religious institutions into which people are born or which they join as individuals. In the sense that the organization has a kind of life of itself, the members *belong* to it rather than *constitute* it. The great majority of associations listed in this study have this kind of spirituality.

2) Various peoples of the world who have within their body cultural, historical, and genetic ties and a distinctive spirituality embedded in these ties. The *Encyclopedia of American Religions* does not have a place for this type of spirituality, but the present study needs one because of two groups that must not be omitted, the Ohlone and the Romani. I put them here, under Communal Family, as the most appropriate place for them.

3) *Intentional communities*, also known as *communes*, which are constituted by the will of the members. Communes do not have to have a spirituality, but historically most communes throughout the world have arisen from a religious background and possess therefore an inherent spirituality. Following Timothy Miller, *The 60s Communes: Hippies and Beyond*. Syracuse, New York: Syracuse University Press, 1999, pp. xxi-xxiv, it can be said that the characteristics of intentional communities are that they have

- a sense of common purpose and of separation from the dominant society,
- some form and level of self-denial, of voluntary suppression of individual choice in favor of the good of the group,
- geographic proximity.
- personal interaction,
- economic sharing, and
- real existence.

Monasteries and convents, a few of which are found in Santa Cruz County, are examples of intentional communities which are of type 1, that is, of institutional spirituality, and they are listed under their religious families in this study. There

are also intentional communities which have been formed outside denominational structures. The *Encyclopedia's* Communal Family consists of a few small denominational groups, such as Hutterites, which do not and have not existed in Santa Cruz County, of a number of non-denominational Christian groups, and of some decidedly non-institutional groups, that is to say, hippies and others. These are the groups which, along with the Ohlone and Romani, make up #14 of the present study

#14.1 **Ohlone People.** Community, Santa Cruz area, before 1791-2010.

Details on the spirituality of the Ohlone are in the essay "Ohlone People" in Chapter 5 Particulars. Although the essay does not state it, I think it to be incontrovertible that some present day Santa Cruz County residents have Ohlone blood.

#14.2 **Romani People.** Community, Santa Cruz area, 1876-1948.

Details on the spirituality of the Romani (Roma or Gypsies) are in the essay "Romani People" in Chapter 5 Particulars.

#14.3 Communes founded before the 1960s

Spirit Fruit Society. Community, Soquel, 1915-1930.

Founded in Ohio in 1899, this communal group passed its final 15 years in Soquel. Its story can be found in the essay "Spirit Fruit Society" in Chapter 5 Particulars.

New Jerusalem Colony. Community, Santa Cruz County, c1915-1944.

From 1901 to 1944 this was the home, in the Skyland/Loma Prieta area, of Mother Alice Benninghoven, an eccentric who gave the impression that she considered her place a religious colony. Although she did not seem to have disciples or associates, she is credited with the writing of two books: *Born of the Spirit*, and *A Martyr's Vision*. (Margaret Louise Rapp Tarquinio, *Mama's Memoirs: Growing Up in the Santa Cruz Mountains*, pp. 150-155)

John V. Young, in his book, *Ghost Towns of the Santa Cruz Mountains*, Paper Vision Press, Santa Cruz, 1979, states on p. 88, "While several fine homes are still to be found in the community, the principal attraction at the present is the New Jerusalem colony of Mr. Ernest Benninghoven, a strange religious cult which has struggled along for the last fifteen or twenty years with a handful of converts. Its center is the 'Mt. Sinai Shrine,' a memorial to the memory of Benninghoven, who departed this earth a few years ago." Note that although *Ghost Towns* was published as a book in 1979, it consists of a collection of newspaper articles written by Mr. Young around 1934.

Holy City. Community, Santa Clara County, 1919-1969.

This locally well known utopian community, the seat of the "Perfect Christian Divine Way," existed from 1919 until the death of its founder, Father Riker, in 1969. It was on Old Santa Cruz Highway, about one mile north of Summit Road.

Practically a small town in itself with hundreds of inhabitants at times, Holy City was more a rostrum for Riker's white supremacist notions than a pulpit for Christian ideals.

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Joan B. Barriga. *The Holy City Sideshow*. California, 1988.

Richard A. Beal. *Highway 17, The Road to Santa Cruz*. Aptos CA: The Pacific Group, 1991.

Paul Kagan. *New World Utopias. A Photographic History of the Search for Community*. New York: Penguin Books, 1975.

Betty Lewis. *Holy City: Riker's roadside attraction in the Santa Cruz Mountains, a nostalgic history*. Santa Cruz CA: Otter B. Books, c1992

William E. Riker. *Holy City Booklets*. Holy City CA: Holy City Press, ca 1929.

#14.4 Hippie communes of the 1960s counterculture

Among the ways the counter culture movement of the 1960s and into the 1970s was manifested were protests against the war in Vietnam, protests against institutional academia, mass rock concerts, and hippie communes. Pure hippiness involved a flight from mid-twentieth century culture, rejection of commonly accepted social ways of life and mainstream spiritualities, desire for oneness with the world, and a sense of sharing this aversion with some peers. "Of the communities founded in the late 1960s and early 1970s that championed countercultural values and arose from the hippie idealization of communal living, many were populated by spiritual seekers, variously exploring Eastern, Native American, Christian, independent mystical, and other paths to enlightenment. Some were composed of environmentalists whose devotion to their cause often had strong spiritual elements. Some hip communes were essentially secular, but they were greatly outnumbered by ones espousing at least a vague spirituality." (Albert Bates and Timothy Miller, "The Evolution of Hippie Communal Spirituality: The Farm and Other Hippies Who Didn't Give Up," chapter 38 of Timothy Miller, editor, *America's Alternative Religions*, Albany: State University of New York Press, 1995, p. 371. Timothy Miller's works *The Quest for Utopia in Twentieth-Century America* and *The 60s Communes: Hippies and Beyond* are basic reading regarding intentional communities in the United States.)

From its renowned stronghold in San Francisco the hippie movement spread south. Communal groups of young people took up temporary residence in out-of-the-way, in some cases abandoned, shacks throughout the Santa Cruz Mountains as well as in out-of-the-way homes. Between their psychedelic drug use as a way of experiencing transcendence of self and their unconventional behavior, the hippies found themselves quite unwanted. Most newspaper article information about them from this era reported mainly that the local population wanted to be rid of them.

Fortunately, there are other sources, among which is a group, the "Hipsters," who are gathering information for a history of the hippie movement in Santa Cruz. The Hipsters have graciously given me permission to use their collection of material, which is available on the website www.ralph-abraham.org/1960s 2008. In the entries below, I shall cite *Hipsters* where I use their material. Other people who were local residents during the hippie period have given me leads through their personal observations of the communes. From them it is clear that the list below is extremely incomplete, and I hope to be able to add more extensive documented information in the future.

A clarification: In view of the "vague spirituality" to be found in the majority of hippie communes in general, I am assuming that all Santa Cruz hippie communes that I find belong in the list of spiritual associations. If I am sure that a certain commune is positively not spiritual, I do not list it here.

Koinonia Conference Grounds. Conf center, Santa Cruz County, 1960-2010.

Incorporated in 1960 as a "Christian bible camp and conference grounds," (Santa Cruz County Articles of Incorporation no. 2262) this rural camp, which particularly serves youth in summer, has been on Eureka Canyon Road at least since 1961, when the address was 1473. (1961 *Yellow Pages*) Its present address is 1605 Eureka Canyon Road, Watsonville 95076, tel. 722-1472. (2010 *Yellow Pages*) The camp's website is www.gotocamp.org 2010.

I take it to be associated with the <Koinonia Community. Established in 1969, (Santa Cruz County Articles of Incorporation no. 3225) the Koinonia Community had "evolved from a small prayer group who opened a coffeehouse in 1967 that served as an experimental Christian mission outreach to young people in trouble, drugs, mostly." In 1971 the Koinonia Community was housed at 240 West Cliff Dr. and it operated a coffeehouse at 24 Front St. (SC *Sentinel*, July 7, 1971)

The Front Street address remained in the *White Pages* only through 1975. In the 1976 *White Pages* the West Cliff address was gone, but the Koinonia Community was at 604 Lighthouse Ave., where it stayed through 1978. (1978 *White Pages*)

Hippie camp in Scotts Valley. Community, 1966-?

"In 1966 some 80-100 brightly dressed 'hippies' - 'flower children' - arrived to camp. Both the men and the women had long hair -beads, fishnet garments, long boots and dresses, die-twist shirts, funky hats-some with beads and feathers. They were part of the migration out of the Haight-Ashbury district of San Francisco - via the San Lorenzo Valley." The property where they settled is known as The Ranch. (Seapy, *Scotts Valley*, p. 241 and p.243)

Holiday Cabins. Community, Ben Lomond, 1967-1970.

In 1967 there were about 80 "'hep' type persons" living in the San Lorenzo Valley. Half of these had "taken up residence" in the Holiday Lodge along the San Lorenzo River in May of that year. (*Santa Cruz County * A Century*, Santa Cruz Sentinel Publishers Company, 1999, pp. 41 and 43, "Santa Cruz Gets Hip," which cites a July 16, 1967 article)

The commune was also named OM; the average stay was two weeks. Negative law enforcement attention was drawn to it by a jazz festival and it was burned down. (Hipsters)

"Ben Lomond's infamous Holiday Cabins were ordered torn down by county supervisors yesterday in what may have been the first full-scale county abatement action against substandard housing. The once-popular 'hippie' gathering place stood accused of polluting the San Lorenzo River with raw sewage and of being a real hazard and fire

trap. Owner Edward Chirco said the true hippies were gone long ago, and a 'new crowd' recently moved out, leaving the old motel in a total mess." (*SC Sentinel*, Sep. 4, 1968)

The *SC Sentinel* of August 14, 1968 tells of more general complaints about "dirty, unshaved, and ill-dressed persons" in the San Lorenzo Valley, and the *San Jose Mercury News* of June 5, 1970 reports that "Persons living communal style Thursday were declared ineligible for free public surplus food by the Santa Cruz County Social Welfare Advisory Board. The action is seen as a clampdown on the increasing number of out-of-county young people who flock here, especially during summer months, to live in communes. Many of the youths occupy abandoned mountain cabins."

Ralph's House. Community, Santa Cruz, 1968-1970.

This was the home of a University of California Santa Cruz faculty member, on California Street. (Hipsters; also Miller, *American Communes Active 1960-1975*)

Nirvana. Community, Aptos, 1968-70.

The owner of a property on Trout Gulch Road put up a sign, "Nirvana," but removed it "when the cops started parking down the road observing us. They did that on and off for the next two years. Meanwhile, dozens of folks moved in and out." The first Santa Cruz area "Full Moon Festival" was held there in 1968. (Hipsters)

The Flower Farm. Community, La Selva Beach, c1969-c1974.

The Flower Farm community was a distribution hub for marijuana, LSD, and peyote. It was closed by a law enforcement action. (Hipsters)

ISOT, "In Search of Truth." Community, Santa Cruz, 1969-1971.

ISOT, a Christian religious community, "whose membership is dedicated to being In Search of Truth," was founded in 1969. (www.isotinc.org 2010) Whether or not it was founded in Santa Cruz, it moved its "principal office" from Santa Cruz to Modoc County in 1971. (Santa Cruz County Articles of Incorporation no. 3480) The website specifies that its Modoc County address is Canby.

Felton Guild. Community, 1969-1979?

The original Felton Guild was on 2.5 acres of land off Highway 9 in Felton, purchased by former Quaker minister Harold Alldis in 1969. Under Alldis's direction, this small community of young people was involved in arts such as woodworking and print and photo shops. It

lasted at least until 1979, when Alldis moved to Capitola. (Obituary of Harold Hanwell Alldis, *SC Sentinel*, Sep. 13, 2003)

Now there is - at what I suppose is the same location - a Felton Guild Outdoor Redwood Wedding Cathedral at 5449 Highway 9, Felton 95018, tel. 336-8093. (2010 *White Pages*)

Minton Commune. Community, Santa Cruz County, 1970-1971?

The commune was established on Minton Ranch, China Grade, Boulder Creek, one mile north of Big Basin Highway in 1970, but it was denied county building permits, and the locale was raided by armed local law enforcement officers in March 1971. Finding 12 clean-appearing people and no evidence of illegal activity, the officers left without arresting anyone. (*The Valley Press*, Mar. 24, 1971) There was a commune called <China Grade in "Big Basin Ca. 1968-?" according to Timothy Miller, *The 60s Communes: Hippies and Beyond*, Appendix: "American Communes Active 1960-1975," pp. 249-285. This commune appears to be the same as the Minton Commune. Its subsequent history is unknown to me.

Camp Joy. Community, Boulder Creek, 1971-2010.

Robert V. Hine, in his *California Utopianism Contemplations of Eden*, San Francisco: Boyd & Fraser Publishing Company, 1981, writes on page 66: "Camp Joy, a four-acre farm in Boulder Creek near Santa Cruz, is part of a network dedicated to a redirection of urban life. Their gardens and orchards are a model of intensive horticulture, heavy mulching, absence of chemicals, and companion planting for higher yields. Since 1971 the residents have maintained their example of a small farm in an urban context. An idealistic, ecological foundation, the Farallones Institute, has supported them along with other such experiments."

Camp Joy still exists in 2010 in its original community form and as an environmentally sound producer of food and natural boutique items like wreaths. The original operators of Camp Joy were Jim and Beth Nelson. (*Valley Press*, Apr. 8, 1987) There is further information about it in the *Valley Press*, July 1, 1987. Current information about Camp Joy is on the website www.campjoygardens.org 2010, which gives the telephone number, 338-3651, but not the address, which is 131 Camp Joy Road, Boulder Creek 95006, the address, with the same telephone number, of Jim Nelson (2010 *White Pages*)

Christ Circle. Community, Boulder Creek, 1974-1978?

On 160 acres at the end of King's Creek Road, land which was formerly the Satori Conference Center and which was bought in 1974, this commune consisted in 1977 of 29 adults and 26 children, and it

had its own school for the children. It came under scrutiny for being built without permits and for operating an unlicensed group home for children, and it filed for bankruptcy in 1976. It acquired the reputation of being a cult and it had disappeared by 1983. (*The Valley Press*, Jan. 19, 1977; the *SC Sentinel*, Feb. 25, 1977; May 18, 1978; Jan. 25, 1983)

Agricultural Land Conservancy. Community, Santa Cruz County, 1974-1991

On 120 acres near Branciforte Creek bought in 1974, later enlarged to 230 acres, a communal group gradually evolved into a partnership, with members living in separate houses and working outside the property. (*SC Sentinel*, Nov. 10, 1991) I have no further information about it.

#14.5 Communes founded since the 1960s counterculture

I am not aware of intentional communities formed in Santa Cruz County since 1975. The one religious group mentioned below seems to emphasize social, although not physical, community.

New Beginnings With God. Felton, 1997-2010.

This group, which was founded in 1997, states that it has no church building, but that it meets in members' homes, which are in Felton, Scotts Valley, and Boulder Creek. In addition to this community aspect, its website stressed the Bible and personal devotion to Jesus. (www.homegroups.org - this website was operative in 2007, but not in 2010) The contact telephone number is 335-4250. (2010 *Yellow Pages* under "Non Denominational")

#15 Christian Science-Metaphysical (Christian Science-Metaphysical family)

Subdivisions

#15.1 Christian Science

#15.2 Various Metaphysical

In early nineteenth century America the findings of Franz Anton Mesmer led to interest in hypnotism and to the healing of physical illnesses by applying a magnetic cosmic force. A further development was belief in the primacy of mind - that mental power was the basis of existence and could be instrumental in shaping one's physical and mental state. The bestknown American form of spirituality which arose from belief in the primacy of mental power is Christian Science, but there is also "New Thought," which is closely related to it.

The following passage from John K. Simmons and Brian Wilson, *Competing Visions of Paradise*, pp. 66-67, not only aids in the understanding of Christian Science and New Thought, but also says something important about California spirituality in general:

"During the Pacific-Panama International Exposition held in San Francisco in 1915, Saturday, August 28 was officially declared 'New Thought Day.' On a typically gorgeous, sunny morning on the Exposition grounds, while presenting a medal commemorating the occasion, Mr. James A. Edgerton, president of the International New Thought Alliance, made the following comments:

Mrs. Annie Rix Miltz, as representing the California New Thought Exposition Committee, referred to this California sunshine as New Thought weather. While it is perfectly true that New Thought stands for mental sunshine, we are entirely willing to give God and your wonderful climate out here some of the credit for this perfect day, but ask you to note the one fact, that New Thought flourishes most where physical and spiritual sunshine abound, as is proven by its strength upon the Golden Coast. I believe our Cause is stronger in California than in any other part of the world. New Thought is an attempt to express California weather in our lives (*Master Mind*, Vol. IX, 50).

"Mr. Edgerton was right. Christian Science and New Thought, two nineteenth-century sectarian religions that embrace a 'mind over matter,' positive-thinking philosophy, simply worked better in the gentle climate of California. These metaphysical religions and California were meant for each other, as though California represented a kind of exterior assurance that inner, psychological affirmations of health, happiness, and prosperity were attuned with cosmic harmony. California was an outer manifestation of inner abundance; a place where the possibilities were endless."

#15.1 Christian Science

Mary Baker Eddy experienced spiritual enlightenment as a consciousness that only the spirit is real and sin and evil are a deviation from spirit. Sin and evil are not illusions; neither are they powers in themselves, but with the guidance of Christ Scientist we free ourselves from them. The ability to heal ourselves of what we call physical ailments is the form of this creed which attracts the greatest attention. The Church of Christ, Scientist was founded in 1879 in Boston, and within a few years it had spread all the way to Santa Cruz.

Christian Science Church, Santa Cruz. 1897-2009.

The congregation held meetings in Santa Cruz as far back as 1897. (Koch, *Parade of the Past*, p. 216) In 1935 the address of its church was 251 Ocean St., and in 1955 it was 608 Ocean St. (Polk 1935 and 1955) In 1964 it opened a new structure, (*SC Sentinel* clipping with date missing) at 612 Ocean St. The reading room was at the same location. (2008 *Yellow Pages*, which listed the church as <First Church of Christ Scientist) The church and reading room are not listed in the 2010 telephone directory, having been, as a member told me, closed in January, 2010.

Christian Science Church, Watsonville. 1898-2010.

Incorporated in 1907, the congregation had existed informally from 1898. It built first one church and then another, larger one at the present location. (Koch, *Parade of the Past*, p. 172)

The April 11, 1903 *Pajaronian* list of church services states that Christian Science services were held at 32 Brennan Street. According to the *Pajaronian*, Nov. 9, 1963, church services were held in Watsonville from 1900, a church structure was built on East Lake in 1931, and the building on Arthur Road was dedicated in 1963. Its address in Polk 1967 was 460 Arthur Road, but in the 1976 *Yellow Pages* and subsequently the address was the present one.

The *Santa Cruz County Directory*, 1923-34 and Polk 1925 give its address as 12 Brennan; Polk 1946 gives it as 230 East Lake St.

The current address of both church and reading room is 352 Arthur Road, Watsonville 95076, tel. 724-5872. (2010 *Yellow Pages*, which list it as <First Church of Christ Scientist)

First Church of Christ Scientist, Boulder Creek. 1909-1996.

Organized in 1909, this congregation bought the former Grace Episcopal church structure in 1923. (*SC Sentinel*, July 28, 1978) The entry for Grace Episcopal Church in #1.3 has information on the history of the building before 1923. The structure was used for worship until 1996, when The San Lorenzo Valley Museum bought it

for use as a museum. ("The San Lorenzo Valley Museum," undated pamphlet published by the Boulder Creek Historical Society)

Christian Science Church, Soquel. 1916-2010.

A Christian Science congregation began meeting in a Soquel private home in 1916. In 1926 they built a structure that burned down in 1927, but they replaced it the same year. As listed in Polk 1955, the building was at 2835 Porter St., and as listed in Polk 1970 it was at 2841 Porter St. The present structure, built in 1973, (*Santa Cruz News*, Apr. 28, 1927 and Koch, *Parade of the Past*, pp. 216-217) is at 3200 Center St., Soquel 95073, tel. 475-1919. (2010 *Yellow Pages*, which list it as <First Church of Christ Scientist)

The reading room, at 3021 Porter St., has the telephone number 475-6177.

First Church of Christ Scientist, Felton. 1956-2006.

In 1956 a group began meeting in private homes in Felton, and in 1962 they dedicated their newly built structure at 187 Laurel Dr. (Koch, *Parade of the Past*, p. 217 and *SC Sentinel*, Aug. 17, 1962) I do not know when the reading room was opened at 6227 Hwy. 9, Felton, but in 2006 it had the same telephone number as the church. (2006 *Yellow Pages*)

In early 2007 (as I observed when I visited both locations) the church structure was for sale and a commercial store was in the place where the reading room had been.

#15.2 Various Metaphysical

Home of Truth. Santa Cruz, 1915-1918.

This congregation used quarters on the second floor of a building at Pacific and Soquel Aves. (*SC Surf*, May 29, 1915 and photo in UCSC Special Collections, dated 1918)

In 1887 Annie Rix Militz and her sister, Harriet Rix, established in San Francisco a New Thought church which they named Home of Truth. Los Angeles came to be its headquarters, and it had congregations in many California cities by 1900. Only one of these, in Alameda (where it still existed in 1993), survived Rix's death in 1924. (John K. Simmons and Brian Wilson, *Competing Visions of Paradise*, pp. 79-81, 84)

Unity Temple of Santa Cruz. 1924-2010.

Unity Temple of Santa Cruz is the Santa Cruz "New Thought" congregation, (www.UnitySantaCruz.org 2010) representing the New Thought organizations, Unity Village and its Unity School of Christianity. The first Unity Church was founded in 1903 by Charles Fillmore and his wife Myrtle in Kansas City, Missouri with the name, "Unity Society of Practical Christianity." (Melton, *Encyclopedia* *797; pages 107-109 of the same work treat the history of the New Thought movement.) There are 79 Congregations in the Association of Unity Churches in California, including Unity Temple of Santa Cruz. (www.unity.org 2010)

Unity Temple of Santa Cruz has existed at its present location and with its present name since 1955. This is 407 Broadway, Santa Cruz 95062. Tel. 423-8553. (*Yellow Pages* through 2008; *White Pages* in 2010)

The earlier stages of Unity Temple are:

<Universal Truth Center, which was in the Hihn Building in Polk 1924, and at 5 Walnut Ave. in Polk 1926 through 1928. According to Polk this was at 151 Garfield St. from 1929 through 1939.

<Society of Practical Christianity at 151 Garfield St. from 1928 to 1953. (advertisement of Unity Temple in the *SC Sentinel* Oct. 29, 2006, p. 77) Chartered in 1928, this society was for action, and was not a religious corporation. (Santa Cruz County Articles of Incorporation no. 945)

<Unity Truth Center of Santa Cruz. According to the Santa Cruz County Articles of Incorporation no. 1773, the Unity Truth Center was incorporated in 1953, and it changed its name to Unity Temple in 1955.

<Unity Truth Center at 151 Garfield St. in Polk 1946 through 1955, although according to the 2006 advertisement the name was not changed to Unity Truth Center until 1953.

In 1953 the <Unity Church of Santa Cruz was incorporated, in 1955 its name was changed to <Community Church of Santa Cruz, and in 1960 it was dissolved. (Santa Cruz County Articles of Incorporation no. 1782) Not having details about this incorporated entity, I suppose it was in reality the same as Unity Temple.

Center for Conscious Living. Live Oak, 1964-2010.

This congregation is one of dozens which follow the teachings of Ernest Holmes, who was a follower of Mary Baker Eddy. (Melton, *Encyclopedia*, p. 107 and *774. *780, *789, *792, and *796) The general website for this group is www.religiousscience.org 2010.

The Center for Conscious Living in Santa Cruz has a history under the name of <Church of Religious Science and <First Church of Religious Science. It was founded "30 years ago" according to an article about the 100th birthday celebration of one of its co-founders, Marcella Portia Wainwright. (*SC Sentinel*, Apr. 24, 2005) This article states that it is in Felton, which evidently is a mistake based on the similarity with "Felt St."

As stated when it incorporated in 1963, the broad purpose of the organization is "To engage in religious, educational, social, charitable and recreational activities and to provide, furnish and make available education, information, advice and training in relation to religious and mental science, philosophy, psychology, religion, metaphysics and related subjects" as well as to conduct religious services. (Santa Cruz County Articles of Incorporation no. 2739)

In Polk 1964 it was at 1303 Seabright Ave. under the name Church of Religious Science; in Polk 1965-66 through 1968 it went under the name First Church of Religious Science, and was located at 1307 Seabright Ave. Then, in Polk 1970 through 1988 it went under the latter name, but was 429 Pennsylvania Ave., although in the 1989 through 1991 *Yellow Pages* it used the former name at the Pennsylvania Ave. address. It has been at its current address since 1993, initially as the First Church of Religious Science, and, at least since 2003, as the Center for Conscious living. (1993. 1998, and 2003 *Yellow Pages*) The location is 1818 Felt St., Santa Cruz 95062, tel. 462-9383. (2010 *Yellow Pages*)

Inner Light Ministries. Soquel, 1997-2010.

Founded in 1997, this organization is resolutely non-dogmatic: "the church does not preach any dogma." It met at 846 Front St., Santa Cruz until 1993, when it moved to the previous site of the Church of

Grace in Soquel. ("Church's vision now a reality," *SC Sentinel*, Sep. 23, 2003) (See #7.2 for the Church of Grace.)

In 2010 it is at 5630 Soquel Dr., Soquel 95073, tel. 465-9090 according to the *Yellow Pages*, which list it under "Churches-New Thought."

#16 Spiritualist, Psychic, and New Age (Spiritualist, Psychic, and New Age family)

Subdivisions

- #16.1 Classical American Spiritualism
- #16.2 American Spiritualism Recent in Origin
- #16.3 New Age

The element common to Spiritualists, Psychics, and New Agers is belief in the ability to open our consciousness and allow us to perceive spirits, spiritual forces, and even cosmic forces. Perception of this kind has a long history, and some degree of it is found in the mysticism of many religions. The American experience of such perception, however, and its presence in Santa Cruz, can be divided into four headings: 1) classical, dating from 1848 and now found in specifically Spiritualist churches; 2) recent in origin, especially in the environment of the 1960s; 3) strictly Psychic; 4) New Age. As far as I can tell, the first two and the last of these four types have been found in Santa Cruz.

#16.1 Classical American Spiritualism

Sources for this section are cited in the essay of the same name in Chapter 5 Particulars, except that new information from the Santa Cruz County Articles of Incorporation used in this list, shows, as noted below, that the Progressive Spiritualists Church was not the same as the Unity Spiritual Society.

Eliza Farnham, intellectual, feminist, and spiritualist, held lecture series on Spiritualism in various halls while she was in Santa Cruz, on and off from 1850 to 1860. Farnham's activity was made possible by the continuous presence of her friend, Georgiana Bruce Kirby, but I am not aware that there was a stable Spiritualist organization here at that time,

Spiritualist Organization. Watsonville. 1866-1868.

Spiritualism maintained an organizational presence at least during these years, when local persons were members of the statewide Spiritualist organization. Spiritualists met in various places.

Spiritualist Organization. Santa Cruz. 1880-1887.

Spiritualism maintained an organizational presence at least during these years, when local persons were members of the statewide Spiritualist organization. Spiritualists met in various places, but in 1892 they were held Sundays AM and Wednesday evenings in Buelah (*sic*) Hall.

Glen Haven Sanitarium. Service org, Soquel, 1885-1887.

Dr. T. B. Taylor founded this health facility, which used scientific and Spiritualist methods. Dr. R. Brown took it over in 1886, but later the same year moved it to his office in Santa Cruz, and he closed this, too, it seems, in 1887.

Unity Spiritual Society. Santa Cruz, 1889-1903.

The Unity Spiritual Society was incorporated in 1889 “for religious and social purposes.” (Santa Cruz County Articles of Incorporation no. 167) In 1893 it met at 159 Pacific Ave., and in 1903 it met in an unspecified location.

Church of the Soul (Spiritualist). Santa Cruz, 1909.

This congregation met in Forester's Hall, Santa Cruz.

First Spiritual Church. Santa Cruz, 1909-1912.

This group met in Native Sons Hall, Santa Cruz.

Society of Progressive Spiritualists of San Francisco. Santa Cruz, 1914.

Incorporated in San Francisco in 1884, (Santa Cruz County Articles of Incorporation no. 877) the group was evidently in Santa Cruz in 1914 and 1915 as the <Progressive Spiritualists Church that met at Beulah Hall, 102 Bay St.

#16.2 American Spiritualism Recent in Origin

Spiritual Science Church. Santa Cruz, 1961-1971.

According to Polk 1961-1971 this church was at 513 Center St.

Holy Grail Foundation. Santa Cruz, 1964-2008.

Founded in Fresno in the 1940s by Leona Richards, who claimed that there was "scientific proof of Biblical claims," this foundation moved its headquarters to Santa Cruz in the 60s. (Melton, *Encyclopedia*, *819) It did, in fact, appear in the 1964 *Yellow Pages*. In 1973 and 1984 it met at the Palomar Inn on Sundays under the name of <Chapel of the Holy Grail. (*SC Sentinel*, Jan. 7, 1973 and July 26, 1984) Curiously, in Polk 1974 through 1977 this Palomar Inn site is listed as <Chapel of Holy Grace. For a number of years the foundation maintained a library in Hackley Hall, 513 Center St. (Polk 1965-71) It remained in Santa Cruz through 1987, as evidenced by the *Encyclopedia* entry. It did not appear in the 1987 or subsequent *White Pages* through 2010, although there was an ad for it with local telephone numbers in the *SC Sentinel* on July 5, 2008.

Chapel of Spiritual Gifts. Ben Lomond, 1976-1977.

According to the 1976 and 1977 *Yellow Pages* this chapel was at 8935 Glen Arbor Road, Ben Lomond. The 1977 *Yellow Pages* have with it the notation "UCM No 383," which, I suppose, refers to the Universal Church of the Master. The Universal Church of the Master, founded in Los Angeles in 1908, now headquartered in Campbell CA, is *846 in Melton's *Encyclopedia*. In the "Spiritualist, Psychic, and New Age Family." The "Master" is Jesus, but the perspective of the church is broader than Christianity.

Church of Divine Spiritualists. Live Oak, 1977.

This church was at 2-1675 E. Cliff Dr., Santa Cruz 95062. (1977 *Yellow Pages*)

Church of Scientology. Santa Cruz, 1977-2010.

The 1977-1979 *Yellow Pages* listed <Dianetics under "Churches - Scientology" at 118 Locust St., Santa Cruz. After that, <Scientology at 602 Mission St., Santa Cruz was listed in the 1980 *Yellow Pages*. Then <Dianetics and Scientology at 602 Mission St. was listed in the *SC Sentinel*, July 26, 1984 under "Various Denominations." The Church of Scientology has been on Seabright Ave. since 2005, (*Good Times*, Oct. 5-11, 2006) and its present address is 1729 Seabright Ave., Santa Cruz 95062, tel. 426-2146. (2010 *Yellow Pages*) The "Dianetics Foundation

of Santa Cruz," according to the 2010 *White Pages*, has the same telephone number and address.

The Church of Scientology was founded in 1954 by L. Ron Hubbard according to the website, www.scientology.org, which in 2007 included the statement, "Man is an immortal, spiritual being. His experience extends well beyond a single lifetime. His capabilities are unlimited, even if not presently realized — and those capabilities *can* be realized. He is able to not only solve his own problems, accomplish his goals and gain lasting happiness, but also achieve new, higher states of awareness and ability." In 2010 the website does not seem to have this written statement, but it has extensive equivalent statements.

Although there has been worldwide controversy as to whether or not it should be considered a church, Scientology rests on Hubbard's proclaimed revelations, and American law accepts it as a religious organization.

Several years before founding the Church of Scientology Hubbard taught "Dianetics" as a theory of therapeutic mental health treatment reminiscent of Freudian psychotherapy. Dianetics as revised by its relation to Scientology forms the basis for the Narconon drug treatment program, the entry for which is found below.

An extensive and dispassionate treatment of the founding and early years of Dianetics and Scientology is that of Roy Wallis, *The road to total freedom: A sociological analysis of Scientology*, London: Heinemann, 1976.

Center for Divine Healing. Live Oak, 1981.

Presumably this organization was primarily for worship. It was located at 200 7th Ave., Santa Cruz in the 1981 *Yellow Pages*.

Narconon of Northern California. Service org, Watsonville, 1984-2010.

According to the *SC Sentinel* of July 26, 1984, the Dianetics-based treatment program of Narconon was active at that time in Watsonville. In 2005 the www.smartpages.com listed two treatment centers, 8699 Empire Grade Road, Santa Cruz and 262 Gaffey Road, Watsonville. In 2007, however, I could find only the Watsonville center, which was at 65 Kingfisher Drive, Watsonville, and in 2008 this, too, was gone, and the nearest Narconon program listed was in Morgan Hill.

Nevertheless, the 2010 *Yellow Pages* list Narconon of Northern California at 262 Gaffney Road, tel. 768-7190.

Center for the Soul. Service org, Santa Cruz, 2002-2010.

The Center for the Soul is not a place; it is the service activity of Robin Lopez Lysne, who identifies it as spiritualist, a healing technique: "My intention is always for your highest and wisest good. If needed, I am able to see into your body, your chakras, and read your energy field to support physical, emotional or energetic healing." There are Center for the Soul classes in various places; information can be obtained at 457-2483. (www.thecenterforthesoul.com 2010)

Urantia Brotherhood. Santa Cruz?, 2004-2006.

The Urantia Book, published in 1955, is a 2,000 page account of things revealed by celestial beings to unnamed humans. The Urantia Foundation in Chicago has existed since 1950. Melton, *Encyclopedia* *945 has further general information.

In 2006 the Santa Cruz group met at 7:30 p.m. Tuesdays and its contact telephone number was 688-0791 according to the *SC Sentinel* Religion/Spirituality Calendar of Nov. 18, 2006, but it was no longer found there in the Dec. 1, 2007 issue.

#16.3 New Age

The New Age, the Age of Aquarius, which is a notion from astrology, began in 1962. It is represented as an era in which the self-enlightenment and self-perfection of growing numbers of people is bringing about an enlightenment and perfection of the whole human race and of the world in which we live.

The spirituality of the New Age is adamantly non-doctrinal, viewing doctrines as hindrances, not helps, to personal development. It shares with Spiritualism and Shamanism an attitude of receptivity to the power of a normally unseen world. It is open to the wisdom of the past along with Theosophy, it is partners with many forms of self-help, and it embraces Transpersonal Psychology. Critics assert, in fact, that it allies with too many ways of understanding human consciousness and the practices appropriate to them, that it is, in a word, too eclectic to have an identity of its own.

Be that as it may, the *Encyclopedia* gives it a place alongside Spiritualism. In doing the same I find that although the name New Age and much of its spirit are encountered abundantly in Santa Cruz, the only associations I can reasonably classify under this heading are the following:

Santa Cruz Church of Metaphysical Science, Inc. 1964.

Incorporated in 1964, this church had as its purpose psychic research, "divine healing," and "to promote the Christian principles as set forth in the Holy Bible and the Aquarian Gospel of Jesus the Christ." (Santa Cruz County Articles of Incorporation no. 2741) I have no evidence that this congregation existed physically. *Not to be counted in totals.*

University of the Trees. School, Boulder Creek, 1973-2010.

Christopher Hills, inventor, entrepreneur, and spiritual master of a Yogic tradition, established this postgraduate institution in 1973, and it was authorized by the State of California to grant advanced degrees in 1977. It specialized in environmental and solar technologies and in consciousness studies. Shortly after 1982 it was located at 13165 Pine St. and, in addition, had the "University of the Trees Press," and the "Ion Research Center" in Boulder Creek, as well as the "University Community School" (K-8) in Felton; the "group" of people involved numbered 42. (*University of the Trees*. Brochure undated, but mentioning events of 1982. A copy can be found in the Boulder Creek Public Library.) The brochure states that property in the mountains had been acquired for environmental research, and this presumably is the same 50 acre site on which Hills built the Goddess Temple.

The temple was built in 1989 and was the residence of Hills and his wife, Penny Slinger, who was the goddess, and who continues to live there since Hills's death in 1997. A program of ceremonies, such

as solstice celebrations, was carried out there as late as 2003, (www.pennyslinger.com 2003) but in 2007 the temple seemed to be a place for New Age media productions. (www.pennyslinger.com 2007)

Now, 2010, each of several websites, www.drhills.com, www.pennyslinger.com, www.goddess temple.org, and www.u-c-m.org, presents an aspect of the evolution of Christopher Hills' enterprise from its beginning until its present status as a church of the <Universal Church of the Master, in which Penny Slinger is an ordained minister. The Universal Church of the Master, founded in Los Angeles in 1908, now headquartered in Campbell CA, is *846 in Melton's *Encyclopedia*. In the "Spiritualist, Psychic, and New Age Family." The "Master" is Jesus, but the perspective of the church is broader than Christianity.

Unification Church. Aptos, 1976-1979.

Properly the "Holy Spirit Association for the Unification of World Christianity," this group is best identified by its founder, Rev. Sun Myung Moon. Founded in South Korea by Rev. Moon in 1954, the Unification Church teaches that the condition brought about by the fall of Adam and Eve can be restored only by a Messiah who "must meet a variety of qualifications. He must be fully human. He must conquer sin and manifest God's masculine nature. He must marry a woman who will manifest God's feminine nature. Jesus accomplished only half of the task since he never married. Jesus accomplished only the spiritual salvation of humankind. Rev. Moon has come to fill the conditions of the Lord of the Second Advent." (Melton, *Encyclopedia* *923)

Growing rapidly in the United States in the 1970s, the Unification Church came to be sharply criticized for its methods of proselytizing youth. In Santa Cruz, as in other places, it set up one of its many recruiting groups, the "Collegiate Association for the Research of Principles," which met in a rented house in Aptos. Young people who joined the group in Aptos went to Boonville, California, but once there, they found it exceedingly difficult to leave the organization. (*Santa Cruz Independent*, Oct. 29-Nov. 4, 1976 and *SC Sentinel*, July 29, 1979)

Church of Divine Man. Santa Cruz, 1982-1985.

At 531 Dufour St. in the 1982 to 1984 *Yellow Pages* and in the *SC Sentinel*, July 26, 1984. In the 1985 and 1986 *Yellow Pages*, however, it was at 1320 Mission St., and with it, using the same telephone number, was the <Berkeley Psychic Institute of Santa Cruz.

Presumably this was affiliated with Church of Divine Man, which was founded in Seattle in 1976 and which characterizes itself

thus: "... we believe the most important thing is our one-to-one contact with the Cosmic, and we agree to practice our unique spiritual techniques and teach others our spiritual information." (www.c-d-m.org 2007 – in 2008 I do not find these words in the site, but I find extensive equivalent statements)

Christ Ministry Foundation. Santa Cruz, c1987.

Founded in 1935 in Oakland, California by Eleanore Mary Thedick, this group promoted beliefs which lent themselves to categorization as New Age in later years. For a while, at least, it had an address in Santa Cruz - Box 1103, Santa Cruz 95061. (Melton, *Encyclopedia* *903).

At about the same time there was a <Christ Center Ministry for Planet Earth at 479-1711. (1985 and 1986 *White Pages*.) I had speculated that this was associated in some way with the Christ Ministry Foundation, but a person with firsthand knowledge of the Christ Ministry Foundation writes that such is not the case.

Dance Church. Santa Cruz, 2001-2010.

According to Jim Brown, Executive Director of the Four-Eighteen Project, of which the Dance Church is a weekly activity, the Dance Church is "a spirit-focused exchange that currently unravels at 9 a.m. Sundays. The music is paced and slow, and then it's high energy in the end.... Somebody sets up an altar and for the last 15 minutes we sit in a circle. It's an opportunity to find spiritual expression through dance. Sometimes it's toning, sometimes people recite poetry. Almost anything can happen in the circle." (*Good Times*, Nov. 1-18, 2004)

In its 2010 website, <http://DanceChurch.org>, this group dates itself to 2001, categorizes itself as New Age, and gives its address as 418 Front St., tel. 466-9770.

Golden Light Foundation. Santa Cruz?, 2002-2003.

This was listed in the 2002 and 2003 *Yellow Pages*, and in 2003, at least, it was under "Churches-New Age".

#17 Ancient Wisdom (Ancient Wisdom family)

Subdivisions

#17.1 Theosophy

#17.2 Anthroposophy

#17.3 Various Ancient Wisdom

All Ancient Wisdom groups share the conviction that the great truths of the universe were written down by ancient sages, were lost for thousands of years, but were then found and are made available to a restricted number of us as initiates. The best known Ancient Wisdom groups are the Theosophical Society and the Rosicrucian Order, but there are others, as will be seen below.

Conceptually different from ancient wisdom, but closely allied with it in practice is *Gnosticism*. Basically, Gnosticism holds that salvation lies in possessing certain knowledge. Historically it is a broad term that applies mainly to a religious movement in the Eastern Mediterranean and in Western Asia around the early centuries of the Christian era. It usually involves a secret knowledge (*Ancient Wisdom*) that is transmitted by tradition and imparted to initiated people who, by possessing this knowledge, partake of the divinity and rise out of the material world, which is seen to be essentially evil. Until recently Gnosticism was best known as a Christian heresy, but 20th century discoveries of ancient Gnostic texts in Egypt have given scholars greater insight into a Gnosticism that was untouched by Christianity.

Three excellent studies of Gnosticism are:

Hans Jonas. *The Gnostic Religion*. Boston: Beacon Press, 1963.

Karen L. King. *What is Gnosticism?* Harvard Univ. Press, 2003.

Kurt Rudolph. *Gnosis*. San Francisco: Harper & Row, 1983.

#17.1 Theosophy

The Theosophical Society of New York was founded in 1875 by Henry Steele Olcott and Helena Petrovna Blavatsky, a Russian who had traveled extensively, especially to India. Her notion of the immanence of God in all nature and Indian views on reincarnation and *karma* joined with specific, graphic descriptions of unseen world forces quickly spread among people who otherwise knew little of Asian spirituality.

The best known theosophical group in the United States, the dominant one, is the "Theosophical Society of America," which was, after Madame Blavatsky's death in 1891, headed by her follower Annie Besant. (Melton, *Encyclopedia* *970) A secondary Theosophical group in the United States, now called the "Theosophical Society," was formally established in 1895 by William Q. Judge. Judge died the next year, and Catherine Tingley became head of the group in 1896. (Melton, *Encyclopedia* *969)

Theosophical Society of America. Santa Cruz, 1886-2010.

There was a small group of Theosophical Society members in Santa Cruz in 1886, and the *Santa Cruz Daily Sentinel* on November 18 of that year carried a lengthy front page article on Theosophical beliefs as explained by a Theosophist woman, resident of the city. The reporter added that he did not have time to visit a Scotts Valley man who was writing a work on Theosophy. He almost certainly was referring to Herman Vetterling, who was actually writing on Buddhism. For Vetterling see *The Buddhist Ray* in #20.41 Miscellaneous Buddhist groups. *The Buddhist Ray* of October, 1890 reported that "The theosophists of this coast have just held a convention in this city. Several public lectures were delivered by delegates."

On May 20, 1893 the *Santa Cruz Weekly Surf* printed a lengthy article lamenting the death, two years previously, of Madame Blavatsky. After that there was a Theosophical presence in Santa Cruz at least through 1914, as the next entry shows, although, as the next entry also shows, there is a question about the particular form it took. Nevertheless, the Theosophical Society of America currently has a Study Group in Santa Cruz County. (www.theosophical.org 2010) The head of the Study Group informed me in 2006 that it has been recognized by the Theosophical Society of America since 1997, and that associated with it since about 1998, but distinct from it, is the Theosophical Order of Service, a humanitarian organization founded in 1908 by Annie Besant. (www.theoservice.org 2010 for general information on it)

Theosophical Society. Santa Cruz, 1896.

In 1896 a Theosophical group in Santa Cruz met at the "Theosophical Headquarters, Pacific Avenue." This group, headed by Catherine Tingley, was engaged in a worldwide "Theosophical Crusade." It was accorded front page space in the *Santa Cruz Surf* of November 11.

Some of Tingley's followers later changed allegiance to Besant, and since I do not know how this affected Santa Cruz in particular, I can only add that the 1890 U. S. Census count of Theosophists in Santa Cruz County was 9, that one Theosophical family was reported in the local religious census of 1914, and that the 1926 U. S. Census count of Theosophists was 0. (Sources of these numbers are in the tables of Chapter 3 Tables)

#17.2 Anthroposophy

Rudolf Steiner, an early leader of Theosophy in Germany, gradually diverged from it, particularly because he did not care for its Asian spirituality, which he thought downplayed the role of Christ, but also because he was more concerned with the potential of the human person precisely as human. He founded the Anthroposophical Society in 1912 and wrote extensively on theology, education, art, and land cultivation. His ideas form the basis for the Waldorf system of child education, for the "Christian Community," and for numerous study groups. The websites www.anthroposophy.org 2010 and <http://skeptdic.com/steiner> 2010 have general information on Anthroposophy

Santa Cruz Waldorf School. Bonny Doon, 1976-2010.

The K-8 school, at 2190 Empire Grade, Santa Cruz 95060, tel. 425-0519, was established in 1976. (www.scwaldorf.org 2010)

A Waldorf High School was opened in temporary quarters at 111 Errett Cir., Santa Cruz [City], in fall, 2004, (www.scwaldorf.org 2008), but, as announced in the *Santa Cruz Sentinel* of June 28, 2009, the high school closed at the end of the 2008-2009 school year.

Camphill Communities California. Community, Soquel, 1998-2010.

An Adult Residential Facility founded in 1998, and licensed by the State of California, this is one of numerous Camphill facilities. The original one was founded by Karl Koenig, MD in Scotland in 1939, "inspired by the anthroposophical work of Rudolf Steiner." The address of the local one is PO Box 221, Soquel 95073, tel. 476-7194. (www.camphillca.org 2010)

Imagination Troubador. Service org, Santa Cruz, 2001-2010.

This magazine has existed from 2001 to 2010, published at 102 Moore St., Santa Cruz. (www.imaginationtroubador.com 2006 and 2010) In 2006 the website also furnished a telephone number, 212-1947. It was a recognized Anthroposophical Initiative on the Anthroposophy website, www.anthroposophy.org, in 2007, but no longer in 2010.

Lemon Tree Press. Service org, Santa Cruz, 2000-2010.

In existence from 2000 to 2008, (2000-2008 *White Pages* and www.whitepages.com 2010) the Lemon Tree Press is an Anthroposophical Initiative at PO Box 841, Santa Cruz 95061, tel. 457-2298. (www.anthroposophy.org 2010)

#17.3 Various Ancient Wisdom

I Am Sanctuary. Santa Cruz, 1938.

This organization was listed in the 1938 *Yellow Pages* at 112 Pacific Ave.

Its unusual name indicates that it was a “sanctuary” of “I AM Religious Activity” (which is *Encyclopedia* *1003), founded by Guy Ballard on the basis of his contacts with “Ascended Masters.”

Santa Cruz School For Tarot and Qabalah. Soquel, 1975-2010.

Founded in 1975, the school it is reached at P. O. Box 1692, Soquel 95073, tel. 423-2227. Amber Jayanti is the Teacher and Spiritual Consultant. (www.practical-mystic.com 2010) For information on *tarot and Qabalah* see “Kabbalah; divination and tarot; and Western mystery schools” in Chapter 5 Particulars.

Mebasrim Fellowship. Santa Cruz, 1976-1980.

The Fellowship was founded in Santa Cruz in 1976 as an offshoot of the Church of Antioch, a Gnostic-mystical group headquartered in Mountain View. The Fellowship engaged in a jail ministry in Santa Cruz, and in 1980 it held a "Day of Solidarity with Jewish Congregations," but between then and 1987 it moved its headquarters to San Francisco. (Melton, *Encyclopedia* *990)

Artisans of Light: A Western Mystery School. Santa Cruz, c1980-2010.

This institution "Offers Qabalah classes on Tarot and the Tree of Life as Sacred Keys to hidden Wisdom and Spiritual Growth." Classes are held Thursdays 7:30-9:00 p.m. at Viking Hall, 240 Plymouth St., SC. (*The Connection Magazine*, Santa Cruz, November, 2006) The address in the 2010 *White Pages* is P. O. Box 5304, Santa Cruz, tel. 425-1185. According to www.taxexemptworld.com 2010 the address of the organization is 329 Pine St., Apt. 3.

Jacob Fuss's obituary in the *SC Sentinel*, April 22, 2005 states that "In 1979 he moved to Santa Cruz to be near his wife's family. In Santa Cruz he was a founding member of Artisans of Light."

For information on *tarot and Qabalah* see “Kabbalah; divination and tarot; and Western mystery schools” in Chapter 5 Particulars.

Garden, The. Santa Cruz County, 2000-2010.

The Garden is a complex organization located at 3070 Prather Lane, Santa Cruz 95065, tel. 726-3192. (www.hometemple.org 2010)

The <Home Temple, in turn, is a legally non-profit organization which blends generally obscure spiritualities, including Theosophy and Christian Gnosticism, through the ministry of a priestly lineage

descended from the Apostles, but not the same as the Roman Catholic lineage. Its founder, Lewis Keizer, was ordained by Herman Adam Spruit, Bishop and longtime leader of the Church of Antioch (mentioned above, under Mebasrim Fellowship). Functions of The Home Temple include 1) the Sanctuary of the Grail with Mass of the Holy Grail and Gnostic Communion, 2) ordination to the priesthood and the episcopate with preparation by a mail order course, 3) the Caduceus Institute of Homeopathy, 4) a diploma program in the Jagannath Institute of Vedic Astrology (*Jyotish* is the proper name for Vedic Astrology), and 5) the Dances of Universal Peace of the Heart Stream Sufi Community. The Garden has been in existence at least since 2000, but in 2004 the headquarters of the Home Temple were moved to a site in Aromas. The Gnostic Holy Communion has been advertised in the *Santa Cruz Sentinel* on, for instance, April 26, 2003, the Dances of Universal Peace have been advertised in the *Connection Magazine* of, for instance, August - September 7, 2005, and the rest of the information (and more) in this paragraph comes from the Home Temple website given above.

#18 Nature Reverence (Nature Reverence family)

Subdivisions

#18.1 Shamanism

#18.2 Neo-Pagan and Wiccan

Ancient beyond history and broad as humankind is *Animism*, the notion that all the world, or at least all the beings which surround us humans, are alive, like us. It has been expressed in varied ways, such as: there is a spirit in everything, or everything has a soul. We humans, or at least some of us, are in contact with the vitality or spirit of things and are affected by it.

One must be careful not to see too much in animism: not to think it is a religion, because, rather than that, it is a *philosophy*, an attempt to understand what makes the world we see work. To think that all religion derives from animism is a crude interpretation of human mental progress, the truth being far more complex than that.

Nevertheless, the worldview of animism has lent itself as the basis for many forms of spirituality, both ancient and modern. A pertinent list of such forms is:

Nature Reverence, which includes Wiccan and Pagan and Neo-Pagan religions as well as the spirituality of Deep Ecology. Wiccan and Neo-Pagan spiritualities are abundantly represented in Santa Cruz. A spirituality of Deep Ecology, I have been told, existed several decades ago among members of the campus community of the University of California Santa Cruz, but I have not been able to verify this.

Magick, a term the *Encyclopedia* uses to describe religious rites which center on controlling spirits or the world. Page 131 of the *Encyclopedia* has, "Inherent in the magical world-view is the notion of control and manipulation: Forces manipulate man, victimizing him until he becomes the controlling agent." The *Encyclopedia* extends the sense of Magick to include Wiccan and Neo-Paganism in the same family. I have renamed the family Nature Reverence in the present study so that it can include Pantheism and Shamanism, which are not treated in the *Encyclopedia*. Furthermore, I am not aware that any Santa Cruz group has confined its spirituality to the narrow definition of Magick.

Pantheism, which identifies the whole world with God. Close to Pantheism in an obvious way, but really quite different from it is *Panentheism*, which holds that God is *in* everything. It does not appear that there are or have been pantheistic organizations in Santa Cruz, but it has also been pointed out that by its very nature Pantheism is not conducive to organizational structure.

Shamanism, which is not a religion in itself, but is a practice of communicating with the spirits of a world that is seen to be animistic. There are active Shamans in Santa Cruz.

#18.1 Shamanism

In Chapter 5 Particulars, “Meaning of the term *spirituality*,” I observed that shamans “are sure that they directly contact the world of spirits.” Shamans had a distinct and important role in the traditional religion of North Central Asia. This religion, with its shamans, fanned out in the course of millennia in an arc over northern Eurasia and North America, extending as far as Australia and South America. Briefly stated, the religion in question is built on a “cosmic animism,” in which the whole universe, and not just the earth, is alive, and the universe is structured in layers, the middle of which is inhabited by living humans. Giving a satisfactory name to this religion, which, of course, has many local variants, eludes Western categories. It is true, nevertheless, that the cosmic animism involved is far more sophisticated than the mere personification of natural forces, with which it can be confused.

None of the layers is purely bodily or purely spiritual, although the spiritual predominates in the upper layer. It is widely believed in this religion that long ago, in a golden age, all humans had spiritual powers that enabled them to ascend or descend the *Tree of Life*, a central stem which connects the levels. Now, however, the religion recognizes the limits of the powers of the masses and sees the shaman as the only human person capable of traveling spiritually up and down the *Tree of Life* and going to all parts of the universe

Having been pointed out by some special sign, or having decided to become a shaman, the initiate – male or female -undergoes a rigorous training that involves such elements as fasts, deprivations, and visions. The full-fledged shaman, then, is the ascetic, the mystic, the most spiritual person of the religion. This role of the shaman contrasts with the roles of other figures found in some way or another in all religions. The shaman, that is to say, is not the priest or minister who conducts the worship of the people, nor is he or she the administrator or organizer of local religious groups, nor is he or she the theologian or teacher of the beliefs.

A prime reference for shamanism and its place in spirituality is Mircea Eliade, *Shamanism; archaic techniques of ecstasy*, London: Routledge & Kegan, 1964 (English translation).

Dance of the Deer Foundation Center for Shamanic Studies. School, Capitola, 1981-2010.

The center conducts informative and experiential programs on the spirituality of the Huichol Indians of Central Mexico. Its head, Shaman Brant Secunda, has been a shaman since 1979. (www.shamanism.com 2010) In 1979 he started the Dance of the Deer Foundation, and he brought it to Soquel in 1981. (*SC Sentinel*, Dec. 1, 2005) Its address is 4401 Capitola Rd., Capitola 95010, tel. 475-0960 or 475-9560. (2010 *White Pages*)

Sanctuary of Illumination. Conf center, Aptos, 2004-2008.

Native Hawaiian spirituality was offered by the Rev. 'Iolani Negrin. "Rev. 'Iolani offers personal healing sessions, group ceremonies, classes and intensive trainings internationally." (www.sanctuary-illumination.com 2005) In 2005 the website gave the address 3120 Trout Gulch Road, Aptos 95003, tel. 722-5404; in 2006 it had only a telephone number, 345-6613; in 2007 it merely indicated that Rev. 'Iolani maintained a presence in Santa Cruz; in 2008 it stated that it is "based in Santa Cruz, CA and on South Whidbey Island (near Seattle) in WA State," tel. 877-LIFE-899; and in 2010 the website is not operative.

Marshall Creek Center. Conf center, Ben Lomond, 2007-2010.

This center for instruction in Shamanism and for Shamanic practices, including "Sacred Sundays," was at 150 Hubbard Gulch Road, tel.336-2159. (www.marshallcreek.org in 2007 and 2008) In 2010 this website links one to www.shamanism-101.com, which is conducted at the Quaker Center in Ben Lomond.

#18.2 Neo-Pagan and Wiccan

Looking at Paganism from a point of view that is free from the common Christian misrepresentation of it as idol worship or devil worship, one sees it to be an earth religion, a worship of the ultimate powers through rituals of union with nature. Its best known contemporary form in the United States is *Wicca*, which was especially promulgated by the Englishman, Gerald Brosseau Gardner, who died in 1964. Neo-paganism tends to emphasize the *Goddess*, the female principle of life, who, to some, is Gaia, the earth, and it often personifies the forces of nature as a way of communicating with them.

Sacred Grove. Service org, Santa Cruz, 2000-2010.

Established in 2000 as a resource store for the understanding and practice of Wicca and other forms of earth religion, the Sacred Grove also offers classes and activities, including meetings of "Linking Circles," a networking/organizing event for Pagans to meet each other in a safe, comfortable environment." (2005 personal communication from one of its founders. Other useful sources of information about the Sacred Grove are "Witchcraft 101: Store, school offers resources for the community," *SC Sentinel*, Sep. 13, 2003 and www.sacredgrove.com 2010. The store is at 924 Soquel Ave., Santa Cruz, 95062, tel. 423-1949. (2010 *White Pages*)

Firedance. Conf center, Santa Cruz County, 2001-2006.

A sort of floating conference center, Firedance is an event, which was held in 2001 and 2002 in Veterans' Hall, Santa Cruz. (www.santacruzsentinel.com 2008, Online Archive, 2005) It moved to a location near Big Basin in 2003 with about 500 participants. (*SC Sentinel*, Aug. 9, 2003) According to the website in 2004, it had about the same number of participants in 2004 and was held in "Scout Camp," near Big Basin Park. Apparently it was not held in 2005, but in 2006 it was held at the Red, White and Blue Beach, six miles north of Santa Cruz. The website (www.firedance.org) in 2006 furnished details about the magic, Wiccan and family orientation of the latest event as well as information about the group as such. In December, 2007, however, the website is not operative.

Thirteen. Service org, Santa Cruz, 2000-2003.

This store appeared in 2000 and lasted until 2003. (*White Pages*) In 2005 one of the founders of The Sacred Grove told me that Thirteen had been an earth religion resource. It was at 911 Cedar St.

Community Seed. Santa Cruz, 2005-2010.

According to the website www.communityseed.org 2010, the "Open Circle," Community Seed's worship ceremony, meets at 225 Rooney St. (Quaker Center) each month, although it had another address in 2005. The website states, "Our Mission is to provide the local Pagan community with opportunities to create closer bonds of love and understanding with one another, through community service, publications, events, and ritual celebrations." The website also gives the contact address, 849 Almar STE C, PMB 217, Santa Cruz, tel. 469-0336.

Air and Fire. Service org, Boulder Creek, 2004-2010.

In 2005 one of the founders of The Sacred Grove told me that Air and Fire, too, is a resource store for the practice of earth religion. Its address is 13124 Highway 9, Boulder Creek 95006, tel. 338-7567. (2004-2010 *White Pages*)

Serpent's Kiss. Service org, Santa Cruz, 2005-2010.

In 2005 one of the founders of The Sacred Grove told me that the Serpent's Kiss, too, is an earth religion store. I first observed its presence in early 2005; its address as of July, 2008, as I observed, is 2017 Pacific Ave., Santa Cruz, tel. 423-5477. (2010 *White Pages*)

#19 Middle Eastern (Middle Eastern family)

Subdivisions

#19.1 Zoroastrianism

#19.2 Judaism

#19.3 Islam

#19.4 Baha'i

Deferring to Melton's terminology, I call this family "Middle Eastern." The term, however, is clearly ethnocentric from a European perspective. The family is more properly classified as "West Asian," and regarding it as such enables us to grasp more clearly the similarities between the spiritualities which have originated in this part of the world.

Since the time of the earliest West Asian record concerning worldviews and religion there has been great concern for the power of both good and evil and the struggle between the two. This struggle has been personified, not only - at times - in the relation between various gods, but also as that of a single God, from whom all good proceeds, against whom greater or lesser forces of evil are pitted, although ultimately all the evil forces are to be destroyed. Monotheism, in other words, is a West Asian worldview. It was exported to Egypt and did not take hold there, but it was also exported to Europe, where it was highly successful.

The religions of West Asia are, in order of time, Zoroastrianism, Judaism, Christianity, Islam, and Baha'i

#19.1 Zoroastrianism

Zoroastrianism was the principal religion of the Persian Empire for many centuries, and it exercised great influence on the Jewish and Christian worldviews. Until recent times there were a few Zoroastrians remaining in Iran, but their principal group has been in India, where they are known as Parsees.

Parsees have immigrated to the San Jose area, where they have a center, Dar-e-Mehr Rostam & Morvarid Gulv, at 10468 Crother Road, San Jose, 95127, tel. 408-272-1678. (<http://zanc.org/daremehr.html> 2010)

While centering on the struggle between good and evil, Zoroastrianism went through several phases in antiquity. Its non-monotheistic version, in which the ultimate forces are a good god and an evil god, it is the original *Religious Dualism*. The forms of Dualism from then until now never allow the evil god to triumph on a cosmic scale, but some of them consign the ultimate fate of the world as we know it and live in it to the power of the evil god. In this eventuality, of course, preservation from such a fate is the reward of the faithful worshippers of the good god. The belief in the value of such worship is a characteristic of various Gnostic religions and, more to the point for us, it has been found in Christian groups which are deeply moved by the evil they perceive in the world. Such groups include Christian heresies such as the Bogomils, the Cathari, and the Albigensians of the Middle Ages. Dualism is not a good fit with modern worldviews, and I have no knowledge of dualistic spiritualities in Santa Cruz.

Two thorough studies of Dualism are:

Janet Hamilton and Bernard Hamilton, *Christian Dualist Heresies in the Byzantine World c650-c1450*, Manchester University Press, 1998.

Yuri Stoyanov. *The Other God*, Yale University Press, 2000.

#19.2 Judaism

The largest current American Jewish groups are, in descending order of their emphasis on the everyday, practical importance of Jewish religious law, the Orthodox, the Conservative, and the Reform. These distinctions emerged in the twentieth century, as the great waves of Jewish immigration from Europe in the preceding century took various stances in regard to the mainstream of American life.

A useful resource for identifying synagogues is the "Jewish Web Directory," "www.mavensearch.com/synagogues 2010."

Temple Beth El. Aptos, 1869-2010.

A small Jewish community was established in the 1850s and 1860s in Santa Cruz. The earliest record of worship in the community dates from the Jewish Holy Days of fall, 1869. Starting with 1872, the local press announced the yearly Holy Days celebrations, which were held in various places, including the Masonic Hall, Farmers Union Hall, Unity Church, and a schoolhouse. (George J. Fogelson, "The Jews of Santa Cruz: the first eighty years: 1853-1934," in *Western States Jewish Historical Quarterly*, Vol. XIV, No 1, October, 1981, pp. 99-115. For the 1869 event Fogelson cites the *Santa Cruz Sentinel*, Sep. 18, 1869; for the other dates and locations he cites *The McHugh Scrapbook*, p. 15. The "schoolhouse" is on the same site as "Pioda Hall," which is mentioned as one of the Jewish worship locations by Eric Ross Gibson in the *San Jose Mercury News*, Nov. 22, 1994.)

In 1934 the Jewish community established a synagogue in a remodeled home on 49 Chestnut St. This structure is still standing, although its street number has been changed to 516 Chestnut. The successor to this synagogue, a new building at 920 Bay St., Santa Cruz, the original Temple Beth El, was dedicated in 1954. (Fogelson, *op. cit.*)

In the course of time the congregation joined the Reform movement, and in 1990 it dedicated its current Aptos structure. (*SC Sentinel*, Jan 29, 2006) Its address is 3055 Porter Gulch Road, Aptos 95003, tel. 479-3444. (www.tbaptos.org 2010)

Temple Beth El Home of Peace Cemetery. Service org, Santa Cruz, 1877-2010.

The Hebrew Benevolent Society of Santa Cruz established this cemetery in 1877. Moses Meder, a Santa Cruz county resident prior to statehood, and not a Jew, sold the land to the society for \$100 and is buried there. (Fogelson, *op. cit.*, citing Mildred Brook Hoover *et al*, *Historic Spots in California*, Stanford, 1906 revised, p. 472) The cemetery, as I observed in 2010, is located at 425 Meder St.

Rastafarians. Community, Santa Cruz, 1980-1984.

The 1980 through 1983 *Yellow Pages* and the *SC Sentinel*, July 26, 1984 list the Rastafarians with a telephone number, but no address. The 1980 *Yellow Pages* also list a "Rastafarian Monastery" in connection with the <New Life Church.

Rastafarianism is a form of Black Judaism brought from Jamaica to the United States in the 1960s and 1970s. Its theological content is less known than its insistence on Black superiority. (Melton, *Encyclopedia* *1128)

Hillel of Santa Cruz. Service org, 1989-2010.

This Jewish student support group at UCSC was formerly at 608 Mission St. (1989-1993 *Yellow Pages*) Then, after a gap, it moved to its present location, 222 Cardiff Pl., Santa Cruz, tel. 426-3332. (2002-2008 *White Pages*) It has a website, www.santacruzhillel.org 2010.

Temple or Tiqvah for American Jewish Renewal. Santa Cruz, 1993-1996.

According to the 1994 *White and Yellow Pages* this group's address in 1994 was 2636 17th Ave., Live Oak; in 1995 it was 309 Cedar St., but in 1993 and 1996 it had only a telephone number.

Chadeish Yameinu. Santa Cruz, 1994-2010.

Founded in 1994, this is a "Jewish Renewal" group. "Jewish Renewal is 'transdenominational,' welcoming all faiths, and focuses on the core values of Judaism." (*SC Sentinel*, Feb. 17, 2007)

Over the years the group has met in various places, including St. Andrews Presbyterian Church, Aptos, (*SC Sentinel*, Sep. 20, 2003), "Senior Citizens Opportunities," 222 Market St., Santa Cruz. (*SC Sentinel*, Oct. 1 2005), The Garden (*SC Sentinel*, Feb. 17, 2007), and the First Congregational Church. (*SC Sentinel*, Aug. 23, 2009).

In 2010 the congregation's website, www.cysantacruz.org, lists the telephone number of the Rabbi, 429-6936, and a postoffice box.

Congregation Kol Tefillah. Santa Cruz, 1994-2010 .

This congregation characterized itself in the *SC Sentinel*, Sep. 16, 2001 as "... a traditional, egalitarian Jewish community affiliated with the United Synagogue of Conservative Judaism ... a 'leaderless' community."

Founded in 1994, the congregation rented space in Unity Church until May 20, 2007, when it moved to a location of its own at 200 Washington St. (*SC Sentinel*, May 21, 2007) Its telephone number is 457-0264. (www.whitepages.com 2010)

Aayn Sof Jewish Renewal and Kabbalah Congregation of Santa Cruz. 1997-2000.

This congregation was listed without a street address from 1997 to 2000 in the *Yellow Pages*. It appears that it is the group referred to in the following announcement in the *SC Sentinel* of Sep. 11, 1999:

"<KABBALAH CONGREGATION OF SANTA CRUZ: Rosh Hashanah discussion of wisdom from the tradition of Moses and Miriam. White clothing encouraged. 10 a.m. today, SAT Temple, 1834 Ocean St. Extension, Santa Cruz.

"Tashlikh (spiritual purification by the sea). White clothing, bread and musical instruments encouraged. Today at 5 p.m., Moran Lake Beach Park, between 26th and 30th Avenues on East Cliff Drive, Santa Cruz. 335-9090."

In 2010 there is an Ayn Sof Community in San Francisco, which, on its website, www.kabbalahcommunity.org 2010, states that it serves the "San Francisco Bay Area including ... Santa Cruz." An email of mine to this group in 2009 elicited no response.

Chabad by the Sea. Santa Cruz, 1999-2010.

Established in 1999, this is the Santa Cruz outreach of the Lubavitch Jewish movement, an American orthodoxism promoted by Rebbe Menachem Mendel Schneerson. Lubavitch is in turn a form of Hasidic (or *Chassidic*) Judaism, which developed in modern times in eastern Europe. Lubavitchers are extremely conservative in their lifestyle and clothing. (www.chabadbythesea.com 2008 and "Mission from God: How a local group of lubavitchers plan to bring Jews back to Judaism," in the *Good Times*, Aug. 19-25, 2004) The location is not listed in 2010, but the telephone number is 454-0101. (www.chabadbythesea.com 2010)

Since 2007 the rabbi of this congregation has had a weekly radio program, including call-ins, on KSCO, although in February 2010 "The Radio Rabbi is on a break due to economics." (www.radiorabbi.info 2010)

Congregation Tsemach Adonai. Felton, 2000-2010.

Since 2000 the *White* or *Yellow Pages* have listed this congregation. The 2008 *Yellow Pages* placed it under "Synagogues-Messianic"; the current telephone number is 477-7739. (2010 *White Pages*)

Kolaynu. Santa Cruz, 2001-2005.

Calling itself "The Progressive Jewish Voice of Santa Cruz," this group held Rosh Hashanah services in 2001 through 2005 at the

Pacific Cultural Center, Santa Cruz, with the telephone number for information, 475-3313. (*SC Sentinel*, Sep. 20, 2001 and Oct. 1, 2005)

Alondra's Jewellery. Watsonville, 2007-2010.

Listed under "Churches-Jewish Messianic" in the 2007 *Yellow Pages*, this establishment is listed under "Churches and Places of Worship" in www.yellowpages.com 2010, which also state that it has been "in business" since 2007 and that it is at 1044 Freedom Blvd., Watsonville 95076, tel. 763-3994. Nevertheless, on a visit to this location in February, 2010 I learned that it is no longer there.

#19.3 Islam

Since the beginning of the 21st century certain aspects of Islam have come to the fore in world events. Its general history, dating from the 7th century and including enormous geographical and demographical expansion, is well known. What needs also to be appreciated is its unique and powerful theological position among the world's major religions. Islam is a univocally absolute monotheism. Judaism is resolutely monotheistic and rejects the thought of a competing divine force, but Yahweh relates in a special way to the affairs of His Chosen People. To Christians all people are chosen by God, but in the doctrine of the Trinity there is a difference between calling God the Father divine and calling Jesus, the Incarnate God the Son, divine. The Christian position is absolutely monotheistic, but the analogous, rather than univocal, use of the term needs to be explained. Not so in Islam, where nothing, absolutely and univocally, nothing is like God, and no further explanation is needed.

The Muslim population of California was slight until recent years, and even now it is small, but the introduction of Sufi spirituality has proved to be popular among non-Muslims.

Subud Santa Cruz. Conf center, Soquel, 1973-2010.

A Subud House is located at 3800 Old Soquel-San Jose Road., Soquel, tel. 476-3020, but the regional Subud contact is at 1943 Redwood Dr., Aptos, with the above telephone number. (www.subudusa.org 2010) The center has been listed at its present address in the *White Pages* since 1973.

Bapak Sobuh was an Indonesian who in the 1930s initiated a religious movement which stemmed from a Muslim background and which was attractive to Sufis. (Melton, *Encyclopedia* *1152)

"After three years of receiving this spiritual experience, which he called the latihan kejiwaan, Indonesian for spiritual exercise, Bapak was able to pass it on to others. In time, they also were able to transmit it to those who asked.... You can receive the contact for the first time by being present with others who are doing their latihan. This is called the opening. The latihan is usually done twice a week and lasts about thirty minutes.... People receive according to their own natures. As the latihan goes deeper, you begin to receive and understand the inner guidance which accompanies you through your life. You can be in contact with this spiritual experience, without any intermediary, any time, anywhere.... Although Subud is not a religion, many have found a deeper understanding of their own beliefs from the evidence they receive for themselves." (www.subudusa.org 2010)

Islamic Center of Santa Cruz. Capitola, 1995-2010.

The Islamic Center, both a mosque and an activities center, has been at 4401 Capitola Road, Capitola 95010, tel. 479-8982 since 1995. (1995 *White Pages*) Additional information about it as well as confirmation of the address and telephone number can be had in www.islamic-center-santa-cruz.org 2010.

Zamzam book store. Service org, Santa Cruz, 2004-2008.

This book store was known locally especially for its works on Sufism. I observed it in 2004 in one location and in 2005 at another. Both those years it was listed in the *Yellow Pages*. In 2007, however, it has disappeared from its last location and it is no longer in either the *White* or *Yellow Pages*. It did, however, evolve into <Niche of Light, as explained on the website www.nicheoflight.com 2008: "The still waters of Zamzam were disturbed through four shifts of place, until eventually becoming ethereal in the dawn light of cyberspace." An ad in the "Bookshop Santa Cruz Reader" for Winter, 2008 gives Niche of Light's telephone number: 831-428-2490, but the website www.nicheoflight.com does not exist in 2010.

Rumi Academy. Conf center, Santa Cruz County, 2005-2010.

Rumi Academy is a center of the Threshold Society, an organization dedicated to the study and practice of Sufism in the Mevlevi tradition. "In 1999 Camille and Kabir Helminski moved from Putney, Vermont to Aptos, California. Under Camille's and Kabir's direction The Threshold Society is working to apply traditional Mevlevi principles to the conditions of contemporary life. In addition to their continuing work as spiritual teachers, they are now involved in several creative projects in writing, recording, and educational consulting." (www.sufism.org 2010)

On a visit that took me only to its gate in December, 2007, I was assured by a neighbor that it was indeed a place of Muslim Sufism, but that there was not much traffic to and from it. The Rumi Academy street address is 270 Quarter Horse Lane, Watsonville CA 95076, tel. 685-1613. (2010 *White Pages*) At this same address, but with telephone number 685-3995, is the Threshold Society Bookstore, also called "Threshold Productions." (www.sufism.org 2010)

#19.4 Baha'i

The Baha'i faith originated in the mid 19th century in Persia, from which it has spread its message that all the great founders of religions, Moses, Krishna, Buddha, Zoroaster, Jesus, Mohammed, and, lastly, Baha'u'llah, have revealed the same world faith, and the Baha'i mission is to promote spiritual oneness throughout the world. As it is put in www.religioustolerance.org 2008, "The Baha'is believe in an essential unity of the great religions of the world. However, this does not mean they believe the various religious creeds and doctrines are identical. Rather, they view all religions as having sprung from the same spiritual source. The social and outer forms of different religions vary due to the circumstances at the time that they were founded. Other differences in doctrine and belief can be attributed to later accretions, after the death of the founder."

Bosch Baha'i School. Conf center, Bonny Doon, 1974-2010.

The complete name of this facility is <John and Louise Bosch Baha'i School and Conference Center. It was opened in 1974, replacing the Baha'i school in Geyserville, California. (www.bosch.org 2007) The website www.bosch.org 2010 does not have the above information. The school is located at 500 Comstock Lane, Santa Cruz 95060, tel. 423-3387. (2010 *White Pages*)

Baha'i Faith. Throughout Santa Cruz County, 1975-2010.

The <Spiritual Assembly of the Baha'is of Santa Cruz, California was incorporated in 1977. (Santa Cruz County Articles of Incorporation no. 4444) The *Yellow Pages* from 1975 on have listed under the name Baha'i Faith a contact telephone number for Baha'i groups in Santa Cruz County. At present there are two contact numbers, 423-3387 and 621-6176. (www.whitepages.com 2010) The website www.bahai.org 2010 has information about the Baha'i faith.

#20 Eastern (Eastern family)

Subdivisions

- #20.1 Hindu
- #20.2 Jain
- #20.3 Sikh
- #20.4 Buddhist
- #20.5 Taoist/Confucian
- #20.6 Shinto

The *Encyclopedia of American Religions* includes under "Eastern Family" the spiritualities of India, China, and Japan, although other sources, perhaps more appropriately, distinguish "South Asian" and "East Asian" spiritualities. The complete picture of Asian spirituality would include "North Asian," mainly that which lies behind Shamanism, but it is the impact of South and East Asian spiritualities that has served to broaden in the United States the idea of spirituality itself.

Nowhere is this broadening more clear - in fact, totally obvious - than in California. As Cybelle Shattuck expresses it in *Dharma in the Golden State*, pp. 130-131, "The large college populations of the San Francisco Bay area and Los Angeles area brought a wide range of Asian religious teachers and practitioners to the West Coast. Young people went to Asia looking for enlightenment in the 1960s and 1970s and brought back teaching and teachers. Hindu swamis and Buddhist monks made tours of the United States and set up centers where students could meet to study and practice their instructions. During the first decade, their following was mostly limited to the counterculture, but by the late 1970s and the 1980s, the appeal of Asian religions had spread beyond the college crowd, and today people from every age group and social class may be found taking part in Hindu, Sikh, and Buddhist traditions."

#20.1 Hindu

Details on the origin and development of Hinduism in general and in the United States are in the essay "South and East Asian Spiritualities" in Chapter 5 Particulars.

Kitchen Brothers Temple. Santa Cruz, 1935-1953.

Bizarre buildings, towers, and arches, this "Yoga temple" was built in the 1930s by Kenneth and Raymond Kitchen as an expression of Hindu philosophy and religion. By 1953 the brothers had vacated the complex at 519 Fair Avenue. (article by Ross Eric Gibson in the *San Jose Mercury News*, Dec. 7, 1993; now posted on the Santa Cruz Public Library website, www.santacruzpl.org 2010) In 2010 one still sees the remains of the structures, but for another use of them see St. Elias Orthodox Chapel & Shrine under #2. Eastern Liturgical Family.

Harmony Hill. Community, Ben Lomond, 1969-1975.

Founded in 1966 in Southern California, this community moved to a six-acre tract in the Santa Cruz mountains, six miles from a "small town" and on a small creek three years later. By 1975 four acres had been added. The approximately 20 adult members (generally couples, some with children) carried on lives of private meditation, although they were not totally without contact with outsiders. (J. Michael King, "Patterns of Enculturation in Communal Society," in C. Calhoun and F. Ianni, eds., *The Anthropological Study of Education*. The Hague: Mouton, 1975, pp. 83-88)

Impetus and spiritual direction, King explains, came from Wailua University, a Hindu facility in India. According to Melton, *Encyclopedia* *1220, Wailua University is an institution (now in Hawaii) of the Saiva Siddhanta Church, which was "founded" by a Californian, Master Subramuniya and "initiated" in Sri Lanka in 1949 by Siva Yogaswami. In 1957 Siva Yogaswami opened a Christian Yoga Church in San Francisco, but later the Christian element was dropped.

A Ben Lomond resident told me that Harmony Hill was on Hubbard Gulch Road, and it is a fact that a short road which branches off Hubbard Gulch Road is called Harmony Hill Road on present day maps.

Integral Yoga Institute. Santa Cruz? 1970.

Although having its principal office in San Francisco, the Integral Yoga Institute filed its incorporation in Santa Cruz in 1970. (Santa Cruz County Articles of Incorporation no. 3524) The Institute was founded in the 1960s in New York by Swami Satchidananda, who emphasized Hatha Yoga. (Melton, *Encyclopedia*, *1197) I have no

evidence that the Institute was active in Santa Cruz. *Not to be counted in totals.*

Auroville International USA. Service org, Santa Cruz, 1974-2004.

Founded in 1974, this organization is affiliated with Auroville of India, which promotes the spirituality of Sri Aurobindo. (*Communities Directory*, p. 204, supplemented with information from www.auroville-india.org 2008, www.aviusa.org 2008, and Melton, *Encyclopedia* *1182) The purpose of the AVI Centers, according to the websites, is to work together with the residents of Auroville to build what has been called "the city the earth needs."

The spirituality of Sri Aurobindo is in the Yoga tradition, but with characteristics which have led him to be compared with Teilhard de Chardin. His understanding of Yoga and Hindu mysticism has attracted the attention of western intellectuals. (Arthur Basham, *The Origins and Development of Classical Hinduism*, Boston: Beacon Press, 1989, p. 114

In 2004 the American Auroville website gave a Santa Cruz address for the organization, but in 2008 it gave, instead, a Lodi, California address.

International Society for Krishna Consciousness. Boulder Creek, 1975.

This is the "Hare Krishna Movement," also referred to as <ISKON. In 1975 There was an ISKCON center in Boulder Creek. (Daner, *The American Children of Krsna*, p. 110) I do not find this in the *White Pages* in this or close-by years.

ISKCON was founded by the Indian, Swami Prabhupada, in the spiritual lineage of Chaitanya Mahabprahu. (See the Vaishnava Seva Society below in this section.) Coming as a missionary to New York in 1965 and San Francisco (Haight Ashbury) in 1967, Swami Prabhupada found that the disenchanted, disengaged youth of the 60s were ready to follow him, and once recruited, would recruit others. By 1975 there were 31 centers in the U. S., 5 of which were in California, including, as mentioned above, the one in Boulder Creek. The original method of announcing themselves and of recruiting was by the chanting of the Hare Krishna mantra in public places, notably street corners and airports. Gradually the selling of devotional books and items as well as the founding of vegetarian restaurants were added as recruiting methods. The recruitment efforts in the U. S. peaked around 1975, and adverse court decisions, especially that of the U. S. Supreme Court in 1981 which outlawed their specific forms of efforts in public places, contributed to a downturn in numbers. At its peak the society numbered probably 250,000 adherents in the U. S., (Melton,

Encyclopedia, p. 718) but by 2001 the number was down to 2,000. (Mann, *Buddhists, Hindus, and Sikhs*, p. 76)

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E. Burke Rochford, Jr. *Hare Krishna in America*. New Brunswick, New Jersey: Rutgers Univ. Press, 1985.

www.iskcon.org 2010. This website, the organ of the International Society for Krishna Consciousness, contains useful information on the role of this group *vis a vis* other Hindu groups in the U.S.

Mount Madonna Center. Conf center, Santa Cruz County, 1978-2010.

Founded in 1978, this Hindu center, also referred to as the <Mount Madonna Center for the Creative Arts and Sciences is the primary facility of the Hanuman Fellowship. It is the location of a locally celebrated guru, Baba Hari Dass, who was born near Almora, India in 1923, began at the age of eight to study "in a school for young renunciates in the jungles of the lower Himalayas," and came to the U. S. in 1971. Under his inspiration the Hanuman Fellowship was founded in either 1971 or 1974. There are "sister fellowships" according to the website in Vancouver and Toronto. Baba Hari Dass is a proponent of Ashtanga Yoga as derived from the Yoga Sutras of Patanjali. The Center includes instruction in Yoga and Ayurvedic Medicine, as well as a Wellness Center. (www.mountmadonna.org 2010)

The address of the Mount Madonna Center is 445 Summit Road, Watsonville 95076, tel. 408-847-0406. (2010 *White Pages*) This is 1.7 miles north of the beginning of Summit Road on the Santa Cruz side of the road, as I observed in 2005.

Gateways Books and Gifts. Service org, Santa Cruz, 1978-2010.

This store was established in 1978 and it moved to its current address in 2005. (*SC Sentinel*, Sep. 8, 2005) It was an activity of the Hanuman Fellowship and listed as such on the Mount Madonna website in 2004, but it has not been there since 2006. Its address is 1126 Soquel Ave., Santa Cruz 95062, tel. 429-9600. (2010 *Yellow Pages*)

Rajneesh Center. Santa Cruz, c1981-1985.

Established in 1981 or 1982, the Santa Cruz group of the followers of Bhagwan Shree Rajneesh disbanded in 1985. At that time

it had a meditation center on Pacific Avenue and <Zorba the Buddha Restaurant on Seabright Ave. It counted about two hundred local members, who were called the "red people" because they clothed themselves in red.

Bhagwan Shree Rajneesh taught as a guru in India for some years before coming in 1981 to the United States. His doctrine was an extreme form of Tantrism. Although he founded numerous centers in a short time, he was best known for Rajneeshpuram, a town he founded on land he purchased near Antelope, Oregon. Accused of trying to win the local elections in Antelope by spreading Salmonella bacteria where they would poison the opposition, he was deported from the U. S. in 1985. He continued to be active in India until his death in 1990. (The *SC Sentinel*, Sep. 21, 1983 has an account of his group in Santa Cruz, and Melton, *Encyclopedia* *1239 and www.apologeticsindex.org 2010 have general information on the movement.)

Transcendental Meditation. School, Santa Cruz, 1983-2008.

A Yogic meditation technique taught in India by Maharishi Mahesh Yogi in the 1950s, Transcendental Meditation came to the United States in 1959. The Maharishi founded the Maharishi International University (now Maharishi University of Management) in Fairfield, Iowa and launched a World Plan to promote meditation and Ayurvedic medicine. (Partridge, *New Religions*, pp. 182-184)

The 1983 *Yellow Pages* listed "Transcendental Meditation Program" at 3501 Mission Drive.

The next evidence I have of an organized following of the Maharishi in Santa Cruz was in 2004, when a group representing the <World Plan Executive Council proposed the establishment of a meditation and Ayurvedic medicine center in Bonny Doon. (my notes from the May 12, 2004 general meeting of the Rural Bonny Doon Association) For two years after that the association held introductory lectures in Santa Cruz and hinted that it would open a Maharishi Spa, (*SC Sentinel* Aug. 16, 2005, for example) but on May 31, 2006 its ad stated that it had opened a Spa in San Francisco, and no longer stated that it would do so in Santa Cruz.

An ad in the October 25, 2006 *Santa Cruz Sentinel*, however, invited people to attend "Free Introductory Talks" on Transcendental Meditation Thursdays at 1717 N. Seabright Ave. On September 15, 2007 an ad in the same newspaper invited people to visit the health store, Maharishi Invincibility Center of Santa Cruz, at 1717 Seabright Ave., where they would find "Maharishi Ayurveda herbal supplements." As to the property in Bonny Doon, the three year option which the World Plan Executive Council had on it ran out in 2007, and

the property was put on the market. (*SC Sentinel*, Dec. 29, 2007) In 2008 the only local listing I could find was a telephone number under "Transcendental Meditation Program" in the *White Pages*., and in 2010 this, too, was gone.

Society of Abidance in Truth. Santa Cruz, c1983-2010.

Hindu temple and retreat center dedicated to the strict monistic Advaita Vedanta teaching of Sankara, whose dates are uncertain, but probably in the eighth century A.D.

The society derives its inspiration from Sri Ramana Maharshi, who taught in Tamil near Madras until his death in 1950. Zimmer, on p. 614, writes, "Sri Ramana Maharsi ('the Great Rsi') of Tiruvannamalai (an ancient holy city in the south of India) taught no formal doctrine, but with the piercing question 'Who are you?' drove his disciples to the Self."

"What is the nature of the Self?" Sri Ramana Maharshi answered this question, "What exists in truth is the Self alone. The world, the individual soul, and God are appearances in it, like silver in mother-of-pearl; these three appear at the same time, and disappear at the same time.... The Self is that where there is absolutely no 'I' - thought. That is called 'Silence'. The Self itself is the world; the Self itself is 'I'; the Self itself is God; all is *Siva*, the Self." (*Who Am I? The Teachings of Bhagavan Sri Ramana Maharshi*. Tiruvannamalai, India: Sri Ramanasramam, 1998, p. 11)

The Santa Cruz group was not organized by a missionary guru sent from India, but by devotees who met informally in San Francisco from 1974 to 1978, when they organized and moved to San Bruno and, in the early 1980s, to Boulder Creek. They bought the property on Ocean Street in 1984 and completed construction of the temple there in 1989. Master Nome, SAT's spiritual leader from its beginning, has translated many works on the Advaita Vedanta. SAT is also a publishing house for these and other works. I gathered the information in this paragraph from visits to SAT; additional information about the association, including its location, 1834 Ocean St., Santa Cruz 95060, tel. 425-7287, is on the website, www.satramana.org 2010. The 2010 *White* and *Yellow Pages* - the latter under Churches-Interdenominational - give a post office box, not a street address.

Kali Ray TriYoga. Service org, Santa Cruz, 1986-2010.

Founded in 1986 by Yogini Kali Ray (Kaliji), it has been at its present address since 1997. This was the first <TriYoga Center, although TriYoga headquarters are now in the TriYoga Center (Sri Mata Jayalaskshmi Ashrama) in Malibu. Kali Ray is a Westerner who

appears to have been initially self-taught in Yoga, but who, after 12 years of the life of renunciation, was initiated as a Svami by the South Indian Shri Ganapati Satchidananda Swamiji in his spiritual lineage. In 1966 Shri Swamiji founded the Mysore Ashram in South Central India, and he has founded Datta Temples, spiritual centers, many in India and two in the United States (in Pennsylvania and Louisiana). The website www.triyoga.com 2010 has much information, and more can be gathered from several websites relating to Shri Swamiji himself, to Avadhoota Datta Peetham, and to Datta Retreat Center.

The address of Kali Ray TriYoga is 708 Washington St., Santa Cruz 95060, tel. 464-8100. (website above; the 2010 *Yellow Pages* have only the telephone number, referring the reader, however, to the website)

Institute for Dehypnotherapy. Service org, Soquel, 1986-1988.

From 1986 to 1988 the Rajneesh adherent Santosh (Richard Shoulders) operated this facility for putting into practice the mind-freeing principles of Rajneesh in a way he, Santosh, had developed. Since Rajneesh himself had already been deported to India, the institute was not named after him. It was not a success, probably because the connection with Rajneesh could not be hidden, and it closed after only two years of operation. (Murray J. Wright, *At the End of Prescott Road*, Soquel, California: Land of Medicine Buddha, 2000, pp. 74-75) For the complete listing of spiritual associations which have located on this property on Prescott Road, see #20.4, Land of Medicine Buddha.

Pacific Cultural Center. Conf center, Santa Cruz, 1989-2010.

According to its website, www.pacificcultural.org 2010, this is an activity of the Hanuman Fellowship and it is also a site (in addition to Mount Madonna) of the <Ashtanga Yoga Institute. Its calendar includes devotional services and readings from Hindu Scriptures as well as Yoga instruction, and it is host to the meetings and programs of many, varied spiritual groups. The Center has been located at 1307 Seabright Ave., Santa Cruz 95062, tel. 426-8893 since 1989. (1989-2010 *Yellow Pages*) At this address in past years was the Seabright Church. (See #9.7, Christian Church/Church of Christ.)

Vaishnava Seva Society. Community, Soquel, 1993-2010.

In November, 1993 members of this society bought a property on Rodeo Gulch which became the <Sri Chaitanya Saraswat Ashram, a community in the Krishna tradition (Vaishnava Hinduism) of the 15-16th century Bengali saint, Chaitanya Mahaprabhu. (*SC Sentinel*, July, 1994)

In 2010, according to its general website, www.scsmath.org, the society had a total of over 50 centers, temples, and ashrams worldwide, and its headquarters were in Kolerganj, P.O. Nabadwip, District of Nadia, West Bengal.

The address of Vaishnava Seva Society, according to its website, www.SevaAshram.org 2010, is 2900 N. Rodeo Gulch Road, Soquel, 95073, tel. 462-4712.

Gopala Restaurant. Service org, Soquel, 1997-1998.

In 1997 ISKCON (see International Society for Krishna Consciousness above) opened the Gopala vegetarian restaurant in an existing restaurant locale at 3045 Porter Street, Soquel. The owners stated that they hoped the business would raise money for the society and, in particular, "for building a temple, in the Soquel area if possible." There was a problem with the owners' obtaining a Santa Cruz County use permit, and as of August, 1997 they had four months to rectify this. (*SC Sentinel*, July 16, July 18, and Aug. 13, 1997) The only year in which there was a telephone directory entry for Gopala was 1998.

Center for World Networking. Santa Cruz, 1997-2010.

In the tradition of Sri Yukteswar, Babaji, and Meher Baba, this organization holds weekly meetings at its center, presently at 225 Rooney St., and it promotes the activities of many non-traditional spiritual groups through listings in its website, www.centerforworldnetworking.org 2010, and its *Journal of The Center for World Networking* (2010). Its telephone number, 477-1739, began to be listed in the *White Pages* in 1997.

Ananda Sangha of the Redwoods. Boulder Creek, 2000-2010.

Incorporated as a non-profit religious corporation in 2000, (www.anandaredwoods.org 2010) this is an affiliate of Ananda, which was founded in 1967-68 by the American, Swami Kriyananda (J. Donald Walters). (Melton, *Encyclopedia* *1178) The predecessor of Ananda was the Self-Realization Fellowship, founded by Swami Yogananda in 1935, with U.S. headquarters in Los Angeles. Swami Yogananda was spreading the teaching of Mahavater Babaji, who in the late 19th century taught *Kriya Yoga*, a yoga system that emphasizes a focus of energy in the spinal column. (Melton, *Encyclopedia* *1214)

Until 2007 Ananda Sangha was located only in the Ananda Books & Music store, 13150 Highway 9, Boulder Creek 95006, tel. 338-9642. (2007 *White Pages*) In 2008, however, after the organization opened a second location, in Scotts Valley, the name of the Boulder

Creek site was changed to <Ananda Community Joyful Arts Center. (www.anandaredwoods.org 2008)

In 2010 the *Yellow Pages* continue to list Ananda Sangha of the Redwoods as an organization for yoga instruction, but on its own website it is called Ananda Yoga Boulder Creek.

Shri Ram Chandra Mission. Live Oak?, 2004-2008.

"Established in India in 1945 by Shri Ram Chandra (known as Babuji) of Shahjahanpur in the State of Uttar Pradesh, its beginnings date back to his guru, Shri Ram Chandra of Fatehgarh (known as Lalaji), in whose honor the organization was named. Today under the guidance of the living master, Shri P. Rajagopalachari (affectionately known as Chariji), Sahaj Marg has a presence in almost every country in the world, with a total of more than 1500 training centers

"Sahaj Marg (the Natural Path) is the system of practical training in spirituality used by Shri Ram Chandra Mission. It is in essence the well-known old raja yoga (yoga of the mind) remodeled and simplified to suit and help the man of present-day world to achieve inner perfection, which is a synonym for God Realization. According to the teaching of this system, God is simple and therefore, the way to reach Him must be simple. Mind is the key instrument in a human being and by proper regulation of mind through meditation under practical guidance and support of a spiritual Master, one can evolve to the Highest. There are no rituals and ceremonials. Do's and don'ts are also few and there are no rigid methods of austerity and penance." (From www.srcm.org 2008, which lists weekly services conducted in Santa Cruz, but only gives an email address for locating them. In 2006 the website stated that the service took place in Live Oak.)

In May, 2010 the website offered no information at all about ashrams and centers in the United States.

Jumping Monkey Natural Indian Café. Service org, Santa Cruz, 2005-2010.

A "project of the Seva Society [i. e., Vaishnava Seva Soquel Ashram]," at 418 Front St., (<http://california.scsmath.org> 2010) the café closed in April, 2010 (my observation).

Ananda Sangha of the Redwoods. Scotts Valley, 2007-2010.

See Ananda Sangha of the Redwoods, Boulder Creek, above for the background of Ananda Sangha of the Redwoods, Scotts Valley. Opened in 2007, and named <Ananda Yoga Center, the Scotts Valley facility is located at 75 Mt. Herman Road, Scotts Valley, 95066, tel. 338-9642. (www.anandaredwoods.org 2010)

#20.2 Jain

Jainism appeared in India in the sixth century BC (about the same time as Buddhism), founded by Vardhamana Mahavira, although it embodies older traditions. Jainism emphasizes the struggle between good and evil, reverence for living creatures, and asceticism. Although a Jain representative came to the U.S. in 1893 for the World Parliament of Religions, there was almost no Jain presence in the country until the immigration wave which began in 1965.

I am not aware of an organized Jain group in Santa Cruz. The closest seems to be the Jain Center of Northern California at 722 South Main St., Milpitas, 95035, tel. 408-262-6242. (www.jcnc.org 2010)

#20.3 Sikh

Nanak (1469-1539) was the founder of Sikhism, which embodies elements of both Hinduism and Islam. As in the latter, it has a strong emphasis on the uniqueness and supremacy of God, and, like Hinduism, it teaches karma, reincarnation, and the ultimate unreality of the world. Generally localized in India in the Punjab, contemporary Sikhism has tended to accompany the nationalistic tendencies of northwest India. Most of the 7,000 Indians who migrated to the United States between 1900 and 1920 were Sikhs, and these were primarily farm workers in California's interior valleys. The first Sikh temple in this country, established in 1912, was in Stockton. Many of these early immigrants returned to India after 1920, and it is only since the opening of the U.S. to Asian immigration in 1965 that Sikh-Americans have come to have numbers and spiritual influence. (Cybelle T. Shattuck, *Dharma in the Golden State*, Chapter 2, "Sikhs: The Khalsa in California," pp. 24-48)

There seems to be no Sikh temple or worship group in Santa Cruz, but there are several across the Santa Cruz Mountains, such as the Sikh Gurdwara Sahib San Jose, 2785 Quimby Road, San Jose 95148, tel. 408-274-9373. (www.sikhnet.com 2008) In 2010 I did not find this group on the website, but I did locate it by reverse www.whitepages.com lookup)

Several groups follow the spiritual leadership of Singh Sahab (Soamiji Maharaj), who died in 1878, and who proclaimed a universal spirituality detached from that of mainstream Sikhism. One of the recent teachers in the tradition of Soamiji Maharaj is *Sant Mat* ("Holy Community") *Master Kirpal Singh*. (Melton, *Encyclopedia* *1242 through *1248) His disciple *Sant Thakar Singh*, is the guru of a *Sant Mat* with headquarters in Manav Kendra Nawan Nagar, in Nanak Pura, District of Panchkula, Haryana, India. *Sant Mat* is represented in Santa Cruz as found below.

Eckankar Satsang Society of Santa Cruz. Scotts Valley, 1977-2010.

Eckankar, in the Sant Mat lineage of Master Kirpal Singh, was developed and promoted in San Francisco in the 1960s by Paul Twitchell. Its international headquarters were in Menlo Park, (Melton, *Encyclopedia* *1242) but are now at its temple in Chanhassen, Minnesota. (www.eckankar.org 2010)

In the 1977-1984 *White Pages* <Eckankar was at 212 River St., Santa Cruz. The 1981 *Yellow Pages* also listed it under "Churches - Spiritualist." In the 1985 *White Pages*, however, although it was still at the same address, it was called the Eckankar Satsang Society of Santa Cruz. It has kept that name, but, as shown in the *White Pages*, it has since moved twice, settling in its present location in 1996. This is 230 Mt. Herman Road, Scotts Valley 95066, tel. 438-3311. (2010 *White Pages*)

Universal Residential Pure Communes Resource Manav Kendra Sant Mat Kindly International Network Divine. Community, Ben Lomond?, 1984-2008.

The *Communities Directory* of 2000, p. 361, states that this group was founded in 1984. Although listed as a community it seems, according to communications from it to me in 2004, to consist of one person, who was living in Ben Lomond, who acknowledged Sant Thakar Singh as his teacher, but who was not associated with the Sant Mat Know-Thyself Foundation. The website www.geocities.com/santmat_15/santacruz.html gave his telephone number and email address through 2008, but it is not operative in 2010.

Sant Mat Know-Thyself Foundation. Santa Cruz, 2005-2010.

This represents a worldwide organization of the disciples of Thakar Singh, who were sponsoring three meditation groups in Santa Cruz County in 2005. At least one of these, which I attended, was in Santa Cruz City. The website www.knowthyselfassoul.org 2010 has information about the foundation and email contacts of a Santa Cruz group and an Aptos group.

#20.4 Buddhist

Subdivisions

#20.41	Miscellaneous Buddhist groups
#20.42	Japanese
#20.43	Tibetan
#20.44	Burmese
#20.45	Vietnamese

Details on the origin and development of Buddhism in general and in the United States are in the essay "South and East Asian Spiritualities" in Chapter 5 Particulars.

#20.41 Miscellaneous Buddhist groups

The Buddhist Ray. Service org, Santa Cruz County, 1888-1894.

This eight page monthly publication, "Devoted to Buddhism in general and to the Buddhism in Swedenborg in particular," ran from January, 1888 through December, 1894. Its declared editor was Philangi Dasa, who lived "in the Santa Cruz mountains," and who in 1887 had published in Los Angeles his book, *Swedenborg the Buddhist, or the Higher Swedenborgianism, its Secrets, and Thibetan Origin*. In the beginning the *Ray* drew heavily on Dasa's book, but gradually it mentioned Swedenborg less and less and Buddhism itself more and more. It gave much space to Theosophy, which was still new at that time, and was concerned to point out the great influence of Buddhism on Theosophy, although as the years went by it said less about Theosophy, too. Dasa claims that his review is the first on Buddhism in any Western language.

The *Santa Cruz Surf*, on Jan. 8, 1889, says,

"A prophet is not without honor save in his own country' -- The Salinas *Index* pays this tribute to a Santa Cruz journal of which we have never heard:

"The Buddhist Ray, published at Santa Cruz and devoted to Buddhism in Swedenborg in particular, has completed the first year of its existence. It is an 8-page octavo, beautifully printed on thick tinted book paper, and ably edited. We wish the Ray another successful year."

Philangi Dasa was a pen name of Herman C. Vetterling, a Swedish-born physician and former Swedenborgian minister, who later moved to Santa Clara County. He was a notable figure in the development of American Buddhism. (Thomas A. Tweed, *The American Encounter with Buddhism 1844-1912*. Bloomington: Indiana University Press, 1992, pp. 58-60 and *passim*)

On the website www.santacruzmah.org 2009, in the *Research Forum*, under *Churches and Spiritual Organizations*, there is an article of mine, "Herman Vetterling, Early Santa Cruz Buddhist" with further information about Herman Vetterling's Santa Cruz activities, and the Swedenborgian House of Studies website, <http://shs.psr.edu/library/VetterlingArticle.asp>. contains my article about his whole life, "Herman Vetterling, the Philosopher of San Jose; Philangi Dasa, the Buddhist of Santa Cruz."

Emanuel Swedenborg, it can be noted briefly here, was a Swedish scientist who died in England in 1774. He claimed to have had immediate extra body experience of contact with Mongolian monks who had preserved the ancient wisdom that was to be found in Buddhism. He wrote extensively on the doctrines he learned from the monks. He himself remained a Christian, teaching that the ancient wisdom explained many of the mysteries of the Christian religion, and although he did not found a church, some of his followers did so, calling it the "New Jerusalem Church," or just the "New Church."

Buddhist Church in Farmers' Union Hall. Santa Cruz, c1900

"A man who called himself Swami Mazzanandi conducted a Buddhist Church in the Farmers' Union Hall. He was a cockney Englishman and would read the Gospel of Buddha from one side of the altar and the Epistle of Buddha from the other. He gained many followers." (Ernest Otto in *SC Sentinel* Sep. 25, 1955. Otto does not state when this occurred, but his column, "Old Santa Cruz," where this appeared, was mainly about events that took place before 1900.)

Udana Karana Temple of Harmonial Philosophy. Santa Cruz, 1909.

This group met in various halls in Santa Cruz. (*SC Surf*, Jan. 2, 1909, June 26, 1909, and Dec. 11, 1909) I locate it here among Buddhist associations because in the December 11 announcements of services it is named <Udana Karana Buddhist Temple. Furthermore, the June 26 announcement includes a sermon by the Buddhist Rev. Svami Mazziniananda.

Although "Swami Mazzanandi" conducted the Buddhist Church in Farmer's Union Hall about 1900, I hesitate to identify the Udana Karana Temple of Harmonial Philosophy with that church because the term "Harmonial Philosophy," had been appropriated decades before 1909 as the name of the teaching of Andrew Jackson Davis, who was a spiritualist, and there still is an Harmonial Philosophy Association stemming from him. (www.hpaonline.net 2010)

Buddhist Peace Fellowship. Conf center, Santa Cruz, 1994-2008.

The Fellowship met twice a month in 1994 at 610 Hanover St. to discuss the social side of Buddhism, (*Buddha Cruz*) and it met once a month in 2006 at Vipassana Santa Cruz, 1010 Fair Ave. (www.bpfsc.org 2006) According to the same website it had a contact telephone number in 2008, but in 2010 the website is no longer operative and the former telephone number is of an individual.

Free Water Sangha. Santa Cruz, 1999-2010.

Founded by Mokshananda, (Joe Souza) in 1999, this group considers itself to be of Zen Buddhism, but it incorporates a Hindu non-dualist Vedantic approach. Its address is 147 S. River St., tel. 831-588-7161. (www.freewatersangha.org 2010)

#20.42 Japanese Buddhist

Watsonville Buddhist Temple. 1905-2010.

Organized in 1905, it was the first Buddhist temple in the Monterey Bay area. (*Sixtieth Anniversary 1906-1966 "Build A Greater Sangha" Watsonville Buddhist Church.* Watsonville, 1966) Its first services were held in the *Shinsekai* newspaper office, but the next year it inaugurated a temple in the Watsonville Opera House. In 1907 it had its first resident minister and the congregation bought a lot at Bridge and Union Streets, where, apparently, a temple was constructed that same year. The congregation was in its new, and present, temple building in 1956. (*Seventy-fifth Anniversary 1906-1981: Watsonville Buddhist Temple.* Watsonville, 1981?) The location is 423 Bridge St., Watsonville 95076, tel. 724-7860. (2010 *Yellow Pages*)

Japanese Cultural Center. Live Oak, 1934-1942.

"During the 1920s a large number of Japanese families moved into the Live Oak district where they bought or rented land on which to cultivate strawberries. They formed a Japanese Cultural Association and in 1934 built this hall on 17th Avenue and Rodriguez. They held language and Japanese culture classes as well as Buddhist services. In 1942, following the bombing of Pearl Harbor and the relocation of area Japanese, the building and property were auctioned off and the building was moved here [300 7th Avenue]." ("Live Oak Walking Tour - Historic Twin Lakes," undated pamphlet of the Live Oak History Project distributed in 2005)

Santa Cruz Zen Center. 1970-2010.

Established in 1970, this is "... a nonresidential lay practice community" which offers daily meditation, and, as its head states, "We are cousins with San Francisco Zen Center." (Morreale, *Complete Guide*, p. 128) Founder of the Santa Cruz Center was the Japanese Buddhist priest, Kobun Chino Otogawa, who came from Japan in 1967 at the request of Shunryu Suzuki, founder of the San Francisco Zen Center. (*SC Sentinel*, Aug. 1, 2002)

Shunryu Suzuki had been head of the Soto Mission in San Francisco, which traces its lineage to the Hawaii Soto Mission, founded in 1915, the oldest Zen center in the U.S. In founding the Zen Center, however, Shunryu Suzuki departed from the demographics of the Soto Missions, which consisted mainly of Japanese and Japanese Americans, and passed on the lineage to Americans of other ethnic backgrounds. (Melton, *Encyclopedia* *1281)

The Zen Center is at 113 School St., Santa Cruz 95060, tel. 457-0206. (2010 *White Pages* under Zen Center-Santa Cruz)

Satori Conference Center. Boulder Creek, 1970-1974.

Incorporated in 1970, (Santa Cruz County Articles of Incorporation no. 3412) this facility was listed in the 1971 in the *Yellow Pages*. On 160 acres at the end of King's Creek Road, Boulder Creek, it ceased to exist in 1974 according to the *SC Sentinel*, Feb. 25, 1977.

"Satori" is a key concept in Zen Buddhism. "Literally, the word Satori is Japanese for 'Ah Ha!' It originally represented a state of enlightenment sought in Zen Buddhism. It's an exploration of the mind and the unknown. It's the insight you achieve only after expending a good deal of your energy and imagination. Satori is the sense of joy that comes from learning." (www.satoricamp.org 2010)

For some subsequent history of the property see Christ Circle community under #14.6.

Everyday Dharma Zen Center. Santa Cruz, 2001-2010.

Descended from the Soto tradition and headed by the priest Carolyn Atkinson, this center offers daily meditation and weekly services. It offers extensive information about itself, including address and telephone number, 113 New Street, Santa Cruz 95060, tel. 469-4248, on its website, <http://everydaydharma.org> 2010.

It has been listed in the *White Pages* since 2001. The 2010 *White Pages* call it simply <Everyday Dharma.

Ocean Gate Zen Center. Capitola, 2007-2010.

"Teachers Daijaku Kinst and Shinshu Roberts are Zen priests and teachers in the lineage of Shunryu Suzuki Roshi. Both Shinshu and Daijaku trained at the San Francisco Zen Center and Tassajara Zen Mountain Center." (www.oceangatezen.org 2010) See Santa Cruz Zen Center above for background.

The address is 920 41st Ave., Suite B, Capitola 95010. (website as above, and *SC Sentinel*, Oct. 13, 2007 and April 5, 2008)

Stillpoint Zen Center. Bonny Doon, 2009-2010.

This meditation and retreat center was founded for Zen Master Umi, who had had a following since 1999 in San Francisco. The website www.umiji.org 2010 has details, including the address, 7919 Empire Grade, Santa Cruz 95060 and the telephone, 466-9566, although it does not state the time of founding. I have seen the sign at its gate since 2009.

#20.43 Tibetan Buddhist

The most extensive wave of Buddhism to come to Santa Cruz after the early Japanese one has been Tibetan, which does not fit neatly into the Hinayana/Mahayana division of Buddhism, and which has assumed a worldwide appeal that is personified by the exiled Dalai Lama. The Santa Cruz Tibetan Buddhist groups, which are more numerous than any other, are:

Foundation for the Preservation of the Mahayana Tradition. Service org, Soquel, 1989-2000.

Founded in 1975, this association of about 150 Buddhist centers throughout the world has at present its international headquarters in Portland, Oregon. (www.fpmt.org 2010) From 1989 to 2000, however, these headquarters were in Soquel, where the Land of Medicine Buddha (see below) now is. (Murray J. Wright, *At the End of Prescott Road*, Soquel, California: Land of Medicine Buddha, 2000, pp. 77 and 95)

The following five local associations are or were affiliated with the Foundation for the Preservation of the Mahayana Tradition:

Vajrapani Institute for Wisdom Culture. Boulder Creek, 1975-2010.

Established in 1975, and at its present location since 1977, this serves as a meditation and retreat center. (Morreale, *Complete Guide*, p. 252) Other information about it can be found in Melton, *Encyclopedia* *1324. The website www.vajrapani.org 2010 contains a detailed history of the institute, including two visits by the Dalai Lama.

The address is 19950 King's Creek Road, Boulder Creek 95006, local tel. 338-6654. (2010 *Yellow Pages*)

Universal Education Association. Conf center, Soquel, 1983-1985.

In 1983 Tibetan lamas of the Foundation for the Preservation of the Mahayana Tradition bought the property which later became that of the Land of Medicine Buddha. They founded there an educational conference center based on Buddhist principles, but lack of finances forced them to close it in two years. (Murray J. Wright, *At the End of Prescott Road*, Soquel, California: Land of Medicine Buddha, 2000, pp. 63-71)

Karuna Group. Service org, Capitola? 1990-2010.

Consultants in organizational and management development since 1990, associated with the Foundation for the Preservation of the Mahayana Tradition, the group combines Buddhist philosophy and

psychology with Western management science. According to its website, www.thekarunagroup.com 2010, its telephone number is 457-7750. I had heard in early 2006 that its office was in Capitola.

Land of Medicine Buddha. Soquel, 1991-2010.

Opened in 1991, this facility serves as a conference and retreat center, and it offers classes in meditation. It is especially concerned with healing according to the principles of that aspect of the Buddha called the Medicine Buddha. (Morreale, *Complete Guide*, p. 243) It includes "Tara Home," a hospice established in about 2002. (*SC Sentinel*, Dec. 19, 2005) The website www.medicinebuddha.org 2010 has much information about the Medicine Buddha.

The Land of Medicine Buddha's property on Prescott Road has a long history of spiritual associations. At the confluence of the two branches of Bates Creek, originally the site of the Grover Brothers' first sawmill, this property was across the creek's main branch from the hillside where Drs. Taylor and Brown had their Glen Haven Sanitarium in the 1880s. (See #16.1 Classical American Spiritualism.) Then, after being successively Stafford's Inn, Prescott's Inn, Denton's Mountain Inn, and Greenwood Lodge, it became, again successively, the Universal Education Association (of the Foundation for the Preservation of the Mahayana Tradition), the Institute for Dehypnotherapy (Rajneesh Hindu), the International Office of the Foundation for the Preservation of the Mahayana Tradition, and, lastly, the Land of Medicine Buddha. (Murray J. Wright, *At the End of Prescott Road*, Soquel, California: Land of Medicine Buddha, 2000, *passim*)

The address is 5800 Prescott Road, Soquel 95073, tel. 462-8383. (2010 *Yellow Pages*)

Tara Redwood School. Soquel, 1996-2010.

Founded in 1996, the school includes elementary grades; (www.tararedwoodschool.org 2008) it can be found at 5800 Prescott Road, Soquel 95073, tel. 462-9632. (2010 *Yellow Pages*)

Santa Cruz Karma Thegsum Choling. Soquel, 1976-2010.

In the Tibetan Kagyu tradition, founded in 1976, this center of practice, i.e., prayer, is located outside Soquel, but its mailing address is 122 Central Ave., Capitola, 95010, and its telephone number is 479-4140. (www.kagyu.org 2010) "Another important outreach is Dzambhala Imports in Soquel, a retailer/wholesaler of Dharma goods, books, and Himalayan crafts," (www.kagyu.org 2010) which is located at 881 Laurel Glen Road [in the general Soquel area], and has the same telephone number as the shrine room. (2010 *White Pages*)

In addition to the website there is information in Morreale, *Complete Guide*, pp. 249-250.

Ngagyur Nyingma. Santa Cruz, 1981-1982.

Founded in 1981 by Lama Gonpo, this existed at 2222 Ocean St. Extension through at least February, 1982, (*SC Express*, Feb. 25, 1982) but it was no longer listed among Buddhist locations in the 1994 *Buddha Cruz*.

Maitreya Buddhist Center. Santa Cruz, 1982.

The resident teacher in this center, which was at 307 Laguna St., was Geshe Jampel Thandu. It is listed in the *SC Express*, Feb. 25, 1982, but not in the *Buddha Cruz*, 1994.

RIGPA Tibetan Buddhist meditation center. Santa Cruz? 1987-2006.

An international, broad form of Tibetan Buddhism, Rigpa offers particular training in the assistance of the dying. It was founded in 1984, (Morreale p. 248) and it had a presence in Santa Cruz beginning no later than 1987. (Melton, *Encyclopedia* *1319) In 1994 it had an address, 147 South River St., Suite 234, Santa Cruz, (*Buddha Cruz*), and in 2006 it had a local contact telephone number. (www.rigpa.org 2006) The RIGPA website in 2010, usa.rigpa.org, mentions Santa Cruz among a few other California cities, but channels inquiries about it to its San Francisco center.

Vajrayana Foundation. Santa Cruz County, 1987-2010.

Established in 1987, this location, the <*Pema Osel Ling* ("Lotus Land of Clear Light") is a meditation and retreat center as well as the seat of the foundation, which "... has satellite centers in several other states." (Morreale, *Complete Guide*, pp. 253-254) It is at 2013 Eureka Canyon Road, Watsonville 95076, tel. 761-6266. (2010 *Yellow Pages*)

There was a <Clear Light Meditation Center at 941 Capitola Road, Santa Cruz in Polk 1977 through 1980. Although there is a time gap between the two groups, I hesitate to count the earlier one as a separate association.

Healing Buddha Center. Bonny Doon, 1994-2003.

This Buddhist facility was first listed in 1994, when *Buddha Cruz* called it the <Healing Buddha Foundation and located it at 2227 Empire Grade. In the *White Pages* of 2003 it was at 2369 Empire Grade Road. In 2006, 2007, and 2008, however, it was listed neither in the *White Pages* nor on the Foundation's website, www.healingbuddha.org. A search for this website in 2010 was

shunted to the link www.juniperpath.org, which refers to the Juniper Foundation in Redwood City.

According to the website www.healingbuddha.org 2008, "The Healing Buddha Foundation is also dedicated to the preservation of the Segyu Lineage. The Segyu lineage of the Gelug School of Tibetan Buddhism represents an unbroken line of Tantric teachings (Vajrayana) descending directly from Lama Je Tsongkhapa (1357-1419) ..."

Dzogchen group. Santa Cruz?, 1994.

This group of students of Namkhai Norbu met in a private home according to *Buddha Cruz*, 1994.

Santa Cruz Shambhala Study Group. Santa Cruz?, 1998.

This was affiliated in 1998 with Shambhala International, Halifax Nova Scotia. (Morreale, *Complete Guide*, p. 250) It was not found in www.shambhala.org in 2004, although Shambhala International has over 100 centers throughout the world.

#20.44 Burmese Buddhist

Taungpulu Kaba-Aye Monastery. School, Boulder Creek, 1981-2010.

Founded in 1981, the first Burmese Buddhist monastery in California, it is a monastic training facility for both monks and nuns, and it offers meditation and retreats for lay persons. (*SC Sentinel*, Mar. 14, 1993) Additional information can be found in Melton, *Encyclopedia* *1257; Morreale, *Complete Guide*, p. 41; and *SC Sentinel* Nov. 6, 1983. Its address is 18335 Big Basin Highway, tel. 338-4050. (2010 *White Pages*) Its two pagodas, as I have seen, are a distinctive sight in the Big Basin area.

#20.45 Vietnamese Buddhist

Kim Son Meditation Center Tu Vien. Santa Cruz County, c1983-2010.

The Buddhist Master Thich Tinh Tu founded this center in about 1983. (*Gilroy Dispatch*, May 13, 2006) Not having any address or telephone number for this center, I found it by driving to it in October, 2005. It is 2.6 miles North of the beginning of Summit Road on the Santa Cruz County side of the road. A large statue of the sitting Buddha can be seen through the gate. Its address, 574 Summit Road, and its tel., 831-848-1541, are found in 2010 on the website, www.kimson.org 2010

Vipassana Santa Cruz. 1989-2010.

This group has been in Santa Cruz since 1989, and its lineage is "Theravada via Spirit Rock [California] and Insight Meditation Society." (Morreale, *Complete Guide*, p. 42) The Spirit Rock establishment traces its origin back to 1974. (www.spiritrock.org 2008)

In 2006, after twenty years of meeting in various locations, Vipassana moved into a center of its own. (*SC Sentinel*, Jan. 14, 2007) The address is 1010 Fair Ave, tel. 425-3431. (www.vipassanasc.org 2010)

The following three sanghas, two of which exist in 2010, practice or practiced mindfulness "in the tradition of the eminent Vietnamese monk Thich Nhat Hanh," being associated with the Community of Mindful Living, Berkeley, which was established in 1983.

Santa Cruz Sangha. Bonny Doon, c1998.

In a residential location, this center was listed in Morreale, *Complete Guide*, 1998. It was not listed on the Community of Mindful Living website, www.iamhome.org, in 2004.

It is quite probable - but not necessarily so - that this sangha was the predecessor of the Family and Heart Sangha, which follow.

Family Sangha. Bonny Doon, 2004-2010.

Also in a residential location, this center is listed on the Community of Mindful Living website, www.iamhome.org, in 2004 and 2010, where the address given for it is 530 Sunlit Lane, tel. 426-6599.

Heart Sangha. Santa Cruz, 2004-2010.

Meeting in the Santa Cruz Zen Center, 115 School St., tel. 728-9138, this center has been active at least since 2007. (www.iamhome.org 2007 and 2010)

#20.5 Taoist/Confucian

Details on the origin and development of Taoism and Confucianism in general and in the United States are in the essay "South and East Asian Spiritualities" in Chapter 5 Particulars.

Evergreen Cemetery. Service org, Santa Cruz, 1850-2010.

Traditional Chinese burial customs are more a manifestation of Confucianism than of Taoism. Many of the bodies of the Chinese who died in Santa Cruz were exhumed after a few years and sent back to China to rest with their ancestors. This practice was not understood in Santa Cruz in the past, but now these and other customs of the Chinese community are receiving some attention and respect. (Lydon, *Chinese Gold*, pp. 130-135)

One of the two Santa Cruz County cemeteries which, in spite of Chinese wishes to have their bodies returned to China, contained a Chinese section was Evergreen. Founded in 1850, the cemetery has four sections, one of which is Taoist-Confucian Chinese. The last burial in the Chinese part took place in 1921. (Koch, *Parade of the Past*, pp. 191-193) The burial procession went from Chinatown to the cemetery, with traditional ceremonies. (Lydon, *Chinese Gold*, pp. 261-264 has details.) In June, 2005 I observed that the burner, or ceremonial oven in which paper money and other offerings were burned, is still standing, along with a few disintegrating markers.

Pioneer Cemetery. Service org, Watsonville, 1850s?-2010.

Like Evergreen, Pioneer has a large place for Chinese burials, larger, in fact than Evergreen's. Many markers, as well as a burner restored in 1983, were still there in 2010, when I last visited it.

Chinese graves. Service org, Scotts Valley 1870s?

On April 22, 1951 it was reported in the *SC Sentinel-News* that "It is in the vicinity of his [Father McCullis's – I correct this to Father Joseph McAuliffe's] property [on Bean Creek Road in Scotts Valley] that some old Chinese graves are located. They probably are part of a burial ground used by the Chinese who lived or camped in the area during the timber cutting days."

Chee Kong Tong Temple. Santa Cruz, 1880s-1950.

The structure of the Chee Kong Tong, the Chinese benevolent society, housed the Chinese temple in Santa Cruz beginning, it seems, in the 1880s. In 1895 the building was destroyed by fire, but it was rebuilt on a new location a year later. In 1905 it was moved to its final site in Santa Cruz's Chinatown, between Front Street and the San

Lorenzo River. After the subsequent long, gradual decline of Chinatown, the building was razed in 1950. (*SC Surf*, Aug. 19, 1895 and Lydon, *Chinese Gold*, pp. 202, 203, 232, 248, 255-271, 280-281, 436-438, 441-442, 446)

Chee Kong Tong Temple. Monterey County [Watsonville], 1880s-1924.

The principal Chinatown for the Watsonville area was laid out in the 1880s in an area which became known as Brooklyn and which was located at the Monterey County end of the Pajaro River bridge at Watsonville. The Chee Kong Tong building and temple concepts used in Santa Cruz were also embodied in the structure erected near the south end of Brooklyn in 1895. Most of Brooklyn, including the temple, burned down in 1924, and although some of the community was rebuilt the temple was not. (Lydon, *Chinese Gold*, pp. 193, 201-203, 214, 215, 413, 421-425, 427)

H'sien Taoist Monastery. Santa Cruz County?, 1978.

The only information I have about this organization is that it was incorporated in 1978. (Santa Cruz County Articles of incorporation no. 4517) *Not to be counted in totals.*

Center for Taoist Thought and Fellowship. Santa Cruz, 1982-2010.

Founded in 1982 by Carl Abbott, this small center had regular meditation and prayer meetings at 406 Lincoln St. in 2008 (www.centertao.org 2008), and according to the website in 2010 it still exists through a blog and a forum, although, I do not see in it evidence of a physical location.

Santa Cruz Living Tao. Service org, Santa Cruz, c1984-2008.

Beginning about 1984 Instructor April Burns has held classes in Tai Chi movement accompanied by a group discussion of a Taoist text. Instruction is in the spirit of the founder of the Living Tao Foundation, Chungliang Al Huang, said Ms. Burns when I visited her class in 2004. Chungliang, according to the website www.livingtao.org, is "a highly regarded and internationally respected Tai Ji master and authority of East-West cultural synthesis." Although Santa Cruz Living Tao was not listed in the telephone directory for 2008, leaflets at the door of the place where the class was held, 738 Chestnut St., proclaimed that it still met there in 2008. In 2010 I find no evidence that it exists.

#20.6 Shinto

"The 'Way of the Gods,' Shinto was originally a nature-worship faith which added a pantheon over the years by a process of deifying heroes. Festivals were centered on seasons and the agricultural cycles." (Melton, *Encyclopedia*, p. 166)

Some very general observations about Shinto:

The ancient Shinto was an individual, not communal, form of worship, and it appears to have taken on its first organized form in reaction to Buddhism, when that was introduced into Japan in the sixth century. The two forms of spirituality coexisted from then on, although Buddhism was the principal religion of Japan.

In 1868 the Meiji rulers took over Japan, imposed a centralization hitherto unknown, and propelled the country into the modern world. They suppressed many Buddhist sanctuaries, laicized Buddhist monks and nuns, and promoted the old folk religion, which they brought under central control. The practice of Shinto then became a key element of the extremely nationalistic spirit the Meiji inculcated. With the end of World War II in 1945 the emphasis on nationalistic Shintoism was terminated, and there was a resurgence of Buddhism in Japan.

The Japanese who emigrated to the United States during the Meiji period tended to be Buddhist rather than Shinto, and even since 1945 few devotees of Shinto have come here from Japan.

According to the website www.religioustolerance.org 2010, there were perhaps only a thousand Shinto followers in the United States in 2000. Furthermore, "Essentially all followers of Shinto are Japanese. It is difficult for a foreigner to embrace Shintoism. Unlike most other religions, there is no book to help a person learn about the religion. It is transmitted from generation to generation by experiencing the rituals together as a group."

I am not aware of any Shinto organization in Santa Cruz or even close to it.

#21 Other

Subdivisions

- #21.1 Outside all categories
- #21.2 Generically Christian
- #21.3 No longer in existence; category not ascertained
- #21.4 Some organizations that have a spiritual base
- #21.5 Some organizations that have a merely apparent spiritual base

#21.1 Outside all categorizes

University Religious Center at Santa Cruz. Service org, Santa Cruz, 1964.

Incorporated in 1964, one year before the University of California Santa Cruz opened, the University Religious Center had as a principle, "That all religious faiths should be provided the right to minister to these students freely." (Santa Cruz County Articles of Incorporation no. 2732) The center is not listed on the university website now, 2008, and I have no other information about it. *Not to be counted in totals.*

Karnak Grotto of the Church of Satan. Santa Cruz?, 1973.

The Church of Satan was founded in 1966, had its headquarters in San Francisco, and spread to other urban centers. Its basic themes are "self-assertion, antiestablishmentarianism, and the gratification of man's physical or mental nature." (Melton, *Encyclopedia* *1095) Its Santa Cruz Affiliate existed at least in 1973. (*San Francisco Evening Examiner & Chronicle*, Apr. 1, 1973)

The *Encyclopedia* has a separate category for *Satanism* in the Magic Family. Dr. Steven Seer, however, has thoughtfully pointed out to me that this is inappropriate. Although closely associated in the popular mind with Paganism, Satanism is more properly understood as a Christian heresy, a theological dualism that places personified evil high enough in the scheme of things to be both revered and feared. (Partridge, *New Religions*, pp. 269-270)

In the 1960s there had been concern that some mutilated animals found in Santa Cruz had been the objects of satanic rituals, but such concern was, at least in 1969, officially discredited. (*SC Sentinel*, Dec. 14, 1969)

In a biography of convicted murderer Charles Manson it is said that "An individual caught having eaten the heart of a human victim and charged with murder, has told of a satan-devil organization which operated during 1967-1970 in the Santa Cruz mountains south of San Francisco.... The cult, according to the informant, was sometimes known as the Four P Movement, devoted to the 'total worship of evil.' It held out-of-door ceremonies with portable crematorium, dragon-festooned wooden altar, portable 'morgue table,' six bladed sacrificial knife and other devices. They killed humans and burnt them. It was a sick set." (Ed Sanders, *The Family*, New York: Thunder's Mouth Press, 2002, p. 47. I do not know how much credence to give this statement, and I include it here for what it is worth.)

World Prayers Project. Service org, Santa Cruz, 1999-2010.

The Project consists of the website, www.worldprayers.org, which was launched in 1999. "The purpose of this website [as stated in 2008] is to gather the great prayers written by the spiritual visionaries of our planet into an online database representing all life affirming traditions. Many of these prayers have been used for hundreds if not thousands of years. Others are from spiritual contemporaries in today's intricate global fabric."

The address, according to the website, is 849 Almar Ave., Suite C, PMB-422, Santa Cruz 95060, and the telephone number in the 2010 *White Pages* is 471-9178.

Shumei Farm, Service org, Bonny Doon, 2004-2010

The Shumei organization promotes a spirituality of art and beauty, of "balanced natural agriculture," and of bodily healing, all as "A Philosophy of Harmony with the Earth." Although Japanese in origin, having been founded by Mokichi Okada, who was active as a spiritual teacher in Japan from 1931 until his death in 1955, it is not to be categorized as Buddhist or Shinto. The San Francisco Shumei Center was officially opened in 1987. In 2003 it bought a farm, which it opened the following year, at 6040 Bonny Doon Road.

(www.shumei.org 2010, and in particular www.shumei-na.org 2010)

Network of spiritual progressives. Service org, Santa Cruz County?, 2005-2010.

A project of the Tikkun Community of Berkeley since 2002, this is an interfaith group of liberal citizens who want to show that Fundamentalist Evangelical Christians are not the only Americans with acceptable morals. (www.spiritualprogressives.org 2010) It has had a Santa Cruz chapter since 2005.

(www.groups.yahoo.com/group/nspsc 2010)

Evinity Publishing, Inc. Service org, Santa Cruz, 2008-2010.

This publishing house, located at 903 Pacific Ave., was established by John Bruno Hare to be the parent company of the website www.sacred-texts.com, which has been in operation since 1999. (*Santa Cruz Sentinel*, Aug. 11, 2009) Mr. Hare's website includes thousands of works from all varieties of religion and spirituality. It is a major source for these works, although it does not include modern critical texts and studies that are under copyright. Judging from the information about its publications as found on the sacred texts website and Amazon, 2008 was the first year Evinity published any books. Evinity can be reached through www.cafepress.com/evinity 2010.

#21.2 Generically Christian

By creating the category of Generically Christian I do not mean to assert that there is a genus, "Christian," of which all its variants are species or subspecies. The meaning of such a set of relationships would be a difficult theological problem. In the present study I am simply lumping together avowedly Christian associations which cannot be categorized - or, I am unable at present to categorize - in the twelve Christian Families of the *Encyclopedia*. The broadest group of such associations is "Protestant," as opposed to "Catholic" and "Orthodox," and a large subgroup is "Evangelical Protestant."

Woman's Christian Temperance Union (WCTU)

The Woman's Christian Temperance Union, the <WCTU, an organization of women activists, rejects alcoholic drinks of all kinds and champions women's rights. Founded in Chautauqua, New York in 1874, it has never been identified with any particular religious group, but it is generically Protestant. By 1883 it was established in Santa Cruz and throughout the United States.

Santa Cruz County alone came to have eight local unions, which are listed below. Details on them are in the essay "Woman's Christian Temperance Union" in Chapter 5 Particulars.

WCTU Santa Cruz Union. Service org, 1883-1984.

Frances Willard, second National President of the WCTU, founded the Santa Cruz Union in person.

WCTU Watsonville Union. Service org, 1884-1959.

The Watsonville Union had a water fountain erected in the Watsonville City Plaza in 1893. Placing water fountains around the country was a favorite WCTU project,

WCTU Highland Union. Service org, Santa Cruz County, 1888-1891.

One of the Highland Union's projects appears to have been the placing of a horse watering trough to compete with the horse trough outside a saloon on an old section of the Soquel-San Jose Road. This union had surely gone out of existence by 1921, but I do not know about the years from 1892 until then.

WCTU Boulder Creek Union. Service org, 1892-1962.

The Boulder Creek Union played a highly visible role in the temperance movement in Boulder Creek. The WCTU Building is still (2010) standing on Highway 9.

WCTU Corralitos Union. Service org, 1894-1984.

WCTU Soquel Union. Service org, 1923-1959.

WCTU East Santa Cruz Union. Service org, 1926-1963.

WCTU Aromas Union. Service org, 1936-1945.

Last Supper. Service org, Santa Cruz, 1951-2010.

In about 1945 (1) the craftsman Harry Liston commissioned two Los Angeles artists to create a life-size wax sculpture replica of Leonardo da Vinci's fresco of the Last Supper, which Liston carried around as a traveling exhibition for years. (2) On March 18, 1951 it went on display in Santa Cruz, in the multi-purpose room of the Bay View School, where 2,004 people saw it the very first day. (3)

At the end of June, 1951, the sculpture group was moved to the Santa Cruz Art League's new building on Broadway, and 115,796 viewers came to see it there in the succeeding twelve month period. (4) By August 17, 1954 the sculpture had had its 400,000th visitor, (5) and in September the citizens' committee which had formed in February, 1951 to purchase it had done so and had paid the Art League for renting it the space. (6)

The group remained in the Art League until 1990, when Santa Cruz Memorial Park took ownership of it, did extensive restoration, and began to show it in a chapel in the cemetery. (7)

In 2003 the figures were removed from public viewing for restoration, although they were shown on Holy Thursday, 2004. (8) In 2010, the entire week before Easter Sunday, the restored figures were again open for public viewing. After this week the public will be admitted to view them upon appointment, as the President/Owner told me then.

In the early years at the Art League many church groups visited the sculptures, recordings of sacred music were played, and Bible readings and prayers were allowed. (9)

Notes

1. Chase, *Sidewalk Companion*, p. 193
2. *SC Sentinel*, Apr. 9, 2004
3. *SC Sentinel*, Mar. 19, 1951
4. *SC Sentinel*, July 1, 1952
5. *SC Sentinel*, Aug. 22, 1954
6. *SC Sentinel*, Sep. 22, 1954
7. Undated leaflet prepared by the Santa Cruz Memorial Park and Funeral Home, given to me by Randy Krassow, the President/Owner in 2006
8. *SC Sentinel*, Apr. 9, 2004
9. *SC Sentinel*, July 1, 1952 and Aug. 22, 1954

Sunset Christian Homes, Inc. Service org, Live Oak, 1976.

This residential care facility was incorporated in 1976; all its board members listed 2268 Chanticleer Ave. as their address. (Santa Cruz County Articles of Incorporation no. 4296) Although in 2008 there is still a similar facility at 2266 Chanticleer, it is not Sunset Christian Homes.

Linda's Bible Book Store. Service org, Live Oak, 1976-2007.

"Your *complete* Christian book store serving Santa Cruz County since 1976." (store business card) Established in 1976 in Watsonville, it has been at its present location for 10 years. ("Christian bookstore marks 29th anniversary," *SC Sentinel*, Mar. 16, 2005) As I observed in 2004, the store appears not to represent any particular church or tradition although it is strongly Protestant in its selections of books and merchandise. It closed in 2007, as I observed in September of that year.

Graceland Christian Books. Service org, Capitola, c1984-2005.

As I was told on a visit in 2004, this book store, which was at 4150 Capitola Road, had been in existence for about 20 years and it was not connected with any church. In March, 2006, however, the store had been vacated and the phone number had been disconnected.

Valley Churches United Missions. Service org, Ben Lomond, 1985-2010.

All the following is quoted from the website www.vcum.org 2010:

1985 Valley Churches United was formed by bringing together representatives of area churches and the community to form a distribution site in our area for USDA food pantry, and social services.

1988 Based on resident's [*sic*] increased needs, Valley Churches United Missions voted to form a separate [*sic*] non-profit corporation to concentrate on expanding social services to area residents, with paid director and staff. In October of 1988 the Valley Resource Center received its non-profit status.

1996 VCUM purchased, refurbished and moved to its permanent location in downtown Ben Lomond. The Mission was dedicated on Sunday, October 27th. Fulfilling a mission of love to assist the less fortunate in times of crisis, VCUM remains the only non-profit organization in Santa Cruz County operating on a budget of a half million dollars a year totally staffed by volunteers and with no government funding.

VCUM's programs include emergency food distribution, direct aid assistance for crisis rent, utility and medical, educational supplies, disaster relief, Holiday projects, Easter, Thanksgiving and the Valley

Christmas Project, USDA food and Grey Bears distributions and VCUM supplements.

The address of the organization is 9400 Hwy 9, Ben Lomond 95005, tel. 336-8258. (2010 *White Pages*)

Word Shop. Service org, Aptos, 1995-2010.

Founded in 1995 by Alliee DeArmond, this is a new and used bookshop stocked mainly with titles on or relating to the Christian religion. Although it is technically for-profit, it is staffed by volunteers from many local churches. (2005 interview with the owner, Ms. DeArmond)

"A bookstore with 'something to offend everyone'" in the *SC Sentinel*, Mar. 20, 2005 also has information, as does the bookstore's website, <http://companyofsaints.com> 2010. The address is 246-A Center, Aptos 95003, tel. 688-6607. (2010 *Yellow Pages*)

Family Faith Center. Watsonville, 1999-2010.

Located at 801 Freedom Blvd. since 1999, this association has been listed in the *White Pages* each of these years. Its telephone number is 728-2018, and its category in the 2010 *Yellow Pages* is "interdenominational."

Acts2ChristianFellowship. Santa Cruz, 2001-2010.

This is a Christian Fellowship organization which holds weekly meetings on campus for students at the University of California Santa Cruz. Its website is www.a2cf.net 2010.

Prayermobile. Santa Cruz, 2002-2006.

On Tuesday afternoons two individuals prayed for those who come up to the parked auto, a 1953 Cadillac parked on Pacific Avenue, and asked for their prayers. This was not a function of any organization, but was Christian in inspiration. It started in 2002. ("Park 'n' Pray: It's heaven inside the Santa Cruz Prayer Mobile" *Good Times*, Sep. 11-17, 2003) I observed it in June, 2004, and in August, 2006 a local business person told me she had seen it not long ago in summer, but in 2007 another local business person said he had surely not seen it within the past year.

Christ Order of Prayer. Capitola, 2004-2010.

According to the 2010 *White Pages* the address of this group is 4401 Capitola Road, tel. 464-8070. In November, 2005 there was a sign showing that Christ Ministry of Peace was there and that it was "a Religious Order of spiritual care serving continuously since 1900." My telephone call to the listed number at that time was answered with

courtesy, but without revealing specific information.

Faith Community Church. Santa Cruz, 2006-2010.

I found this congregation in www.yellowpages.com in July, 2006. In June, 2007 its website, www.santacruzfaith.org, and the *Yellow Pages* stated that it held worship services in the Rio Theatre on Sundays and that its office was at 1729 Seabright Ave., Santa Cruz 95062, tel. 429-9000. The website and the congregation office and worship locations have not changed. (2010 *Yellow Pages*)

The website presents its beliefs as generically evangelical Christian without reference to either conservative or liberal nuances and without mention of affiliation with any parent denomination or umbrella group.

The Door Christian Bookstore. Service org, Live Oak, 2007-2009?

This bookstore opened in December, 2007 at 3912 Portola Dr. (www.thedoorchristian.com 2008) It was no longer there in May, 2010, as I observed.

#21.3 No longer in existence; category not ascertained

Bible Hope Mission. Santa Cruz. 1909.

Met in Farmers' Union Hall. (*SC Surf*, Jan. 2, 1909 and June 26, 1909)

Church of God (1). Santa Cruz, 1912.

This church appeared at 25 Pennsylvania Ave. in Thurston 1912-1913. I hesitate to think that the <Church of God Mission at 242 Soquel Ave. in the *SC Surf* May 29, 1915 Church Directory is distinct from it.

Eclectic Institute of Universal Reform. Santa Cruz, 1915.

At 121 Soquel Ave. in the *SC Surf* May 29, 1915 Church Directory.

Church of God (2). Santa Cruz, 1923.

This church was at "Washington near Lincoln" in the *Santa Cruz County Directory* for 1923-24.

Assembly of Israel. Santa Cruz, 1936.

This church was at 25 Raymond St. according to Polk 1936.

Las Lomas Community Church. Monterey County, 1950.

The address of this church was "rt 2, Watsonville" according to Polk 1950.

Revelation of Truth Gospel Church. Santa Cruz, 1953-1959.

This church met in Hackley Hall, 513 Center St., Santa Cruz. (Polk 1953-59)

Open Door Chapel. Santa Cruz, 1953-1967.

According to Polk 1953 through 1967 this chapel was at 152 Walnut Ave. It was never during that period listed in the *White* or *Yellow Pages*.

The present chapel-like interior of 138 Walnut Ave. was White's Mortuary, also called White's [mortuary] Chapel during the whole period of the existence of the Open Door Chapel. (*Yellow Pages* for each year involved) I do not know how the two chapels were related.

Calvary Temple Church. Watsonville, 1959-1964.

In 1959 there was a <Revival Center Church at 1119 Main St.

At the same address in 1960 there was a <Watsonville Revival Center and a Calvary Temple Church.

In 1961 the only church listed at 1119 Main St. was the Calvary Temple Church.

Calvary Temple Church was listed at 146 Blackburn St. from 1962 through 1964.

All the above information is from the respective yearly Polk. It appears to me that the Revival Center and the Calvary Temple Church are the same.

Bible Missionary Church. Santa Cruz, 1960.

This congregation is listed by Polk as being at 270 Soquel Ave., but only in the year 1960 and not at all in the *Yellow Pages*. It appears to be unrelated to the later Bible Missionary Church (in #21.2) which seemed to have a connection with the Elm Street Mission. In 1959 and only 1959 there was a <Bible Mission Church at 2259 7th Ave., Live Oak, and I am supposing that it is at least closely related to the Bible Missionary Church of 1960.

Christian Assembly Church. Santa Cruz, 1964.

This church appeared in Polk only once (1964). The previous year there was a Christian Science Reading Room at this address, 510 Errett Cir., and the succeeding year there was nothing. The Christian Assembly Church did not appear at all in the *Yellow Pages*.

Mission Street Christian Fellowship. Santa Cruz, 1974.

The only information I have about this congregation is that it was incorporated in 1974. (Santa Cruz County Articles of Incorporation no. 3956) *Not to be counted in totals*.

Inner Nature Foundation Institute. Santa Cruz, 1975-1976,

At 1307 Seabright Ave., this association is listed in Polk 1975-76 and in the 1975 and 1976 *Yellow Pages*.

Christ Divine Center. Watsonville, 1979-1981.

Originally named <Universal God Unlimited Hearing Temple, but changed to Christ Divine Center, Inc. in 1979, (Santa Cruz County Articles of Incorporation no. 4590) this group was located at 30G E. 5th St. in the 1980 and 1981 *Yellow Pages*.

Biblical Fellowship Church. Aptos, 1983-1984.

In the 1983 and 1984 *Yellow Pages* and in the *SC Sentinel*, July 26, 1984.

Celebration Christian Fellowship. Santa Cruz County, 1985-1992.

As shown year to year in the *Yellow Pages*, this congregation was established at 100 Santa's Village Road, Scotts Valley in 1985 as the <Word Fellowship. In 1987 it was listed under both names. In 1991 and 1992, however, it was listed solely as Celebration Christian Fellowship and its address was 135 Aviation Way, Watsonville.

Church of the Holy Spirit. Santa Cruz, 1989.

This was listed at 1344 Pacific Ave. and under Non-Denominational in the 1989-90 *Yellow Pages*.

Life Inc. Santa Cruz County. Santa Cruz?, 2003-2004.

This group was listed under "Churches-Community" in the 2003 and 2004 *Yellow Pages*, without street address.

Victory Faith Center. Scotts Valley, 2003-2005.

At 4200 Scotts Valley Dr. in the 2003-2005 *White Pages*.

#21.4 Some organizations that have a spiritual base

Young Men's Christian Association (YMCA)

The YMCA was founded in London in 1844 and it began work in the Eastern United States in 1851. Throughout the years its purpose has been "To put Christian principles into practice through programs that build healthy spirit, mind, and body for all." The YMCA concept is flexible, and its programs are varied: sports, education, camping, lodging, and so on, according to the needs of times and places. (1)

By about 1855 there was a YMCA in San Francisco. (2) Thirty years later, in April, 1885, the YMCA was organized in Santa Cruz, and by August of that year it held the first public reception in a hall. (3) In 1888 F. A. Hihn donated land on Pacific Avenue between Elm and Maple Streets for the construction of a YMCA building, (4) which was dedicated the following year. (5) Although the YMCA remained in this building at 304-308 Pacific Ave. at least through 1911, (6) it was gone from there by 1916, (7) and there has not been a Santa Cruz YMCA since then. (8) Although the YMCA of the Redwoods at 16275 Highway 9, Boulder Creek, tel. 338-2128, known as "Camp Campbell," is in Santa Cruz County, it belongs to the YMCA of Santa Clara Valley. (9)

The YMCA was organized in Watsonville in November, 1898; in January, 1899 it took up quarters in the Hildreth block, and in March, 1904 it moved to the Jepsen block. (10) In 1905 it offered bible classes, practical courses, a reading room, a game room, socials, a gym, baths, basketball, and physical examinations. (11) From 1909 to 1954 it occupied its own building at 535 Main St., and in 1954 it opened its new center at 27 Sudden St. (12) It has also operated a summer camp near King City, (13) and it has had rooms where young men could stay. (14) Now it is the "Watsonville Family YMCA," still at 27 Sudden St., Watsonville, tel. 728-9622. (15)

Notes

1. www.ymca.net 2010.
2. <http://ymcasf.org> 2010.
3. *SC Surf*, Aug. 29, 1885.
4. *SC Surf*, July 14, 1888.
5. *SC Surf*, Apr. 13, 1889.
6. Thurston, 1912-1913.
7. *Santa Cruz County Directory, 1916-1917*.
8. I have checked all the city and telephone directories listed in the bibliography.
9. www.ymcasv.org/ymcacampcampbell 2010
10. *Pajaronian*, Mar. 10, 1904.
11. Pocket size flyer of April, 1905 in the Pajaro Valley Historical Assoc. archives.
12. Undated YMCA pamphlet in the Pajaro Valley Historical Assoc. archives.
13. *Ibid.*
14. *Pajaronian*, May 10, 1924.
15. www.whitepages.com 2010

Young Women's Christian Association (YWCA)

According to its website, www.ywca.org 2010, "The YWCA USA is a women's membership movement nourished by its roots in the Christian faith and sustained by the richness of many beliefs and values. Strengthened by diversity, the YWCA draws together members who strive to create opportunities for women's growth, leadership, and power in order to attain a common vision: peace, justice, freedom, and dignity for all people. The YWCA will thrust its collective power toward the elimination of racism, wherever it exists, and by any means necessary." The same website relates that the YWCA was founded in London in 1855 and arrived in the U.S. in 1858. It was established in San Francisco in 1878. (1)

The "Monterey Bay District YWCA" was founded in May, 1929 to serve both Watsonville and Santa Cruz. (2) For years, however, it met only at the Watsonville Woman's Club on Brennan Street. (3) Even after the division into Santa Cruz and Watsonville chapters the Watsonville one continued to meet at the Woman's Club until 1952, when it purchased a building at Marchant and Maple Streets. (4) In 1977 it purchased its present building, (5) which is at 340 E. Beach St., Watsonville, 95076, tel. 724-6078. (6)

The YWCA started in Santa Cruz in 1944 in the building on the Southwest corner of Chestnut St. and Walnut Ave. (7) The locale, however, became the "Walnut Avenue Women's Center" in 1994. (8)

Notes

1. www.ywcasf-marin.org 2010.
2. *Pajaronian*, May 18, 1929.
3. *Pajaronian*, Feb. 11, 1995.
4. *Ibid.*
5. *Pajaronian*, Sept. 15, 1977.
6. www.ywca.org 2010.
7. *SC Sentinel*, Aug. 14, 1949.
8. <http://wawc.org> 2010

Good Government League

At the beginning of the twentieth century California politics were notoriously dominated by business interests, especially those of the Southern Pacific Railroad. Various groups arose to restore power for the electorate, and the Progressive Party, which by 1911 was a national force, is the best known among them. Along with it were many grassroots organizations, such as the Good Government League, which united the public behind initiatives, referenda, and recalls of government officials. The League became particularly famous for the cleanup, starting in 1905, of Los Angeles. (1) Its work was also notable in San Jose at about the same time, (2) and it also existed in Santa Cruz in 1905. (3)

The Santa Cruz League's notable role in local politics, however, occurred in the 1932 movement to force out of office and prosecute the Chief of Police and the Commissioner of Health and Safety for accepting bribes. The Santa Cruz League differed from those of Los Angeles and San Jose in

that they, like the generality of Good Government Leagues throughout the country, were mainly led by business and professional people, whereas the Santa Cruz League was led by Protestant ministers. The stirring oration documented for 1905 took place in the Congregational Church, and the exhortation that led to its refounding in 1929 took place in the recreational hall of the First Christian Church. (4) Local churches whose ministers are mentioned in newspaper articles about the League were from the Garfield Park Christian Church, the Christian Missionary Alliance Church, the First Christian Church, and the Free Methodist Church. (5)

Notes

1. "Progressivism in California" in www.LearnCalifornia.org 2010.
2. www.sjsu.edu/polisci/docs/San_Jose_Political_History_to_1970.pdf 2010
3. *SC Sentinel*, June 20, 1905.
4. *Santa Cruz News*, May 28, 1929.
5. Collection of newspaper articles maintained in the files of local historian Phil Reader.

Ku Klux Klan

In 1915 William Joseph Simmons reconstituted in Georgia the Ku Klux Klan, which had been disbanded in 1874. According to its constitution and by-laws, the renewed Klan was a fraternal and patriotic organization dedicated to the defense of the weak and innocent and to the protection and execution of the American Constitution and laws. As to membership, however, "Only native-born American citizens who believe in the tenets of the Christian religion and owe no allegiance of any degree or nature to any foreign government, nation, political institution, sect, people or person, are eligible." (William Joseph Simmons, "The Ku Klux Klan Yesterday, Today and Forever," undated Klan booklet, one of a set of three, copies of which I perused by courtesy of local historian Phil Reader. Frequent mention is made in these of the Christian faith of the members, but Catholics are excluded because of their supposed allegiance to the Pope.)

In practice the Klan of 1915, which attained its maximum extent and influence in the 1920s, played on the xenophobia of the times. According to Eldon G. Ernst, *Pilgrim Progression*, pp. 96-97, "... the brief rise of the Ku Klux Klan (KKK) in California between 1921 and 1926 had significant Protestant support. Yet Protestants also figured in opposition to the Klan ... In California the KKK was strongest in the Central Valley and the southern portion of the state."

Its first initiations in Santa Cruz were held in 1923, (1) and soon audiences of over 500 at a time in the Twin Lakes (Baptist) Tabernacle heard Baptist and Methodist ministers tell how American values were imperiled by the half of its population which consisted of foreigners – Irish, Italian, Poles, Bohemians, and others. (2) Since membership in the Klan was secret, no one knows how many Klansmen were in Santa Cruz, but on March 25, 1926 287 men and 150 women attended a Klan banquet in the Odd Fellows Hall. (3) A

Junior KKK was organized in Santa Cruz in 1926, (4) and a Pajaro Valley Klan chapter in Watsonville was chartered on December 22, 1926. (5) It appears that the Klan's power in Santa Cruz was not great and that it did not last long. (6)

Notes

1. *Santa Cruz News*, December 17, 1923.
2. *Santa Cruz News*, April 24, 1924, April 26, 1924, May 17, 1924; *SC Sentinel*, May 17, 1924.
3. *Santa Cruz News*, March 27, 1926.
4. *Santa Cruz News*, June 12, 1926.
5. Sandy Lydon, "The Mystery of the Pajaro Valley KKK," *SC Sentinel*, Jan. 24, 1993.
6. Sandy Lydon, "The Hooded History of the KKK in Santa Cruz County," *SC Sentinel*, Jan. 10, 1993.

#21.5 Some organizations that have a merely apparent spiritual base

The church structure on Van Ness Avenue

The wooden church structure at 157 Van Ness Ave., Santa Cruz was a church, but in a location on the other side of the Santa Cruz Mountains, and it was moved to its present site in the 1970s. (private communication from local historian Ross Gibson, 2005) In 2006 it houses an architectural firm. (2006 *Yellow Pages*) In *The Sidewalk Companion to Santa Cruz Architecture*, p. 242, John Chase says it was built in the 1870s and brought from Gilroy.

The Bicycle Church

The Bicycle Church or Bike Church was founded about 1997 at a location on Pacific Ave., Santa Cruz. It moved to 224 Walnut Ave., the City of Santa Cruz's "Hub for Sustainable Transportation," about 1999 and then to the corner of Pacific Ave. and Spruce St. on January 1, 2006. It is staffed by volunteers who repair and even rehabilitate bicycles for use by residents. The founder, Josh Muir, gave the name to the facility without implying that there was anything spiritual about it. There are similar Bicycle Churches in some other cities. (This information was supplied to me by one of the early staff members when I visited the facility in December, 2005.)

In 2010 the website <http://bikechurch.santacruzhub.org> adds information, including the address, 703 Pacific Ave., and the telephone number, 425-BIKE.

United Ancient Order of Druids

The term "Druid" conjures up a picture of a fierce ancient Celtic priestly class. Unfortunately the meagre present day knowledge about the Druids is mixed with stories of imaginary heroes and phantasies of ancient religious rites. Santa Cruz had several Druid groves over the years from 1871 to 1969, but the most conspicuous local Druid group and the last to disband consisted of Italian immigrants! This came about because the resuscitation of Druid orders in the eighteenth century followed two tracks. The one was spiritual, a Neo-Pagan earth religion, which as far as I can tell, never reached Santa Cruz, and the other was fraternal and benevolent, similar to the Masons. The latter type is the one that took root in Santa Cruz, and the U.A.O.D. Grove 42 counted many Italian immigrants from about 1920 to its demise in 1969.

Details about Druid history and the Druids of Santa Cruz can be found in the essay "Santa Cruz Italian Druids," which is found in <http://researchforum.santacruzmah.org> 2010 in the forum entitled "Churches & Spiritual Organizations."

Chapter 3 Tables

Tabular comparisons updated to include 2008.

There are eleven groups in the list of associations I know to have been legally incorporated, but I have not found evidence that they existed in reality. They are not counted in these tables.

1. All associations listed, analyzed by type of activity

Family	Wor- ship	Conf. Center	School	Serv. org.	Commun- ity	TOTAL
Western Liturgical	27	6	13	9	4	59
Eastern Liturgical	5	0	1	1	1	8
Lutheran	8	1	0	1	0	10
Reformed- Presbyterian	23	1	0	0	0	24
Pietist- Methodist	15	4	0	0	0	19
Holiness	12	3	1	11	0	27
Pentecostal	67	2	4	1	0	74
European Free-Church	2	1	0	0	0	3
Baptist	43	2	2	1	0	48
Independent Fundamentalist	6	0	0	1	0	7
Adventist	14	2	3	0	0	19
Liberal	4	1	0	2	1	8
Latter-day Saints	5	2	0	2	0	9
Communal	1	1	0	0	16	18
Christian Sci.- Metaphys.	9	0	0	0	0	9
Spiritualist, Psy, New Age	17	0	1	3	0	21
Ancient Wisdom	4	0	3	2	1	10
Magick	2	3	1	4	0	10
Middle Eastern	11	3	0	3	1	18
Eastern	37	4	3	12	3	59
Other	23	0	0	19	0	42
TOTAL	335	36	32	72	27	502

2. Persistence in existence: percentage of associations established still existing in 2008

Family	Number est.	Currently	%
Western Liturgical	59	41	69%
Eastern Liturgical	8	6	75%
Lutheran	10	7	70%
Reformed-Presbyterian	24	14	58%
Pietist-Methodist	19	11	58%
Holiness	27	13	48%
Pentecostal	74	35	47%
European Free-Church	3	3	100%
Baptist	48	28	58%
Independent Fundamentalist	7	7	100%
Adventist	19	17	89%
Liberal	8	2	25%
Latter-Day Saints	9	7	78%
Communal	18	4	22%
Christian Sci.-Metaphysical	9	6	67%
Spiritualist, Psychic, and New Age	21	3	14%
Ancient Wisdom	10	8	80%
Magick	10	6	60%
Middle Eastern	18	13	72%
Eastern	59	33	56%
Other	42	11	26%
TOTAL	502	275	55%

3. Associations existing in 2008, analyzed by type of activity

Family	Wor. ship	Conf. Center	School	Serv. org.	Com- munity	TOTAL
Western Liturgical	21	4	5	9	2	41
Eastern Liturgical	3	0	1	1	1	6
Lutheran	6	1	0	0	0	7
Reformed- Presbyterian	13	1	0	0	0	14
Pietist- Methodist	8	3	0	0	0	11
Holiness	5	2	1	5	0	13
Pentecostal	29	1	4	1	0	35
European Free-Church	2	1	0	0	0	3
Baptist	24	1	2	1	0	28
Independent Fundamentalist	6	0	0	1	0	7
Adventist	13	2	2	0	0	17
Liberal	1	1	0	0	0	2
Latter-day Saints	3	2	0	2	0	7
Communal	1	1	0	0	2	4
Christian Sci.- Metaphys.	6	0	0	0	0	6
Spiritualist, Psy, New Age	2	0	0	1	0	3
Ancient Wisdom	2	0	3	2	1	8
Magick	1	2	1	2	0	6
Middle Eastern	7	3	0	3	0	13
Eastern	21	2	3	5	2	33
Other	3	0	0	8	0	11
TOTAL	177	27	22	41	8	275

4. Numbers of associations in existence at various points in time

Family	1850	1900	1950	2008
Western Liturgical	2	19	27	41
Eastern Liturgical	0	0	0	6
Lutheran	0	1	4	7
Reformed-Presbyterian	0	11	10	14
Pietist-Methodist	1	7	13	11
Holiness	0	1	6	13
Pentecostal	0	0	18	35
European Free-Church	0	0	1	3
Baptist	0	8	11	28
Independent Fundamentalist	0	0	0	7
Adventist	0	3	9	17
Liberal	1	1	2	2
Latter-day Saints	0	0	2	7
Communal	1	2	2	4
Christian Sci.-Metaphysical	0	2	6	6
Spiritualist, Psychic, and New Age	0	1	0	3
Ancient Wisdom	0	1	1	8
Magick	0	0	0	6
Middle Eastern	0	2	2	13
Eastern	1	5	4	33
Other	0	4	8	11
TOTAL	6	68	126	275

For comparison: U. S. Census counts of Santa Cruz County population that year,
rounded to nearest 1,000:

<1,000	21,000	67,000	250,000
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5. Tabulations from various religious surveys

In the general census of 1890 and in special religious censuses of 1906, 1916, 1926, and 1936 the United States Bureau of the Census obtained church data, including the counts of members. Many other organizations have also collected church membership data before 1890, after 1936, and between the two dates. Unfortunately the methodology, even that of the U.S. Census Bureau, has not been uniform. Kevin J. Christiano, *Religious Diversity and Social Change: American Cities, 1890-1906*, Cambridge University Press, 1987, pp. 29-41 discusses the accuracy of the U. S. Census counts, concluding that the counts from 1890 to 1926 are reasonably trustworthy. It is significant, however, that they were reported not by someone going door-to-door and asking the religious affiliation of the members of the household, but by tabulating questionnaires sent to and filled out by the pastors or heads of the individual congregations.

(The sources of Table 5 are:

1890: U.S. Census, reported in Henry K. Carroll, *Report on Statistics of Churches in the United States at the Eleventh Census: 1890*. Washington, D.C.: Government Printing Office, 1894.

1914: Summary of the data gathered by the Santa Cruz Federated Men's Club and reported in the *SC Surf* on June 12, 1914. Sixty to eighty workers went door to door, collecting data.

1926: Bureau of the Census. *Census of Religious Bodies, 1926*, Part I: Summary and Detailed Tables. Washington, D.C.: Government Printing Office, 1930.

2000: Summary of the data gathered by the American Religious Data Archive and reported on its website, www.thearda.com/mapsReports 2004. The data were obtained by statistical sampling.)

5a. The numbers reported in the surveys

Family	1890 U.S. Census #members SC County	1914 SC Surf religious census #households SC City	1926 U.S. religious census #members SC County	2000 ARDA counts #persons SC County
Western Liturgical(1)	2,045	626	8,205	56,925
Eastern Liturgical	-(2)	1	-	701
Lutheran	-	32	-	1,701
Reformed- Presbyterian	680	421	1,424	2,399
Pietist- Methodist	639	388	905	1,893
Holiness	9	33	-	1,360
Pentecostal	-	9	224	3,933
European Free-Church	-	3	-	95
Baptist	241	244	1,011	6,077
Independent Fundamentalist	-	-	-	-
Adventist	140	70	234	1,551
Liberal	100	62	-	179
Latter-day Saints	35	3	-	2,687
Chr. Sci.- Metaphysical	-	93	97	-
Spiri., Psych., New Age(3)	60	23	-	-
Ancient Wis- Dom(4)	9	1	0	-
Magick	-	-	-	-
Middle- Eastern(5)	-	10	90	8,616
Eastern(6)	-	-	-	-
Other	185	-	503	-
Total stating preference	4,143	2,019	12,693	88,117
Total Population	19,270	3,165	32,000(ap- prox.)	255,602

5b. Groups' share of Santa Cruzans expressing preferences

In percentages

Family	1890	1914	1926	2000
Western Lit.(1)	49%	31%	65%	65%
Eastern Liturgical	-(2)	<1%	-	1%
Lutheran	-	2%	-	2%
Reformed-Presbyter.	16%	21%	11%	3%
Pietist-Methodist	15%	19%	7%	2%
Holiness	<1%	2%	-	2%
Pentecostal	-	<1%	2%	4%
Euro. Free-Church	-	<1%	-	<1%
Baptist	6%	12%	8%	7%
Indep. Fundam.	-	7%	-	-
Adventist	3%	3%	2%	2%
Liberal	2%	3%	-	<1%
Latter-day Saints	1%	<1%	-	3%
Chr. Sci.-Metaph.	-	5%	1%	-
Spir, Psy, New A.(3)	1%	1%	-	-
Ancient Wisdom(4)	<1%	<1%	-	-
Magick	-	-	-	-
Middle Eastern(5)	-	<1%	1%	10%
Eastern(6)	-	-	-	-
Non-denominational	-	1%	-	-
Other	4%	-	4%	-
Total stating preference	100%	100%	100%	100%
% of total pop.	21%	71%	40%	34%

Notes to 5a and 5b:

1. Western liturgical: all these were Catholic except for Episcopalians: 149 in 1890, 200 (households) in 1914, 674 in 1926, and 1,575 in 2000.
2. The symbol "-" signifies that no data are given for this group in this year.
3. All Spiritualists.
4. All Theosophists.
5. The Middle Eastern group consisted entirely of Jews in 1914 and 1926. Of the 8,616 in the group in 2000 6,000 were Jews, 1,891 were Muslim, and the other 725 were Baha'i.
6. Although ARDA states that in 2000 there were two Hindu and 12 Buddhist congregations, it presents no count of their members.

6. Santa Cruz spirituality compared with that of two similar California places, with one "liberal" university town, and with one typical Midwestern city.

The data are from the www.smartpages.com listings online as of May 13, 2004. The writer cannot guarantee the accuracy or completeness of the data, but the general *Yellow Pages (Smartpages)* methodology can be seen by inspection to be quite uniform at least in these instances. This includes the headings, which have evolved over the years and which now readily lend themselves to comparison. If, then the interpretation of the data is distorted in the following table, the distortion can be taken to be uniform throughout, and thus the comparisons themselves stand valid.

S. Cruz	S. Luis Obispo	S. Barbara	Boulder, CO	Racine, WI
2000 Pop.	2000 Pop.	2000 Pop.	2000 Pop.	2000 Pop.
City 54,000	City 44,000	City 92,000	City 94,000	City 81,000
Co. 255,000	Co. 246,000	Co. 399,000	Co. 291,000	Co. 188,000

Churches(1)

Christian

241	315	164	230	207
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Other

14	10	12	19	1
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Total

255	325	176	249	208
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Religious conference centers & retreat facilities(2)

Christian

8	1	4	4	3
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Other religious

5	0	2	0	0
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Total

13	1	6	4	3
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Non-religious

10	2	6	5	1
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Grand

T. 23	3	12	9	4
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Notes

1. Includes The *Smartpages* headings, "churches," "synagogues," and "mosques," whereas there is no heading, "temples." The heading "churches" includes various kinds of worship congregations, so the count "other" is derived from inspecting and interpreting the names of the "churches" and adding "synagogues" and "mosques."

2. As in note 1, the counts other than the total are derived from inspection and interpretation of the names of the "conference centers" and "retreat facilities."

Chapter 4 Historical Summary

About Santa Cruz

This history of Santa Cruz spirituality is about the whole county of Santa Cruz California, which lies on the north side of Monterey Bay and consists of a narrow strip of populous coastal plain behind which rise low, but rugged mountains. It was a region of the Ohlone People until Spain took effective possession of it with the establishment of the Santa Cruz Mission in 1791 and the Branciforte Pueblo in 1797. In 1821 it came under the control of the new Mexican government, but this period came to an end in 1848, when Santa Cruz became an American outpost. And outpost it might have remained in spite of its richness of timber, limestone, and pasturage had not the gold rush of 1848 first siphoned off its work force but then created a demand for its products. From that time the north end of the county, the Santa Cruz City area, was a commercial stronghold and the Watsonville area, the south end of the county, was heavily agricultural. The county grew in population and activity along with the rest of California. In 1965, however, the city of Santa Cruz became the home of the ninth campus of the University of California System, and this presence, plus an enduring effect of the 1960s social upheavals, gave it and the surrounding area a new and different character.

Spirituality

Were it not for the changes brought to Santa Cruz in the 1960s it would be satisfying to compose, among other historical studies, the history of its churches. Now, however, the churches - or, more properly, the church congregations - are only part of the wider picture of the place's spirituality. Today's Santa Cruz has been called weird, a refuge of latter-day hippies, of carefree surfers, and of performance artists. If these people are not religious in the traditional sense, nevertheless many of them are spiritual, which is to say that they base their lives on a conviction that the world has reality and meaning beyond what meets the eye and can be touched and weighed. The several spiritualities which coexist in Santa Cruz include 1) older and newer forms of Christianity, 2) the beliefs and practices of Asia, from Judaism in the west of it to Zen Buddhism in the east, and 3) peculiar spiritualities which do not fall under the first two broad headings.

The current spiritualities of Santa Cruz belong to peoples who migrated here in recent historical time from Europe, Asia, and Africa. The Ohlone people, who possessed the area before all these, had a deep appreciation of nature and of their unity with it. Unfortunately their historical continuity has been lost, but there is some knowledge about them, and some of their descendants are trying to restore it. Another people, one that came from India by way of Europe, maintaining, in spite of all, a racial, cultural, and spiritual identity were the Roma - known commonly as Gypsies. In both ends of the county these were seen as foreigners, undesirables. Run out of town innumerable times, they eventually stopped coming, and their spirituality is lost to Santa Cruz County.

Christian Churches of the European Forefathers

As the Europeans migrated to America they brought with them their Christian Churches, Catholic, Protestant, and, to a lesser extent, Orthodox. Except for Spanish Catholicism, this movement proceeded westward from the Eastern American states to California and Santa Cruz. Here is a table showing when they established worshipping congregations in Santa Cruz:

<u>Church</u>	<u>North County</u>	<u>South County</u>
Catholic	1791	1856
Methodist	1848	1852
Baptist	1858	1914
Presbyterian	1889*	1860
Episcopalian	1862	1868
Lutheran	1930	1880
Orthodox	1962	-

* Santa Cruz Presbyterians of 1857 voted to join with the Congregationalists. The two groups called their church Congregational, but they professed a Presbyterian Confession of Faith

The change over the years of the relative sizes of these groups can be shown by the percentages of Santa Cruzans stating their religious preference:

<u>Year</u>	<u>Catholic</u>	<u>This Table's Protestant Churches</u>
1890	46%	27%
2000	63%	14%

Methods of counting church members are not uniform, but the main factor to be considered is that in 1890 only a fifth of the population expressed a preference, and in 2000 preference was stated by about one third of the people.

Christian Churches of American Origin

In the nineteenth century American Protestant Christianity began to take on forms that were sufficiently different from the European ones to constitute new denominations. The indigenous denominations number in the hundreds, and only a few of them have grown enough to take a place among the religious forces in the country. Most of the major ones, however, at least made their way to Santa Cruz, and here is a table showing when they were founded and when they established worshipping congregations in the county:

<u>Church</u>	<u>Founded</u>	<u>North Co.</u>	<u>South Co.</u>
Congregational	1648	1852	1884
Chr. Ch./Ch. of Christ	1807	1890	1859
Adventist	1844	1859	1925
Unitarian	1786	1866	-
Latter Day Saints	1830	1946	1873
Pentecostal	1906	1909	1921

The change in the size of this group of indigenous churches as a whole can be shown by the percentage of Santa Cruzans stating one or the other of the group as a religious preference:

1890	15%
2000	11%

(The Congregationals lost the most; the Pentecostals gained the most.)

Asian Spirituality

Setting aside the matter of the geographical origin of Christianity, one finds in Santa Cruz spiritual groups which come from the whole range of Asia, west to east. Before World War II only Judaism among them was found close to mainstream American life, although there were ethnic enclaves of Buddhists, Hindus, and Chinese Tao-Confucianists. Repeal of Asian immigration restriction laws after World War II and after the Vietnam War led to a great influx of South and East Asians, along with their spiritualities. The social changes of the 1960s also brought about the Americanization of these and of some West Asian spiritualities, so that many of them are now demographically mixed American. This table shows when they established worshipping congregations in Santa Cruz:

<u>Spiritual Body</u>	<u>North County</u>	<u>South County</u>
Judaism	1869	-
Tao-Confucian	1880s	1880s
Buddhist	1888	1905
Hindu	1935	1978
Islam	1973	2005
Baha'i	1974	1975
Sikh	1977	-

If all the residents of Jewish, Arab, and Persian ethnicity are assumed to have adhered to their traditional religion, then they amounted to 2% of all those who expressed religious preference in 1890 and 10% of all those who expressed religious preference in 2000.

In the 1890 study 0% claimed any of the other Asian spiritualities, although there were at least several hundred ethnic Chinese and Japanese who frequented Confucian and Buddhist temples. There are no figures at all regarding adherents to South and East Asian spiritualities in the 2000 study, but one assumes that the county's more than 30 worship and/or conference facilities representing them must have some formal members.

Other Spiritualities

Ancient spiritualities are present now in various forms, such as Wicca. Historically recurrent beliefs, such as Gnosticism, can be found here, as can newer kinds of spirituality, such as Theosophy, that link themselves with the distant past. Other religious movements have based themselves on links between spirituality and science. Finally, there is the non-dogmatic faith in the oneness of all things, which is found in the New Age and Hippie movements. These special groups can be categorized under the four headings which are listed below, along with the dates of their entry as groups in the county.

<u>Group</u>	<u>North County</u>	<u>South County</u>
Spiritualist	1850	1866
Mystery practices	1886	-
Christian Science	1897	1898
New Age/Hippie	1965*	1976

* = These groups and their dates are hard to find; the date stated here is at least documented.

The numbers of adherents involved are small. In 1890, for instance, there were 60 Spiritualists and 9 Theosophists reported, but a similar 2000 study, extensive in other regards, gives no counts for either of these groups.

Conclusions about California Spirituality

It is said that Santa Cruzans feel that their shores and mountains have a special spirituality, that this is a place where all can think as they please, where they are not bound by history and dogma, or at least that their opinions are private affairs and are in harmony with the surf and the forests. Politically this attitude seems to have translated itself into a brand of liberalism which makes the place sublimely open to the world but at the same time jealously closed to the world's intrusion. In the hearts of Santa Cruzans, however, it is a worldview that continues to feel the freshness of one's first awe-inspiring sight of this little world "over the hill" from San Jose and the joy at having found the place where one is in harmony with whatever there is that is both out there and deep inside one's self.

Stepping out of Santa Cruz into the rest of California, however, one finds a similar worldview to be widespread. Several brief points can profitably be made in this regard.

First, the renowned sunny, pleasant climate of California, "represented a kind of exterior assurance that inner, psychological affirmations of health, happiness, and prosperity were attuned with cosmic harmony. California was an outer manifestation of inner abundance; a place where the possibilities were endless." (John K. Simmons and Brian Wilson, *Competing Visions of Paradise: The California Experience of 19th Century American Sectarianism*, Santa Barbara: Fithian Press, 1993, pp. 66-67)

Then, there was the romantic attitude to the majestic mountains of the state and the awe-inspiring beauty to be seen in them. The vision of an uplifting nature, of a nature that unfolded historically not by a "survival of the fittest," but by an impetus of positive, divine force, a nature that was a divinely written book to be read, understood, and *felt* by man, was given voice and vigor by John Muir. This transplanted Scotsman and Wisconsinite combined his emotional awe with meticulous scientific observation and so produced a view of California that satisfied both poles of the human attitude toward nature. The recent, copiously annotated, biography of Muir by Donald Worster, *A Passion for Nature: The Life of John Muir*, (Oxford University Press, 2008) describes this complex phenomenon.

California's physical attributes led John Muir to influential conclusions. Ferenc Morton Szasz, in *Religion in the Modern American West*, observes that "Euro-Americans held a much more constructed [compared to Native Americans] view of sacred space, limiting it to a graveyard, a church or synagogue interior, or an altar. Although both Judaism and Christianity share the concept of the stewardship of land, this view was marginalized at the dawn of the twentieth century. Perhaps John Muir's greatest contribution was to broaden this concept of stewardship to the country at large." (p. 64) "At the core of Muir's environmental accomplishments lay his vision of the interconnectedness of all life. Growing to maturity in a world of Darwinian materialism and rapacious utilization of natural resources, Muir's forging of a new relationship between humankind and Nature represented a genuine intellectual breakthrough for the Euro-American

mainstream." (p. 65) Other authors also point to Muir's pivotal position in the development of California spirituality. Thus, Sandra Sizer Frankiel in *California's Spiritual Frontiers*, pp. 120-125, compares Muir's spirituality with that of California religious groups, and Eldon G. Ernst considers the spectacular qualities of California topography which influenced Muir and helped form California Protestantism in *Pilgrim Progression*, pp. 56-61.

A somewhat different point is made by Szasz, *loc cit*, p. 198:

"As historian Eldon G. Ernst has noted, California never produced any religious mainstream. From the beginning, the various faiths have all been minority faiths, juxtaposed against a dominant secular culture. California has changed our whole understanding of what it means to be religious, Ernst argues. While one might easily comprehend what it means to be religious in, say, Boise, Amarillo, or Provo, what does it mean to be religious in Los Angeles?

"A 1990 Lilly Foundation report concluded that the majority of Californians were spiritual but not conventional in their religious belief patterns. Without the structure provided by historic faith traditions, however, such spirituality often becomes formless, guided by individual whim. Consequently, many describe Los Angeles as a city filled with people who lack social ties. In such a world of pluralistic belief patterns, religion has emerged as yet another 'consumer item.' Los Angeles has enormous choice in this regard.... It is likely that Southern California will continue to lead the nation in this tremendous range of individual religious options. If western individualism is more spiritual than atheistic (and all surveys seem to suggest that this is so), then those that can best respond to this situation will be those that will thrive in the future."

All authors who tell the story of the religious evolution of California mention perforce the enormous immigration of fortune-seekers to Northern California in the Gold Rush and the concomitant shortage of women, and therefore of family life. About fifty years later, they go on, began the even greater migration of Americans to Southern California. All the traditions of spirituality found in the state were affected by these historical accidents. Nevertheless, it is justly said of the events in the history of California spirituality in general that they "do not mark California as religiously unique so much as they make California a distinctive reflector and bellwether of American religious developments." (Eldon G. Ernst, *Pilgrim Progression*, p. 90)

Several of the sources I consulted on the history of religion in California make the point that in the past fewer Californians claimed membership in religious bodies than Americans in general. The 1890 U. S. religious census, for example, showed 33% of all Americans, but only 23% of Californians to be church members. In the 2000 ARDA survey, however, although the proportion of all American church members had increased by a half, to 50%, that of California church members had more than doubled, to 46%. Even so, one must remember that many Americans who are not church members consider themselves to be religious. Thus, in spite of the ARDA figure of 50%, the American Religious Identity Survey of 2001 showed that 76% of all Americans considered themselves Christian, 13% called themselves

non-religious or secular, 1% adhered to the Jewish religion, and no other religious body claimed as much as one-half of one percent of the population. The largest affiliation of any kind was Catholic, which claimed 24% of the total population, then came Baptist, with 16%. (The American Religious Identity Survey was conducted by researchers of the City University of New York. It comes to this study via the website www.adherents.com 2005, which presents many similar studies and notes the varying methodologies which are used in them, demonstrating in so doing that the ARIS figures are consistent with others.)

The Catholic Church is the largest by membership in California as it is in 35 other states, but the religious body which has the greatest number of congregations in California is the Church of Jesus Christ of Latter-day Saints, and this is true of seven other states. (*Churches and Church Membership in the United States, 1990*. Glenmary Research Center, Mars Hill, North Carolina, which comes to this study via ARDA, as reported in www.adherents.com 2005)

It is also the case that the distribution of religious preferences throughout the state is not uniform. Every source that deals with the religious evolution of the state points out that Northern California is in general religiously more liberal than Southern, although Southern California is more given to extremes, having more activity in both alternative spiritualities and in fundamentalist evangelicalism.

There is also a marked dichotomy between coastal counties and inland counties as shown by Mark DiCamillo, the Field Poll, February, 2006, "Three California Election Megatrends and Their Implications in the 2006 Gubernatorial Election," on the website field.com/fieldpollonline/subscribers/CaliforniaMegatrends.pdf in Spring, 2006):

<u>Religion</u>	<u>Coastal Population</u>	<u>Inland Population</u>
Protestant	34%	44%
Born again Christian	21%	34%
Catholic	26%	25%
Other religion	22%	18%
No religious preference	18%	13%

Conclusions about Santa Cruz Spirituality

It is easy to apply to Santa Cruz the points just made about California spirituality. Furthermore, the very *ordinariness* of the vast majority of the associations in this study shows that Santa Cruz has not been an exception to the general flow of religious development in the United States and in California, *i. e.*, that the Catholic church and the Old-line Protestant churches came west and flourished. Recently the Old-line Protestant churches have yielded their relative dominance to the Pentecostal denominations and to congregations which are historically rooted in the old-line, but which call themselves "community" or "bible" churches. This phenomenon, however, is a part of the evolving general American scene. Some movements, like the Holiness churches and the Christian Spiritualist churches, had their days many decades ago, but this, too, is the American experience.

As shown by the numbers and percentages reported above, the proportion of Santa Cruz church members is lower than that of Californians as a whole: in 1890 it was 26% of Californians and 21% of Santa Cruz County residents, and in 2000 it was 46% of Californians and 34% of county residents. This is consistent, however, with the differences just mentioned between coastal and inland California voters' religious preferences.

Two unique characteristics, nevertheless, stand out. The one is that Santa Cruz County is, and has been for well over 100 years, a place of retreat and conference centers. A few of these have been along the ocean shore, but most of them have been and still are in the mountains ringing the city. In huge encampments like that of the Annual Seventh Day Adventists on Old San Jose Road and in the hidden, quiet places like the Fasting Prayer Mountain of the World in Scotts Valley, people of Santa Cruz and elsewhere come to pray, meditate, or just plain *be* in an atmosphere conducive to such activity.

The other characteristic is that Santa Cruz has had far more than its statistical share of South and East Asian spiritual influence. Even compared with other California coastal cities, Santa Cruz has a great variety of Hindu and Buddhist centers. It also has an astoundingly large number of services that derive from Asian worldviews: yoga and meditation instruction, traditional Indian and Chinese medicine, feng shui, and martial arts. Some statistics regarding these services are included in Chapter 5 Particulars.

People also point to the communal movement of the 1960s and 70s, especially the hippie movement, as being a part of Santa Cruz spirituality, and indeed this is true, but it appears that the main reason was the convenience of finding suitable sites for group living in the mountains.

The thoughtful visitor will be struck by the scarcity of traditional American church structures in downtown Santa Cruz. There are only three, Greek Orthodox, Episcopal, and Progressive Missionary Baptist; two others, Catholic and Presbyterian, are on the edge of the city center. This is a small number for a city the size of Santa Cruz, and it might create an impression of an anti-church or at

least a non-church community. The fact is, nevertheless, that large and bustling congregations exist throughout the city, and they are the result of a mass displacement of churches that occurred between 1954 and 1965. Before then the Synagogue, the Christian Church, the Congregational Church, the Baptist Church, the Unitarian Church, the Methodist Church, and the Advent Christian Church all had their own conspicuous buildings not far from the corner of Center and Lincoln Streets, a place called "Churchside." Every one of these congregations built a new structure away from downtown and moved there between 1954 and 1965. Before that the churches of Santa Cruz were a notable attraction for weekend visitors from San Francisco, San Jose, and elsewhere, and they were a feature of what the visitor would have felt to be Santa Cruz spirituality. (Ross Eric Gibson, "Churches once a Santa Cruz attraction," *San Jose Mercury News*, Nov. 22, 1994)

One might, however, observe that using the car on Sunday became a part of the spirituality of Santa Cruzans just as it did for others in California and in the rest of the country.

All in all, the spirituality of Santa Cruz may not be as close to unique as it seems at first sight to be, but the story presented by the associations in this study is rich, complex, and fascinating.

Chapter 5 Particulars

Meaning of the term *spirituality*

In general

On the title page of this study there is a working definition, that *people's spirituality includes the conviction that there is more to the world they live in than what the eye sees, that they themselves can relate to the unseen aspects of it, and in so doing their own being is enhanced*. The present section investigates the notion of spirituality and analyses it.

The term *spirituality* speaks of the attitude or orientation people have toward the whole world. Past common usage often identified spirituality with religiousness, both internal, and, to a lesser extent, external (dedication to practices of this or that religion). Such denotation includes the possibility of as many kinds of spiritualities as there are religions. Currently, however, it is normal to extend the term still further to include the attitude of all those who consider that there is more to the world we live in than what we observe through our bodily senses.

Although it is my experience that *all those* I talked to about this study as I began it said they knew what we mean by spirituality, I trust that a little more explanation of it will be helpful. I propose the ideas and distinctions in this section as a consistent and multi-faceted explanation of a topic that others may validly and with good reason explain in a somewhat different way, although the substance would be very similar.

To begin with, I wish to make clear what it is that I call "the whole world." In place of that term I would prefer to say "the totality of all there is, whether we know about it or not." This, however, is rather unwieldly, and so I have settled upon the term "whole world," or simply "world" because individuals and communities (local societies) begin by perceiving a very small, immediate reality which is their world. When they become aware that there is something beyond the next village they have to redefine the world as the place they know plus some fringe that is out beyond it, but about which they do not have clear knowledge. As people grow and as societies gain a greater fund of knowledge the known world becomes greater and its edges recede, but the edges are still there, and there remains a not-to-be-neglected fringe which is still part of the whole world.

Several definitions of spirituality can be found in Ursula King, *Spirituality and Society in the New Millennium*, Brighton, England and Portland, Oregon: Sussex Academic Press, 2001.

1) "I shall use the word ... to refer to both the belief/awareness that there is some reality more real, more valuable, more important and more extensive than that revealed by science, and to the practices by which people hope to get in touch with this reality. I understand it as rather more

personal and individualistic a notion than 'religion' which I generally use to refer to a system of more institutionally embodied beliefs and practices."(1)

2) "Spirituality expresses a perennial human concern, today often understood as the search for becoming fully human, and that means recognizing the rights of others and striving for an equal dignity and respect for different races, sexes and classes. But it also means to seek something greater outside and beyond the narrow confines of oneself, something or someone who transcends the narrow boundaries of our individual experience and makes us feel linked with a community of others, with a much larger web of life - in fact, with the whole cosmos of which we are all a tiny part." (2)

3) "Sandra Schneiders speaks of spirituality as 'that dimension of the human subject in virtue of which the person is capable of self-transcending integration in relation to the Ultimate, whatever this Ultimate is for the person in question. In this sense, every human being has a capacity for spirituality or is a spiritual being.'"(3)

4) "For many people, the term *spirituality* has otherworldly connotations and implies some form of religious discipline. The term is used ... in a broad sense, however, to refer to the ultimate values and meanings in terms of which we live, whether they be otherworldly or very worldly ones, and whether or not we consciously try to increase our commitment to those values and meanings. The term has religious connotations, in that one's ultimate values and meanings reflect some presuppositions as to what is *holy*, that is, of ultimate importance. But the presupposed holy can be something very worldly, such as power, sexual energy, or success. Spirituality in this broad sense is not an optional quality which we might elect not to have. Everyone embodies a spirituality, even if it be a nihilistic or materialistic spirituality ... *spirituality* as used here refers to a person's ultimate values and commitments, regardless of their content."(4)

Notes

1. King, p. 5. From Linda Woodhead, "Post-Christian Spiritualities" in *Religion* 23(2), 1993: p. 177.
2. King, p. 6.
3. King, p. 6. From Sandra Schneiders, "Spirituality as an academic discipline" in *Christian Spirituality Bulletin* 1(2), Fall 1993: pp. 10-15.
4. King, pp. 5-6. From David Ray Griffin, ed., *Spirituality and Society, Postmodern Visions*. Albany, N.Y.: State University of New York Press, 1988.

Griffin, in the just cited *Spirituality and Society, Postmodern Visions*, broadens the base of spirituality to include worldly values, and the validity of this extension for our study needs to be examined. The key to understanding it lies in considering the basis of any spirituality to be a *personal belief system*. Personal beliefs, the faith of the individual, tie together the facts of the world into a coherent whole.

One form of personal belief system is the *ideology*, a set of ideas or concepts which explains a wide range of social phenomena and furnishes a basis for dealing

with them. Nevertheless, no matter how powerful ideologies are – think of communism or democracy – they are concerned with social action and not with the ultimate question of what value it all has, or why go to all this trouble. Ideologies therefore are not matters of spirituality.

A *worldview* goes beyond an ideology. It is a perspective on the entirety of human environment and history by which one not only perceives relationships, but also considers the origin and fate of the world. Still, a worldview, if it is entirely a factual matter – if it derives from strict observation and acts only in accordance with rigorously logical conclusions – does not qualify as spiritual, and atheists and proponents of exclusively scientific method would be the first to point this out.

Worldviews, generally, however, and even ideologies, have an element of *faith* or *belief*. In a broad sense to have faith, to believe, means that one accepts something as true for reasons other than the evidence of the senses. As we all know, we can believe what people (newspapers, parents, etc.) tell us, we can believe what we "feel" to be correct, and we can believe what we desire to be right. No spirituality need be involved in many beliefs. When, however, a worldview is based on faith there is spirituality. To put it another way, one valid description of spirituality is the possession of a worldview based on faith, the belief that there is something more to the world than human perception reveals.

From experience we know that the "ultimate values and commitments" noted by Griffin more often than not are based not on strict scientific evidence and irrefutable logic, but on beliefs, and so the person who has them can properly be said to have a spirituality. This is shown, for instance, in the case of humanists, who, regardless of their religious stance, extol the greatness of humanity: they have a spirituality at least in the sense that they regard *humanity* as being greater than the sum of individuals. And this interpretation of humanity is not the finding of a biological, psychological, or sociological laboratory.

The case of atheism is different. Atheists who are willing to sacrifice their lives for another person or for a cause are demonstrating a kind of spirituality that many religious people lack and admire. Still it is quite consistent of atheists to object to being called spiritual even in this extreme case. "Religion - Atheism" in *www.dmoz.org* 2005 presents some opinions of theirs on this subject. The reason for their objection is that the choice they are making in their self-sacrifice is one of *values*: the other person or the cause is more valuable to them than their own lives.

Returning to the notion of faith, one would like to see spirituality grounded in serious, rather than frivolous or tenuous reasons. What perceptions do we humans have that convince us of the reality of a transcendent world or of transcendent values which lie somehow beyond the everyday world of sight, hearing, and so on? How do we justify the faith we have? Shamans and spiritualists have no trouble with this; they are sure that they directly contact the world of spirits.

There also needs to be brought up in this context a modern phenomenon (with, however, ancient roots), the altered states of consciousness produced by chemicals, psychedelic experiences. Some people perceive these as openings to the infinite, realizations of oneness with the universe, transcendences of the self.

Whether or not these experiences ought to be called spiritual is a study in itself. For practical purposes, nevertheless, it can be said that if people believe that their psychedelic experiences reveal truth to them, if they are convinced that the drugs enable them to penetrate to the essence of all being, then their experiences deserve to be called spiritual. If, however, they do not associate such values with the experiences, then there is no spirituality involved.

Unlike shamans, spiritualists, or persons who have psychedelic experiences, the great majority of people find one or another of three serious grounds for faith, *extrapolation*, *intuition*, and *feeling*.

Extrapolation. A reasoned, communicable *conclusion* that the data of the observable world point to realities beyond them, transcendent to them. Rational proofs for the existence and attributes of God are a form of this. Another form points to the existence of genuine reality which is beyond our capacity to understand. Obviously the conclusions of extrapolation cannot be tested by scientific methods. "It would," however, "be exceedingly presumptuous of us at the present stage of the development of human knowledge to suppose that the form of perception and reflection we possess tells us all there is to know about things.... To think otherwise, *i. e.*, that we understand all things, would put us back into one or another form of the rationalism that philosophers have outgrown." (*Ethics as Philosophy*, unpublished manuscript of mine, copyright 2004, p. 17)

Many people have expressed the same conviction that human knowledge is qualitatively, not just quantitatively, limited. The following citation puts it forcefully and in an unexpected context. Stephen Beames, self-educated thinker and sculptor of note, arrived as a young man with the Canadian Army in the trenches of Flanders in World War I in February, 1915. He remained there in all the battles until the end of the war in November, 1919. On page 63 of his *Memoirs*, a word-picture of unimaginable horrors of trench warfare, he laments, "The spectacle of those battles made anyone who was inclined to think realise how colossally stupid we are," and he philosophises, "Our senses give us but a dim perception of the whole of reality. We have no more ears for the music of the spheres than earthworms under the bandstand in a park have for a concert." (Stephen Beames, *Memoirs*. Unpublished manuscript. Oakland, California, 1967; pagination of typed transcript in the possession of my wife, Miriam Beames, Stephen's daughter)

Intuition. A specific type of knowledge recognized by philosophy, but not by all philosophers. According to Peter A. Angeles, *Dictionary of Philosophy*, (New York: Harper & Row, 1981) intuition is "1. Immediate non-inferential apprehension or cognition of something. 2. The power (ability) to have immediate, direct knowledge of something without the use of reason. 3. Innate, instinctive knowledge or insight without the use of our sense organs, ordinary experience, or reason."

Feeling. Among the many meanings of this noun are several which apply to the experience of having faith. Such are "the undifferentiated background of one's awareness considered apart from any identifiable sensation, perception, or thought"

and "any partly mental, partly physical response marked by pleasure, pain, attraction, or repulsion." (www.britannica.com/dictionary 2005)

Most of what is written about faith is in a religious context. James W. Fowler, however, has written *Stages of Faith* (San Francisco: Harper & Row, 1981) as a developmental psychology of faith which emphasizes the growing structural maturity of the individual's faith. It is true, nevertheless, that Fowler's work centers on religious content. In contrast, Nathan Rotenstreich, in his *On Faith* (Chicago: The University of Chicago Press, 1998) has given faith a philosophical phenomenology analysis, especially treating the implications of the transcendent in our lives, with a minimum of reference to religious content.

Although the terminology is not completely uniform among the many people who speak of such matters, the notions of *sacred* and of *holy* relate closely to that of *spiritual*. The transcendent, ultimate being, however one speaks of it, is *holy*. *Sacred* refers to places or actions that, we are convinced, connect *the holy* with the world or with us. Sacred places are where such contact is a stable characteristic; sacred actions bring such contact about. Some forms of spirituality emphasize sacredness much more than others do.

In current thinking even *sacred* has gradations from more to less religious. The preface to *Open Spaces Sacred Places* (Tom Stoner and Carolyn Rapp, *Open Spaces Sacred Places*, Annapolis, Marland, TKF Foundation, 2008) states (page 10) as a basic premise that "Sacred places are those that have a power – subtle though it may be – to inspire fruitful introspection, to promote emotional and even physical well-being, or simply to provide a respite from the rigors of daily life." The book presents gardens laid out so as to have an enclosure, an entrance, places to walk about, and places to rest. The effect, it appears to the reader, is more than the sum of its parts, but is, rather, an ineffable feeling, which, if it has to be given a name, can be called spiritual.

Lastly, all forms of spirituality are to their possessors a guide to the way they should act in the world. In other words, there is a connection between spirituality and morality.

As noted above, ideologies and worldviews of all kinds establish a definite position for their possessors. As we look out at the world with our understanding of what it is like, we have to consider how we are going to act in it. We cannot avoid action in the environment and interaction with people. Atheists, although an unusual case because they are completely devoid of spirituality, nevertheless have to act in the world. They do not have a church or a guru to tell them *how* to act, but the philosophical, psychological, and social values of their ideology or worldview tell them *how* to act. These values are actually norms of *morality* or *ethics*, that is, reasons and rules for deciding which actions are ethical, the *right kind* of actions for the human person to perform. Atheists' actions can be highly ethical in spite of being not at all religious.

The majority of people are guided in their judgment of right and wrong by their church, their understanding of holy scripture, or some other kind of spirituality. This applies at least to the major decisions regarding issues of life,

death, and the meaning of both. How much people's spiritual values affect decisions about everyday matters is another question. It is a common observation that there can be a large gap here.

There can also be collisions of actions arising from spirituality. What about people whose inner voices tell them that God wants them to murder someone? Or how about those who think they are spiritual and headed toward a spiritual reward when they blow up themselves and other people in crowded places? Those who would be the victims of such actions could regard the perpetrators as possessed of spirituality, but they would not be expected to think highly of them or to accept the situation.

We can analyze what is happening here by noticing that by and large the sense of what is right and what is wrong varies little from one spirituality to another. In particular very few views of spiritual values stray far from the Golden Rule, "Do unto others as you would have them do unto you!" or "Do not do unto others what which you do not want them to do to you!" which is found in most of the religions of the world. The Golden Rule holds because we are all alike as humans (all children of God in Christianity, all fellow sufferers in Buddhism, all obligated to combat the Evil One in Zoroastrianism, each occupying a definite place in Confucianism). If I find myself in a world of more than meets the eye, so does everyone else, and we all should be respecting one another accordingly. Our opinions on some moral questions differ, but that does not negate the duty to have respect for one another. This respect is missing in the examples cited.

Spirituality of individuals and of associations

Much of what is stated above about spirituality refers to it as individual human experience. It is, however, a short leap from that to *group spirituality*, the shared faith of a small or large number of persons. The *expression* of spirituality comes about, for purposes of this study, by membership in the listed groups and, accordingly, in the social actions of the groups. In a way it is impossible to separate this from the artistic expression of the spirituality of the groups. The architecture, for instance, of churches, chapels, temples, and mosques generally uses forms which are associated with the group that uses them and which, therefore, announce their message. The symbolism and iconography of their decorations often proclaim the spirituality as well as evoke it in the beholder. The artistic creations of members, wherever the art may be located, tell about the group beliefs. The present study, however, limits itself to awareness of the associations as such, to their places and times in history.

There are, of course, some individuals who are highly spiritual, or, at least, show their spirituality more than others do. Their stories are both enlightening and edifying. Some of their lives embody, even epitomize, the spirituality of their group, and are meaningless taken in isolation from the group. Pious Methodists and Catholics, fervent Jehovah's Witnesses, otherworldly Hindu Yogin: fascinating books could be filled about such Santa Cruzans, and I hope their stories will be

written. The task of the present study, however, is to tell about the associations to which these people belong.

That would seem to leave the category of spiritual people who belong to no group. The facts are, however, that very few - if any - people live or propose that others live a spirituality that has no ties with preexisting spiritualities. The closest to this that one might expect to find is a person who has intellectually and experientially worked through spiritualities to the point where he or she has a highly personal, close to unique one. Even among these people there is a community, although it has no name and no edifice.

There are, furthermore, individuals who, outside of any group structure, engage in communicating a spirituality to others. I will call these *independent spiritual guides*. They arise out of many and varied spiritual backgrounds, and the background is less important than the guidance that they give and the results that they aid their students to attain. In this study I do not attempt to list these people, but I am aware of them, and as I observe that they institutionalize I add them to the list of associations under the heading which seems most appropriate.

Evangelical and Fundamentalist Christianity

Evangelical Christianity

A sector of spirituality which is currently at the forefront of cultural and political activities is Evangelical Christianity. After the great sixteenth century split in European Christianity a dominant characteristic of many of the new church bodies was their adherence to the Bible as the rule of faith. In particular the "Good News," or "Gospels" or, in the learned language of the time, "Evangelia," expressed the heart of the faith. For this reason many of them, especially those of northern continental Europe, professed "evangelical Christianity," and of course this was, unlike "protestant," a positive term. To this day numerous church bodies of Lutheran lineage have the word "evangelical" in their official name. There is also the related term "evangelism," which has been used by all Christian churches to express their role of carrying the Gospel to the rest of the world.

"Evangelical" recently in the United States, however, has come to refer to the following set of Christian beliefs:

- (a) salvation only through faith in Jesus Christ
- (b) an experience of personal conversion, commonly called being 'born again'
- (c) the importance of missions and evangelism
- (d) the truth or inerrancy of Scripture

The results of a recent large national survey (N = 4,001) show that from 31% to 46% of the U.S. population affirm these evangelical beliefs, although only some of these believers belong to religious bodies which are characterized as evangelical. Looking at the groupings of religious bodies and recognizing their broad traditions, we can say that one quarter of the American religious population can be called evangelical, whereas currently only one fifth is mainstream Protestant.

("Evangelicalism" by Lyman Kellstedt, John Green, James Guth, and Corwin Smidt in the *Encyclopedia of Religion and Society*, William H. Swatos, Jr. Editor, Hartford Institute for Religion Research, Hartford Seminary, as reported in //hrr.hartsem.edu)

Expressed another way, the church bodies - which includes both individual denominations and associations of denominations - which belong to the National Association of Evangelicals distributed according to Melton's families were in 2008:

1	Western Liturgical
0	Eastern Liturgical
2	Lutheran
9	Reformed-Presbyterian
6	Pietist-Methodist
6	Holiness
18	Pentecostal
5	European Free-Church
5	Baptist
3	Adventist
<u>4</u>	<u>I am not able to identify</u>
61	Total

(The list of the member denominations used for this table was taken from www.nae.net, the website of the National Association of Evangelicals, in 2008. The categorization is mine.)

Fundamentalist Christianity

Fundamentalism is a much-used term that applies to at least three related religious phenomena, that is,

1. The stance of religious bodies which adhere to traditional teachings set forth in writings they consider not subject to compromise. It is particularly applied to religions "of the book," that is, Judaism, Christianity, and Islam. In all such cases the term "fundamentalism" extends beyond the scriptural text itself to a doctrinal interpretation of it, which, for reasons that each group explains for itself, is acknowledged to be authoritative and definitive. In this current, broad sense, fundamentalism is seen to be a worldwide movement.

2. In a narrower sense, specific to Christianity, the term refers to the independent fundamentalist movement initiated in the 1820's in England by the Anglican priest, John Nelson Darby, and brought to the United States by him and his followers later in the nineteenth century. Its greatest voice in this country was that of Dwight Moody, whose Moody Bible Institute in Chicago has shaped the religious attitude of generations of Americans. The Darby-Moody fundamentalist doctrine is characterized by "dispensationalism," a view of world history which divides it into "dispensations," or eras, each initiated by an action on God's part, the seventh and last of which is to be the second coming of Christ.

American independent fundamentalism also sees itself as a bulwark of the literal reading of the Bible against perverted rationalistic and modernistic criticisms of it. Thus the "Independent Fundamentalist Churches of America International" association, which provides fellowship and cooperation among many individual congregations and speaks for them, asserts in its statement of faith, Section 2. Movements Contrary to Faith, "a. Ecumenism. Ecumenism is that movement which seeks the organizational unity of all Christianity and ultimately of all religions. Its principal advocates are the World Council of Churches and the National Council of the Churches of Christ in the United States of America. b. Ecumenical Evangelism. Ecumenical Evangelism is that effort to promote the gospel by bringing fundamentalists into an unequal yoke with theological liberals and/or Roman Catholics and other divergent groups." (www.ifca.org 2005)

3. In the past 100 years the notion of a limited number of fundamentals of the Christian faith has had influence far beyond the confines of the independent fundamentalist churches. These fundamentals, five in number, are "the inspiration of the Bible, the depravity of man, redemption through Christ's blood, the true church as a body composed of all believers, and the coming of Jesus to establish his reign." (Melton, *Encyclopedia*, p. 73) Christians of many denominations share these five beliefs, and Fundamentalism in this sense has been the rallying cry against *Modernism*, the view that science negates the veracity of the Bible and that human progress is a good in itself.

Pentecostalism

Precursors

The descent of the Holy Spirit upon the Apostles on Pentecost, the fiftieth day after the resurrection of Jesus, is a New Testament event that has always had a prominent place in Christian belief and ritual. The Apostles, according to The Acts of the Apostles, chapter 2, spoke in foreign languages, preaching persuasively to people of many countries and languages. As we are told in the Epistle I Corinthians, there were also other Gifts of the Holy Spirit, such as healing, performing miracles, and prophesying, but common belief among Christians after the early centuries of the church was that the particular phenomena of Pentecost day were given by God in order to speed the spread of Christianity, and they occurred no longer.

During the nineteenth century, however, there was a reaction to dry, intellectual religion among many American Protestants; their worship took on emotional, demonstrative forms. (1) An emotional giving of self was strikingly visible in one way in the conversions of Revivalism, which has been defined as "a form of [evangelical] activism, involvement in a movement producing conversions not in ones and twos, but *en masse*." (2) In another way this emotional giving of self was to be seen in the personalized good works of Holiness activities. In the last third of the century, too, the demonstrative emotional quality of African religion in the African American population joined the mainstream of American religious life.

Beginnings

The scene was set, then, around 1900 for some American Christian leaders to point to the Pentecostal experience. If the Apostles did these things in order to convert the world to Christ and prepare it for His return, and it was recorded that other early Christians did the same, why should Christians not do this now? Rev. Charles Parham of Kansas was teaching the essence of this belief in 1901, and he called it the "Pentecostal Blessing," (3) but the emotional impact of it burst onto the religious scene in Los Angeles in 1906 in a church named the Apostolic Faith Mission on Azusa Street. Christians, black and white, came there from varied denominations. They spoke and sang in foreign languages; they felt the Holy Spirit come to them and seize them; they healed the sick. (4) From Los Angeles they went forth in all directions, and within two years they were missionaries on all continents. (5) It is also true that independently of Azusa Street a notable emergence of Pentecostalism occurred about this same time in South America, Africa, and Asia. (6)

Maturation

Although speaking in unknown languages has been the hallmark of Pentecostalism, the movement is based on the experience of the power of the Holy Spirit rather than on any specific manifestation of this. Pentecostals share their conviction of being recipients of the power of the Holy Spirit, but they have divided sharply among themselves on theological issues and have separated into many diverse groups.

Three types of American Pentecostals can be distinguished: (7)

1) Holiness-Pentecostals, who hold to a three-stage development of Christian experience - conversion, sanctification, and baptism of the Holy Spirit. Among these are the Church of God in Christ of Memphis, Tennessee; the Church of God of Cleveland, Tennessee; and the International Pentecostal Holiness Church.

2) Baptist-Pentecostals, who believe in a two-stage development - conversion and baptism of the Holy Spirit. Among these are the Assemblies of God, the International Church of the Foursquare Gospel, and the Pentecostal Church of God of Joplin, Missouri.

3) Oneness-Pentecostals, who deny the traditional concept of the Trinity and teach that Jesus Christ alone is God. These include the United Pentecostal Church International of Hazelwood, Missouri.

A secondary cleavage among American Pentecostals has been racial, between Whites and Blacks, but I think this is properly attributed to styles of worship rather than to social discrimination.

The number of Pentecostals in the United States appears to be about 10,000,000. (8) Half of all of these belong to the Church of God in Christ of Memphis, Tennessee, which is predominantly composed of African Americans. After this the two largest Pentecostal churches are the Church of God of Cleveland, Tennessee and the Assemblies of God.

Pentecostalism's essential characteristic of experience rather than doctrine marks it as differing from Evangelicalism and Fundamentalism. It is nevertheless true that some Pentecostal denominations do belong to the National Association of Evangelicals and some Pentecostals are Fundamentalist in much of their outlook.

It has been observed that the Pentecostal religious experience is less suited to Americans than it is to the people of Africa, Latin America, and some parts of Asia.

(9) The fact is that although the world-wide movement of Pentecostalism was born in the U. S., its numbers are increasing at a great rate outside the United States, so that currently about nine tenths of its members are on other continents. (10)

The only notable current increase in the number of American Pentecostals is in the Latino communities. (11) An extensive survey shows that the great majority of them were Pentecostal in their country of origin and that few of them convert from Catholicism to Pentecostalism after their arrival in the U. S. (12) On the other hand, "Pentecostal Protestant churches with Hispanic ministers and Spanish-language services were making substantial inroads into traditional Hispanic Catholic territory. Surveys conducted in the '70s indicate the conversion of perhaps a fifth of Spanish-surname Catholics in Los Angeles to other religions during the decade, twice the loss nationwide. Evangelicals defended their proselytizing by

maintaining that up to 80 percent of Latinos lacked an active relationship with the Church." (13)

Charismatic movement

The Pentecostal movement in the United States drew members from the existing Protestant denominations, but at no time has its growth been sufficient to upset the mainstream *status quo*. Neither has it affected Catholicism and other Christian branches, but in the 1960s something new developed: the Charismatic Movement. This shared with Pentecostalism the experience of the Gifts of the Holy Spirit, but placed it within the theological context of the respective churches. Catholic charismatics, Episcopalian and Methodist charismatics, even Baptist charismatics, united spiritually in their emphasis on the role of the Holy Spirit. The impetus in the Charismatic Movement seems to have arisen from the generally broad thinking of the 1960s. The spirit of the times led to Christians' sharing of their religious experiences across denominational lines in interfaith activities. Moreover, many Christians thought that if it was the Age of Aquarius on the outside of religion, it was the Age of the Holy Spirit on the inside. The Catholic Church was in the forefront of the movement, considering the Second Vatican Council, which was held at this time, to be the work of the Holy Spirit.

The movement was not of theology, but of experience, and rather than become Pentecostals, the charismatics became more devout Catholics, Episcopalians, etc. The Charismatic Movement peaked in the 1970s, but it is still a force in Christian religious life, particularly because of the proliferation of independent charismatic congregations which avoid being categorized according to the denominational structure of typical American Christianity. (14)

Overview of Pentecostalism in Santa Cruz

All the Pentecostal associations named above are or have been represented in Santa Cruz County. Throughout the years, however, many small Pentecostal congregations with no apparent denominational affiliations have appeared. Many of these I can identify as Pentecostal only by their names. "Full Gospel," for instance, is a technical Pentecostal expression which means "that the preaching of the Word in evangelism should be accompanied by 'signs and wonders,' and divine healing in particular is an indispensable part of their evangelistic strategy." (15) "Apostolic" and "Bethel" in the title of a church are fairly reliable indicators of the congregation's being Pentecostal. Many of these independent congregations have also disappeared, leaving little trace for the historian to follow.

The sevenfold division of Santa Cruz Pentecostalism which I use in the list of associations is roughly in historical order. The number of congregations in the headings shows that the Assemblies of God are strong in the area, and that the largest of the Pentecostal denominations, the Church of God in Christ of Memphis, Tennessee, seems to be represented by only two congregations, one of which no

longer exists. This local divergence from the general statistics of Pentecostalism is no doubt due to the small African American population of the area. Another major Pentecostal church which has been little represented in the county is the Church of God of Cleveland, Tennessee. Because there are so few of these two churches to list, I have not given them separate headings as I have the other five main Pentecostal groups, but they are found under #7.1 "Various Pentecostal, no longer in existence," and #7.7 "Various Pentecostal."

The earliest Pentecostal congregation I have found in Santa Cruz County dates to 1909, and it seems to have been of short duration (Pentecostal Tabernacle in #7.1). Pentecostals were probably not very welcome in the conservative Santa Cruz of the time, as one may surmise from reading the following quote from an early California Pentecostal pastor: "The most violent persecution for those filled with the Holy Spirit came between 1906 and 1916. Many of us were thrown into jail. Others were horsewhipped, clubbed, or stoned and seriously injured, or even killed. Around 1916, when Pentecostal churches became more prevalent, persecution began to be less violent. Serious persecution of the post-Azusa days will never leave my memory." (16)

Between the 1909-1910 dates of the Pentecostal Tabernacle and the year 1946 only five Pentecostal Congregations were, as far as I can tell, established in the County. Two of these, both founded in the early 1920s, still exist, and three are defunct. During the Depression years of the 1930s many Pentecostals came to California from the Dust Bowl area of the Southern Great Plains, notably Oklahoma, the "Okies." Pentecostalism was strong among these, and they brought it with them, but mainly to Southern California and the interior valleys. (17) After World War II many Pentecostal congregations were established in the County.

Notes

1. This reaction appears under Methodist family, #4, Holiness family, #6, and Classical American Spiritualism, #16.1.
2. <http://ctlibrary.com/ch/1990/issue25/2525.html> 2006.
3. Melton, *Encyclopedia*, p. 41
4. Anderson, *Pentecostalism*, pp.188-189
5. Anderson, *Pentecostalism*, pp. 57-58
6. Anderson, *Pentecostalism*, pp. 35-38
7. This division originated with Dr. H. Vincent Synan, and is to be found on p. 307 of Mead, *Handbook*
8. www.britannica.com (2006)
9. Anderson, *Pentecostalism*, p. 235
10. Anderson, *Pentecostalism*, pp. 10-13, which presents several estimates of world-wide Pentecostal membership, but makes it clear that the figure of 115,000,000 is the proper one to compare with the U. S. 10,000,000.
11. Anderson, *Pentecostalism*, p. 59
12. Díaz-Stevens, *Latino Resurgence*, pp. 216-217
13. Kay Alexander, *Californian Catholicism*, p. 73
14. Anderson, *Pentecostalism*, pp. 155-159
15. Anderson, *Pentecostalism*, p. 211
16. A. C. Valdez, *Fire on Azusa Street*. Costa Mesa CA: Gift Publications, 1980, p. 47.
17. Ferenc Morton Szasz, *Religion in the Modern American West*. p. 83

An extensive treatment of the religion of this group of immigrants is found in *American Exodus*, by James N. Gregory. On p. 41 Gregory presents in graphic format a fact about the group from a study by Donald J. Bogue, Henry S. Shryock, and Siegfried A. Hovermann, *Subregional Migration in the United States, 1935-1940*: of the 251,956 who moved to California in the period 1935-1940, only 11,291 settled in the Central Coast, from San Mateo County to Ventura County, including all of the Salinas Valley. In Chapter 7, "Special to God," pp. 191-221, Gregory shows that the great majority of these immigrants - more properly, according to him, called "Southwesterners" - were fundamentalist evangelicals, and the largest denomination among them was Southern Baptist. Other large groups were Southern Methodist and Holiness and Pentecostal, the latter two being of various kinds. There was a great loss of religious continuity in the lives of these immigrants, principally because the Southern Baptist Convention had not yet been formally organized in California at that time and the Southern Methodists and Northern Methodists were in the process of formally reuniting. All through California the immigrants did not account for the founding of many congregations until the end of World War II, although the Church of the Nazarene (Holiness) and Assemblies of God (Pentecostal) served as spiritual homes for disoriented Baptists, many of whom, however, returned to their Southern Baptist allegiance when that became possible.

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In addition to these specific sources, Melton, *Encyclopedia* and Mead, *Handbook* present basic facts about American Pentecostalism and its spread.

Websites:

www.churchofgod.cc 2006

www.cogic.org 2006

www.iphc.org 2006

www.pccna.org 2006 (website of the Pentecostal/Charismatic Churches of North America, umbrella group for many Pentecostal churches)

www.upci.org 2006

Spirit Fruit Society

The Spirit Fruit Society was a utopian commune with a religious background. Founded in Ohio in 1899, it moved to Soquel, California in 1915 and remained there until it disbanded in 1930.

The group was incorporated under this name in Ohio, in 1901. "As for the Society's name, Jacob [Beilhart, the founder] believed that mankind remained in a spiritual state akin to the bud or blossom, that man's soul had not yet achieved the spiritual perfection analogous to full fruition, a quasi-biblical metaphor more common and perhaps less susceptible to ridicule a hundred years ago than it is today." (Murphy, *Reluctant Radicals*, p. 2)

The two authors of critical studies of this group noted below as sources concur that it cannot be conveniently placed in a single category. Although its religious traits gave the group the impetus and momentum to exist, its religious character was scarcely visible; although the members were attempting to live in a perfect society, they refrained from proposing themselves as a model for the reformation of an imperfect world. Merely to describe the group as a commune, however, dilutes the members' idealism and strength of character.

Sources of information

Although the society and its founder were not unknown to writers on utopianism, anarchism, and religious communalism, no extensive serious studies of it were published until the late 1980s. At that time two books appeared, *Spirit Fruit, A gentle utopia* by H. Roger Grant in 1988, and *The Reluctant Radicals. Jacob L. Beilhart and The Spirit Fruit Society* by James L. Murphy in 1989. Both authors cite primary sources, often the same ones, although rarely do they quote the same passages. Murphy was born and raised in northeastern Ohio, where the Spirit Fruit Society originated, and he explains that he was motivated in his research by local and personal interest, to which he applied his professional expertise as staff member first at the Ohio Historical Society and then at the Ohio State University Libraries. Grant, a professor of history at the University of Akron, wrote about the Spirit Fruit Society and other American utopian groups. Consequently Grant provides more bibliography and references regarding other utopias, and Murphy has more details about day-to-day activities. Murphy's text is considerably longer and incorporates much more from newspapers and from Jacob Beilhart's writings. Each has his own way of analyzing Jacob's spiritual development. Aside from their bibliographies, neither author mentions the other, but they must have known each other, and their books are - intentionally or not - complementary in content and spirit.

In writing about the Spirit Fruit Society's activities in Soquel both authors relied on information furnished by persons deeply involved in Santa Cruz County History. Sara Bunnett, Genealogist and Santa Cruz County Library Trustee, furnished James Murphy with information about the Society's two locations in

Soquel and with photographs of them. Stanley Stevens, University of California Santa Cruz Librarian and Chair of the Publications Committee of the Santa Cruz County Historical Trust, provided Roger Grant with vital and property records and with maps of the Soquel area.

Very little remains of Jacob Beilhart's writings. Leroy Henry, himself a utopian who called himself Freedom Hill Henry after the commune he lived in near Burbank, California, became interested in Jacob and published some of Jacob's writings in several volumes. Two of these are listed in the online catalog of the University of California Santa Barbara: *Jacob Beilhart: life and teachings* and *Love letters from Spirit to you*.

Origin and general history

Born in 1867 to a farm family at Columbiana, Ohio (about 20 miles south of Youngstown), Jacob Beilhart was raised in a strongly religious environment and as a child considered himself Lutheran like his father. At the age of 17 Jacob went to work in his brother-in-law's harness shop in southern Ohio and the following year moved with his sister and brother-in-law to Ottawa, Kansas (a city about 50 miles southwest of Kansas City).

On a farm near Ottawa Jacob became acquainted with the Seventh Day Adventist Church, and soon became a zealous member of it. In 1887 he entered the recently founded Adventist institution, Healdsburg College in Healdsburg, California. (This college was closed in 1908 and incorporated into Pacific Union College in Angwin, about 40 miles away.) He acquired a preacher's license from the Adventist Church, and in April, 1888 he left California for visits in Kansas and Ohio. He preached in these two states, especially Kansas, until he decided he should direct his zeal to more practical goals. This led him in 1890 to Battle Creek, Michigan, where Dr. John Harvey Kellogg was operating the Battle Creek Sanitarium as an exercise in Adventist principles of health care. Here Jacob studied and practiced nursing, and he became close to Dr. Kellogg. Apparently in late 1891 or early 1892 Jacob left employment in the sanitarium because he had gone into the practice of faith healing, which was not among Dr. Kellogg's activities.

Jacob soon became associated with C. W. Post, a consummate entrepreneur, who had come to the sanitarium for treatment, but was cured, as he believed, by a faith healer (not Jacob). By 1892 Post had founded La Vita, a health care sanitarium of his own in Battle Creek, and made Jacob an associate in operating it. In this period both Post and Beilhart became familiar with Christian Science, and although they repudiated it as a set of doctrines, they retained sympathy with its view of the illusoriness of illness. The roasted cereal beverage *Postum* was born in Battle Creek at this time, and C. W. went on to become a millionaire, whereas Jacob separated from him and left Battle Creek in 1896.

At this point occurs the most outstanding difference between Grant and Murphy's accounts. Both sources agree that while in Kansas Jacob married Lou Blow, a girl who had been born in Ohio four months after him, and they agree that

Lou was with Jacob in his travels and adventures from the time of their marriage in February, 1887 until some time in 1900. They also concur that Lou bore two children while married to Jacob, but, according to an orally transmitted family account cited only by Murphy, these were really the children of C. W. Post, and when Jacob learned the truth about this, in 1896, he ordered Post out of his house and he and Lou soon left Battle Creek together.

From 1896 until late 1904 Jacob was in his home area of Ohio. This was the period in which the Spirit Fruit Society was born, and 1899 was the key year in which he instituted communal living, in Lisbon, Ohio, and began publishing a newsletter entitled *Spirit Fruit*. About fifteen people joined Jacob as stable members of the commune on a farm property he bought outside Lisbon. Here they worked the farm and published *Spirit Fruit* and Jacob's second "newspaper," *Spirit's Voice*. Although many people visited, some of these staying for a while or visiting regularly, Jacob made no effort at that time or ever to recruit members, and he did refuse to admit to membership persons he did not think fit for it. The group did not beg and it did not bother the neighbors, but its mysteriousness, its perceived possible link with anarchic societies, which were objects of hysterical fear at the time, and its dubious views on marriage, as evidenced by the birth of two illegitimate children in it during this period, brought townspeople, local clergy, and newspapers to view it as a threat to the accepted way of life. It became more difficult to live under public censure, and in 1904 Jacob bought a farm property in Ingleside, Illinois (close to the present village of Long Lake), 45 miles northwest of Chicago. Shortly before that Jacob had established a house in the heart of Chicago and had gathered a few followers there. Although the Chicago base was not formally organized as a commune, it gave Jacob a useful beginning point in Illinois.

The dozen or so members who moved from Lisbon to Ingleside plus about three new ones built with their own hands a large and solid cement block structure, carried on their activities as before, and were better accepted by the local residents than they had been in Ohio. The equilibrium of the group was strong enough that it might have gone on indefinitely, but in November, 1908 Jacob suddenly took sick and on the 28th he died, apparently of peritonitis. With Jacob also died the two publications and all representation of the society to the outside world. For the rest of its existence the remaining members of the group shared their spiritual life and lived and worked together in an astounding harmony. Only their work, however, produced income, and it was not sufficient to maintain their large building and property in Illinois.

Local history

By 1911 the members had decided to sell and move to California, but it was not until 1914 that they arrived in Los Gatos, where they rented a property, and 1915 that they bought in Soquel 80 acres, which they called Hilltop Ranch. The property lay on the top of a knoll which was reached by going seven tenths of a mile from Soquel Drive up Soquel San Jose Road, turning left across from the north line

of the Soquel Cemetery at a road now called Hilltop Road, going straight for three tenths of a mile and then curving to the right around the knoll and entering from the far side of it. This land was a portion of the former Dakan Ranch. In the Mexican days in California the Rancho Arroyo de Rodeo included the Hilltop Ranch. The property lay on the top of a knoll which was reached by going seven tenths of a mile from Soquel Drive up Soquel San Jose Road, turning left across from the north line of the Soquel Cemetery at a road now called Hilltop Road, going straight for three tenths of a mile and then curving to the right around the knoll and entering from the far side of it. This land was a portion of the former Dakan Ranch. In the Mexican days in California the Rancho Arroyo de Rodeo included the Hilltop Ranch parcel and much more. The parcel passed to John Daubenbiss, (1889 Hatch Map of Santa Cruz County) and then to Thomas B. Dakan. (1906 Punnett Map of Santa Cruz County)

Twelve of the society's earliest members made the new start in Soquel. The two children born back in Ohio to a member, not those born to Jacob's wife, were also with them, quite grown by now. As before, no effort was made to attract new members, although at least three men did join for a while. Several of the people who had belonged in the past remained attached to the society and helped it financially from time to time. Once again the members constructed a substantial building, although this one was much smaller than the Illinois "castle" (as some called it). The group lived in peace with their Soquel neighbors, but they were older now and several of the original members left (all on good terms). By 1928 there were six left, and they were forced financially to let go of the ranch and move to a house close to the center of Soquel Village. This house still existed in 1989, although the Hilltop Ranch building was burned down in a 1981 training exercise of the Soquel Fire Department. In 1930 Virginia Moore, who had been the leader of the society since the death of Jacob, died at the age of 50, the remaining members disbanded and went their respective ways, and the Spirit Fruit Society passed away quietly.

Tenets, worldview, agenda

As he progressed from Lutheranism to Seventh Day Adventism to Christian Science Jacob Beilhart synthesized his beliefs into something he himself called amorphous. It was amorphous, however, only to the extent that it was not a dogmatic syncretism which could be expressed in many unequivocal propositions. Jacob was not a learned man and clearly had almost no accurate information about Hinduism, Buddhism, or even historic anti-dogmatic currents in Christianity, although it is suggested that some of his ideas came by way of Theosophy, which was in its formative stage at the time. "Strictly speaking this is not a religion. We came here because we became dissatisfied with the frivolities and faddisms of what people call religion We do not preach, we practice," said Jacob in an interview for the *Waukegan Sun*, May, 1905. (quoted in Murphy, p. 129) Nevertheless, his message of selflessness and faith in a universal, unifying spirit was in the tradition

of that mystical distillation of religion which appears spontaneously in the most disparate of dogmatic traditions. In the 1901 papers of incorporation of the Spirit Fruit Society Jacob places the organization in its religious framework:

"Art. 1. ... there is one Universal Spirit, which pervades all things, and acts out thro' nature, the various qualities which compose it.

"This Universal Spirit is impersonal in its essence....

"Art. 3. ... man is the highest external expression in this manifestation of Universal Spirit. That physically and mentally, he is the most complex in his organization, and therefore capable to express a larger amount of Universal Spirit.

"That man, when considered as he will be, when finally perfected, is a complete expression of Universal Spirit.

But as yet, man is simply an undeveloped 'plant' which has not manifested the final fruit, which he is to produce....

"Art. 4. ... man in his present stage of unfoldment is selfish, emotional, and religious by nature....

"Art. 9. ... when one, by experiences passes through the various stages of unfoldment, they [*sic*] reach a nature in them which desire to cease their efforts to take to themselves anything, or exclude others from it. They desire to unite with others who have reached the same plane, and follow the desire to help their fellow mortals. They learn that the real joy in life is not to receive by effort put forth to obtain for themselves and exclude others, but rather that the amount of their joy consists in the amount of joy they can produce for others...." (as quoted by Grant, p. 41)

The last thing Jacob wanted to do was tell others what they should do: he was at times exasperatingly pliable and willing to accept what came. He became a leader by virtue of his charismatic qualities: he was handsome, articulate, and inflamed with the power of his convictions. Besides this, however, he had an enormous capacity for hard work, mental and physical. Thus, in an historical period when religious utopian societies were rather common, he had all the elements needed for the formation of a small, stable group. The greatest challenge during his lifetime was his totally non-dogmatic view of marriage, which he acknowledged but thought unnecessary among people who were in love, and more troublesome than it was worth, particularly because it forced women to be subservient. (It was this, more than anything else, which perturbed the people of Ohio.)

That the group should remain together after losing its inspiring leader has to be attributed to two factors, the force of its simple and unifying view of itself, and the extraordinary people who had gathered around Jacob in the beginning. They were truly selfless, persevering in their love for one another, and unbelievably hard working. Grant, in particular, points out that Spirit Fruit, although small, was a long-lived utopian group. Thirty-one years, it seems, is a long time in utopia.

Ohlone People

When Mission Santa Cruz was founded in 1791 it was in the land of the Ohlone, who were also known as Costanoans. The Ohlone were the peoples of the area from Carmel on the south to San Francisco Bay on the north, and from the ocean shore to the mountains on the western edge of the great interior valley. The Ohlone local communities were small (none, it seems, larger than 500 persons in number) and independent of one another. They have been grouped by anthropologists according to their languages. Awaswas was the language of the immediate Santa Cruz area, Rumsen was that of the Monterey-Carmel zone, and Mutsun was spoken by the people around San Juan Bautista. Each language had many dialects.

The Ohlone were quickly resettled in the missions; those who were destined for Mission Santa Cruz were there by 1795. By 1808 these Ohlone were being joined by displaced Yokuts from the California interior valley, who then intermarried with them. In 1825, "At Mission Santa Cruz approximately 31% of 429 Indian people were tribally-born Ohlone speakers, another 50% were tribally-born Yokuts speakers, and 18% were mission-born children of both groups."

After California entered the American Union there was very little record keeping that would link the Ohlone survivors of the Mission period with the present. (1)

What do Americans, even Californians, even Santa Cruzans know about the spiritual life of the Ohlone before the Spaniards came? In general the religion of Native Americans in California and elsewhere when the Europeans came upon them was Shamanism. The traditional religion of North Central Asia, Shamanism had fanned out in the course of millennia in an arc over northern Eurasia and North America, extending as far as Australia and South America. It rested upon belief in "cosmic animism," in which the whole universe, and not just the earth, is alive, and the universe is structured in layers, the sky, the underground, and, between them, the earth, which is inhabited by living humans. The layers, Shamanism explains, are connected by the *Tree of Life*, which shamans, and, among humans, only shamans, are capable of ascending and descending spiritually so that they can go to all parts of the universe. As they travel about they can acquire power for themselves, or they find powerful helpers so that they can heal the sick and bring rain and other benefits to the people. (2)

The spirituality of the Native Americans in particular has been studied by many scholars. To a great extent what we know about it has been handed down in myths, that is, stories, about heavenly people of old, about the clever coyote, about happiness after death in a far-off land, and so on. This does not mean that Navaho beliefs were exactly the same as the beliefs of the Mohawk, the Illinois, or the Seminole. Different environments, different terrains, different climates, different local animals were represented in the stories. There is a trove of information about the customs and beliefs of many California native peoples, because numbers of these peoples' descendants survived to tell about them. This is unfortunately less

true of the peoples of the central coast of California. Nevertheless researchers do document prayers, offerings, dancing, singing, and interpretation of dreams as manifestations of the spirituality of Monterey Bay Ohlone, as well as a belief that upon death they would go to a land beyond the sea. (3)

Firsthand accounts

I have come upon two early nineteenth century accounts of the beliefs and religious practices of the Ohlone, and I am presenting them here because the reading of the original texts brings us closer to insight into the spirituality of the peoples. Both nevertheless have to be read with the caution that the Europeans had inadequate understanding of what they were seeing.

One is a graphic description by Frederick William Beechey, an English naval officer and geographer who visited California in 1826. In his *Narrative of a Voyage to the Pacific*, published in 1828, he wrote, "principally from the information of the priests, and from the journals of the officers who went overland to Monterey," "The religion of all the tribes is idolatrous. The Olchone [*sic*], who inhabit the seacoast between San Francisco and Monterey, worship the sun, and believe in the existence of a beneficent and an evil spirit, whom they occasionally attempt to propitiate. Their ideas of a future state are very confined: when a person dies they adorn the corpse with feathers, flowers and beads, and place with it a bow and arrows; they then extend it upon a pile of wood, and burn it amidst the shouts of the spectators, who wish the soul a pleasant journey to its new abode, which they suppose to be a country in the direction of the setting sun. Like most other nations, these people have a tradition of the deluge; they believe also that their tribes originally came from the north." (4)

The other source consists of the responses to a survey sent to the Spanish Colonies in America in 1812 by Don Ciríaco González Carvajal, Secretary of the Department of Overseas Colonies. The thirty-six questions asked were intended to elicit information about the native peoples of the New World: who were they, where did they come from, what were their customs, and what were their religious beliefs and practices? (5) The responses of eighteen Alta California missions, dated from 1813 to 1815, preserved in the archives of the Santa Barbara Mission, were published by the Mission Archive Library in 1976. (6)

The value of this survey as a first hand source of information on the California Peoples' spirituality in particular cannot be overestimated. Deficient as the mission padres' notion of indigenous spirituality was, they knew more about it than anyone else did and they were asked specifically about it. The questions focused on the pre-Spanish conquest beliefs and practices which had not been extirpated by 1812, and so the answers indicated only some aspects of the peoples' previous spirituality. For the most part, however, these were the aspects so firmly rooted that they had resisted the missionaries' efforts to put an end to them. Some of the responses, in fact, did describe religious practices which no longer existed.

Six questions were explicitly about aspects of the peoples' religion, and a seventh question, number 15, about health care, also brought out answers pertinent to spirituality. (7)

The length and tenor of the responses varied greatly. Some respondents, answering at length, described precisely and objectively the traditional beliefs and actions of the people; others wrote at length about the contemporary practices of the Christianized residents rather than about their former selves; still others replied in a mere sentence or two, although some of the brief statements are quite revealing. Unfortunately for modern researchers, however, no set of responses provides a complete description of the original local spirituality.

The responses from Mission Santa Cruz, signed by Fray Marcelino Manríquez and Fray Jayme Escudé, are relatively complete and informative. Nevertheless, they yield mere glimpses into the religion of the people. At the suggestion of Randall Milliken, I add to the Santa Cruz responses additional observations made by the respondents from the nearby missions, San Carlos (Carmel), San Juan Bautista, Santa Clara, and San Jose (Fremont). These missions were close enough to Santa Cruz that what can be said about their spirituality is at least pertinent to Santa Cruz. If some characteristic shows generally throughout the California missions I mention it, too, even if it does not appear in the Santa Cruz report.

Question 10. "Do they retain any superstitions? Which ones? What means can be used to destroy these superstitions?"

[Santa Cruz] These Indians do not have superstitions, not even omens which are believed even by the gente de razón in other parts. Nevertheless, there are among them some ill-intentioned old persons who inject a dreadful fear into them concerning the devil whom they look upon as the author of all evil. These oldsters make the rest believe that in order to prevent the devil from harming them they should offer him a little flour, which they eat, in a definite tree trunk, in this or that place. With the same purpose in mind, they hold at times secret, nocturnal dances always avoiding detection by the fathers. We are informed that at night, only the men gather together in the field or the forest. In their midst they raise a long stick crowned by a bundle of tobacco leaves or branches of trees or some other plant. At the base of this they place their food and even their colored beads. Then they prepare for the dance bedaubing their bodies and faces. When all the men are together the old man whom they respect as their teacher or soothsayer goes forth to listen to and to receive the orders from the devil. The old man returns after a short interval to make known to the miserable and innocent listeners not what he heard from the father of lies but what his own perversity and malice dictated. After this they

proceed with the dance and continue with it till daybreak. In order to dissuade them from such harmful deception there is no better remedy than preaching and punishment. This is what we missionaries do and with good results.

The Santa Cruz response to question 10 clearly refers to the role of the shamans and to offerings made to placate unseen beings. These two religious characteristics are general in the responses of the eighteen missions. The use of the term "devil" for the unseen beings who have power to harm people reflects the Spanish and generally European habit of imposing Christian concepts on the animistic worldview of Native Americans in California and elsewhere.

Question 12. "Is there still noticeable among them any tendency toward idolatry? Explain the nature of the idolatry and unfurl [*sic*] the means that can be employed to root it out." (To understand the question it is necessary to realize that the Padres thought the Pagans of old actually worshipped the images of wood or stone, "false gods," that they used in their religious ceremonies.)

[Santa Cruz] The California Indians are and have been pure pagans, that is, they do not have, nor have they adored false gods. Thus it has not been necessary to devise means to make them desist from a sin they have not committed.

The Santa Cruz reply to this question goes on at length about the wonderful work the missionaries are doing. Mission San Carlos, however, adds

[San Carlos] These natives practiced the following type of idolatry: at times they blew smoke to the sun, moon, and to some beings whom they fancied lived in the dwelling of the sky. At the same time they would say: "Ah, this wisp of smoke is blown that you may give us a favorable day tomorrow." In like manner they took pinole or flour of the seeds they gathered and throwing a handful to the sun, moon or sky, they said: "I send you this that you may give me greater abundance next year."

Question 15. "Not having physicians in their villages what curative methods do they use in time of sickness?" The question went on to ask for medical details, such as the use of herbs, but some of the responses included the functions of shamans. The response from Santa Cruz is strictly about thermal baths and sweat houses. Mission San Juan Bautista's reply is more typical of the generality of responses:

[San Juan Bautista] There are among the Indians many healers and wizards who obtain many beads for curing others, but at other times, they get nothing. These have deceived the greater number of

their people. They cure by chanting and by gestures and shouts they attempt to effect their superstitious cures.

Question 19. "In their pagan state in many places they adored the sun and the moon. You are to state if they still have any memory of this or any hankering or tendency toward it."

[Santa Cruz] Question 19 is satisfactorily answered by what we stated in Number 12. If the Indians admire the sun they never adore it.

Question 28. "Do you notice among them any inclination to immolate human victims to their gods in cases of idolatry into which they fall and of which there are examples?"

Question 29. "If among the untamed Indians these sacrifices to their gods are still observed and if they offer human victims, what ceremonies do they observe in regard to the corpses they bury? Do they in some parts place food with the interred or do they burn the corpses entirely?" The padres in Santa Cruz seem to have limited patience in regard to this line of questioning:

[Santa Cruz] Already in Answers 12 and 19 we have stated that these California Indians are not idolators so they do not offer up victims either irrational or human. With what has been stated in the aforementioned answers and in the answer to question 21 [about burial customs] we deem questions 28 and 29 sufficiently taken care of.

Significant in this statement is the reference to irrational sacrificial victims. Some of the southern missions reported the ritual sacrifice of large birds, including eagles, but none of the Santa Cruz group mentioned this. No California mission stated that its peoples had practiced human sacrifice.

Question 35. "What are their ideas of eternity, reward and punishment, final judgment, glory, purgatory and hell?"

[Santa Cruz] The California Indians have no idea of heaven or the final judgment but they do have plenteous ideas of the punishments the devils administer in hell. For this reason the Indians try to placate them.

Missions neighboring Santa Cruz had more extensive answers to question 35:

[San Juan Bautista] They have hardly any idea of the soul or of immortality. Nevertheless they have stated that when an Indian dies

his soul would remain in their sacred places which the sorceress had (and still has) for the purpose of asking pardon from the devil. This accounts for the fear that possessed them when they passed near the place of worship. It was nothing more than a stick painted red, white and black with some arrows attached or hanging jars and other things. Other arrows they place at the foot of another stick which they call *chochon* and there they also placed pinole, beads and a pouch of tobacco. Others have stated that the souls of the deceased go west but that they did not know what they did there. For these reasons they never again mentioned the dead man by name. It was a source of great sorrow and pain even to mention their names.

In the responses of Santa Clara and San Jose, this place to the west was explicitly said to be a land of happiness.

The rest of the Santa Cruz reply to question 35 concerned "the tradition that in some former time an alien woman came to this region." The writers identify her as the Venerable María de Jesús de Agreda, a Spanish nun who was reputed to have aided the evangelization of American Indians in the Southwest between 1620 and 1631 by appearing there while being bodily in her Spanish convent. (8)

Two characteristics of the peoples' spirituality which are not mentioned in the Santa Cruz report, but which are found in those of the generality of the missions are

Reverence toward the game they hunted.
Belief in the reality of dreams.

Characteristics which were reported for at least some of the peoples, but not for the people of the five missions of the Santa Cruz area were:

The world was created in some fashion.
Large birds, including eagles, were sacrificed ritually (mentioned above).
There were fixed prayer poles (not temporary ones, as in the case of Santa Cruz).
Talismans were used (thus the response to question 10 from San Fernando: "In order not to become tired climbing hills they carry a stick or stone.")
Dead humans returned as animals.

One would like to suppose that some of these traits were found among the peoples of the Santa Cruz area, and the silence of the questionnaire responses in their regard is striking. This silence is especially noteworthy in regard to the origin (creation, in some fashion) of the world. Is it farfetched to guess that the Ohlone

People were reluctant to share their myths with the padres, or, if they did share them, the padres were not inclined to repeat?

One last item of interest from the survey was the difficulty of communication among the peoples *even locally*. Question 13 was, "Let them state what languages these people generally speak and if they understand any Spanish." The responses for most of the missions indicated that there was a single local language, or, at the most, three or four native languages in the area. Exceptions were 1. San Buenaventura, where "Within fifteen, ten, or even fewer leagues in distance, they speak a distinct language so that they scarcely understand one another," 2. San Luis Obispo, where there were fifteen languages in the area, 3. San Jose, where "the dialects vary to such an extent that the Indians living fifteen or twenty leagues from the others cannot understand each other," and 4. Santa Cruz, where "The Indians of this mission speak as many dialects as the number of the villages of their origin. It is, indeed, a matter of surprise that although one village is only two leagues or less away from another, the Indians of the said villages not being allies yet the dialects are so distinct that generally not a great deal can be understood of one by the other." Of all the missions, therefore, Santa Cruz was the least likely to possess internal religious homogeneity by internal communication.

Ohlone tales

Fortunately some Ohlone stories have come down to us. Nine that I know of are to be found in two slender volumes edited by contemporary Rumsen story teller Linda Yamane. These stories were preserved in the family memory of some Ohlone and were collected by the ethnographer John P. Harrington from interviews with aged descendants in the 1920s and 30s. (9)

In the world of the stories the most wise and powerful figure is Eagle, the "Captain," who presides over a council of Hummingbird, Crow, Raven, and Hawk. Although Hawk is the strongest of the birds, he saves the world through the magic of Eagle. Crow is the most imaginative thinker of the five, but he gives advice when asked for it by Eagle. The most daring of the group is Hummingbird, who, acting upon instructions by Eagle, has an achievement out of proportion to his small size.

Led by Eagle, these birds drain the earth of the worldwide flood. Then they restore fire to it (because they are hungry and want to cook) and populate it with people and animals "so we won't be alone." In attempting to make people out of clay they discover that the people have to be dark haired. The Badger People, who live under the earth, help the birds in one instance and hinder them in another.

The (Ohlone) people themselves can possess magical powers over nature for good and can change into powerful figures, such as thunder. Their greatest feat in the stories is to kill with knives a huge, man-eating snake. This is, moreover, the only action in the stories that takes place in the Santa Cruz Mountains.

The only bad humans in the stories are fishermen, who are punished by their fear at the thunder which they themselves brought about. Good humans at a dance are rewarded by having a bottomless vessel of food.

Some of the tales explain the origin of natural phenomena: the sound of waters in a river is really the sound of two bears talking about their journeys, thunder is a noise made by two boys who escaped into the sky, and there are white people because a whale swallowed a person and then cast him up, bleached white. Taken together, these tales present a world in which intelligence and power are not at all restricted to humans. None of this collection of stories explains the origin of the world; none of them hints at the ultimate destiny of that rather inferior creature, the human being. (10)

Indian Canyon, a place of the People's own

Efforts are now being made by known Ohlone descendants of the south end of Monterey Bay and of the inland parts of the Pajaro River basin to document sufficient descendants to establish recognition as an Indian Nation. Working toward this end is the Pajaro Valley Ohlone Indian Council, headquartered in Watsonville. With about 100 members plus several hundred affiliate members elsewhere in California, the Council organizes informational activities for the general public. (11)

Traditions, practical and spiritual, of the Ohlone, especially the Rumsen, are maintained in "Indian Canyon," 15 miles southwest of Hollister. This settlement is "Indian Country," a place which has special status under federal law, although it is not a reservation. (12) Indian Canyon is not in Santa Cruz County, but it is a place where the present day descendants of the Ohlone can achieve a sense of oneness with the land and with their ancestors. To a great extent this is accomplished through the ceremonies which are held there:

Ceremony holds a crucial place in the life of Native peoples. It is the expression and continuation of their relationship to the Earth and their own history. Ceremony is an anchor for identity for tribes, families and individuals.

Indian Canyon has always welcomed tribal people in need of a place to perform their traditional ceremonies. This is sacred ground, blessed by the elders and the ancestors for the purpose of carrying on the living tradition of ceremony for Native people throughout California and beyond. Sweat lodge frames, fire circles, arbor and dancing grounds are clustered throughout the canyon. Tribal members and others come for vision quest, sweat lodge, coming-of-age rituals, naming ceremonies, and other rituals.

The Bear Dance is an ancient traditional healing ceremony taking place annually in Indian Canyon. Native Americans dance as bears, become bears, circling around the sacred fire giving blessings for all those present in the circle as well as for the entire world. Other ceremonies include the Moon Festival, and the Story Telling Festival.... (13)

Although further information about Ohlone history and spirituality is disappointingly hard to find, and scholars have had little to add for years, some of the Ohlone descendants themselves are working at it. Since 2009, in particular, a new organization, the Confederation of Ohlone Peoples, headquartered in the San Francisco Bay area, has been serving Ohlone people and supporters.

The Confederation is an educational organization. Although the organization has plans to develop a genealogical archive, and members may share their own genealogical process, we are not an organization dedicated to genealogy, federal recognition or judging people based on their level of engagement as either a Supporter of Ohlone people or Descendent[sic] of Ohlone people. Since the group's creation, we are now being called to support issues around the preservation of sacred sites and the creation of new Native cultural centers on behalf of the Ohlone. (14)

In 2011 the largest convenient collection of information about the Ohlone is the website <http://ohloneprofiles.org>. This website lists activities, especially around San Francisco, it has information about several leaders in the promoting of Ohlone interests, and it lists Ohlone groups that have applied for federal recognition. With about 100 members plus several hundred affiliate members elsewhere in California, the Council organizes informational activities for the general public.

Notes

1. The information in the three preceding paragraphs is from ethnohistorian and research archeologist Randall Milliken's article, "The Spanish Contact & Mission Period Indians of the Santa Cruz-Monterey Bay Region," pp. 26-36 of Yamane, *A Gathering of Voices*. The reference to Awaswas, however, is taken from William Shipley's article, "The Awaswas Language," in the same book, pp. 173-182.
2. There is now an abundance of information on Shamanism available to the general public. A prime reference for Shamanism and its place in spirituality is Mircea Eliade, *Shamanism; archaic techniques of ecstasy*, London: Routledge & Kegan, 1964 (English translation).
3. The best sources available on this topic are L. J. Bean, *The Ohlone Past and Present*, pp. 99-163; Richard Levy, "Costanoan," pp. 485-495 of Volume 8, *Handbook of North American Indians*; Robert Heizer, *The Costanoan Indians*; and Lauren S. Teixeira, *The Costanoan/Ohlone Indians of the San Francisco and Monterey Bay Area*.
4. Van Coenen Torchiana, *Story of the Mission Santa Cruz*. pp. 427-429. Randall Milliken, in his doctoral dissertation, *An Ethnohistory of the Indian People of the San Francisco Bay Area from 1770 to 1810*, University of California, 1991, cited in Bean, *The Ohlone Past and Present*, p. 134, proposes that the "Olchone" here are the "Oljon," who lived north of Santa Cruz, in what is now San Mateo County

5. Inspection of the thirty-six questions suggests the following working categorization of them:

Demographic information	1, 2, 3, 7, 8, 20, 30, 34.
Social customs	4, 14, 15, 16, 17, 18, 21, 25, 26, 31, 32, 36.
Character traits	9, 22, 23, 24, 27, 33.
Religion	10, 12, 19, 28, 29, 35.
Effect of Spanish rule	5, 6, 11, 13,

6. Maynard Geiger O.F.M., *As The Padres Saw Them*. The first edition consisted of only 500 copies, and until now (2011) it has not been republished or reprinted.

7. The traits of spirituality revealed in the responses can be grouped under four headings:

Cosmogony	(very little about this)
All-pervading animism	(much about this)
Control of non-human powers	(very much about this)
Ultimate human destiny	(a little about this)

8. Venerable María de Jesús de Agreda was the author of *The Mystical City of God*. More detail about the tradition that she appeared in Santa Cruz is found in an alternate version of the Santa Cruz responses to the Spanish questionnaire. The alternate text is found in Alexander S. Taylor, "Santa Cruz County Indians," Number 4 in the series "The Indianology of California," in the *California Farmer*, a Sacramento weekly newspaper, April 5, 1860. The *Indianoogy* series ran from 1860 to 1863. Curiously, although the elements of the text are clearly the same in both versions, Taylor states that the responses were made to inquiries made by the Council of Regency in 1810.

9. Linda Yamane, *When the World Ended; How Hummingbird Got Fire; How People Were Made*, and *The snake that lived in the Santa Cruz Mountains and other Ohlone Stories*.

10. A tenth story, preserved in the memory of an Ohlone family, is about the cleverness of Coyote. It can be read in Beverly R. Ortiz, "Chochenyo and Rumsen narratives: a comparison," in Bean, *The Ohlone Past and Present* p. 132.

11. Lois Robin with Patrick Orozco, "The Pajaro Valley Ohlone Indian Council," in Yamane, *A Gathering of Voices*, pp. 216-217.

12. www.indiancanyon.org [2011].

13. www.indiancanyonvillage.org [2011].

14. www.ohlonenation.org [2011].

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Mission Period in Santa Cruz

The colonization and evangelization of New Spain

For two hundred and fifty years Spaniards knew about, but did not colonize the Pacific coastal land north of Mexico. Then, for another fifty years they organized and maintained in this land scattered communities, which within twenty-five more years had disintegrated. Three hundred years of history that were almost obliterated, but which have become a romantic memory. The object of this essay is not to retell the story of the founding of the missions, even the one at Santa Cruz, but to give the reader insight into the spiritual life of the Santa Cruzans during its mission period, 1791 to 1846. Historical material about mission times is abundant, but it contains only scattered references to the spirituality of the people. I have gathered a little here, a little there to construct this narrative about the *Spaniards*, the *Natives* of the coastal area, and the *Californios*.

It took forever for Europeans to find the east coast of the Americas and establish a permanent presence there; from then it took Spaniards only twenty-one years -1492 to 1513 - to find the west coast, and in eight more years, by 1521, they had conquered the rich and semi-tropical land which stretched between the two coasts. Millions of people lived in this cultured land of cities, of agriculture and of silver mines, which came to be called *New Spain*, and which we know as *Mexico*. (1)

In the course of building its empire Spain dispatched to faraway places colonists and, for their protection, soldiers. Spain also sent priests, missionaries, to build the strongest of all Spanish social bonds, active membership in the Catholic Church. It is generally acknowledged that the Spanish enterprise in the Americas had a twofold motivation: to place the lands under the jurisdiction of the King of Spain, and to make civilized Christians out of the inhabitants.

In New Spain, the Caribbean, and South America local churches were served by Spanish priests recruited to found and maintain them. In those days the Catholic countries had an abundance of priests, especially *order* or *religious* priests who were not tied to the local parishes in the home country. Hundreds of Franciscan, Dominican, Augustinian, and Jesuit order priests were available to go to New Spain as well as to many other far-flung colonies. Some notion of their numbers can be seen in the facts that the *last* of the large missionary groups to arrive in New Spain, the Jesuits, numbered 220 there in 1767, when they were expelled from the colony by royal order. (2) In 1759 the Jesuits had been expelled from (Portuguese) Brazil: 670 of them. (3)

By 1570 Spanish missionaries had founded about 150 mission congregations in New Spain alone. (4) In the more populous places in North and South America there were sufficient colonists to establish a religious and lay society similar to that of Spain as well as to attend to the conversion of the natives. By 1600 the Catholic Church in New Spain had built "churches splendid in both architecture and decorative art," (5) and "convents were well endowed and nuns had a life similar to that of nuns in Europe." (6) Similar development occurred in Peru and Chile.

Away from the cities, in an extremely far-off and immense land where the colonists arriving from Spain were not sufficiently numerous to found many cities or even villages, or to take over existing ones, and where garrisons of soldiers had to be few and far between, communities had to be formed out of the existing population. It was incumbent on the Spaniards to establish financially self-sufficient communities that would foster the evangelization of the natives. The method chosen, the gathering of the natives into closed communities, came to be known as the *mission system*, and from its origin in New Spain it spread throughout the Spanish colonies in South America. It has been pointed out that such an endeavor was an exercise in *humanism*, a *Republic* of Plato, a *Utopia* of Thomas More. (7)

The Spanish Catholic culture brought by missionaries took firm root in the cities and villages of New Spain's mountain heartland, extending out in all directions. It took years, however, to begin extending the mission system beyond Zacatecas through the great desert of the north. In 1598 the first mission in what is now New Mexico was founded by Franciscans; by the 1630s there were 25 mission congregations there. Beginning in 1632 Franciscans founded 17 missions in what is now Texas, and Jesuits in 1687 began founding a set of missions that included two establishments in what is now Arizona. Between 1683 and 1767 Jesuit missionaries organized 17 mission communities in the peninsula we now call Baja California (8)

New Spain became a Catholic country. Tragically, within a century of its conquest its many millions of natives had dwindled down to less than a million and a half. They did increase, however, to about six million by 1800. It is well known that illnesses brought by the Europeans were the main cause of the precipitous loss of population in the New World. In the earliest Spanish colonies, which were in the Caribbean, the toll of native lives was even greater than in New Spain: "The frightful devastation of the native races in Española, Cuba, and the other areas of the Caribbean left the missionaries without a people to evangelize. The Church in those areas became primarily a Spanish one, with some work being done among the black slaves who were imported to replace the Indians and among the remnants of the natives themselves." (9) Imperfect as the mission system was, it was an improvement over the original Spanish operation.

In 1810 approximately 42% of the inhabitants of New Spain were pure native, 41% were of mixed blood, more native than European, 16% were of mixed blood, more European than native, and the rest, less than 1%, were pure European. If that final figure seems too small, it helps to note that the grand total of Spaniards who emigrated to the whole New World before 1700 was about 500,000, and between 1700 and 1800 it was 53,000. None at all emigrated to Alta California between 1800 and 1810. (10)

The missions and the colonization of Alta California

To the north and the west of the settlements of New Spain lay a great unknown land that well into the eighteenth century Europeans commonly thought to be an island. (11) Taking its name from the legendary Queen Calafia, (12) *California* became known as a long north-south strip of mountainous coast divided into two sections, *Baja*, or lower, and *Alta*, or upper. Juan Rodríguez Cabrillo took a look at Alta California in 1542 as did Sebastián Rodríguez Cermeño 52 years later and Sebastián Vizcaíno eight years after that. In spite of Vizcaíno's report that there was on that coast a harbor (Monterey) useful along the route of the galleons that Spain shuttled back and forth between Acapulco in New Spain and Manila in the recently conquered Phillipines, nothing was done about establishing a Spanish port of call there.

It was only after another 160 years that Spanish political and commercial powers began to feel threatened by the intrusion of England and Russia along the Alta California, coast, which the Spanish crown considered jealously to be its own. To assert its rights and take physical possession of Alta California, Spanish authorities established the routes for reaching it by coastal sailing and by the overland exploratory expeditions, of Gaspar de Portolá in 1769 and of Juan Bautista de Anza in 1774. A year and a half later de Anza returned with colonists. A land route to Alta California was needed because traveling there by sea was slow and perilous. (13) De Anza's land route, from the east side of the Colorado River, appeared to have the greatest potential. It depended, however, on the cooperation of the friendly natives near the Colorado River. Later these natives turned against travelers using this route, and so its practicality was lost. It has been suggested that if de Anza's route had remained open there would have been, about 75 years later, a flood of Spanish gold miners, but as it was, no such flood materialized. (14)

By 1775 there were Spanish establishments including settlements, garrisons, and church congregations in San Diego, San Gabriel, San Luis Obispo, San Antonio de Padua, Carmel, Monterey, and San Francisco. All in all, between 1769 and 1823 21 missions, strung out from San Diego to Sonoma, were founded in Alta California. This land was not only the farthest outpost along the Spanish west coast of North America, but it was also a backwoods, not a frontier in the sense that the west was a frontier to the Americans of the east. The thinly spread occupation of cattle ranching was the principal means of economic support during the whole mission period.

A handful of missionary Franciscan friars, 40 in number in 1800, 37 in 1820, operated the twenty-one missions. (15) For some of the missions garrisons of soldiers, presidios, were close by; near others separate non-native communities, pueblos, were established. Soldiers proved to be poor neighbors to the mission natives: "The presence of the soldiers was a mixed blessing. While it kept the missionaries alive to pursue their work, it also brought the Indians into contact with some of the most corrupting and brutal elements of the Spanish world." (16)

The shape and functions of the miniature theocracy which was each Spanish mission in Alta California is well known: a plaza surrounded by a church on one side and adobe buildings containing working and living areas on the other sides.

Outside and stretching for great distances, even for miles, lay the mission lands, which were to some extent cultivated, but were principally grazing fields for cattle. They were self-contained, almost self-sufficient, islands of people and activity. The inhabitants were mainly the local natives, whose semi-nomadic life had turned into village life organized and fostered by the missionaries.

The magnitude of the Alta California mission chain was small compared with that of New Spain and of South America. The total number of baptized natives present in the missions of Alta California in 1832, while the system was still going strong, was 17,000, whereas at one time the natives of the Paraguayan missions numbered 150,000, and even in New Mexico in the 1630s there were 50,000 natives in the missions. (17)

Much attention has been paid in popular literature to the organization and discipline of the missions. There are also descriptions of the natives' activities, some of which were colorful, such as the work of the *vaqueros*, the ranch hands. Jo Mora writes about the *vaqueros* who, in the early years of a mission, were perforce natives, "Especially in that very early period when the supply of white *vaqueros* was negligible, the padres were compelled to train neophyte Indians or give up trying to raise cattle and horses on a large scale under open-range conditions." He adds, "There continued to be some native *vaqueros* throughout the whole Spanish and Mexican eras." (18) Much could be said, too, about the role of the friars, who, in addition to their spiritual activities, had to be farmers, carpenters, masons, and even cowboys.

Group spiritualities in the Spanish and Mexican eras

Spaniards

Twelfth in the order of the founding of the 21 California missions, established in 1791, was Santa Cruz. This mission was 17th in the number of baptisms administered, 2,439, versus an average of 4,180, and also 17th in its headcount of cattle and horses, 4,000, versus the average of 7,891. (19) Across the San Lorenzo River from the Santa Cruz mission lay Branciforte, a rather ill-conceived pueblo founded six years after the mission with an initial population of 17 persons, undistinguished, but "mostly Spaniards," from New Spain. (20)

To see the Santa Cruz mission in perspective one can look to the other end of Monterey Bay. The very first emigration of laity from New Spain to Alta California consisted of 190 people who were conducted to Monterey by Juan Bautista de Anza in 1776. Monterey, as the port and capitol of Alta California, with a population of about 200 in 1796 and 300 in 1818, overshadowed by far the pueblo of Branciforte, which had 122 residents in 1822. The mission of San Carlos in Carmel registered 3,827 baptisms, less than the average of the missions, but half again as many as mission Santa Cruz. (21)

The Spanish population in the early years of Mission Santa Cruz consisted basically of the two Franciscan friars stationed there. With them were a few Spanish soldiers and a mile away were the handful of Spaniards in Branciforte.

The friars, along with military officers and the official in charge of Branciforte, constitute what might be called the upper class of the total community. All the rest, natives and settlers, would have to be called lower class: there was not yet a segment of society that merited the description of middle class.

Spanish piety at this time reflected the determination to survive of a church which had been buffeted for centuries by Islamic forces and was now fiercely free and fiercely loyal to the Church of Rome. Purity of faith was also valued highly: the much maligned, but certainly rigorous Inquisition was the *Spanish* Inquisition, not the Roman. A prominent characteristic of Spanish piety, perhaps because of the area's centuries-long tribulations, was the prominence it gave in both ceremonials and art to death and to the dead. A near obsession with suffering and death "characterized much of Iberian spirituality, with its bloody crucifix, *memento mori*, physical mortification ... and realization of the shortness and contingency of life." (22)

Natives

The largest segment of the Mission population consisted of the natives who were brought to live in the Mission compound and were baptized Catholic. From 1791 to 1824 the average number of resident natives was 388. (23) The natives baptized by the friars, were instructed to some extent in the Christian faith, and taught their roles in Catholic ceremonies. How much Christian doctrine they internalized is the subject of controversy. It was said that in the sixteenth century there was not yet a "proper" prebaptismal instruction, and Augustinians gave more of it than Franciscans, who did more baptisms, (24) but two hundred years later the California missions had a well developed method of instruction with written materials and lay instructors.

To do justice to the missionary process one must remember that the natives of North America did not have a single, standard belief. Some had sophisticated doctrines which competed intellectually with Christian theology; others retained the wide-spread and conceptually simple animistic faith that presented no arguments against Christian teachings. (25)

Even with better instruction,

The task of translating Christian European concepts into totally alien tongues and cultures was itself daunting. Indian and European lived on different sides of a major cognitive and psychological chasm. On a superficial level the friars solved this problem by simply incorporating Spanish words, such as *dios*, *espiritu santo*, or *obispo*, into the native languages. At other times the missionaries adapted native terms to Christian usage, but the result was often confusing. Among many of the New World Indians, for example, the idea of sin as a personal, willful violation of a divine law that merited punishment was incomprehensible. (26)

According to the eyewitness Antonio María Osio,

It is known and well proved that the Indians of Alta California, especially the adults, who were called Christians simply because they

had been sprinkled with baptismal water, were never true Catholics. They would leave their *ranchería* or their errant lifestyle and, out of fear, deceit, or self-interest, head for the mission that was beckoning them. They listened to the Fathers preaching the gospel, but they did not understand what was being said. The interpreters should have concerned themselves with translating the concepts which corresponded to the oratory, but they were in the same position as the other Indians. The words were foreign to them and they could only translate them poorly. And they really did not believe in the meaning of the words that they did understand, especially those regarding faith. For their strongest conviction was “What is visible is real.”(27)

Osio’s editors refer, in a note, to others who held the same derogatory opinion about the catholicity of the natives. Removing the accusatory tone from this opinion, one is left thinking simply that the natives were less convinced than the Spaniards thought they were. One might look at it the following way:

This gap in understanding between evangelizers and evangelized may have worked in the natives’ favor. The latter appeared to have accepted Christianity in its fullness, yet it was often only a veneer. This may have prevented the missionaries from fully understanding the syncretic process whereby Christianity was being mingled with native beliefs and practices, or it may have given them an excessive optimism about the success of their efforts. (28)

How many remained professing Catholics after the friars and their mission system were gone, is far from clear. Not many of the native people of Alta California remained, as is well known, due to the European sicknesses they contracted. Of those who did survive the Mexican period some returned as best they could to native ways and others let themselves be identified as Californios. Their numbers in either case are uncertain.

No discussion of California mission piety is complete without mention of devotion to Our Lady of Guadalupe or the Virgin of Guadalupe, who is said to have appeared to a native man near Mexico City in the 1530s. Over one hundred years later the Catholic Church in New Spain scrutinized the event and gave its blessing to the commemoration of it in Catholic practices and rituals. In 1754 Pope Benedict XIV declared Our Lady of Guadalupe to be the heavenly patroness of New Spain, and he approved a Mass and Office to commemorate her every December 12. (29) Thus this devotion was part of the piety of all Catholic churches in New Spain years before the founding of Mission Santa Cruz.

Californios

Originally the term *Californio* was applied to residents of Alta California who were born in New Spain of parents who had emigrated from Spain. Then these and many of their descendants married natives of New Spain. The children of these,

too, if they emigrated to Alta California, were called Californios. And so also their children's children, some of whom married natives of Alta California, giving rise to a fairly large society that perpetuated itself when all the Spaniards had either gone home to Spain or had died. (30) After the early days in the missions, the Californios became a kind of middle class, that is to say that they rode horses and attended to cattle, but they were exempt from manual labor, which was the lot of the native converts. (31) The vaqueros Californios could be considered the first American cowboys, but, unlike the later "Texas cowboys," who were single, reckless wanderers, the Californios were married and settled. (32)

Toward the end of the mission period, "The spirit of provincialism in the populated areas of the north had reached such a point that the native-born wanted to be called *californios* and not Mexicans." (33) As Jo Mora puts it,

Had you asked an old-time Californian if there was a dash, or a bushelful, as far as that goes, of Indian blood in his veins, you'd have been liable to feel the tickle of steel between your ribs and to wake up playing a harp in unfamiliar surroundings. No, sir! They were Spanish, and they'd have you know it. (34)

Some of the Californios were the criminals who were sent north from Mexico to Alta California, "15 in 1825, 200 in 1829, 130 in 1830, and so on," "as a sort of Siberian work camp." They (to some extent) and their children (more fully) were absorbed into Californio society. (35)

The Californios were raised on Spanish piety, and any influence their spirituality might have retained from native roots was suppressed or forgotten because it was "unchristian." Socially the Californios were separated from the natives, who were gathered into the mission compounds; ideologically, too, they were separated as members of a superior race, *gente de razón*. As time went on and Californios had more children with California natives, these children were also considered Californios. (36) The faith and religious practices of the Californios were as close as possible to those of their Spanish forefathers, making allowance for different physical circumstances, such as churches few and far between, religious art of lesser, although not primitive, quality, clergy not readily available, and transportation to church by horseback. As an 1840s traveler remarked,

Religious education was observed in all homes. Before dawn each morning, a hymn of praise was sung in chorus; at noon, prayers; at about six p. m. and before going to bed, a Rosary and another hymn. I saw this on several occasions at balls or dances when the clock struck eight: the father of the family stopped the music and said the Rosary with all the guests, after which the party continued. I saw the same thing sometimes at roundups, when the old men stopped work to pray at the accustomed hours, joined by all present. (37)

Also,

Compliance with church duties seem [sic] to have been as strictly enforced, in theory at least, under republican as under royal rule; and no series of regulations for pueblo or presidio was complete without the most stringent rules for such compliance. (38)

Regarding the Californios of the Santa Cruz area, there are many accounts, especially about family customs and, after 1834, property transactions, but little is to be found specifically about the practice of religion. The Californios of Branciforte and the lands close to the mission had no place to attend church services except the mission itself. Otherwise the only church and semblance of a congregation of Californios I know of in Santa Cruz County was that of the chapel built on the edge of the county on the property of Juan Miguel Anzar in Aromas and served by his Mexican educated friar brother, José Antonio Anzar, the pastor at San Juan Bautista from 1833 to 1854. (39)

At the other end of Monterey Bay stood the presidio church, which was the parish church of the Californios there. In the beginning, there were in the congregation Spaniards, such as the soldiers of the presidio, but also some mestizos, such as soldiers' wives. Gradually there were in it fewer and fewer pure Spanish colonists. (40) The bulk of the natives were attached to the mission in Carmel. The casual ways of the Californios led American and European observers to describe their catholicism as shallow, but these observers were generally too set in their ways to understand what they saw

Mexico declared its independence from Spain in 1821, and in 1826 the new government decreed that the natives could leave the missions "provided they had been Christians from childhood, or for fifteen years; were married, or at least not minors, and had some means of gaining a livelihood." (41) Nevertheless it appears that they tended to remain in the missions, and the mission system continued to exist substantially intact until 1834, when the Mexican government's *secularization* of the property of the Catholic church took effect. The church structures remained as parish churches with priests who were awarded a regular small stipend by the government, but the huge property holdings passed into the hands of new buyers. In 1833 the Spanish born priests in the Alta California missions were replaced by priests born in Mexico. (42)

The economic system by which the missions sustained themselves, mainly the possession of large range lands for the grazing of cattle, was destroyed by secularization. The former mission lands became *ranchos*, small and large, which formed the physical basis of American property rights after 1846. During the Mexican period, however, they belonged to lay persons, the approximately 8,000 Californios, the *gente de razón* who were now the upper as well as the middle class of society. (43) They led a generally bucolic life: the men lived in their saddles; both men and women engaged in a hedonistic society, which is to say:

Most of their enjoyments were formalized and communal. Saint's [sic] days and other religious holidays took a great deal of advance planning, but in most communities few days passed without either a

spontaneous *baile* (dance), a fandango, an evening of singing and guitar playing, a cockfight, a round of bullfighting and bear baiting, or a horse race as part of the daily routine. (44)

Although the piety and religious observances of the Californios were strongly tied to the past, there was by the 1830s a new current:

Outright resistance among the communicants everywhere except in Santa Barbara left the Bishop [from Mexico] virtually penniless and paralyzed. At the same time, the new generation deliberately rejected Spanish forms of piety. Domestic devotions fell off among the male part of the population until, by the end of the Mexican regime, Sunday Mass had become an affair for women, children, and neophyte Indians; men participated in the livelier religious fiestas, but as nominal Catholics only. (45)

Americanization

The year 1846, when Captain John Fremont hoisted the American flag in Monterey, marked the end of the mission system in Alta California. Gradually some of the mission churches were incorporated into American Catholic dioceses. Monterey itself became the seat of a Catholic diocese in 1849, lost this status in 1859, and only in 1967 regained it. The bishop of this and other California dioceses had to recruit American and European (especially Irish) immigrant priests as best they could. Mission Santa Cruz evidently saw its last Mexican Franciscan leave in 1844 and its first American parish priest arrive in 1853. (46)

Californios and natives who remained Catholic were swept up by this general Catholic organizational structure. As to the natives, the new Bishop of California in 1855 petitioned the American government to grant a square league of land at each Mission “on behalf of, and for the benefit of the Christian Indians formerly connected with the Mission.’ This claim was rejected.” (47)

Branciforte, the non-mission side of the total Santa Cruz settlement, originally was populated, as was noted above, preponderantly by Spaniards, then by Californios. In the 1840s *Yankees* – Protestant Americans from the East - began arriving there, spelling the end of the Californios’ way of life close to the mission. (48) If even then there had been any chance that a Californio social structure would remain in place, it was annihilated by the discovery of gold in 1848. Hundreds of thousands of Yankee fortune seekers and similarly minded adventurers from all over the world converged on California. The Eastern Protestant Yankees had little understanding of Catholic ways in general, to say nothing of its varieties found in Alta California. (49) They had little use for persons they perceived to be lazy, superstitious, and unAmerican, and so it took several decades for the Catholic Church in California to take a place among the normal and widely accepted forms of religion in the state. And when it did so, it had the marks of Irish, Italian, or Croatian Catholicism. The prominence of Hispanic or Latino Catholicism is a

recent feature of Santa Cruz County. In 1970 Hispanics/Latinos accounted for 10% of the population of the county, 15% of the population of Watsonville. Thirty years later 27% of the county's residents, 63% of Watsonville's were Hispanic/Latino. (50)

Notes

1. Population estimates for 1520 vary from four and one half to thirty million according to Robert McCas. "The Peopling of Mexico from Origins to Revolution."
2. Charles H. Lippy *et al*, *Christianity comes to the Americas*, p. 115. According to the same authors, page 73, it seems that there were at that time 21 Jesuits for 30,000 native Catholics in *northern* New Spain.
3. Lippy, *op cit*, p. 114.
4. Lippy, *op cit*, pp. 34-35.
5. Peter Bakewell, *A History of Latin America to 1825*, p. 179.
6. Bakewell, *op cit*, p. 178.
7. Lippy, *op cit*, p. 43.
8. Basic information readily obtainable by Internet search engines
9. Lippy, *op cit*, p. 50.
10. Sources for these counts are, in order, 1) McCas, *op cit*, figure 2 and table 1. McCas draws his counts from a number of experts, adding the caveat that no one can be sure about them. 2) <http://immigration-online.org>, 3) Bakewell, *op cit*, p. 375, and 4) H. H. Bancroft, *History of California*, p. 168.
11. Rose Marie Beebe *et al*, *Lands of promise and despair; Chronicles of early California*, pp. 54-64.
12. Beebe, *op cit*, pp. 9-11.
13. Vladimir Guerrero, *The Anza Trail and the settling of California*, p. xiii.
14. H. A. van Coenen Torchiana, *Story of the Mission Santa Cruz.*, p. 353.
15. Bancroft, *op cit*, pp. 159 and 393.
16. Lippy, *op cit*, p. 122.
17. Sources of these three counts are, in order, Paul C. Johnson, *The California Missions: A pictorial history*, p. 318; Lippy, *op cit*, p. 100; Lippy, *op cit*, pp. 76-77.
18. Jo Mora, *Californios: The saga of hard-riding Vaqueros, America's first cowboys*, pp. 43 and p. 86.
19. Johnson, *op cit*, pp. 316-319. These counts are from 1832.
20. Torchiana, *op cit*, pp. 217-232 for the story itself and p. 226 for the identification as Spaniards.
21. Sources of these counts are emigrants: Guerrero, *op cit*, p. 202; Monterey: Conway, *Monterey: Presidio, Pueblo, and Port*, pp. 47 and 49; Branciforte: Phil Reader, "A History of the Villa de Branciforte", p. 15; San Carlos: Johnson, *op cit*, p. 318.
22. Lippy, *op cit*, p. 128. The piety of the friars was a gloomy one, unlike the joyful spirit of their founder St Francis.
23. Torchiana, *op cit*, p. 248.
24. Lippy, *op cit*, p. 40.
25. This is suggested by Lippy, *op cit*, p. 17. From what little is known of the beliefs of the Santa Cruz natives, they belonged with the latter.

26. Lippy, *op cit*, p. 121.
27. Antonio Maria Osio, *The history of Alta California; a Memoir of Mexican California*, p. 66.
28. Lippy, *op cit*, p. 122.
29. www.sancta.org.
30. Leonard Pitts' *The Decline of the Californios* contains an abundance of information about these people, even before their decline, in the chapter entitled "Halcyon Days."
31. Mora, *op cit*, p. 67.
32. Mora, *op cit*, pp. 17-19.
33. Osio, *op cit*, p. 185.
34. Mora, *op cit*, p. 56.
35. Pitt, *op cit*, p. 6.
36. Before there were Californios the offspring of Spaniards in New Spain were called *crillos*, which term ultimately became *creole* in American usage. The term used in New Spain and Alta California alike for people of mixed blood, Spanish and native, was *mestizos*. Generally in New Spain and during the mission period in Alta California the more Spanish a Californio was – that is, the whiter – the higher his or her social standing was apt to be.
37. From *Tales of Mexican California* by Antonio Coronel, in Beebe, *op cit* p. 448.
38. Bancroft, *op cit*, pp. 659-660.
39. Details and sources are to be found under "Rancho Las Aromitas Chapel" in the list of associations.
40. Conway, *op cit*, pp. 43-49.
41. Torchiana, *op cit*, p. 300.
42. Torchiana, *op cit*, pp. 321-343. These pages contain many details about the process of secularization.
43. Pitt, *op cit*, p. 2: count from 1826.
44. Pitt, *op cit*, p. 13.
45. Pitt, *op cit*, p. 4.
46. Torchiana, *op cit*, p. 376.
47. Torchiana, *op cit*, p. 389.
48. Reader, *op cit*, p. 24.
49. Pitt, *op cit*, pp. 70-74.
50. U. S. Censuses, which in 2000 used the category "Hispanic or Latino," and did not differentiate by country of origin.

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Romani People

History of the people

"The Romani People (<*Roma*, or <Gypsies) are of northern Indian origin, having moved out of that area probably some time between AD 800 and AD 950, migrating westwards into Europe and arriving there some time after AD 1100."(1) Neither the reason for this emigration nor its patterns are clear, but the route of these emigrants through Persia, Armenia, Anatolia, and, eventually, Southeastern Europe is well established, mainly by linguistic evidence. To this day, the Romani language, with its dialects and variants, is recognizably a derivative of Sanskrit. By the 14th century the Romani had been detained in the Balkans, had been trained to be a worker class, and were beginning to be treated legally as slaves. It was in this period that they learned the trades which ever since have been associated with them, especially becoming metal workers, peddlers, animal trainers, and musicians. Gradually, however, many escaped and were living almost all over Western Europe. The Balkan Roma were finally freed from slavery in 1864, and many of them soon emigrated to the rest of Europe and to the Americas. In the Balkans the Roma lived, and still live, in villages, where they are fixed and are not nomads. Western European Roma tended, however, to be mobile, and they are the ones whose lifestyle is synonymous with "Gypsy" in Western culture. Whether as slaves or as traveling people, Roma have retained strong community ties, have been little understood by the members of the dominant cultures, and have everywhere been treated harshly by them.

It is possible that some Roma were transported as slaves, or at least as indentured servants, to North America in colonial times, and it is clear that some made their way here before the emancipation of 1864, but the main immigration occurred after that. It is also clear that many of the so-called Gypsies who arrived here were not true Roma, because numerous other itinerant groups who arrived from Europe claimed to be Gypsies or were understood to be such. This applies particularly to those who came from Northern European countries, and above all to the Tinkers from the British Isles. (2)

"Until some time after W.W. I, Gypsy Americans followed a nomadic life in the U.S. Gradually, stable populations grew up in New Mexico, California, Florida, Oregon, and Maine. Today most Gypsy Americans are settled in large cities throughout the country." (3) UNESCO estimated the 1981 Romani population of the United States to be about 200,000. (4)

In California Romani populations are found now at least in the Sacramento, San Francisco Bay, and Los Angeles areas. (5) The Machvaia Rom group, originally from Romania, is strongly represented in the Bay area, and numerous studies have been made of the life and customs of these Machvaia people. (6)

Roma Spirituality

"Most Roma have converted to the religions of their host countries, typically Christianity (Roman Catholicism, Eastern Orthodoxy, Protestantism), and Islam." (7)

As a matter of fact, there is a God's Gypsy Christian Church, founded in 1977 and headquartered in Los Angeles, which has congregations throughout the country. The statement of faith on its website clearly characterizes it as Pentecostal. The website does not have a complete list of the congregations, but of those mentioned, the closest to Santa Cruz is in Fremont. (8)

There remains nevertheless in Roma culture a residue of the ancient Indian folk earth religion. It varies in detail from one Roma group to another, but it has general lines. Thus,

"Roma believe in their powers, as exemplified by their use of curses, called *amria*, and healing rituals. They practice fortune telling only for the benefit of *gadje*, and as a source of livelihood, but not among themselves. The fortune teller is always a woman, called a *drabardi*. The concept of fortune telling contains several independent elements that are misleadingly grouped together. One element is foretelling the future, called *drabaripe* or *drabarimos*. Another element relates to healing powers, which the Roma do practice among themselves. The healing elements of fortune telling are called 'advising.' Both elements are based on a belief in the supernatural.

"Good luck charms, amulets, and talismans are common among Roma. They are carried to prevent misfortune or heal sickness. The female healer who prescribes these traditional cures or preventatives is called a *drabarni* or *drabengi*. Some Roma carry bread in their pockets as protection against bad luck, or *bibaxt*, and supernatural spirits or ghosts, called *mulo*. Horseshoes are considered good luck by some Roma just as they are by non-Roma.

"Since Roma feel that illness is an unnatural condition, called *prikaza*, there are many supernatural ways in which they believe disease can be prevented or cured. One method of lowering a fever has been to shake a young tree. In this way the fever is transferred from the sick person's body to the tree. Another method to bring down fever has been to drink powdered portions of certain animals, dissolved in spirits, to the accompaniment of a chant. Some beliefs include carrying a mole's foot as a cure for rheumatism, and carrying a hedgehog's foot to prevent a toothache. Any number of herbs, called *drab*, are used for the prevention or cure of various diseases. Herbalism may be practiced by both sexes. Some of these herbs, called *sastarimaskodrabaro*, actually have medicinal value in addition to their supernatural qualities." (9)

Gypsies - Roma - in Santa Cruz

The earliest reference I have to the presence of Gypsies in Santa Cruz is an 1876 newspaper report that a band of about 18 "English gypsies" on their way from Omaha to San Francisco in wagons stopped for several days and pitched their tents in the Blackburn orchard. Many of them were blue eyed and of fair complexion, and

the group was not perceived as a threat to the peace. A number of the women read the fortunes of Santa Cruz ladies. (10)

In 1883 a band of about 30 English speaking Gypsies encamped on Myrtle Street and were engaged in horse trading and fortune telling. The reporter adds some (partly correct) information on the history of Gypsies in general and, once again, does not see these visitors as threats. (11) These fortune telling powers were touted by Theosophists, who held an 1896 fund raiser and in its announcement wrote, "among other attractions there is to be a wonderful Romany Seeress, who will tell you your past and foretell your future without making any mistake in either." (12)

In this same year of 1896, however, a Santa Cruz newspaper tells of a greatly different experience: Spanish and Portuguese speaking Gypsies who said they were Brazilian from Rio de Janeiro encamped "in the Gharkey addition, near Columbia street." Horse traders and beggars, they were raggedy and dirty, although they were "very strict in their observance of Sunday." (13) Brazilian Gypsies, evidently the same band, but reported to be 100 strong, and having the avowed goal of working in the 'beet fields near San Francisco,' (14) had passed through Watsonville before arriving in Santa Cruz. (15) In September it was reported that they were about to pass through Watsonville again, on their "return trip." (16)

Occasional local newspaper articles from 1905 to 1924 tell of police efforts to keep Gypsies out of Santa Cruz and Watsonville. (17) On many of their visits the traveling Gypsies are accused of criminal activity, especially of stealing and defrauding residents. This includes two scams that defrauded two people of about six hundred dollars each. (18) None of these newspaper articles, however, reports criminal prosecution against them.

The newspapers make little attempt to explain who Gypsies are and what their background is, or even by which route they arrived in the county. Some exceptions are 1) the itinerary of a 1922 band which traveled in a caravan of automobiles from Salinas, passed through Watsonville and then Santa Cruz, and was ejected from all these places by the local police; (19) 2) the statement of a 1914 group of them in Santa Cruz who said they had come from Hungary; (20) 3) the name "Trampacula," which the only English speaking Gypsy woman among those accused of being involved in a scam said was her name; (21) 4) the account of a Sep. 4, 1915 Gypsy betrothal ceremony held in a camp near the Potrero end of the railroad tunnel in Santa Cruz. Both local newspapers describe the ceremony as colorful and musical. Both quote the Gypsies themselves as saying that they are "Greek Catholics," and that their language is Romany, although they come from several Eastern European countries. (22)

An elderly gentleman told me in 2006 that when his father was a boy, which would be early in the twentieth century, "Gypsy Alley" was the name given popularly to Brook Ave., which is across the creek from Pilkington Ave. close to the shore in the Seabright area, because the Gypsies regularly set up camp there.

Indexes of local newspapers available to me in 2005 contain only three references to Gypsies after 1924. In the earliest of these, 1940, they are booked for

fraud in Santa Cruz. (23) Then, in 1942 columnist Ernest Otto observes that "The Gypsies of the early days were very different from those which appear once in a while now. They were not so colorful as they did not wear the many gay skirts such as are worn by the present Gypsies. The old timer bands which came were of English bands. They had horses and they made most of their money in the horse trading and at this they were experts. The women called from house to house and told fortunes." (24)

Finally, in 1948, "Not predicted in the cards was the fire which burned the fortune telling Gypsies' tent to the ground in Capitola Wednesday, according to the sheriff's office. The Gypsies had apparently set up the tent preparatory to beginning the spring season on the rented lot of Frank Blake's at the corner of the Esplanade and Stockton streets." (25)

I have, in 2007, no information about the current presence of Gypsies or Roma peoples in Santa Cruz County.

Notes

1. Thus begins Ian Hancock on page 7 of his *The Pariah Syndrome* (Ann Arbor, Michigan: Karoma Publishers, 1987). This work is the source for all the background information in this paragraph.
2. Brian A. Belton pursues the difficult problem of ethnic identification in his *Questioning Gypsy Identity: ethnic narratives in Britain and America*. (Walnut Creek, California: Alta Mira Press, 2005). Both Belton and Hancock are English Gypsies, Hancock being able to trace his lineage back to Hungary. They are among the Gypsy intellectuals who are bringing the realities of Gypsy and Romani life to the attention of Western scholars and policy makers.
3. www.trivia-library.com 2005.
4. *Ibid.*
5. Lacking other information about this, I infer it from www.lachurch.net 2005, the website of God's Gypsy Christian Church in Los Angeles.
6. These are reported in the *Journal of the Gypsy Lore Society*, Series 5, Volume 2, Number 1, February, 1992, pages 19-59, "Health and Illness Among the Roma of California," by Anne Sutherland; Series 5, Volume 4, Number 2, August, 1994, pages 75-94, "Respect and Rank Among the Machvaia Roma," by Carol Miller; and Series 5, Volume 7, Number 1, February, 1997, pages 1-26, "Luck: How the Machvaia Make It and Keep It," by Carol Miller. Renamed *Romani Studies* in 2000, this scholarly journal is a prime source of information about the Roma. The website www.gypsyloresociety.org 2005 contains a sketch of American Gypsy Roma history as well as information about how to contact the society.
7. www.religioustolerance.org 2005.
8. www.lachurch.net 2005.
9. www.geocities.com/Paris/5121/traditions.htm 2005 The parent website, www.geocities.com/Paris/5121 2005, which is the *Patrin Web Journal*, is a valuable collection of articles on various aspects of Roma history and life. Other Roma-sponsored websites can be found at www.voiceofroma.org 2005.
10. *SC Sentinel*, May 6, 1876.
11. *Santa Cruz Surf*, June 20, 1883.
12. *Santa Cruz Surf*, Nov. 11, 1896.
13. *Santa Cruz Surf*, May 26, 1896.
14. *Pajaronian*, Apr. 30, 1896.
15. *Pajaronian*, May 28, 1896.
16. *Pajaronian*, Sep. 10, 1896.

17. In addition to references noted below, there were articles in the Sep. 30, 1905 *Santa Cruz Sentinel*, in the Jan 16, 1907 *Santa Cruz Surf*, in the June 14, 1912 *Register Pajaronian*, in the July 13, 1912 *Santa Cruz Sentinel*, in the Mar. 3, 1913 *Santa Cruz Sentinel*, in the Oct. 23, 1913 *Santa Cruz Sentinel and Evening News*, in the June 5, 1914 *Santa Cruz Sentinel* and *Santa Cruz Surf* of the same date, in the Nov. 30 and Dec. 1, 1914 *Santa Cruz Surf*, in the Sep. 2 and Sep. 3, 1915 *Santa Cruz Evening News*, in the Sep. 14, 1915 *Pajaronian*, and in the Apr. 27, 1919 *Pajaronian* (as reported 75 years later in the Apr. 27, 1994 *Pajaronian*). All the articles from 1905 to 1915 are in the collection of local historian Phil Reader; the rest are in my collection.
18. *Santa Cruz News*, Aug. 9, 1924 and Sep. 29, 1924.
19. *Santa Cruz Evening News*, Oct. 11 and Oct 25, 1924.
20. *Santa Cruz Surf*, Mar. 20, 1914.
21. *Santa Cruz News*, Aug. 9, 1924.
22. *Santa Cruz Morning Sentinel*, Sep. 5, 1915 and *Santa Cruz Surf*, Sep. 6, 1915.
23. *Santa Cruz Evening News*, Jan. 26, 1940.
24. *Santa Cruz Sentinel-News*, Nov. 8, 1942 - all the peculiarities of grammar in this quote are in the original.
25. *Santa Cruz Sentinel-News*, April 2, 1945.

Classical American Spiritualism

In General

"Spiritualism is the Science, Philosophy and Religion of a continuous life, based upon the demonstrable fact of communication by means of mediumship, with those who live in the Spirit World." (1)

More specifically, the California State Spiritualists' Association states: "Our definition of a Spiritualist is: 'A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.' Our definition of a medium is: 'A medium is one whose organism is sensitive to vibrations from the spirit world and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.' In other words, a medium may be a psychic, that is, able to 'read' information from the energy field in and around another person or object, but not all psychics are mediums." (2)

Spiritualism in the United States drew upon the 18th and 19th centuries' growing scientific knowledge of the unseen physical forces, electricity and magnetism. Particular impetus was given by the widely known activities of Franz Anton Mesmer (1734-1815), who popularized mesmerism, that is, hypnotism, theorizing that it was made possible by what he called "animal magnetism." It seemed that there was an unseen world which could be approached physically, rather than through faith and religion. As a popular movement arising in this environment then, American Spiritualism can be dated to 1848 and the Fox Sisters in Hydesville, near Rochester, New York. Kate and Margaret Fox invoked spirit world residents, who answered questions by rapping. The sisters were soon emulated by many other mediums, who held séances throughout the whole country.

The whole country, indeed, was swept by Spiritualism; large numbers of people consulted mediums and other psychics and continued to do so for decades. A prominent Spiritualist chronicler writing in 1871 expressed doubt about the accuracy of the "Catholic council's" estimate of eleven million Spiritualists in the country, but he had no reservations about "one of the liberal papers" saying that there were thirty thousand of them in Philadelphia. (3)

A highly important and little known characteristic of Spiritualism's early phase, which lasted until the 1870s, was the prominence of its female speakers in a society that expected men to do all the public talking. During these years the largest group of orators to preach women's rights and even women's suffrage consisted of Spiritualist women. (4)

The original movement waned in the 1870s, but it then gathered intensity, became institutionalized, and enjoyed its maximum extent between 1880 and 1920. The National Spiritualist Association of Churches was founded in 1893 and has set

the standard for Spiritualist tenets ever since then, although these statements of tenets are more like guidelines than dogmas. (5)

"Although Spiritualism certainly grew out of Christianity, and there continue to be Spiritualists who are Christians, and The National Spiritualist Association of Churches considers Jesus to be one of the greatest mediums who ever lived, Spiritualism is not considered to be a Christian religion. We honor all the world's great spiritual teachers." (6)

In Santa Cruz

On the whole, "Sources on California Spiritualism and its opponents are scanty...." (7) There is available, nevertheless, considerable information about Spiritualism in Santa Cruz. This is due in part to its proximity to San Francisco, which was the hub of Spiritualism in nineteenth century California. It is also because of its local historical link with Transcendentalism, America's unique intellectual expression of the unity of all things. Transcendentalism's presence in Santa Cruz is treated under #12.2 in the list of associations.

"The birth of Spiritualism coincided almost exactly with the death of Transcendentalism as a social movement. Brook Farm [the Transcendentalist community near Boston] closed its doors in 1847, and by 1850 the Transcendentalists had lost faith in the alternative social visions that they had hoped would reform the nation. Transcendentalism's Unitarian origins and intellectual elitism limited the scope of its appeal. While the American public flocked to Emerson's lectures and were inspired by what he said, few of them responded by joining communes or becoming Transcendentalists. Instead, they followed his lectures with visits to seances, where the power of Emerson's ideas helped fuel the movement he despised. Those same ideas found a broad and dedicated audience among Spiritualists. The immanence of God, the destructive limitations of the Christian tradition as a path to truth and the necessity of seeking truth instead in the natural world and within the self all found popular acceptance among the mass of Spiritualists ... While investigation preoccupied many Concord [Brook Farm] residents, only a few Transcendentalists identified themselves as Spiritualists, notably Elizabeth Peabody and Georgiana Bruce Kirby. What finally separated the apparently sympathetic movements was, of course, spirit communication. While direct communication with individual spirits struck Emerson as a vulgar distortion of the message of Transcendentalism, it impressed many Americans as concrete proof of the immanence of God and as a literal interpretation of Emerson's advice to seek truth within their own souls. Spiritualism's concreteness liberated many of Emerson's ideas from their class-bound character by making them accessible to those without the intellectual bent to grasp their subtler implications." (8)

The Spiritualist movement came to Santa Cruz in 1850 with two ladies from the East. First came the womens' rights champion and public speaker Eliza Farnham. Later in the year she was joined by the Transcendentalist, Georgiana

Bruce, who is known as Georgiana Bruce Kirby from her marriage in 1852 to Richard Kirby.

Farnham wrote in 1850 from Santa Cruz to Eastern publishing friends, "... I have rec'd but little account of the Knocking Spirits but have the liveliest interest in them. My own views of the future life have long been peculiar and very much kept within my own bosom." (9) Farnham, unlike her friend, did not remain in Santa Cruz, but she came back in 1859 as a lecturer. Bruce Kirby writes about her, "Her manner of advocating spiritualism is very effective. She has lectured (principally on these religious views) every Sunday evening nearly since she came down." (10) (Farnham is also said to have been the first person to deliver lectures on Spiritualism in San Francisco, apparently in 1856.) (11) It seems that Farnham remained in Santa Cruz into 1860, delivering more lectures, and left it in that year for the last time. (12) Farnham expressed her stand on Spiritualism and many other topics in her fictionalized autobiography, *The Ideal Attained*. (13)

Bruce had been captivated by Mesmerism while back in Brook Farm before the advent of the Fox sisters, and so she represents the nascent spiritualism that was ripe for development in 1848. She actually tried to become a medium while she was at Brook Farm, as she relates:

"Mesmer's discoveries regarding clairvoyance, hypnotism, and somnambulism, had been common property for several years. Cornelia H. had found that she possessed the genuine magnetic power, and she had used it with entire success in the case of a young friend who was supposed to be far gone in consumption. With her superb physique she could afford to dispense a little vitality. The young lady slept peacefully for any desired length of time, gained recuperative strength from her friend, and recovered her health perfectly.

"Cornelia had the greatest desire to induce clairvoyance in me, believing that in that state I should see denizens of the other world; and since I had a passion for analyzing character, could describe them so accurately that they would be recognized by their friends. But no matter how negative a mental attitude I assumed, no manipulations availed to overrule my consciousness and subdue my will, greatly to our regret." (14)

Writing from Santa Cruz, apparently in 1850, to her friend Charlotte Fowler Wells in New York City, she sighs, "Many times the conversation I had with you & Miss Rich [Mary S. Rich, assistant in the Fowler and Wells office] the hour before I sailed for Cal. has recurred to me & I have wished that *we here* might be partakers in the experience that is arousing faith in the most stubborn materialists. If *you* have communication with those who have put off the natural body will you not enquire if the same be not possible to us at Santa Cruz & if you have not will you express our earnest wishes to this effect to some one who has. [The Fowlers were much preoccupied at the time with spiritualism both at séances and in their publications.] Our motives are good & reasonable in desiring this as the spirits will attest. It grows out of no idle curiosity for both Mrs F & myself are firm believers & do not stand in need of evidence but we want religious teaching advice & consolation in our exile." (15)

Long after Eliza Farnham died (1864), Georgiana maintained her connection with Spiritualism. From 1885 to 1890 J. J. Owen published a weekly Spiritualist newspaper, the *Golden Gate*, in San Francisco. (16) From Vol. 1 No. 2 (July 25, 1885) through Vol. 1 No. 17 (Nov. 7, 1885) Georgiana Bruce Kirby and two other people are listed on the masthead as Contributors. In that period the paper published one article signed "Georgiana B. Kirby". It was on the front page of the Aug. 22, 1885 issue, and was entitled "Our Girls." Having nothing whatsoever to do with Spiritualism, the article was concerned with the education of young women. Kirby's main point was that girls are ingenuous and need strong parental guidance to avoid succumbing to deception that would deprive them of their virtue. Then on Sep. 18, 1886 the paper carried a long letter, "Old Doctor Jennings," addressed to the *Golden Gate* from "GBK" referring to an article about the power of nature to heal itself without the help of drugs. GBK entirely agrees with the doctor's method, but wonders if his healing power was not, unknown to him, a "mediumistic touch which restores harmony to the system." This was the last contribution to the *Golden Gate* by Kirby, who died the following January. (17)

The very last of Georgiana's literary efforts to be published before her death was a short novel, *Amid Better Circumstances*, which appeared in serial form in the *Santa Cruz Surf* from June to Oct., 1886. The plot details the young hero's escape from the religious oppression of the Irish people, and his eventual finding of happiness in the United States with his immigrant German love. As the plot unfolds, various thoughts of the author's about religion, education, and moral character appear. In the end Basil and Bertha are bonded in love and in spirit by the experience which they - and they alone - share of "hearing the divinest strains, at first of a single voice, clear as bells, sweeter than lark or nightingale, then of many voices combined, which swept downward and rose again triumphant to the empyrean The sensation was that of being in some vast cathedral which afforded [*sic*] no limit to the compass of sound." They heard "the harmonies of the universe;" they stood "on the threshold of the unseen world." (18) It seems fair to interpret this passage not as mere sentimentalism and not as Transcendentalism, but as Spiritualism. Perhaps more thorough studies of Georgiana's life will add to the understanding of what she had in mind when she wrote this. Her longest non-autobiographical work, *Transmission, or Variation of Character through the Mother*, published by Fowler and Wells in New York (second edition 1882), alludes in no way to Spiritualism, although it has several references (pages 11, 12, 13, and 14) to the magnetic force in people, without, unfortunately, defining it.

Bruce Kirby and her husband were long-time members of Unity (Unitarian) Church, where memorial services were held for her in January, 1887. (19) It does not appear to me that her documented involvement in Spiritualism became a long-term factor in her influence on Santa Cruz and its residents. One does suspect, however, that she was instrumental, at least through her connections in San Francisco, in making possible the 1885 and 1886 Santa Cruz Spiritualist activity which is narrated below.

From sources which in no way allude to Georgiana Bruce Kirby there is

evidence of Spiritualist activity in Santa Cruz County from the 1860s to the early 1880s. Thus,

In 1866 Ira Allen of Watsonville was a member of the State Central [Spiritualist] Committee, which met at the California State Convention of Spiritualists in San Jose in May of that year. (20)

In 1868 Ira Allen and at least two other Watsonville people, Alfred Lansdell and Mrs. A. J. Tripp, promoted the San Francisco Spiritualist weekly, the *Banner of Progress*, although no one from Santa Cruz County was a member of the State Central Committee in that year. (21)

In 1880 Santa Cruz residents Augusta Foster, born 1843 in Massachusetts, clairvoyant doctor, and Lucy Powers, born 1854 in Greece, medium, were among those who listed a Spiritualist function as their occupation in the U. S. Census. (22)

The year 1885 marked the beginning of a documented period of notable Spiritualist presence in Santa Cruz. In that year Dr. T. B. Taylor opened the Glen Haven Sanitarium, two miles up from Soquel. The advertisement for the sanitarium in the *Santa Cruz Surf* for September 11, 1885 read, "Open winter and Summer. For Board, Lodging, and Treatment of Invalids. Elegantly located out of reach of the cold winds and fogs, where flowers bloom the year round, and pure, soft, mountain spring water flows, and bracing air fans the cheek. A Beautiful Grove, elegant drives from 1 to 15 miles along the beach. Pleasant walks, a large new house, wide double verandas on three sides. Two of the Best Mineral Springs, Not excepting the Baden-Baden in Germany. Female Diseases a Specialty. Tumors and Cancers Internal and external, removed without the knife. All forms of Chronic Diseases Successfully Treated."

On September 19, 1885 the Glen Haven Sanitarium was also advertised for the first time in the *Golden Gate* of San Francisco: "Open **Winter and Summer**. **All forms of Diseases and Deformities** successfully treated. A **Home for Aged and Infirm People**. Board with or without treatment. **Building Lots** and small **Farms** for sale. **Cheap**. Immigration solicited. High school to be started. Community of interests to be inaugurated." The same issue contains an article entitled "Dreams and Visions" by Dr. Taylor. (23) The ads continue for a number of issues, at least as far as Dec. 31, 1885. A three part article by "T. B. Taylor," entitled "The Origin of Life" appears in the *Golden Gate* of Oct. 3 and 17 and November 28, 1885. In "The Origin of Life" he asserts that the universe is eternal and its activities, including life, need no god outside it to operate it. Another article of his, "I Want to Know More About It," it being the curing of disease by mental power, is in the Dec. 5, 1885 issue.

Although Dr. Taylor does not mention Spiritualism in either advertisement, he had reason to appeal to the readers of the Spiritualist newspaper because he was, in fact, a Spiritualist. He was, indeed, known as such in Santa Cruz, as is shown by the fact reported in the *Golden Gate* of Feb. 27, 1886 that he had just finished lecturing on Spiritualism in Unity Church, Santa Cruz.

Other information about Taylor's background also shows him to be a Spiritualist. Thus, we are told that Dr. Theodore B. Taylor attended the

Freethinkers Convention in Watkins Glen, New York, August 23-25, 1878, the Proceedings of which state that "Spiritualists listed here as active in the convention as 'Freethinkers' included: James M. Peebles, ..., Theodore B. Taylor, In addition, some had been active in the new Theosophical Movement—A. L. Rawson ..., as well as Taylor, Peebles, and Copeland." Furthermore, at the evening meeting of the convention's first day, "addresses were delivered by Dr. T. B. Taylor, [and others], ..." (24) Moreover, the May 23, 1875 issue of the Spiritualist publication *Religio-Philosophical Journal* contains a letter written in response to an article entitled "Prenatal Influences," by T. B. Taylor, M.D. in its Jan. 2, 1875 issue. (25)

A reference by Dr. Taylor to his earlier experience is found in the *Golden Gate* article (cited above) on the origin of life. In the article he mentions a difference of opinion between himself and the eminent Freethinker Robert Ingersoll. He is evidently referring to Ingersoll's answer to questions Taylor posed to him in the 1882 discussion, "To the Indianapolis Clergy." Ingersoll's answers to Taylor clearly show that Taylor, although himself a Freethinker, was also a Spiritualist. (26)

An advertisement for the Glen Haven Sanitarium (under the name T. R.[sic] Taylor, A. M.) is found also in the *Santa Cruz Surf* of Sep. 11, 1885 and subsequent issues, through March 3, 1886. (27) On March 4, 1886, however, the *Surf* carried an advertisement according to which "Dr. ROBERT BROWN - Graduate from Canada - Begs to inform his friends and the public that he has bought out the - Glen Haven Sanitarium - And has located his office at - No. 149 Pacific Avenue - Where he will be prepared to treat all diseases, acute or chronic, in the utmost scientific manner. - DR. BROWN - Diagnoses disease without any explanation from the patient. This is done, however, through the knowledge of astrology, phrenology and the occult sciences. - OFFICE HOURS in the city from 11 a.m. to 3 p.m." The ad goes on to extol the virtues of the sanitarium, although it is silent about the possibilities of people buying lots and living near it. Dr. Brown's ad in the *Surf* continued unchanged until Sep. 11, 1886, when it was modified to state that "Dr. Robert Brown has removed his sanitarium practice near Soquel, to his place in Santa Cruz, where he has Board and Rooms for Invalids." (28)

More about Dr. Brown can be gleaned from the *Golden Gate* of July 31, 1886, and subsequent issues, in which he has a brief ad that reads "Dr. R. Brown & Co, physicians, surgeons, electricians, magnetic healers" in Santa Cruz. No details are given. This identification of Dr. Brown, taken in connection with his statement about astrology, phrenology and the occult sciences, yields a strong impression that he, too, operates within the worldview of Spiritualism. At that time, it should be remarked, the term "occult sciences" did not have the connotation of mysticism that it now has, but referred to such forces as hypnotism and mental power. According to Dr. Brown's later advertisements in the *Santa Cruz Sentinel* (at least through January 28, 1887), he continued to practice medicine and operate his private hospital in Santa Cruz, employing "All Scientific, Hygienic and Medical appliances, with an original and entirely new method of Electrical and Oxygen treatment." Both Dr. Brown and Dr. Taylor represented themselves as men of science, medical men with the latest technology.

Dr. Brown's modified advertisement ran in the *Santa Cruz Sentinel* and the *Santa Cruz Surf* at least through the latter part of February, 1887. Nevertheless, the 1887-88 *San Jose City Directory*, which is also the city and business directory for Santa Cruz County, has no Dr. Taylor, no Dr. Brown, and no Sanitarium in Soquel. (29)

For the fate of the building which served only a short time as a sanitarium ("sanatorium" is the more common spelling) one turns to the reminiscences of Phyllis Bertorelli Patten, who writes that the Grover Brothers of Maine had bought timber land two miles up from Soquel on Bates Creek in the 1850s in a valley that became known as Grover's Gulch. They located their first saw mill on the west side of the creek at the end of the present Prescott Road. This spot remained the center of their enterprises, which included a ranch corral and sheds, a general store, a school, several homes, and "A big two-storey structure, architecturally impressive ..." (30)

Patten continues: "Old-timer Mr. John Bradley, age 93 summers, formerly a resident of Grover's Gulch, informs us that this imposing building was built for a Dr. Taylor for a sanatorium appropriately named 'Glen Haven Sanatorium'... He also recalls the title 'Glen Haven' was taken from the sanatorium ... The sanatorium, schoolhouse, and store were constructed with first-class rustic siding. All three were painted white ... Evidently the Glen Haven Sanatorium did not exist for long, because it was dubbed 'The White Elephant' at an early stage due to its size. The building was then used as a dwelling. At the time it met its demise by fire, July 4, 1894, it was occupied by a Johnson family." (31)

For later use of the location by spiritual associations see #20.4, Land of Medicine Buddha.

A third piece of the story of 1885-1886 Spiritualism in Santa Cruz has to do with the use of Unity Church. From early in the year the church building is not being used exclusively by any group, but "the Spiritualists frequently occupy it." (32) In particular, according to the *Santa Cruz Sentinel*, Feb. 16, 1886, "A fact meeting was held Sunday [Feb. 14] at 11 o'clock, in Unity Church, in which several Spiritualists related their experiences, which, we are informed, was of thrilling interest." The *Santa Cruz Surf* of the same day added that the principal lecturer was a certain Paul Smith and that "Mrs. Logan's poems constituted a part of the service, and the lady also has established what is called a 'fact meeting' to be held in the same place Sundays at 11 o'clock ..." The *Surf* that day also carried an advertisement for "Mrs. F. A. Logan, Magnetic & Mind Healer," who "is stopping at the Duncan House, Santa Cruz."

More on the Spiritualist meetings in Unity Church is contained in a letter sent by Mrs. F. A. Logan to the *Golden Gate*, printed Feb. 27, 1886. She states that she has been in Santa Cruz since New Year's Day. "It is said," she writes, "that there are four to five hundred Spiritualists in Santa Cruz." Furthermore, "Here we found Dr. T. B. Taylor, of the Glen Haven Sanitarium, lecturing on the Sabbath in Unity Church." Mrs. Logan herself delivered a number of Sunday lectures and then yielded the pulpit to a well-known Spiritualist lecturer (evidently Paul Smith) who

asked the *Golden Gate* not to mention his name. Dr. Taylor ceased lecturing, and Mrs. Logan instituted the "Fact Meetings" in imitation of an Eastern U. S. usage. (33)

One additional note about Spiritualist activities in Unity Church is that this was the church of Georgiana Bruce Kirby and her husband. As noted above, she was writing for the *Golden Gate* in 1885 and 1886, and when she died, January, 1887, services were held for her in Unity Church. It is hard to imagine that she had no knowledge of or interest in Dr. Taylor and Mrs. Logan

The *Golden Gate* had two more items about 1886 Spiritualism in Santa Cruz. The one, dated July 31, was a follow-up on Mrs. Logan's activities entitled "The Work in Santa Cruz." In it Paul A. Smith described a three-day series of Spiritualist meetings held the previous week in an unnamed Santa Cruz location. Notable Spiritualist speakers from Oakland and San Jose spoke to small, but satisfying audiences, and one of them even conducted a seance. A week earlier, on July 24, the *Golden Gate* had reported that the Watsonville *Pajaronian* had favorably reviewed the Spiritualist publication *Our Sunday Talks*, first edition. The same statement is repeated in subsequent issues of the San Francisco newspaper.

The next year, the Santa Cruz people Dr. W. R. Joscelyn and "Mrs. Dr." J. A. Joscelyn are on a national list of "Spiritualist Lecturers." (34)

About this time, according to the undocumented source, *The McHugh Scrapbook*, "Spiritualists for many year [sic] had many adherents here. They also met in Unity Church, later in the Farmers Union hall, sometimes in Bernheim's hall, in addition to groups which gathered in homes. Quite a group of Spiritualists lived at Bonny Doon ... Spiritualism had a large following in the seventies and eighties but its organization soon lapsed. Groups would hold their 'circles' in private homes. There were in the city many mediums who in a way were fortune tellers and would give readings." (35)

Noteworthy is the recollection handed down in a family of early settlers that in the late nineteenth century there was a settlement of Spiritualists close to the lower end of Pine Flat Road on the seaward side of Ben Lomond Mountain 14 miles northwest of Santa Cruz. These people, according to the family story, laid out streets and gave the area the name Bonny Doon. Unfortunately, the earliest documented use I have of the name Bonny Doon, the naming of the Bonny Doon post office in 1887, is silent about the reason for the use of this name. (36)

Spiritualism maintained a presence in Santa Cruz for at least thirty years after the events of 1885. Significant in this regard are the figures of the 1890 U. S. Census. Among the 4,143 Santa Cruz County residents whose religious preference was declared for the Census were 60 Spiritualists. In comparison, nine religious bodies reported more than 60, and five reported fewer.

The Census reported that the total number of Spiritualists in California was 1,689, and that for the United States was 45,030. Unlike the huge figures of Spiritualists stated above, these represent the adult members of formal Spiritualist churches reported by their pastors. On the basis of these numbers, one person out

of every 321 in Santa Cruz County, one out of every 718 in California, and one out of every 1,398 Americans was a Spiritualist. (37)

In 1892, Spiritualist meetings were held Sundays AM and Wednesday evenings in Buelah (*sic*) Hall, 56 Pacific Ave., Santa Cruz, (38) and the following year the Unity Spiritual Society was meeting at 159 Pacific Ave. (39)

In 1893, among the delegates to the First National Delegate Convention of Spiritualists of United States of America, at Chicago, Ill., September 27th, 28th and 29th, 1893 was Dr. E. A. Adams of Santa Cruz, Cal. (40)

In 1896, one of the twelve most prominent Spiritualist associations in California outside of San Francisco was Santa Cruz. (41) In that same year the National Spiritualist Association of Churches was active in a "convention of spiritualists" held in San Francisco, and Harrison D. Barrett, one of its founders, came to Santa Cruz to speak in the I.O.O.F. Hall. (42) Shortly after this, when the California State Spiritualists' Association filed articles of incorporation, F. H. Parker of Santa Cruz was one of its directors. (43)

In 1903 *The California Spiritual Messenger*, a publication of the California State Spiritualists Association, lists on pages 12 through 17 the local Spiritualist societies affiliated with the Association: they are in only eight cities, Fresno, Los Angeles, Oakland, Sacramento, San Francisco, San Jose, Santa Cruz, and Stockton. Presumably the Santa Cruz society was the same as the Unity Spiritual Society mentioned above, which met on Sundays at 2:30 p.m. in an unspecified location. Its officers were: President, C. M. Parker; First Vice-President, Minnie Millett; Second Vice-President, Miss M. Wilderspin; Secretary, F. H. Parker; Treasurer, A. St. Clair; Trustees, Magie Currier, R. Y. Tuttle, J. A. Joscelyn, Sam Wilderspin. (*The California Spiritual Messenger*, p. 17).

In 1909 the Church of the Soul (Spiritualist) met in Forester's Hall, Santa Cruz. (44), and at the same time the First Spiritual Church met in Native Sons Hall, Santa Cruz. (45) The latter congregation was also listed in *Thurston's Directory* for 1912-1913.

In 1914 and 1915 the Progressive Spiritualists Church met at Beulah Hall, 102 Bay St. Its president was Minnie Millett. (*SC Surf*, July 4, 1914 and May 29, 1915) Since Ms. Millett had been an officer in the Unity Spiritual Society, I assume that it is accurate to regard this as a continuation of the same group.

Finally, a 1914 local religious census in Santa Cruz City reported 23 Spiritualist families out of the 2,019 families which stated their religious preference. Fifteen religious bodies had a membership larger than 23 and 15 had a membership smaller than that. (46) Spiritualism's strength - one family out of every 124 - seems quite remarkable, especially in view of the fact that the latest record I have of nineteenth century Spiritualism's carrying over into the twentieth century in Santa Cruz is that of the Progressive Spiritualists Church in 1915.

Notes

1. *Constitution and Bylaws*, Washington D. C.: National Spiritualist Association, 1930; quoted in Melton, *Encyclopedia*, p. 114.

2. September 12, 2005 communication from June Johnson, Secretary of the California State Spiritualists' Association.
3. Henry T. Child, M. D., "Spiritualism in Philadelphia," in the *1871 Year-Book of Spiritualism*, on www.spirithistory.com/71yrbook.html 2005. The 1870 U. S. Census enumerated only 38,558,371 people in the whole country. Of course it was not the case that a quarter of the population were members of a Spiritualist church, but it is entirely plausible that as many as this consulted mediums and other psychics at least once and so were given the label of Spiritualist in a loose sense.
4. Braude, *Radical Spirits*, Chapter 3, "Thine for Agitation," pp. 56-81 and Chandler, "In the Van," entire article.
5. Melton, *Encyclopedia*, p. 115 and *831.
6. September 12, 2005 communication from June Johnson, Secretary of the California State Spiritualists' Association.
7. Sandra Sizer Frankiel, *California's Spiritual Frontiers*, p. 141. Reflecting the sources that were available to her (before 1988), Frankiel comments on p. 41 of the same work, "We have no direct information on California Spiritualists that would tell us what sorts of people were attracted to the movement." This is no longer true, although, to my knowledge, no comprehensive history of Spiritualism in California has been attempted.
8. Braude, *Radical Spirits*, pp. 45-46.
9. Letter to Fowler and Wells, publishers in New York City. Quoted on p. 55 of Stern, "Two Letters from the Sophisticates of Santa Cruz."
10. Swift and Steen, *Georgiana*, pp. 91-92, which also quotes Bruce Kirby's account of the outrage against Farnham's Spiritualist views on the part of leaders of the local Congregational Church.
11. Schlesinger, *Workers in the vineyard*, p. 24.
According to Levy, *Unsettling the West*, pp. 139-140, Farnham also lectured on Spiritualism, among other topics, in San Francisco in 1856. Levy quotes the review of the lecture of April 20, 1856 in the newspaper *Alta California*: "Mrs. Farnham's Lecture.-- The lecture of Mrs. Farnham at Musical Hall last evening, on Spiritualism, was quite largely and respectably attended. The address was characterized by the same intellectual merit which all her previous lectures are entitled to, and evinced a well-read and cultivated mind; but there was very little in her remarks calculated to advance the science or doctrine of modern table-tipping, or spiritual rapping. The lecture embraced copious extracts from able writers, interspersed with the sentiments and opinions of the speaker; and, aside from its spiritual feature, may be considered a very able and interesting address." I do not know why the 1880s Oakland Spiritualist, Julia Schlesinger, does not refer to this lecture.
12. Levy, *Unsettling the West*, pp. 195-200.
13. Levy, *Unsettling the West*, pp. 231-238.
14. Georgiana Bruce Kirby, *Years of Experience*, p. 161.
15. Stern. "Two Letters from the Sophisticates of Santa Cruz," p. 60.
16. Braude, *News from the Spirit World*, p. 418. Braude notes that Kirby is listed as a contributor to the *Golden Gate*. With the assistance of my wife, Miriam Beames, I examined volumes 1, 2, and 4 (each covering six months) at the Golden Gate Spiritualist Church in San Francisco. This was made possible by the kindness of June Johnson, Secretary of the California State Spiritualist Association and Del Lauderback, Vice President of the Association and Associate Pastor of the Golden Gate Spiritualist Church. My wife and I also examined some later issues of the *Golden Gate* in the partial set of them maintained in the research library of the California Historical Society in San Francisco.
17. I have placed a copy of Kirby's two contributions to the *Golden Gate* in the library of the Santa Cruz County Museum of Art and History.
18. This passage is in the next to last installment, October 9, 1886. The serial is introduced by the editor on June 17, begins on June 19, appears about twice a week, usually on Thursday and Saturday, and concludes on October 14.
19. Levy, *Unsettling the West*, p. 265. In 1886 this church structure was "not occupied by any religious denomination but is rented for the use of any society that may apply (*SC Surf*, Jan 2, 1886).

In 1888, however, the Santa Cruz Unitarian Church was one of 14 in the *American Unitarian Association for the Pacific Coast* (Arnold Crompton, *Unitarianism on the Pacific Coast, The First Sixty Years*. Boston: Beacon Press, 1957, p. 126). I do not know at what point the Unitarian Church reclaimed the use of its building.

20. *Banner of Progress*, Vol. I, No. 4, Feb. 2, 1867 and subsequent issues.

21. *Banner of Progress*, Vol. II, No. 18, May 10, 1868. Later in 1868 there was dissension in the San Francisco Spiritualist community, and the *Banner of Progress* was discontinued that October. In November George C. W. Morgan undertook to supplant it by launching *The Spiritual Light* in San Francisco, but this small newspaper lasted only five issues, through Jan. 1, 1869. The dissension is apparent from reading *The Spiritual Light*. Unlike the *Banner of Progress*, it makes no mention whatsoever of Santa Cruz, and it lists in the first and second issues under "Spiritual Societies and Meetings - Pacific States" only San Francisco, Sacramento, and Portland and Salem, Oregon.

22. www.spirithistory.com/80fedcen.html 2005.

23. A clue to Dr. Taylor's origin is his statement in this article that he practiced medicine "in an Eastern city."

24. www.spirithistory.com/78watk.html 2005.

25. www.spirithistory.com/storms.html 2005. Dr. Taylor is quoted as recounting an experience of his at "Carbondale." The town of Carbondale, Pennsylvania lies in the northeastern corner of the state, not far from Watkins Glen, New York. As noted in Braude, *News from the Spirit World*, p. 403, the *Religio-Philosophical Journal* was published by the Religio-Philosophical Society from 1865 to 1907, and was one of the longest running Spiritualist periodicals.

26. *The Works of Robert G. Ingersoll*. Volume VII Discussions. New York: The Dresden Publishing Company, MCMIX. Ingersoll's reply to Taylor is on pp. 141-152. "To the Indianapolis Clergy" answers questions posed by several clergy and by T. B. Taylor, who has no title. Originally it was published in the *Iconoclast* of Indianapolis.

The only other clue I have found which might refer to the early life of our Taylor is that in the U. S. Census of 1870 a certain Theodore Taylor, age 24, was boarding with the family of a grocer in Philadelphia. The few other Theodore Taylors who were in the Eastern States in that Census were either farmers or children.

27. In collating the sources, we find it clear that this man's name was Theodore B. Taylor. Consistent with the use of the time, he was normally referred to as T. B. Taylor. The *B* becomes *R* in the *Sentinel* and *Surf* ads, apparently the result of unclear copy. In 1875 he is practicing medicine as Dr. Taylor, *M.D.*; ten years later he is practicing as Dr. Taylor, *A.M.*, but signs himself *M. D.* in his *Golden Gate* articles. It would be interesting to know where he obtained his medical credentials; in fact, Theodore B. Taylor's life story might be very interesting.

28. The *Santa Cruz Sentinel* carried an ad for the sanitarium on May 7, 1886 and, presumably, other dates as well.

29. It is also clear from the negative results of a search of Santa Cruz County land records that neither Dr. Taylor nor Dr. Brown owned the property on which the sanitarium was situated.

30. Phyllis Bertorelli Patten, *Oh, That Reminds Me* Felton California: Big Trees Press, 1969, p. 9.

31. *Ibid.*, pp. 9-11. Not to be confused with the Taylor-Brown Sanitarium is Dr. Beechler's Sanitarium, which was on Main St. near Walnut in Soquel in the early years of the 20th century. It burned down in 1934. Information about Dr. Beechler's facility is in the *County News*, Aptos CA, July 2, 1969 and the *SC Sentinel*, Sep. 28, 2002.

If it is true that the "building was built for a Dr. Taylor for a sanatorium," then there must be a story about how he and the Grovers came to know each other. Were the Grovers Spiritualists, or at least interested in Spiritualism? Some of the Grovers actually lived in Santa Cruz, where, as prominent businessmen, they can be presumed to have known Richard Kirby and probably his wife. Did Georgiana Bruce Kirby play a part in introducing Theodore Taylor to Santa Cruz and the Grovers? Such matters might figure in more extensive studies of local history.

32. *SC Surf*, Jan. 2, 1886.

33. Both the *SC Sentinel* and the *SC Surf* of Feb. 16, 1886 reported that [some?] participants in

the Feb. 14 meeting were, in addition to Mrs. Logan and Rev. Smith, Messrs. Grover, Baxter, Shaw, and Spofford or Spafford, as well as Mr. and Mrs. Fox. Whether or not Grover and the others were Santa Cruz residents is not stated. There were many Grovers living in Santa Cruz County in 1886, but it is tempting to suppose that there was a connection between the Mr. Grover at the meeting and the Grover Brothers who built the Glen Haven Sanitarium "for a Dr. Taylor."

Later, in the Sep. 18, 1886 *Golden Gate*, Mrs. Logan advertised that she was a "Magnetic and Mind Cure Healer" in Alameda, holding "Healing and Developing Circles, Wednesday evenings, free."

34. www.spirithistory.com/87light.html 2005.

35. *McHugh Scrapbook*, Vol 1, page 15.

36. Private communication in 2005 from Janet Grinnell Heimann of Carmel Valley, California. Ms. Heimann had this information from her mother, Charlotte Burns Grinnell, who lived on Ben Lomond Mountain from her birth, Nov. 19, 1887 to about 1916, when she moved to Santa Cruz city. Charlotte Burns was the daughter of the Scottish born Thomas Burns, who, together with his father and siblings, settled on the mountain in 1862.

Although I have found no other primary source for this story about the naming of Bonny Doon, another secondary local historical source states, "The name of Bonnie Doon, applied to part of the mountain top, originated three decades after Burns' arrival, being given by a group of families to whom spiritualism was a religion. In the three decades after the Civil war the region grew to farms, orchard and vineyards." (Rowland, *Annals*, p. 105. Rowland's own notes, preserved in Special Collections in the University of California Santa Cruz Library, do not give a source.)

It would be helpful if Rowland or McHugh cited their sources regarding Spiritualists in Bonny Doon. Since Charlotte Burns was closer both physically and chronologically than either of the two, however, it would not be out of line to suggest that they, too, were referring to the Burns family tradition.

Documents concerning the establishment of the Bonny Doon post office are in the U. S. Post Office Department. Reports of Site Locations. 1827-1950. National Archives Microfilm Publications. Microfilm Publication M1126, Reel 66, California: Santa Cruz-Sierra. Washington, D. C., 1980.

37. *Eleventh Census of the United States: 1890*. The calculations are: $19,270/60 = 321$; $1,213,398/1,689 = 718$; $62,970,755/45,030 = 1,398$.

38. *San Jose City Directory: including Santa Clara, Santa Cruz and Monterey Counties*, 1892.

39. *SC Surf*, March 4, 1893.

40. www.spirithistory.com/93convtn.html 2005.

41. Schlesinger, *Workers in the vineyard*, p. 26.

42. *SC Surf*, May 26, 1896.

43. *SC Surf*, July 23, 1896.

44. *SC Surf*, Jan 2, 1909.

45. *SC Surf*, Jan. 2, 1909

46. *SC Surf*, June 12. The total number of inhabited houses found by the canvassers was 2,859; this number, divided by 23, yields 124.

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Kabbalah; divination and tarot; Western mystery schools

Kabbalah

Cabal, a literary word for *plot* or for a group that plots, is sinister in tone, implying secrecy and the overthrow of some established order. The word has been in the English language since the seventeenth century, having come to it through French, in which it is *cabale*. In its origin, however, the word dates back to the Middle Ages and to the Hebrew word *Qabbalah*, which modern scholars write as *Kabbalah*, and which is also known in Santa Cruz as *Qabalah*.

“*Kabbalah* is a fairly common word in rabbinic Hebrew: it simply means ‘tradition.’ In the Talmud [body of Hebrew Bible’s authoritative commentaries], it served to designate the non-Pentateuchal parts of the Hebrew Bible. Later, every tradition was called by this name, without its entailing any specifically mystical nuance.”(1)

Kabbalah evolved, however, to refer to the principal topics of the Jewish faith, which are “the celestial economy, the process of creation, the scheme of Providence in regard to man, the communications of God in revelation and to the just in his Church, the offices and ministries of good and evil angels, the nature and preexistence of the soul, its union with matter and its metempsychosis; the mystery of sin and its penalties, the Messiah, His kingdom and His glory to be revealed, the state of the soul after death and the resurrection of the dead, with occasional, too rare but pregnant intimations on the union of the soul and God.” (2)

The last named topic reflects the mysticism that came to be a feature of Kabbalah along with the doctrinal foundation. All in all, “... the Kabbalah represented a theological attempt, open to only a relative few, whose object was to find room for an essentially mystical world-outlook within the framework of traditional Judaism and without altering the latter’s fundamental principles and behavioral norms. To what extent if at all this attempt was successful remains open to debate but there can be no doubt that it achieved one very important result, namely, that for the three-hundred-year period roughly from 1500 to 1800 (at the most conservative estimate) the Kabbalah was widely considered to be *the* true Jewish theology...” (3) It permeated Jewish prayer, custom, and ethics. (4)

The meaning of “mystical world-outlook” is too important to relegate to a note. Mysticism is the experience of union with God, or with the Divine, or with the universe as the holy All. Mystical consciousness is incommunicable, which is to say that it cannot be shared with others: it is personal, individual, like one’s feelings and emotions.

Although there were in antiquity and in the early Middle Ages Hebrew writings which contained many elements of what was to be the Kabbalah, (5) as a body of thought the Kabbalah originated in Languedoc, Southern France, in the 12th century and had its “classical development” in Spain in the 13th century. (6) The main book of Kabbalah, the *Zohar*, was composed in Spain between 1270 and 1300 in the Aramaic language by Moses ben Shem Tov de Leon. (7) As time went on

many Jewish scholars added commentaries which developed the already complex ideas of the *Zohar*. (8)

Among the discoveries made by Renaissance Italian Christian scholars was the Kabbalah. Translated into Latin, the *Zohar* and the additions to it were interpreted to be the ancient wisdom of the Hebrews. Furthermore, the interpretation went, this ancient wisdom was really Christian in its meaning. Thus the religious intelligentsia of Europe thought they saw in the Kabbalah a veiled statement of the original religion which was given to man by God, and which was Christian in its essence. (9)

In Muslim lands there arose in the same period a form of Kabbalah which resembled Sufism, Muslim mystical contemplation. (10) This confused European scholars even more, and by the 18th century some scholars (and many of their students) thought “the Kabbalah was in essence not Jewish at all but rather Christian Greek, or Persian.” (11) The confusion has remained from then down to the present, although in the 20th century the Jewish scholar Gershom Scholem and others have made the true history of the Kabbalah available to the general reading public.

Some modern scholars have investigated Kabbalah in its broader contexts of mysticism and ancient religion. Prominent among them is Alfred Waite, who points out that “modes and scheme and purview [of the Kabbalah] are essentially Jewish, supposing the exclusive claim of Israel to Divine Election and therefore the last source to which anyone so disposed could look for confirmation of the romantic notion that a transcendental doctrine of absolute religion has been handed down from the far past. That which is transmitted in the *Zohar* but in fragments only, is a Secret Doctrine peculiar to Israel, and it makes contact with the deep things of universal religion, the religion behind religion of Max Müller, in so far as it offers vestiges of inward experience on the union of the soul and God, because the records of this experience are everywhere in the world, in all ages, in all the great religions and it counts its living witnesses among us at this day.” (12)

Kabbalah doctrine is centered on *God*, who has many names in it, but who, in his own unique essence, is the *Ain Soph*, that is to say, the Divine Darkness, the “limitless and undifferentiated light,” (13) “the Divine Essence abiding in the simplicity and undifferentiation of perfect unity.” (14). This conception, however, had to be reconciled with the concrete and active God of the Scripture. “The Jew was confronted by at least two problems which called for the exercise of his further ingenuity as regards the *latens Deitas* [hidden God] of *Ain Soph*. He had to account for the bond of connection between this abyss of the Godhead and the visible universe, having man for its mouthpiece; but so far this is only the common problem of all philosophy which begins and ends in the unconditioned. He had further a problem peculiar to his own inheritance and election, and this was to establish another bond of connection between the absolute transcendency of *Ain Soph*, apart from all limitation, outside all human measurement, isolated from all relationship and the anthropomorphic Lord of Israel ...” (15)

The solution to the problem was the notion of *emanation*, or the existence of a

series of beings, beginning with the perfect one, God, and leading one by one, each less perfect than the previous one, to us humans. In one well-known form of emanation doctrine, Neo-Platonism, this is an eternally continuous process, in which there is at no point a creation out of nothing. In the Jewish religion, however, emanation had to be reconciled with the creation of the world from nothing by the God of the Scripture. This was accomplished by asserting that the power of God, rather than God's substance, went out from him, diminishing as it manifested itself in creatures of lesser and lesser resemblance to Him. (16)

In its description of God's relation to creation, the Kabbalah assigns a role of great – even extreme – importance to *words* and even to the *letters* of the Hebrew alphabet. The whole alphabet emanates from the first two letters, *Aleph* and *Beth*, (17) and the whole world was created by further emanations. “Now the world is said to have been created by the help of the Hebrew letters, whence it follows that these were produced in the first place -- or rather their archetypes. They are said to have emanated from one another, presumably on account of the fact that it is possible to reduce them to a few primitive simple forms. After their emanation, the Sacred Letters the Great Letters -- the letters that are above, of which those on earth are a reflection -- remained in concealment for a period which is specified as 2,000 years before the Holy One proceeded further in His work.” (18)

The statement that there are “letters that are above,” “Sacred Letters,” refers to the doctrine of *correspondences*, according to which everything that happens in this world has a corresponding spiritual happening in the world above. (19) The fact that some non-Kabbalistic Christian mystics, notably Jacob Boehme in the 17th century and Emanuel Swedenborg in the 18th, also taught correspondence contributed to the confusion concerning the Christian nature of the Kabbalah.

Another very important characteristic of the Kabbalah which it shared with Christians and Muslims was the notion of the levels of interpretation of the Scripture. According to this notion passages of Scripture contain a literal sense, which is the history of something or someone, a spiritual sense, which is the lesson to be learned from this, and a mystical sense, which, in the case of the Kabbalah, was “nothing less than configurations of the divine light...” (20)

Contemplation of the teachings of the Kabbalah by those who knew it well and were spiritually transported by it was the peculiarly Jewish mystical experience associated with it. “The techniques of ‘prophetic Kabbalah’ that were used to aid the ascent of the soul, such as breathing exercises, the repetition of the Divine Names, and meditations on colors, bear a marked resemblance to those of both Indian Yoga and Muslim Sufism.” (21)

Kabbalah as presented up to this point in this essay can be termed *passive*, or at least *non-active*. Although it has always been familiar to – even known by - very few people, it exists today as a legitimate form of Jewish mysticism. (22)

The *Practical Kabbalah*, however, the Kabbalah that does things, that exercises power, began to be widely known in European society in the period following the Renaissance. This evolution followed logically from the teachings of the Kabbalah. “Whatsoever is found on earth,’ says the *Zohar*, ‘has its spiritual

counterpart on high and is dependent on it. When the inferior part is influenced that which is set over it in the upper world is affected also, because all are united.’ From this doctrine the art of Talismanic Magic must be called a logical consequence.” (23) A similar development occurred because of the Kabbalah’s view of the efficacy of some words. Thus, “The worlds were made, so to speak, by the instrument of a single letter [i. e., they follow Beth, the second letter of the Hebrew alphabet, which follows Aleph, the first letter], and four letters are the living forces which actuate them. There can be therefore no question that every Kabbalist accepted, symbolically at least the doctrine of the power of words. It must have passed very early into unfortunate applications; Sacred Names were written on amulets and talismans which were used to heal diseases, to avert evil chances and so forth.” (24)

Unfortunately, too, “...in the conception of religious ceremony as a vehicle for the workings of divine forces, a very real danger existed that an essentially mystical perspective might be transformed in practice into an essentially magical one.” (25)

Thus Kabbalah came to be lumped together with Astrology, Alchemy, divination, and all the Faustian occult sciences. It was even claimed by the “Victorian schools of French and English Kabbalism” that “all ‘occult sciences’ are rooted in the Secret Tradition of Israel.” (26)

Divination and tarot

In several European countries tarot is simply a game played with a special deck of cards. In the United States, however, the tarot deck is popularly associated with *divination*, which is “a way of exploring the unknown in order to elicit answers (that is, oracles) to questions beyond the range of ordinary human understanding.” (27)

No one knows how far back in history divination first appeared; one or another or many a form of it, I think, has been present in all known cultures. In Western countries there have been three main streams of interest in the history of divination. One is the Judeo-Christian Bible, which has a great deal to say about it, mostly negative. A second is the study of the Greek and Roman cultures, in which phenomena like the Delphic Oracle had a notable part. Third, the most recent line of study, has been ethnography, which has been made possible by modern research in the languages and the myths of so many peoples. (28) There is also the fact that divination – whether one subscribes to it or not – is fascinating. Of course we humans want to know about events, past, present, and future, that are obscure to us and out of the reach of our ordinary ways of gathering knowledge. In other words, we should not expect the practice of divination to wither away. Its forms change, however, and many of the kinds of divination that were popular at one time are no longer in use.

Some well-known forms of divination are:

Interpretation of dreams (oneiromancy)

Possession by a spirit as in shamanic trances

Consultation of the dead (necromancy)

Interpretation of the action of physical objects such as the cards in tarot (cartomancy), crystals (crystallomancy), and tea leaves (tasseography)

Interpretation of the actions of nature, especially the stars (astrology)

Palm reading (cheiromancy - also spelled chiromancy),

Consultation of sacred words, such as Bible texts (29)

As to cartomancy, tarot, in particular, a popular author on the subject, Eden Gray, explains, "There is something about the Tarot that is truly fascinating. Not only do the symbols depicted on the cards challenge the imagination, but the cards themselves seem to have the power to help us explore the past and reveal hidden passions, old loves and hurts, as well as hopes and desires for the future. When you have mastered their secrets, they can give you glimpses into the future and guide you to paths that may lead to greater fulfillment." (30)

As commonly used in the United States, the tarot deck consists of 78 cards which are a little larger than common playing cards. A 56 card subset of the 78 is divided into four suits, Swords, Batons (or Wands), Cups, and Pentacles (or Cups). Each suit of this set has ten number cards and four face or Court cards (King, Queen, Knight, and Page (or Jack). The name *Minor Arcana* (lesser mystery) is given to these 56 cards. Each of the other 22 cards, the *Major Arcana* (greater mystery), represents a notable person, such as the high priestess or the emperor; or it represents an object in nature, such as the sun or the moon. There is no complete standardization of tarot cards.

Popular American books on the use of the tarot, such as Gray's, have about them a sense of mystery, whether or not one takes the tarot seriously. This feeling of the occult, unfortunately, dissipates when one reads the historical studies of Michael Dummett. (31) A philosopher by profession, Dummett became *the* historian of the tarot and published several scholarly books which leave no doubt concerning the nature and efficacy of the card readings. (32)

The following paragraphs summarize Dummett, *The Game of Tarot from Ferrara to Salt Lake City*, pages 1 through 164:

The earliest written reference to playing cards of any kind in Europe is from 1377. It is true that the Chinese invented playing cards, probably in the ninth century, but these cards were quite different in form from the playing cards that came to be used in Europe, and there is no evidence that the European cards derived from them. Playing cards as the Europeans came to know them probably originated in Persia, and from there went to Egypt, where a clear predecessor of European playing cards has been found in Muslim Egypt. The tarot deck, with its set of picture cards in addition to the suits, probably originated in Ferrara, Italy in the fifteenth century, and soon became widespread in northern Italy. Its original name was *trionfi*, but no later than 1516 it became – for reasons unknown – *tarocchi*. By 1534 it had passed into France under the names *taro*, *tarau*, *tarault* or *tarot*. From France it spread to other countries, keeping the Italian hard c sound (*Tarock* in German, for example) except in England.

The earliest recorded use of playing cards for fortune telling, cartomancy, is after 1750, and the earliest recorded instances of fortune telling with a tarot pack are in 1780. It was about 100 years after the latter that tarot cartomancy spread from France. The occultist theory attached to the Tarot deck owes its origin to Antoine Court de Gebelin (died 1784), who thought he saw Egyptian symbols in the cards. The professional fortune-teller Etteilla (died 1791) then popularized an “Egyptian” tarot pack for his trade, and Etteilla’s pack became the basis or referent for subsequent occult tarot packs. A century later came Eliphas Levi (died 1875), who was the source of the whole modern occultist movement. According to Levi occult powers come from “magnetized electricity,” and he added tarot to the four recognized channels of occult power, the Cabala (Dummett’s spelling), alchemy, the Hermetic books, and astrology. Levi did not exactly follow Etteilla, who was only interested in fortune telling; but, rather, asserted that tarot is a kind of book, which if read correctly, contains the key to all knowledge. Levi asserted that tarot was known down through history to many writers, who presented veiled reference to it, as, for instance, the author of *Gospel According to John*.

French occultism, including tarot, had a limited diffusion in the United States directly, principally by way of secret societies. Occultism as a widespread movement, with its central role of tarot, was first brought to public attention in the United States in 1910, having arrived from France via England.

The historical identification of the tarot with the Gypsies (Romani People) is quite mistaken; the fact is that the Gypsies arrived in Europe after the tarot deck.

Western mystery schools

In Chapter 5 Particulars Meaning of the Term *Spirituality*, I observed that shamans, spiritualists, and persons who have psychedelic experiences speak of their direct knowledge of the spiritual world or at least of spiritual aspects of the world. Some of these experiences are attributed to natural, but specially developed, human powers, such as clairvoyance, the reading of human auras, and extra sensory perception of any kind.

In addition to these actions of natural powers, however, it can be supposed that there are other kinds of actions, such as divining secrets, looking into the future, or effecting changes by real, not illusory, magic. The power to perform such actions might derive from secret knowledge possessed only by people who have been initiated into a small group of insiders, often a secret society, often referred to as a *brotherhood*, which preserves it. In fact, many brotherhoods teach that they are preserving knowledge that was imparted long ago, even at the beginning of the world. The secret knowledge is called *esoteric*, and its effects are *practical esotericism*.

It should not be thought that esoteric knowledge has to do merely with the performance of marvelous actions. It is, rather, basically understood to be an insight into the deepest meanings of the world, an insight which transforms its possessor into a truly wise person. This wisdom is *communicable*, that is, it has

been received from teachers and can be taught to others. It is also *saving* (*redemptive*) in the religious sense of freeing us from sin and evil. (33)

Theosophy, Anthroposophy, and several local groups listed in #17 Ancient Wisdom, trace their teachings to esoteric knowledge. Most of those in #18 Nature Reverence Family do the same. Among the Ancient Wisdom family some of the organizations are more involved in practical esotericism than others, whereas all those in the Nature Reverence family are more oriented to practical esotericism than to the knowledge itself.

As stated above, the Kabbalah is a special and complex form of mystical language within the framework of the Jewish faith. From a comparative point of view Kabbalah is one esoteric phenomenon among many forms of Western esotericism, all of which are distinguished from the Eastern esotericism of Hinduism and Buddhism. Something about Kabbalah has for hundreds of years invited non-Jews to appropriate it to themselves, too, for their own spiritual needs. And so it has evolved to the point where in our day we find it not only as a distinct kind of esotericism in itself, but also as a basis for a particular branch of Western Esotericism that combines it with divination, specifically with tarot.

The Kabbalah-tarot or Qabalah-tarot combination emerged with the Hermetic Order of the Golden Dawn, an esoteric society which was founded in 1888 in Great Britain. The founders of the Order used the views of Eliphas Levi (mentioned above, under Divination and tarot) to make the connection. The order no longer exists, but it counts among its progeny *Scientology* and the *Qabalistic tarot*. (34)

There are in Santa Cruz two *Western Mystery Schools*, which teach Qabalistic tarot. Amber Jayanti, the founder of one of them, the Santa Cruz School for Tarot and Qabalah, is well known as the author of *Tarot for Dummies*. Jayanti's understanding of the Qabalistic tarot derives from the school, Builders of the Adytum, which was founded by Paul Foster Case, who, in turn, was a student of Arthur Waite of the Hermetic Order of the Golden Dawn. (35)

Tarot, she explains, plays an important role in present-day mystery schools because of the extreme versatility of the cards. "When used properly, the tarot is a set of archetypal symbols possessing the potential to do amazing things." (36) Specifically, "I believe that the tarot illustrates universal and natural laws, truths and principles – Ageless Wisdom – in the language of picture symbols." "In the mystery school tradition, the tarot cards are called *keys*; they are clues that open the doors to higher consciousness. The tarot's archetypal images are a type of shorthand that trains your mind to key into metaphysical and mystical principles. These principles elevate your level of awareness so that you're able to read the pictures of your life with increasing clarity and live a more fulfilling life." (37)

As to Qabalah itself, she writes, "The teachings of the Universal Qabalah are non-sexist, non-racist, and non-homophobic. The teachings unite Judeo-Christian mysticism with the hermetic arts and sciences — tarot, astrology, alchemy, numerology, and sacred geometry.

“Universal Qabalah crosses all sorts of barriers by embracing the essential principles of Hinduism, Buddhism, Sufism, and Shamanism, to name a few.” (38)

The Tree of Life, a metaphor common to many religions, connects the spiritual and earthly realms. In its particularly Hebrew conception, the tree of life, the *Sefirot*, is a graphic illustration of the emanations from Ain Soph down to us through the 22 letters of the Hebrew alphabet and of the return to Ain Soph of the creation. The Qabalistic tarot sees in each of the 22 major arcana cards a reference to a letter of the Hebrew alphabet. By consulting the cards, one learns one’s location in the tree; by meditating on them, one rises up the tree. (39)

Notes

1. Gershom Scholem, *Origins of the Kabbalah*, p. 38.
2. Arthur Waite, *The Holy Kabbalah*, p. 5.
3. Scholem, *Kabbalah*, p. 190.
4. *Ibid*, p. 192.
5. Scholem, *Origins*, pp. 18-35. These elements included Gnosticism and, indeed, some association between Kabbalah and Gnosticism exists even now. Although the Kabbalah lies within the Jewish faith and is not Gnostic, there are striking points of convergence between it and Gnosticism
6. *Ibid*, p. 12.
7. Scholem, *Kabbalah*, pp. 226-233.
8. Waite, *Holy Kabbalah*, p. 128.
9. Scholem, *Kabbalah*, pp. 197-199.
10. *Ibid*, p. 82.
11. *Ibid*, p. 202.
12. Waite, *Holy Kabbalah*, p. 132.
13. *Ibid*, p. 21.
14. *Ibid*, p. 187.
15. *Ibid*, p. 191.
16. Scholem, *Kabbalah*, pp. 96-98.
17. Waite, *Holy Kabbalah*, p. 231.
18. *Ibid*, p. 221.
19. *Ibid*, p. 225.
20. Scholem, *Kabbalah*, p. 173.
21. *Ibid*, p. 180.
22. The Ayn Sof Community, a San Francisco group, gives the impression on its website, www.aynsf.org 2008, that it is based on the mystical Kabbalah. For its connections with Santa Cruz see #19.2 in the lists of associations.
23. Waite, *Holy Kabbalah*, p. 133.
24. *Ibid*, pp. 519-520; p. 223 regarding *Beth*.
25. Scholem, *Kabbalah*, p. 194.
26. Waite, *Holy Kabbalah*, p. 542.
27. Barbara Tedlock, "Divination," p. 189.
28. The bibliography of Tedlock's 2001 article cited above lists 26 works on the Americas, Africa, and Oceania, but only two on Europe. Another 11 are general or I cannot identify them from their titles. By way of contrast stands H. J. Rose's article, "Divination (Introductory and Primitive)," in the *Encyclopedia of Religion and Ethics*, representing scholarship of the early part of the twentieth century. Rose's article is one of 18 on divination. Of the remaining 17, 11 deal with Europe and Western Asia, mainly the classical world; 5 deal with Eastern Asia; one with the Americas, and none with Africa and Oceania.

29. Eighty-three kinds of divination are listed in <http://skepdic.com/divinati.html> 2008. A similar array is organized into eleven categories by H. J. Rose in the article cited above.
30. Eden Gray, *Mastering the Tarot*, p. 11.
31. *The Game of Tarot from Ferrara to Salt Lake City* is his basic work on tarot. See the bibliography below for this and his other studies of it.
32. Robert Erwin, Review of *The Game of Tarot*, in the *Times* [of London] *Literary Supplement*, July 5, 2002.
33. Robert A. Gilbert, "Western esotericism," pp. 304-308 of *New Religions*, presents this age-old topic in a concise, contemporary way.
34. J. Gordon Melton, *The Encyclopedia of American Religions*, pp. 134-136.
35. Amber Jayanti, *Tarot for Dummies*, p. 58.
36. *Ibid*, p. 13.
37. *Ibid*, p. 55.
38. *Ibid*, loc. cit.
39. *Ibid*, pp. 255-269.

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South and East Asian Spiritualities

Hindu

Origins and General Development

"Hinduism" is a term used to express traits common to the billion or so people whose heritage goes back linearly about 2,500 years to the then extant civilizations of what is now called India. The more specific term, "Hindu spirituality," refers to the complex of cosmology, philosophy, and religion which was, unevenly of course, distributed across that area in the beginning or has developed from it since then. It is possible to distinguish philosophy and religion in Hindu spirituality, but they are at most only two facets of the same worldview, and the life of the mind in Hinduism is not separate from the life of the spirit.

Jainism, Sikhism, and Buddhism are the major spiritual movements deriving from the matrix of Hinduism and more or less different from it. Of these, Jainism has remained completely Hindu in inspiration, whereas Sikhism has roots in both Hinduism and Islam, and Buddhism is an amalgam of the genius of India with that of other South and East Asian societies, China, Japan, and so on. All these spiritualities, however, differ from West Asian and European ones in that they are not churches and they do not have hierarchical structures. Their basic unit is the spiritual master, the guru, shri, or swami, and a coterie of disciples. Running down the list of Hindu associations in #20, one realizes that all of them can be traced back to individuals whose following has multiplied beyond an immediate band of disciples.

The practice of Hindu spirituality ranges from highly intellectual to highly sensual. At the one end of the spectrum is Advaita Vedanta, which, in its philosophic aspect, insists that all - absolutely everything - is One, and which emphasizes meditation over the use of symbols and rituals. At the far end of the spectrum is the folk religion which emphasizes devotion to an array of colorful gods and goddesses who are, to be sure, understood to be in reality mere symbols of divine powers. Similar to this dimension of Hindu spiritual experience, but not the same, is the polarity of transcendental-immanent. In the first we find our unity with the divine by losing ourselves in it; in the second we find that we ourselves are divine. The first allies itself naturally with the more intellectual approach to the divine, but it leaves room for a practical form of spiritual action which reaches out to others. The second can be experienced in yogic practices of self-enrichment, but also exists in the extreme of Tantrism, in which enjoying the pleasures of the body is an act of worship.

Hinduism in the United States

In the United States Hinduism has almost entirely been of the intellectual, transcendent form with little external symbolism and ritual, and this is the kind of

Hinduism which Indians themselves have brought here and continue to foster. Although the wide popularity of Yoga in this country is of Indian inspiration, it has been taken up and advanced by American teacher-practitioners, and the more limited popularity of Tantrism is even farther removed from its Indian roots.

A certain line of chronology has to be borne in mind in order to grasp the development of Hinduism in the United States:

1825-1893. Elements of Hindu thought entered American intellectual and religious life through the efforts of the (non-Indian) Transcendentalists and Theosophists.

1893. The World Parliament of Religions, held in Chicago, brought several Hindu gurus to the United States, and this led to the permanent establishment of a Hindu presence in this country. Prominent among these pioneers was Swami Vivekananda, who founded the Vedanta Society and two Advaita Vedanta groups, one in New York and the other in San Francisco.

1923. Immigrants from India were declared by the U. S. Supreme Court not to be eligible for citizenship.

1924. The Immigration Act of this year limited the number of persons entering the country from India to 100 a year.

1946. The United States eased its restrictions on immigration from South Asia.

1965. The exclusion of immigrants from India was repealed and broad admission quotas were established for them.

The chronology helps explain that although only 15,000 immigrants had come to the United States from the whole Indian subcontinent before 1965, (Mann, *Buddhists, Hindus, and Sikhs in America*, p. 64), there were 387,000 "Asian Indians" in the country according to the 1980 census. The number of Hindus in the country in 1990 was estimated to be 227,000, and in 2001 estimates of their number varied from 766,00 to 1,100,000. (www.religioustolerance.org 2004)

From the 1890s to the 1960s the Vedanta Society maintained a continuous, limited existence, and a few gurus gathered followings in the United States. The Theosophical Society at one point proposed a young Indian, Jeddu Krishnamurti, as the Savior of the world. Krishnamurti himself renounced this view of himself in 1927, but, his renown being assured, continued as a well known author on spirituality.

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Buddhist

Origins and General Development

Siddhartha Gautama lived in the sixth century BC in Northeast India. After years of personal religious experience he became recognized as a teacher of a simple spirituality which did not claim to be revealed by a divine being, which eschewed philosophical speculation about the world, and which was devoid of symbols and rituals. He spoke of the Four Noble Truths: *Suffering exists; There is a cause of suffering; There is a cessation of suffering; There is a means to cease suffering.* In other words, suffering pervades the world, but we create it for ourselves by desiring and craving things, and it will follow us into successive reincarnations until we put to rest our desiring and craving. This we do by the Eightfold Path: *Right views; Right resolve; Right speech; Right conduct; Right livelihood; Right effort; Right mindfulness; Right meditation.*

Because of its perception of the ubiquity of suffering, the characteristic attitude of Buddhism toward human and other life in the world is *compassion*, and all the followers of Siddhartha Gautama agree on this and on the goal of seeking eventual peace for everyone. The hundreds of millions of Buddhists in the world, however, do not espouse one, and only one, method for everyone to pursue this goal. The most general division of Buddhism is into *Theravada* (or *Hinayana*), the ascetic-tending form of Southeast Asia, that is, Burma, Cambodia, Thailand, etc., and *Mahayana*, the populist form, found in Northeast Asia, that is, China, Tibet, Korea, and Japan. Nevertheless, each mainstream of Buddhism provides for both asceticism and popular religion.

Siddhartha Gautama's own spirituality did not use symbols and rituals, and he explicitly refused to speculate about such matters as the eternity and finiteness of the world, the identity of soul and body, and the existence of humans after their suffering ceases. Still, in the roughly 2,300 years since Buddhism emerged from India into other countries, many forms of it have become speculative, fostering intellectual thought about the structure of the world and our place in it, and many of its forms have incorporated elements of folk religion, not only symbols and rituals, but also beliefs about gods and goddesses, etc. The conceptual structure of Buddhism is broad enough to include a great range of interpretations, especially if it is dissociated from its original assumption that reincarnation is literally the case.

Historically Buddhism was one spiritual practice among many in the Indian subcontinent until King Asoka unified India in the third century BC and elevated Buddhism to an official status. It then started to expand beyond India, and by the time it was a thousand years old it was found everywhere in Southeast and Northeast Asia. In India itself Buddhism disappeared as a distinct form of spirituality by about 1,000 AD, but it is clear that this is due to its being reincorporated into Hindu spirituality rather than its ceasing to exist.

As the great wave of Buddhism moved into China it tended to merge with the preexisting Taoism in combination with the Confucian view of society to create one

general form of Chinese spirituality, which is treated in the next part of this essay. In Japan Buddhism incorporated the indigenous folk religion, but it also took the form of the *Zen* meditative movement.

Buddhism in the United States

Interest in Buddhism in this country began while Americans were viewing it from afar, as a phenomenon in Asia which to some intellectuals offered a fresh and tolerant insight into religion. The Transcendentalists were fascinated by Buddhism along with Hinduism, and the Theosophists asserted that both Eastern spiritualities had preserved the wisdom of antiquity better than the Western spiritualities had done. Although the Transcendentalists and later the Theosophists knew better, other Americans who acquired a smattering of knowledge about Buddhism from then on often confused it with Hinduism. As with Hinduism, the 1893 World Parliament of Religions in Chicago both attracted a new and wider range of attention to Buddhism and gave the impetus to the founding of centers in the United States. The number, however, of Euro-Americans who thought of themselves primarily as Buddhists at "the peak of American interest (1892 to 1907)" was probably only two or three thousand. (Tweed, *The American Encounter with Buddhism, 1844-1912*, p. 46)

The limiting of Asian immigration into the U. S. (see its chronology above, under Hinduism) has an important bearing on the development of Buddhism in the country, but another factor has to be taken into account: many Chinese and Japanese had arrived on the west coast before the flow of immigration was stanchd. California counted 55 Chinese-born residents at the start of the gold rush; five years later there were 40,000. More came for the building of the railroads, and although these were almost exclusively men, they brought their spirituality with them. Immigrants from Japan arrived especially after the change in the Japanese regime in 1868, and they, like the Chinese, established settlements up and down California, although with one significant general difference, that Japanese women came with the men and they established families. Some of both the Chinese and Japanese who came to California were Christian, and indeed it is clear that it was the Christian missionaries who told them about the opportunities across the ocean. Thus Japanese Christian churches were founded, but there were also Japanese Buddhist temples. Then too, there were Chinese temples, and Americans, not knowing whether they were Buddhist, Taoist, or Confucian, tended to call them all Buddhist.

In 1914 Japanese Buddhists founded the "Buddhist Mission in North America." From its headquarters in San Francisco this organization branched out to include by 1930 over 30 temples, many called "churches" - mostly in California. (Mann, *Buddhists, Hindus, and Sikhs*, pp. 18-28 for the preceding three paragraphs)

In 1944 the BMNA was reorganized as the "Buddhist Churches of America," still with headquarters in San Francisco. (Mann, *op. cit.*, p. 38; Melton, *Encyclopedia* *1262)

There still are primarily ethnic Chinese and Japanese temples in centers like San Francisco and Los Angeles, and other South and East Asian groups have brought the Buddhism of their native lands with them. Furthermore, the widening of Americans' knowledge of Buddhism through the new immigrants has brought ethnic non-Asians into the Buddhist community. The greatest single spiritual influence of Buddhism on American society has been through the spread of *Zen*, which came to prominence in this country in the 1950s and 60s. Not only was Zen recognized for its own sake, but it was also incorporated into the New Age, Beat Generation, and Aquarian movements, both intellectually and socially. (Mann, *op. cit.*, p. 40-45)

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Taoism/Confucianism

Origins and general development

In the traditional Chinese understanding of the universe, "The Tao is seen as the everlasting principle at the origin of the universe. It permeates and transcends all beings; it is at the origin of all transformations." (Little, p. 33) The interplay of *yin* and *yang* brought forth from the primordial unity the structure of the world as we know it, that is, as hierarchically arranged in a heavenly realm and an earthly realm, the latter of which is a direct analog of the former and is connected with it by the flow of universal energy, *qi* (or *ch'i*, in another system of transliteration). This is not an otherworldly view, and it does not claim to stem from revelations to privileged individuals, and so it would, by Western standards, lend itself less to religious beliefs than to philosophical speculation. The Chinese mind, however, has traditionally not been inclined to speculate on such matters as the properties of *being* and about ultimate human destiny.

Questions of philosophy which Chinese intellectuals have dealt with over the millennia can mainly be categorized for Westerners under epistemology, ethics, and political philosophy, but for the most part the Chinese have not distinguished these from religion, and they categorize them under the headings of Taoism and Confucianism. The first of these deals with the alignment of our attitude with the *Tao* in a conscious apprehension of the great harmony of the universe; the second, with the alignment of our actions in human society so that we take our place in this harmony. To put it another way, the Taoist element of Chinese spirituality speaks of the principles of the cosmic order and of what we should know about them, and the Confucian element speaks of the order of human society which best embodies the cosmic order. Taoism lends itself to retreat from the practical world and to contemplation, and in this sense certainly is a religion in the Western sense; Confucianism lends itself to a belief in solidarity with one's ancestors, and in this way is otherworldly and religious. Furthermore, historically both forms of Chinese spirituality have in practice been greatly affected by the ancient folk religion of China. This has populated Taoist practice with gods, goddesses, and other supernatural beings that are taken to be more or less literally real, and provide much ritual and symbolism, and it has, in a parallel way, divinized Confucius himself.

A further complication in understanding Chinese spirituality stems from the interrelations between Taoist, Confucian, and Buddhist elements in it. The first two, which are indigenous, are complementary: that is to say, in the course of more than 2,000 years there have been times in China when the one or the other element predominated and even seemed to overwhelm the other, but the basic balance between the two has been, and still seems to be, too strong to allow either to be eliminated.

The other element, Buddhism, although from the outside, arrived in China during the formative era of Chinese history, over 2,000 years ago, and has played an integral part in the development of Chinese spirituality. Some aspects of the worldview of Buddhism, especially its awareness of human inability to see into the ultimate secrets of the universe and its non-institutional quality, were congenial to China. These accorded precisely with the Taoist views, and for at least 1,500 years there has been in China another seesaw, that of Buddhist and Taoist practices. It seems that factors of the politics of successive dynasties have propelled this seesaw, but in order to reach the Taoist heart of China a form of Buddhism which did not insist on reincarnation as the solution to the problem of human evil had to evolve. This was accomplished not by directly refuting belief in reincarnation, but by bypassing it as a useless question, and the form of Buddhism which best did this was *Chan*, which went on to become the *Zen* of Japan.

In the United States

In 1849 there were almost no Chinese in the United States, but the gold rush in California changed that quickly and dramatically. It is estimated that the early high tide of Chinese immigration was in 1852, when no fewer than 25,000 arrived in California. (Malcolm J. Rohrbough, *Days of Gold, The California Gold Rush and the American Nation*. Berkeley: University of California Press, 1997, p. 228) Chinese continued to come, especially for building the railroads in the American West in the 1870s. Americans had little understanding of these people, almost all of whom were men who sought to send money back to their families in China and who kept to themselves. At that time few Americans of European descent had any notion whatsoever of South and East Asian spirituality, but the few who did knew that the Chinese were not Hindus, and so they had to be Buddhists. The fact is, however, that they were mainly Taoists.

"Taoism was the religion of most of the early Chinese immigrants ... The Taoist temple was a source of strength for early Chinese American pioneers. Worship was usually done individually, rather than in congregations. Respect for deities and departed relatives was shown by offerings of incense, accompanied by food and drink on special occasions. Paper offerings (in the form of money, clothing, etc.) were burned, since burning was viewed as a means of transmitting objects from the visible to the invisible world ... Prayers were offered silently in the heart before the altar ... Evidence suggests that most frontier Taoist temples were supervised by deacons rather than ordained priests. The Taoist temple was also a social center and a focal point for early Chinese American communities. The first and fifteenth days of the lunar month were days of worship, when people often met at the temple ... The temple also provided some social services, such as lodging for travelers." ("Library of American Memory," subhead "The Chinese in California 1850-1925." in www.loc.gov/ammem 2004)

Inspection of three postcards showing the interiors of early California Chinese temples (two of them explicitly called "Joss Houses") and one household

shrine shows clearly a style that is not Buddhist. (www.loc.gov/ammem 2004)
The postcard views are not of the Santa Cruz Chee Kong Tong Temple, but a photo of interior of this local temple manifests the same non-Buddhist appearance. (Lydon, *Chinese Gold*, p. 259)

It is also true that Chinese Buddhism was exported to the United States, but it takes careful examination to distinguish it from Taoism. There are, for instance, two well-established Chinese Buddhist temples and communities in San Francisco, the Buddha's Universal Church, (Melton, *Encyclopedia* *1288) and the Dharma Realm Buddhist Association. (Melton, *Encyclopedia* *1293) Neither of these, however, predates the 1920s. To confuse the issue, even now the Tin Hou Temple at 125 Waverly Pl., San Francisco is called Taoist on one list and Buddhist on another, and several San Francisco Chinese organizations are of both traditions, for example, Chi Sin Buddhist & Taoist Association and the Jeng Sen Buddhism & Taoism Association. (www.sfstation.com 2004)

The Chinese immigrants to California were subjected to a massive movement of hatred and violence in the 1880s and even after that. The first federal Chinese Exclusion Act was passed in 1882, and it was renewed every 10 years until finally made permanent. Limits on the numbers of immigrants allowed from China were eased during World War II, in 1943, and after the war many non-communist Chinese were welcomed into the country. Some of these, particularly Taiwanese, brought Buddhism with them. (Mann, *Buddhists, Hindus, and Sikhs*, pp. 20-24 and 51. This work, however, seems uncritically to call all Chinese temples in the United States from the 1850s on Buddhist.)

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Fung Yu-lan. *A Short History of Chinese Philosophy*. New York: The Free Press, 1948.

Stephen Little. *Taoism and the Arts of China*. Chicago: The Art Institute in association with the University of California Press, 2000.

Sandy Lydon. *Chinese Gold, The Chinese in the Monterey Bay Region*. Capitola, California: Capitola Book Company, 1985. This is rich in details of Chinese culture and locations in Santa Cruz and Watsonville.

Gurinder Singh Mann. *Buddhists, Hindus, and Sikhs in America*. New York: Oxford University Press, 2002. (advance, uncorrected reading copy used)

www.daoistcenter.org 2004. This site contains abundant information on Taoism in general.

www.eng.taoism.org.hk 2004 has academic research on Taoism.

www.taoism.net 2004, a personal website that contains solid information on the philosophical aspects of Taoist thought.

Popular Practices Based on South and East Asian Cosmologies

Indian cosmology: Yoga, Martial arts, Ayurveda

Yoga

Although formally a system of Indian philosophy since about 200 BC, Yoga functions also as a practical method for uniting one's individual consciousness with the universal consciousness. Thus, even as a system of philosophy Yoga fosters physical and mental health. The fact is, however, that it reaches far more Americans as a popular healthful practice which does not make religious or philosophical demands of them.

An idea of the growth of Yoga in Santa Cruz can be had by comparing the listings in the *Yellow Pages* and city directories through the years, as the following table shows:

<u>Heading</u>	<u>1963</u>	<u>1973</u>	<u>1983</u>	<u>1993</u>	<u>2003</u>
"Yoga Instruction"	not listed	3	2	5	18

Sources of the preceding table: 2003 *SBC Yellow Pages*, 1993 *Pacific Bell Yellow Pages*, 1983 *Pacific Telephone & Telegraph Yellow Pages* (listed as meditation instruction), 1973 *Pacific Telephone & Telegraph Yellow Pages*, 1985 *Polk City Directory of Watsonville*, 1982-83 *Polk City Directory of Santa Cruz*, 1973 *Polk City Directories (separate) of Santa Cruz and of Watsonville*, 1963 *Polk City Directory of Santa Cruz County*.

Comparison of the availability of Yoga in Santa Cruz with two similar California places, one "liberal" university town, and one typical Midwestern city.

Santa Cruz 2000 Pop. City 54,000 Co. 255,000	S. Luis Obispo 2000 Pop. City 44,000 Co. 246,000	S. Barbara 2000 Pop. City 92,000 Co. 399,000	Boulder, CO 2000 Pop. City 94,000 Co. 291,000	Racine, WI 2000 Pop. City 81,000 Co. 188,000
Yoga instruction 19	9	14	13	0
Meditation instr. 4	0	3	5	0
Total S Asian 23	9	17	18	0

Note that as in a similar comparison in Chapter 4 Summaries, the data are from the www.smartpages.com listings online as of May 13, 2004, and they are to be used with similar caution.

Indian martial arts

In the Indian worldview *shakti* is the power or energy which pervades the universe, and *pran* is the energy of life. *Pran* operates particularly in breathing, but it flows through body channels, *nadi*. Of the various techniques one can use to enhance *pran* in one's self the best known is Yoga, which can, among other things, strengthen the person and make him capable of prodigious physical feats. There have been "fighting ascetics" in Indian history, although this is not the goal of Yoga. (Joseph S. Alter, "Religion and Spiritual Development: India," pp. 462-471 of Thomas A. Green, Ed. *Martial Arts of the World: An Encyclopedia*, Vol. 2. Santa Barbara, California: ABC-CLIO, Inc., 2001)

It seems clear that the high degree of asceticism required for supernatural strength in the Indian view does not have the popular appeal of the practice of East Asian martial arts. However this may be, I have found no evidence of the practice of Indian martial arts in Santa Cruz.

Ayurveda

Ayurveda is the basic theory of traditional Indian medicine. Philosophically it derives from *Samkhya*, an ancient Indian view of the world as being multiple rather than being a single unity as it is in some other Indian worldviews. The energy of the universe flows through this world, and aligning ourselves with the dynamism of it is the task of Ayurveda. Whereas Yoga can be practiced according to any of the Indian worldviews, Ayurveda depends on its more specific theory.

The Ayurveda school in the United States is at Maharishi University of Management in Fairfield, Iowa. Its website, www.mum.edu 2005, contains information about this kind of therapy, as do www.theraj.com 2005 and www.ayurveda-ayurvedic.com 2005.

"College of Ayurveda," "Ayurveda World," supplier of ayurvedic products, and "Kaya Kalpa Wellness Center," which offers ayurvedic treatments, are functions of Mount Madonna Center. (www.mountmadonna.org 2005)

Chinese cosmology: Martial arts, Traditional Chinese medicine, Feng-shui

East Asian spirituality is most noticeable in Santa Cruz in its association with practices of self-defense, health therapy, and - a distant third - felicitous arrangement of living and working spaces. Much of the publicity for these services emphasizes their spiritual value, although the fact is that none of them is religious or in any sense otherworldly in origin. Nevertheless, they easily lend themselves to being represented as practical aspects of Taoism, Confucianism, and Zen Buddhism because they proceed from the same general Chinese cosmology that is incorporated into these three.

Some idea of the impact these practices of East Asian spirituality are having on Santa Cruz can be had by observing the growth of the commercial industry

associated with them. The following table was compiled from listings in the telephone *Yellow Pages* and from city directories:

Heading	1963	1973	1983	1993	2003
"Acupressure," & "Acupuncture"	0	0	15	65	108
Total trad. Chinese medicine	0	0	15	65	108
"Martial Arts Instruction"	0	0	7(2)	21	34
"Judo, Karate and Ju Jitsu Instr"	0	2(1)	3(2)	0	0
Total, Chinese and Japanese martial arts	0	2	7	21	34
"Feng Shui Products & Services"	0	0	0	0	5
Total of all practices.	0	2	22	86	147

Notes to this table

Sources: various *Yellow Pages*, the same as those in the preceding table on yoga instruction.

1: The two are from the *Yellow Pages*, which refer this heading to "Gymnasiums."

2: Duplicative, i.e., the 7 are from the *Yellow Pages* and the 3 are from the City Directories; the total is 7.

Comparison of popular practices based on Chinese cosmology in Santa Cruz with two similar California places, one "liberal" university town, and one typical Midwestern city.

	Santa Cruz 2000 Pop. City 54,000 Co. 255,000	S. Luis Obispo 2000 Pop. City 44,000 Co. 246,000	S. Barbara 2000 Pop. City 92,000 Co. 399,000	Boulder, CO 2000 Pop. City 94,000 Co. 291,000	Racine, WI 2000 Pop. City 81,000 Co. 188,000
Acupuncture & Acupressure	119	21	63	59	4
Mart. arts instr.	55	33	32	41	6
Feng shui	4	0	2	0	0
Total E Asian	178	54	97	100	10
Alternative medicine & health practiti- oners, holistic practi- tioners, & homeo- pathy	69	33	42	30	10

Note that as in a similar comparison in Chapter 4 Summaries, the data are from the www.smartpages.com listings online as of May 13, 2004, and they are to be used with similar caution.

Chinese Martial Arts

"Chinese historical records and other writings over the centuries reveal that the martial arts were practiced among all elements of society, including religious groups. However, there is little evidence that there was any significant religious influence over the martial arts or that they were a product of religious experience. On the contrary, they were the product of a clan society intent on protecting group interests and of the existence of widespread warfare among contending states during China's formative period ...

"... that these arts are inseparable from a religious or spiritual context is simply unfounded. On the other hand, martial arts concepts are clearly based on a Daoist philosophical worldview, and this includes psychological as well as physical aspects ... it is perhaps understandable that misunderstandings have arisen in modern times concerning the nature and origins of the martial arts and their place in society." (Stanley E. Henning, "Religion and Spiritual Development: China," pp. 455-462 of Thomas A. Green, Ed. *Martial Arts of the World. An Encyclopedia*, Vol 2. Santa Barbara, California: ABC-CLIO, Inc., 2001, p. 455)

There are Chinese narrations about the fighting prowess of Buddhist monks. Especially renowned were the "Thirteen Fighting Monks of Shaolin Monastery," who assisted the Emperor Taizong in fighting off his enemies in the seventh century and appeared again as warriors who resisted Japanese pirates in the sixteenth century. Nevertheless, the earliest reference that connects the practice of Taoism with martial arts is from the seventeenth century. (Henning, *op. cit.*, pp. 458-461)

Local martial arts websites with information on Chinese martial arts:

www.blacktigeracademy.com 2005

www.plumpub.com 2005 (Plum Publications: specialists in Chinese martial arts, energetics [such as Ch'i Kung and T'ai Chi], philosophy, theory, and critique)

Traditional Chinese Medicine

Acupuncture, moxibustion and cupping (three ways of applying stimuli to points on the body), herbs, massage, breath regulation, exercises, and harmonious sexual practices are the means by which traditional Chinese medicine (TCM) works to maintain health and to restore it. Acupuncture and moxibustion, in particular, have such an ancient origin that the first known treatise on them, the *Nei Ching*, which dates from the second or third century BC, attributes them to the legendary Yellow Emperor of the third millennium BC. Before the sixth century AD some knowledge of TCM had already spread from China through Korea to Japan, and comprehensive treatises on it became available in Japan in that century. Less is known about acupuncture and related procedures in ancient India, but there is textual evidence for its presence there so early that, for all we know, it spread eastward from India to China. (Omura, pp. 13-16)

Wherever their geographical origins, acupuncture and similar treatments clearly took their form from experiment, trial and error, although how this occurred is still highly speculative. (Mann, p. 3; Fu, pp. 8-14) By the time of the *Nei Ching*, however, the basic concepts of TCM were 1) opposition of Yin and Yang, 2) the Tao, 3) the five elements (wood, fire, earth, metal, and water), and 4) the medical combination of all these concepts. (Omura, p. 20) The prime focus of TCM was and is *Qi*, and from the general notion of *Qi* in the world and in humans one proceeds to the well-known doctrine of the meridians, or channels, of *Qi* and to the diagnoses and applications instrumental in maintaining or restoring their proper function. It may be of particular interest that TCM is first of all preventive, and then reparative medicine. (Mann, pp. 195-198)

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Fu Wei-kang. *The Story of Chinese Acupuncture and Moxibustion*. Peking: Foreign Languages Press, 1975.

Mann, Felix. *Acupuncture: The Ancient Chinese Art of Healing*. London: William Heinemann Medical Books Ltd., 3rd ed., 1978.

Omura, Yoshiaki. *Acupuncture Medicine: Its Historical and Clinical Background*. Tokyo: Japan Publications, Inc., 1982.

Ross, Jeremy. *Zang fu: The Organ Systems of Traditional Chinese Medicine*. Edinburgh: Churchill Livingstone, 2nd ed., 1985.

www.aaaom.edu 2005, the American Academy of Acupuncture and Oriental Medicine.

www.aaom.org 2005, the American Association of Oriental Medicine.

www.nccaom.org 2005, the National Commission for the Certification of Acupuncture and Oriental Medicine.

Some Santa Cruz Asian medicine practitioners have websites that are useful sources of information about Asian medicine:

www.fivebranches.edu. Five Branches Institute: College and Clinic of Traditional Chinese Medicine. Since 1984. The five branches are: acupuncture, herbology, dietetics, tuina, and energetics (Tai Chi, Qi Gong). Has a 2,000 volume library.

www.acupuncturemedicine.com 2005

www.ahutif.com 2005

Feng-shui

In his dissertation for the Ph.D. in architecture Sang Hae Lee covered the history and principles of *feng-shui* as an introduction to its specific working principles. Lee writes,

"Feng-shui is a Chinese traditional architectural theory for selecting a favorable site for dwellings, both for the living and the dead, and for deciding important matters when planning a dwelling." (p. 2)

"The basic premise of feng-shui theory is that man, both the living and the dead, is under the control of *ch'i* prevalent in heaven and earth. The *ch'i* on earth is believed to flow underneath the earth as a conduit and to be related to the growth and change of all the phenomena in the world.

"Moreover, the Chinese traditionally have believed that the currents of *ch'i* and its presence on earth are visibly linked with the geographical features of mountains, watercourses, and vegetation. 'Geography' to the Chinese means both the appearance of surface configurations of the earth and the inner life force of *ch'i*. Both aspects are considered inseparable and interdependent ...

"The starting point of feng-shui theory is, therefore, that the site of a human dwelling must be located at the place where the heavenly *ch'i* and the earthly *ch'i* are in constant interaction and in harmony with each other -- the place where the *ch'i* is primarily accumulated." (pp. 16-17)

"In the Chinese view a building is not simply something that sits upon the ground to serve as a convenient site for human activity. It is an intervention in the universe; and that universe is composed of the physical environment and men and the relationships among men." (p. 20, quoting Maurice Freedman, 'Geomancy,' *Proceeding of the Royal Anthropological Institute of Great Britain and Ireland*. London: Athlone, 1968, p. 7) As an art, however, "Feng-shui theory is applied to the house-building process in three stages of decision making: first, site selection; second, house location within the site and its orientation; and third, internal arrangement of architectural objects and elements." (p. 290)

Lee prefers the use of the terms "feng-shui" and "feng-shui expert" to the often used terms "geomancy" and "geomancer," which refer to divination. (p. 25) The manipulation of symbols such as *the later heaven trigrams*, *the five elements*, *the five planets*, *the black turtle* and so on certainly give the impression of being some sort of magic. The aspect of divination has been historically present in the practice of *feng-shui*, and the common people sought favorable personal consequences from it. They perceived it only as it had specific connections to their individual and social lives. Specifically, "The auspicious consequences of correct feng-shui applications include honor, success in a civil service examination, attainment of office, wealth and prosperity, longevity, many sons and descendants, happiness, intelligence, filial piety, harmony with family members, and good character. On the other hand, the inauspicious aspects include poverty, a short life, sickness, no sons and descendants, failure, viciousness, hardship, stupidity, lewdness, jealousy, dominance of women, lawsuits, and the like." (p. 352) The intellectuals, on the

contrary, sought in feng-shui a 'rational' system of knowledge, one of the integrated forms of metaphysical Chinese natural philosophy, a means of effecting correspondence between heaven and earth. (pp. 352-353)

Bibliography on feng shui

Lee, Sang Hae. *Feng-shui: Its Context and Meaning*. Cornell University PhD Dissertation, 1986. Ann Arbor, Michigan: University Microfilms International, 1986.

Japanese Martial Arts

The known history of martial arts in Japan is shorter than that of China, and can be traced back reliably only to the thirteenth century. Notable Japanese practitioners from then until the nineteenth century were warrior families, but many other classes of society, including monks and peasants, used the the Japanese martial arts. "The complexity of the data is compounded by the fact that few scholars have researched either Japanese religious practices or the vast literature describing pre modern Japanese religious practices or the vast literature describing pre modern martial arts. At this preliminary stage, tentative order can be imposed on this vast topic by surveying it in terms of the three dominant religious patterns of pre modern Japan: familial religion of tutelary ancestors, alliances, and control over land; exoteric-esoteric Buddhist systems of resemblances and ritual mastery; and Chinese notions of cosmological and social order." (William F. Bodiford, "Religion and Spiritual Development: Japan," pp. 472-505 of Thomas A. Green, Ed. *Martial Arts of the World. An Encyclopedia, Vol 2*. Santa Barbara, California: ABC-CLIO, Inc., 2001, p. 487)

Looking to Europe for methods to develop the nation, the Meiji at first imported German notions of group calisthenics and pushed traditional martial arts into the background. By 1907, however, martial arts had not only been rehabilitated, but had even become a way of training the spirit of soldiers. In 1945, following the trauma of World War II, martial arts were completely banned in Japan. Nevertheless, by 1950 they started to reappear as physical education sport. Along with this aspect of them, however, many practitioners were incorporating Buddhist values. The combination of Zen Buddhism and martial arts was particularly advanced by the American writer Donn F. Draeger, who "asserted that martial arts whose name end with the suffix *-jutsu* (e.g., jujutsu, kenjutsu) are combative systems of self-protection, while those whose names end with the suffix *-do* (e.g., judo, kendo) are spiritual systems for self-perfection. The former primarily emphasize combat, followed by discipline and, lastly, morals, while the latter are chiefly concerned with morals, followed by discipline and aesthetic form. In spite of their rigid reductionism, these definitions have been widely adopted by martial art enthusiasts outside of Japan and even by some within Japan." (Bodiford, *op. cit.*, p. 485; Bodiford cites Draeger's *The Martial Arts and Ways of Japan*. 3 volumes. New York: Weatherhill, 1973-1974. The rest of the information in the above two paragraphs is condensed from Bodiford's article.)

Local martial arts websites with information beyond publicity on Japanese martial arts:

www.northbayaikido.org 2005

www.szenkarate.org 2005 (Okinawan)

Christian Endeavor Societies

Santa Cruz Sentinel-News reporter Ernest Otto's posthumous column, "Old Santa Cruz," on January 29, 1956 stated that the Santa Cruz Chinese and Japanese Christian Endeavor Societies were the first of their kind in the country.

General background

The story behind Otto's assertion starts in Portland, Maine, in 1881, when the first Christian Endeavor Society was organized by Congregationalist Pastor Francis E. Clark. Clark's purpose was to encourage religious fervor and to bolster the capacity of leadership among the youth of his congregation. The pledge he devised was not negative, to swear off this or that, but positive, to accomplish good. A shortened version of the original pledge, still in use, is, "*Trusting in the Lord, Jesus Christ, for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible everyday, and that, just so far as I know how, throughout my whole life I will try to lead a Christian life.*" (1)

Local Christian Endeavor Societies harnessed the imagination and energy of the young people of the congregation. In particular, they typically had numerous committees, such as Devotional, Social, Temperance, Missionary, Sunday-school, Visiting, Flower, Good Citizenship, and Literature. (2) Furthermore, "The Society of Christian Endeavor in addition to the regular work of the committees does a vast amount of missionary and philanthropic work. Among the sailors and light-house keepers, Bibles, helpful literature, and comfort bags are annually distributed. Some societies have opened parlors for men and boys; others do active work in the hotels in distributing invitations to the meeting of the Society and other services of the church; others have instituted savings-banks; still others have opened newspaper exchanges for the interchange of religious reading. Some societies band themselves into 'working circles' to help in the general work of the church." (3)

The Christian Endeavor Society was not the only generically Protestant church youth group to flourish in the late 1800s. There were also temperance groups, the YMCA, the Epworth League, the Baptist Young People's Union, and others. Christian Endeavor, however, stood out because of its general appeal to many denominations and the genius of its founder in promoting it. (4)

This Christian Endeavor phenomenon did not just grow, it exploded: by 1895 it had 2,473,740 members in 41,229 local societies! (5)

The annual conference of 1897 was held in San Francisco. Francis E. Clark himself in his book, *World Wide Endeavor*, reports that when its organizers told the railroads that 10,000 people would come over the plains and mountains in their trains, the railroads responded that 5,000 would be enough to justify special rates. Clark goes on to say that nearly 40,000 rode those trains, and that total attendance was about 300,000. (6) Amos Wells, however, in *Expert Endeavor*, states that "nearly 30,000 delegates attended, half of them from the East." (7) Perhaps there is merely imprecision in one or the other of these counts of people coming from the

East, and there may have been great numbers of non-delegate Californians in attendance.

In Santa Cruz

According to the "ORIGINAL HISTORY," of the Santa Cruz First Congregational Church, the first Christian Endeavor Society in Santa Cruz was organized on January 22, 1887 in the First Congregational Church. (8)

The "ORIGINAL HISTORY" adds that the Christian Endeavor Society of this church organized societies in Soquel, Bonny Doon, and Highland. (9) I have no further details about these societies except that in the Soquel Congregational Church the Christian Endeavor Society was active around 1890 and continued active at least through 1932; (10) and in 1894 "Ten of the Endeavorers from the Congregational church of this city [Santa Cruz] went to Bonny Doon Sunday morning and held service for the purpose of organizing a Christian Endeavor society." (11) Lastly, the title of an unidentified local newspaper clipping of April 26, 1929 states that "Christian Endeavor Society of Felton [probably associated with the Presbyterian church] Holds Annual Election." There must be a great deal of information in church archives about Christian Endeavor Society activity in Santa Cruz from the 1890s through the middle of the twentieth century.

Returning to Ernest Otto's statement about the Chinese and Japanese Christian Endeavor Societies, one finds additional information from Rev. Clark about the 1897 conference in San Francisco: "A few lines should be devoted to the State meetings held on Saturday night, July 11. Gracious and delightful receptions were accorded to many State delegations by their hospitable hosts of the different churches of San Francisco. Owing to the large Chinese and Japanese population of San Francisco the Endeavorers of these two nationalities held separate rallies which were of very great interest and entirely unique, I believe, in the annals of Christian Endeavor conventions in America." (12)

From Rev. Clark's account it is clear that there were some, perhaps numerous, Chinese and Japanese Christian Endeavor Societies in San Francisco in 1897.

From the "ORIGINAL HISTORY" section and subsequent pages of *A Century of Christian Witness*, we know, too, that the Santa Cruz Congregational Chinese Mission was established in 1881, that as of 1897 it had its own church in Chinatown, that 29 Chinese had been received into it by 1897, and that by 1892 it had a Christian Endeavor Society. (13) In 1896 the Santa Cruz Congregational Japanese Mission was organized and, in the same year, 1896, it had a Christian Endeavor Society of its own. By 1897 seven Japanese had been received into the Japanese Mission, although it does not seem that it had a separate church structure for itself. (14)

The "ORIGINAL HISTORY" states unequivocally that the Chinese and Japanese Christian Endeavor Societies founded in Santa Cruz were the first of their kind in the United States. Ernest Otto, a member of the committee which wrote the "ORIGINAL HISTORY," clerk of the church from 1893 to 1950, was the same

Ernest Otto who later wrote about it for the newspaper.

The Congregational Chinese Mission membership suffered decline over the years, and its mission church building was torn down in 1920. (15)

A Christian Endeavor Society in a Japanese congregation was established in 1923 in the Watsonville Westview Presbyterian Church, where it flourished until World War II. This congregation, which began in 1898 as a Methodist mission and became the Watsonville Japanese Presbyterian Church in 1909, is still active. (16)

Notes

1. The original text of the pledge is in Frank Otis Erb, *The Development of the Young People's Movement*, p. 53. The current version quoted here is from www.pachristianendeavor.org 2007.

2. George W. Mead, *Modern Methods in Church Work*, p. 119.

3. Mead, *Modern Methods*, p. 120.

4. Erb, *The Development of the Young People's Movement*, pp. 52-87.

5. Francis Clark, *World Wide Endeavor*, pp. 524-525.

Although there are many secondary sources concerning the development of the Christian Endeavor movement, I have not been able to locate a comprehensive historical study of it. For the early years, Francis Clark's own *World Wide Endeavor* is rich in details that put the society in a positive light, but it ends in 1897. Amos R. Wells's *Expert Endeavor* is also useful for facts about the society up to 1911. I was not able to find a copy of *Worldwide Christian Endeavor* by Arno Pagel, copyright 1981, which is cited on the website of Christian Endeavor Pennsylvania.

6. Clark, *World Wide Endeavor*, Chapter LXIII, pp. 549-561, "California '97."

7. Amos Wells, *Expert Endeavor*, p. 19.

8. The "ORIGINAL HISTORY" of the Santa Cruz Congregational Church, written in 1897, is reprinted on page 35 and following of *A Century of Christian Witness*. The fact cited here is on p. 40. On pages 115 and 116 *A Century of Christian Witness* adds numerous details about the Christian Endeavor Society of the Santa Cruz Congregational Church, such as the names of prominent members. It relates, too, that "the 15th Annual Convention of the California Christian Endeavor Union was held in our church in 1902 (June 25-29)"

9. *A Century of Christian Witness*, p. 40.

10. *The Story of the Little White Church in the Vale; Soquel Congregational Church*. Not paginated.

11. *Santa Cruz Surf*, July 10, 1894.

12. Clark, *World Wide Endeavor*, p. 559.

13. *A Century of Christian Witness*, pp. 39-40 and 211-212.

14. *A Century of Christian Witness*, pp. 39-40 and 211-212.

15. Sandy Lydon, *Chinese Gold*. Capitola, California: Capitola Book Company, 1985, p. 439.

16. *Westview Presbyterian Church: 90th Anniversary 1898-1988*. Watsonville, evidently 1988, pp. 3,4,5,22.

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George W. Mead. *Modern Methods in Church Work: The Gospel Renaissance*. New York: Dodd, Mead and Co., 1897.

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Amos R. Wells. *Expert Endeavor; A Text-book of Christian Endeavor Methods and Principles*. Boston and Chicago: United Society of Christian Endeavor, 1911.

www.christianendeavor.com 2007.

www.pachristianendeavor.org 2007, the website of Christian Endeavor Pennsylvania.

Woman's Christian Temperance Union

The Woman's Christian Temperance Union - the WCTU - in general

Launched in Chautauqua, New York in 1874, this organization of women activists - the *WCTU* - rejects alcoholic drinks of all kinds and champions women's rights. The WCTU has never been identified with any particular religious group, but is generically Protestant. It had established local unions throughout the United States by 1883, and although it is not now as prominent as it was 100 years ago, the WCTU is still a nationwide organization. Its publishing house, the Signal Press, and its central library and archives are in Evanston, Illinois. (www.wctu.org 2008)

In California the WCTU was organized in 1879. (Eldon G. Ernst, *Pilgrim Progression*, p. 75) In 2008 its organizational focus closest to Santa Cruz is in Los Angeles. (www.wctusocal.com 2008)

The local unions in California organized into county units but for practical reasons a unit could cover more than one county. Thus, "The success of a Tri-County Union, - Santa Cruz, San Benito and Monterey - having been so organized originally, when neither county could sustain its work alone, suggested Bi-County organizations where a weak county might be united to its neighbor, until such a time as it became strong enough for independence. Yuba and Sutter were the first counties to form such a Union, in 1891..." (Dorcas James Spencer, *A History of the Woman's Christian Temperance Union of Northern and Central California*, p. 54)

In Santa Cruz County

The first WCTU union in the County was established in Santa Cruz City in 1883. A union in Watsonville followed in 1884. Then came Highland, 1888; Boulder Creek, 1892; Corralitos, 1894; Soquel, 1923; East Santa Cruz, 1926; and Aromas, 1936. Some of these unions lasted many years, some did not, but as many as seven of them existed at one time. The number of dues paying members according to the *Annual Reports* was 184 in 1921, 539 in 1930, 283 in 1940, 245 in 1954, and 179 in 1962-1963. (The count for 1921 is from the *Directory and Hand Book of the Tri-County Woman's Christian Temperance Union, December, 1921*.)

That the Santa Cruz County unions had some prominence is shown by the fact that the [Northern] California Annual Convention was held in the county eight times between 1902 and 1973. (*Annual Reports*) One national WCTU officer, Mrs. E. G. Greene, the organization's National Superintendent of Kindergarten Work, was living in Santa Cruz in 1885. (*Union Signal*, Oct. 22, 1885)

The general history of the WCTU's early years in California names, in addition to temperance meetings and the like, seven types of activity in which local unions could engage. (Spencer, *A History*, pp. 106-153) These activities were, roughly in order of frequency:

Reading rooms - Hollister's, opened in 1884, was one of the first. (Spencer, *A History*, p. 120)

Horse watering troughs placed near saloons - "The towns did not provide what the saloon was glad to furnish, and the teamster who did not patronize the bar in recognition of the accommodation, was likely to be advised to go on and water his horses somewhere else. In town or country the custom was the same. The unions took up that work early and must have set up miles of watering troughs throughout the state." (Spencer, *A History*, p. 153)

Coffee houses - "every Coffee House had its reading room." (Spencer, *A History*, p. 120)

Erection of Water fountains in public places, such as parks. (Spencer, *A History*, p. 153)

Young Woman's Christian Temperance Unions (girls). (Spencer, *A History*, p. 106)

Cadets of Temperance (boys) (Spencer, *A History*, p. 106) "In Oakland a military man is employed that the drill may be most thorough." (*Union Signal*, March 20, 1884)

Erection of Headquarter buildings - notable ones in California were in Stockton and Boulder Creek. (Spencer, *A History*, p. 150)

Santa Cruz County's unions participated in at least six of these activities. I have not found evidence of coffee houses among them.

A general WCTU endeavor which was represented in Santa Cruz from 1886 to 1899 by the presence of Mrs. E. G. Greene was the Kindergarten movement in the United States. Mrs. Greene, the National Superintendent of Kindergarten Work, applied the child development methods of the founder of the Kindergarten, Friedrich Froebel, maintaining that the WCTU was eminently suitable for launching and sustaining Kindergartens. Under Mrs. Greene's leadership the WCTU established a kindergarten in Santa Cruz, which by 1896 had become part of the public school system. (Francis, *Santa Cruz County*, p. 155) About that time, in fact, Kindergartens were becoming part of public school systems, and by 1924 the WCTU no longer had a Kindergarten Department. (For more on Mrs. Greene see "Santa Cruz W.C.T.U. and the Kindergarten Movement," under "Churches & Spiritual Organizations" in www.researchforum.santacruzmah.org)

Santa Cruz Union. 1883-1984

Frances Willard, second National President of the WCTU, founded the Santa Cruz Union in 1883. (*Union Signal*, Dec. 20, 1883) Other details from the *Union Signal* of that year are that Willard visited Santa Cruz on April 25, 1883 while on an organizing tour in California, (Apr. 26, 1883) and that by December the Santa Cruz Union had 75 members. (Dec. 20, 1883)

From its early years the Santa Cruz union organized youth. Its Cadets of Temperance, or Cadets in Blue, as they were also called, were being "drilled for future action... Santa Cruz reports a large number of boys drilling enthusiastically." (*Union Signal*, Mar. 20, 1884) The first Young Woman's Christian Temperance Union in northern California had been organized in East Oakland in 1884, and Santa Cruz's was organized in 1886. (Spencer, *History*, p. 106)

The Northern California WCTU Annual Convention was held in Santa Cruz in 1902 and 1913, (*Annual Report*, 1925) in 1927, (*Annual Report*, 1930) and in 1948, 1955, 1969, and 1973. (*Annual Report*, 1981)

Some third person reports regarding the Santa Cruz Union and its activities are:

According to *A Century of Christian Witness: History of First Congregational Church Santa Cruz, California*, p. 88, the Santa Cruz union was founded in 1883, "by no less than fifty women members of the Congregational Church."

Writing in 1892, E. S. Harrison adds that it started "with about forty members. Mrs. E. Spalsbury, President; Mrs. A. A. Taylor, Corresponding Secretary; Mrs. M. Willet, Recording Secretary; Mrs. Richard Thompson, Treasurer.

"Under the auspices of the society a free reading room was established, which was well sustained until the Young Men's Christian Association was organized, when it was given to them as a nucleus for their library. Excellent work was done among the boys in a company, called the Boys' Brigade, under Mesdames Perry and Lindsay. Among other work was the organization of a Young Woman's Union, a good deal of charitable work, editing a column in the local press, holding of gospel temperance meetings, all churches uniting, educational work in all departments, helping to make public sentiment for prohibition and the enfranchisement of women. The society numbers at present about sixty members. Mrs. M. Everts, President; Mrs. Ella Pringle, Secretary." (E. S. Harrison, *History*, p. 208)

The last *Annual Report* which lists the Santa Cruz Union, although without a report from it, is that of 1984.

Watsonville Union. 1884-1959.

This union was organized in 1884. (*Annual Report*, 1956)

From at least Jan. 5, 1888 to Feb. 1, 1891 the *Watsonville Pajaronian* carried a column, didactic more than reportorial, entitled "This Column is Devoted to the Interests of Temperance and is Edited by the WCTU." Located on an inner page at first, the column was on the front page from at least November 1, 1890. Also, according to the *Pajaronian* of Jan. 17 and 24, 1889 and Jan. 2, 1890, the WCTU was meeting in the Presbyterian Church, and the same newspaper on Jan. 14, 1897

reported that "the ladies of the WCTU held evangelical meetings" at the Christian Church.

In 1891, "Watsonville Everts Union duplicates the National Departments of work. It is aggressive and abreast of the times in its methods; and quick to seize opportunities, hence is a growing union. The kindergarten at Watsonville found the union helpful both with means and sympathy. The interests of the union are well represented in its membership of earnest workers." (Harrison, *History*, p. 208)

The Watsonville Union had a water fountain erected in the Watsonville City Plaza in 1893. I observed that, although somewhat modified, it was still in operation in 2007. The inscription on it reads "God's free gift."

The California WCTU Annual Convention was held in Watsonville in 1906. (*Annual Report*, 1925)

The Watsonville Union last appeared in the 1959-1960 *Annual Report*.

Highland Union. 1888-?

"Highland Union, organized October, 1888, is a center of influence and work. It aims at self-improvement of members, also helping others in the same line. They have done much evangelistic work, and helped on the Woman's Suffrage course. Liquor selling has also felt the influence of their work, and found it to be unprofitable. This union, although small in numbers, is strong in its efforts for the cause of truth and sobriety, endeavoring to make their town a safe place for its young people to grow to worthy citizenship." (Harrison, *History*, pp. 208-209. Note that Harrison's work was published in 1892.)

One of the Highland Union's projects appears to have been the placing of a horse watering trough to compete with the horse trough outside a saloon on an old section (now called Morrell Road or Morrell Cutoff) of the Soquel-San Jose Road. Thus, "About 1887 George Liston built and ran a saloon near this long bridge, [over Laurel Creek] the only one between Lexington and Soquel. In an endeavor to counteract the evil influence of the establishment, the W.C.T.U. women had a watering trough built around the bend from it. They hoped to have the farmers stop there and water their horses instead of in front of the saloon, where they might be tempted also to quench their own thirst." (Walter Young, "Memoirs of Walter Young," *Los Gatos Times - Saratoga Observer*, July 14, 1959)

This union no longer appeared in the *Directory and Hand Book of the Tri-County Woman's Christian Temperance Union*, December, 1921.

Boulder Creek Union. 1892-1962.

Founded in 1892, (*Annual Report*, 1956) the Boulder Creek Union played a significant role in the tumultuous history of temperance and anti-temperance in that town through the early years of the twentieth century. This story is told in McCarthy, *Grizzlies*, pp. 30, 35, 85, and 87. It was also brought to the public's attention by a 2007 exhibit at the San Lorenzo Valley Museum.

The reading room was opened on January 1, 1893 in the two-story building which the WCTU had built for itself. It was maintained financially by the rental of the upper storey. (Spencer, *History* p. 120)

In 1908 the Boulder Creek WCTU was granted permission by the Boulder Creek Board of Trustees to erect a public drinking fountain. (minutes of the Boulder Creek Board of Trustees, reported in the *Mountain Echo*, June 20, 1908) "A splendid dinner was served in the Commercial Hotel by the ladies, The proceeds of which will go to erect a drinking fountain in the public square." (*Mountain Echo*, April 13, 1908) Curiously, I have not yet found documentation that the fountain actually was built. What I have found is this statement from the 1940 *Annual Report*: "Boulder Creek put a sidewalk in front of their building, sent young people to Y.T.C. [Youth Temperance Council] meetings and dedicated a drinking fountain in honor of two pioneer women, Mrs. Emma Dool and Mrs. Nellie Parker, and also purchased a projector for Tri-County."

In 2007 Barbara Kennedy, Director and Historical Interpreter of the San Lorenzo Valley Museum, pointed out to me the remains of what appeared to be two water fountains in Boulder Creek. The one was a pedestal type near Junction Park, along the path which led to the former railroad station. It has evidently been moved a short distance to make room for new construction. The other, several blocks away, was built into a stone wall across the street from the former WCTU building. Local history sources have, so far, at least, little to say about these fountains, and neither bears any identification, but either or both could be relics of the WCTU in Boulder Creek.

In 1921 the union had 8 members, (*Directory and Hand Book of the Tri-County Woman's Christian Temperance Union, December, 1921*) but in 1940 it had 17. (*Annual Report*, 1940)

In 1948 the WCTU sold its building and "contributed \$3000 derived from the sale of their building toward construction of the social hall wing of the Boulder Creek Community Methodist Church." (*The Valley Press*, March 2, 1966)

Both the *Valley Press* on March 2, 1966 and the *Santa Cruz Sentinel* on July 13, 1969 reported, in articles written by Bill Neubauer, that the Boulder Creek WCTU disbanded in 1948. The fact is, however, that in the 1952 and subsequent *Annual Reports* it was called the San Lorenzo Valley Union. Its last *Annual Report* was for 1962-1963.

Corralitos Union. 1894-1984.

According to the *Annual Report* of 1956 this union was organized in 1894. It was last listed in the *Annual Report* of 1984, although without a report of its activities.

Soquel Union. 1923-1959.

This union, which was organized in 1923, (*Annual Report*, 1956) last appeared in the *Annual Report* of 1959-1960.

East Santa Cruz Union. 1926-1963.

Organized in 1926, (*Annual Report*, 1956) this union had a "banner year" in 1927, with 54 new members. (*Annual Report*, 1927)

The *Annual Report* for 1956 has East Santa Cruz united with Santa Cruz. The *Annual Reports* for 1957-58 through and including 1963-1964 list only East Santa Cruz, but thereafter, at least to and including 1983, the *Annual Report* lists Santa Cruz rather than East Santa Cruz.

Aromas Union. 1936-1945.

The first appearance of this union in the *Annual Reports* was in 1936. The *Annual Report* of 1940 states that it had 9 active members, but after 1945 the Aromas Union was no longer listed in the *Annual Reports*.

General bibliography

All the sources I use in the list of associations are public information, such as public records of many kinds, city and telephone directories, newspaper articles, and published books. In a very few instances, which I note in the text, people associated with a group volunteered for the purposes of this work information that was not otherwise in the public domain.

1. Local sources

Books, pamphlets, directories

John Leighton Chase. *The Sidewalk Companion to Santa Cruz Architecture*. Santa Cruz, California: Museum of Art and History, 3rd ed., 2005.

A Century of Christian Witness: History of First Congregational Church, Santa Cruz, California. Santa Cruz: Church Historical Committee, 1963.

Donald Clark. *Santa Cruz County Place Names*. Santa Cruz, California: Santa Cruz Historical Society, 1986.

Wallace W. Elliott. *Santa Cruz County California. Illustrations with Historical Sketch*. Indexed Edition. Santa Cruz, California: The Museum of Art and History at the McPherson Center, 1997.

Phil Francis. *Santa Cruz County; A Faithful Reproduction in Print and Photography of its Climate, Capabilities and Beauties*. San Francisco: H. S. Crocker Company, 1896.

Ross Eric Gibson. Series of columns on early churches and other religious institutions in early Santa Cruz County in the *San Jose Mercury News*, May 18, 1993 and Mar 15, Aug 16, and Nov 22, 1994.

E. S. Harrison. *History of Santa Cruz County, California*. San Francisco: Pacific Press Publ. Co., 1892.

Margaret Koch. *Santa Cruz County - Parade of the Past*. Santa Cruz, California: Western Tanager Press/Valley Publishers, 1973.

The Ladies of Bonny Doon Club. *Memories of the Mountain. Family Life in Bonny Doon 1800-2000*. Bloomington, Indiana: AuthorHouse, 2004.

Betty Lewis. *Watsonville Yesterday*. Watsonville: Litho Watsonville Press, 1978.

-- *Watsonville: Memories that Linger*. Santa Cruz: Valley Publishers, 1980

Judy Pybrum Malmin. *Corralitos*. Corralitos: published by the author, 1998 revised edition.

Nancy McCarthy. *Where Grizzlies Roamed the Canyons. The Story of the San Lorenzo Valley*. Palo Alto, California: Garden Court Press, 1994.

The McHugh Scrapbook. 3 volumes. Thomas McHugh compiled much historical information which is to be found in the form of newspaper clippings in a scrapbook. Some of the clippings which were used in the present study were dated in the 1950s, and others have no date at all, but none of them used here cite the

sources of the information, and they are included by the writer only if they plausibly fill in gaps left by reliable sources.

Stephen Payne, *A Howling Wilderness: The Summit Road of the Santa Cruz Mountains 1850-1906*. Los Gatos, California: Loma Prieta Publishing, 1978.

Leon Rowland. *Annals of Santa Cruz*. Santa Cruz: Seven Seas Book Shop, 1947.

Santa Cruz Historic Building Survey. Vol I. San Francisco: Charles Hall Page & Associates, 1976. Vol II. Santa Cruz: City of Santa Cruz Department of Planning & Community Development, 1989.

Donald E. Seapy. *Scotts Valley: as it was and as it would become*. Ed. by Dave G. Seapy. Scotts Valley, California: 2001.

Carolyn Swift. *Historic Context Statement for the City of Capitola*. Capitola: Capitola Museum, published draft of June 24, 2004.

Margaret Louise Rapp Tarquinio. *Mama's Memoirs: Growing Up in the Santa Cruz Mountains*. Los Gatos California: Vista Del Mar Press, 1995.

Henry Albert van Coenen Torchiana. *Story of the Mission Santa Cruz*. San Francisco: Paul Elder and Company, 1933.

John V. Young. *Ghost Towns of the Santa Cruz Mountains*. Santa Cruz: Paper Vision Press, 1979.

City and county directories

The City Directory, Santa Cruz, California. Western Directory Co., Santa Cruz, 1923-1924.

Edward Martin. *Directory of the town of Watsonville*. Ed. Martin, Watsonville. C.O. Cummings, Publisher, 1873.

Polk's Santa Cruz California City and County Directory. R.L. Polk & Co. San Francisco and Los Angeles. 1924-1964 for Santa Cruz and Watsonville combined, and 1965-1988 for Santa Cruz and Watsonville separately. A few of these many issues were missing from the local collections I consulted. In Chapter 4 Particulars I cite Polk from 1963, 1973, and 1982-83 for listings of organizations offering instruction in meditation, martial arts, and alternative medicine.

Resident and Classified Business Directory Santa Cruz, East Santa Cruz, Watsonville, Boulder Creek [sic], Capitola and Soquel. Pasadena and Santa Cruz: California Directory Co., 1904.

San Jose City Directory: including Santa Clara, Santa Cruz and Monterey Counties. San Francisco: McKenney Directory Co., 1887-88 and 1889. San Jose(?): F. M. Husted Publisher, 1892.

Santa Cruz City Directory for the Year 1902. Santa Cruz: K. E. Irish Press.

Santa Cruz County Directory 1916-1917. Santa Cruz: The Santa Cruz Directory Company, 1916.

Thurston's Resident and Classified Business Directory of Santa Cruz, Watsonville and Boulder Creek 1910-1911 and 1912-1913. Santa Cruz: Albert Thurston.

Yellow Pages and *White Pages* telephone directories for all years from 1946 to 2006. During some periods these were of SBC, during others they were of Pacific Telephone and Telegraph, and during others they were of Pacific Bell. Currently they are of AT&T.

Periodicals (currently issued unless otherwise noted)

Boulder Creek Mountain Echo 1896-1916 (indexed)

Connection Magazine

Mid County Post

Santa Cruz Evening News 1919-1941 (indexed)

Santa Cruz Good Times

Santa Cruz Metro

Santa Cruz Sentinel (with variants in name) 1856-1884, 1940-1943, 1949-1956, 1999-present (indexed)

Santa Cruz Surf 1883-1919 (indexed)

Valley Press

Watsonville Pajaronian (with variants in name): beginning of year church directories for the years 1885-1930

Public documents

Santa Cruz County Articles of Incorporation

Santa Cruz County Deeds

Santa Cruz County Records

Websites

The first three of the sites named here have third party lists, which I use cautiously, confirming the existence and nature of organizations they list with at least one other source before including them.

www.christiancruz.com 2010. Lists Christian churches, schools, businesses, etc. in Santa Cruz.

www.centerforworldnetworking.org 2010. Lists many non-traditional spiritual organizations, including derivatives such as Yoga instruction schools.

www.scruzwiki.org/Spiritual_Organizations 2010

www.yellowpages.com 2010. For several years before 2006 this website's address was www.smartpages.com.

Libraries, museums, archives

California Historical Society Archives, San Francisco

California State Library, Sacramento

Capitola Museum

Graduate Theological Union Flora Lamson Hewlett Library, Berkeley

Pajaro Valley Historical Association, Watsonville

San Lorenzo Valley Museum, Boulder Creek

Santa Cruz County Museum of Art and History
Santa Cruz County Public Library System
University of California Berkeley Bancroft Library and Doe Library
University of California Santa Cruz Library Special Collections

2. Regional sources

Books

Kay Alexander. *Californian Catholicism*. Santa Barbara: Fithian Press, 1993.

Charles Volney Anthony. *Fifty Years of Methodism: A History of the Methodist Episcopal Church Within the Bounds of the California Annual Conference From 1847 to 1897*. San Francisco: Methodist Book Concern, 1901.

Eldon G. Ernst with Douglas Firth Anderson. *Pilgrim Progression: The Protestant Experience in California*. Santa Barbara: Fithian Press, 1993.

Sandra Sizer Frankiel. *California's Spiritual Frontiers: Religious Alternatives in Anglo-Protestantism, 1850-1910*. Berkeley: University of California Press, 1988.

James N. Gregory. *American Exodus: The Dust Bowl Migration and Okie Culture in California*. New York: Oxford University Press, 1989.

Robert S. Hamilton, Jr. *The History and Influence of the Baptist Church in California, 1848-1899*. Los Angeles: University of Southern California Ph.D. dissertation, 1953.

Laurie F. Maffly-Kipp. *Religion and Society in Frontier California*. New Haven: Yale University Press, 1994.

Harold O. McCumber. *Beginnings of the Seventh-Day Adventist Church in California*. Ph.D. dissertation, University of California Berkeley, 1934.

Cybelle T. Shattuck. *Dharma in the Golden State: South Asian Religious Traditions in California*. Santa Barbara: Fithian Press, 1996.

John K. Simmons and Brian Wilson. *Competing Visions of Paradise: The California Experience of 19th Century American Sectarianism*. Santa Barbara: Fithian Press, 1993.

Edward Martinus Stensrud. *The Lutheran Church and California*. San Francisco, 1916.

Ferenc Morton Szasz. *Religion in the Modern American West*. Tucson: The University of Arizona Press, 2000.

E. B. Ware. *History of the Disciples of Christ in California*. Healdsburg, California, 1916.

Articles

Clifford M. Drury. "The beginnings of the Presbyterian Church on the Pacific Coast," *The Pacific Historical Review*, Vol. 9, No. 2 (June, 1940), pp. 195-204.

Eldon G. Ernst. "The Emergence of California in American Religious Historiography," *Religion and American Culture: A Journal of Interpretation*, Vol. 11 (2001), No. 1, pp. 31-52.

3. General sources

(General works on particular spiritual families are located with the families themselves.)

Books

Communities Directory: A guide to intentional communities and cooperative living. Rutledge, Missouri: Fellowship for International Community, 2000.

Eileen W. Lindner, ed. *Yearbook of American & Canadian Churches 2003.* Nashville: Abingdon Press. Almost entirely about Protestant bodies.

Charles H. Lippy and Peter W. Williams, Eds., *Encyclopedia of the American Religious Experience.* 3 volumes. New York: Charles Scribner's Sons, 1988.

Frank S. Mead, *Handbook of Denominations in the United States.* 10th ed., revised by Samuel S. Hill. Nashville: Abingdon Press, 1995.

J. Gordon Melton. *The Encyclopedia of American Religions.* 2nd ed. Detroit: Gale Research Co., 1987.

J. Gordon Melton. *The Encyclopedia of American Religions: Religious Creeds.* Detroit: Gale Research Co., 1988.

J. Gordon Melton. *Encyclopedic Handbook of Cults in America.* Revised and updated edition. New York: Garland Publishing Co., 1992.

Christopher Partridge, Ed. *New Religions.* New York: Oxford University Press, 2004.

Websites

<http://hirr.hartsem.edu> 2010. Hartford Institute for Religious Research. Especially valuable is the list of denominational homepages.

<http://religiousmovements.lib.virginia.edu> 2010. Non-judgmental information on the basics of many religious bodies. In 2010 it was being changed; parts of it had been archived and could be reached through <http://web.archive.org/web/20060907005952/http://etext.lib.virginia.edu/reldmove/>.

<http://skepdic.com> 2010. Extensive treatment of the pros and cons of non-mainstream spirituality.

www.adherents.com 2010.

www.apologeticsindex.org 2010. Much information on many groups, but with explicit Christian editorializing.

www.dmoz.org 2010. Immense categorized list of websites which makes it easy to find information on religious (as well as other) bodies; also brings up religious texts.

www.electronicchurch.org/YBlisting.html 2010. Contains a list of denominational homepages.

www.religioustolerance.org 2010. Abundant information on a very broad range of spirituality.

www.sacred-texts.com 2010. Texts of many writings considered holy.

www.thearda.com 2010. American Religious Data Archive. Has huge data bases, including statistics.

Alphabetical index of associations, groupings, and alternate names

The 500 groups reported in this study have more than 900 names in this alphabetical index because organizations change names or have both a proper name and a popular one. The primary name and any alternate for it are to be located in the text not by page number, but by the family number shown with each entry. The Episcopalian Church, for instance, is in family #1.4; the Southern Baptist Convention is in family #9.2; Tibetan Buddhism is in family #20.43.

In cases of two or more groups having the same name, the alphabetical list includes a specification in brackets. Thus, for example,

Calvary Baptist Church [Aptos] In #9.1
Calvary Baptist Church [Live Oak] In #9.2

In this case a third group used the name at one time, so the former name of the third congregation is identified through the latter one, for which it is an alternate. Thus,

Calvary Baptist Church: alt. for Arthur Road Baptist Church in #9.2

Aayn Sof Jewish Renewal and Kabbalah Congregation of Santa Cruz In #19.
 Acts2ChristianFellowship In #21.2
 Acts of Love Foundation In #11.2
 Advent Christian Church: alt. for Pleasure Point Community Church in #11.1
 Advent Christian Conference-Camp Santa Cruz In #11.1
 Advent Church: alt. for Pleasure Point Community Church in #11.1
 Adventist Family #11
 African Methodist Episcopal Zion Church #5.3
 Agnus Dei Christian Book & Gift Store In #1.2
 Agricultural Land Conservancy In #14.4
 Air and Fire In #18.2
 All Nations Church of God in Christ: alt. for Word of Life Church of God in Christ in #7.7
 All Saints' In #1.4
 All Souls Unitarian Church: alt. for Unitarian Universalist Fellowship of Santa Cruz County
 in #12.1
 AME Zion Church In #5.3
 American Baptist Association #9.4
 American Baptist Churches U.S.A. #9.3
 American Catholic Christian Apostolic Church In #1.3
 American Spiritualism Recent in Origin #16.2
 Ananda Community Joyful Arts Center: alt. for Ananda Sangha of the Redwoods, Boulder
 Creek in #20.1
 Ananda Sangha of the Redwoods, Boulder Creek In #20.1
 Ananda Sangha of the Redwoods, Scotts Valley In #20.1
 Ananda Yoga Center: alt. for Ananda Sangha of the Redwoods, Scotts Valley in #20.1
 Ancient Wisdom Family #17
 Anglican Church in North America: see Good Shepherd Fellowship in #1.4
 Anglican Mission in America: see Good Shepherd Fellowship in In #1.4
 Anglican Mission in the Americas: see Good Shepherd Fellowship in #1.4
 Anthroposophy #17.2
 Apostolic Assembly In #7.7
 Apostolic Assembly of the Faith in Christ Jesus: alt. for Apostolic Assembly in #7.7
 Apostolic Church: alt. for Apostolic Assembly in #7.7
 Apostolic Church of Jesus Christ International: alt. for Pentecostal Holiness Mission in #7.5
 Apostolic (Mexican) Church: alt. for Apostolic Assembly in #7.7
 Aptos Cemetery: alt. for Our Lady of Mt. Carmel Cemetery in #1.1
 Aptos Christian Fellowship In #7.2
 Aptos Community Church: alt. for Aptos Community United Methodist Church in #5.1
 Aptos Community United Methodist Church In #5.1
 Aptos Foursquare Church: alt. for Coastlands in #7.3
 Aromas Bible Church In #9.5
 Aromas Community Baptist Church: alt. for Aromas Bible Church in #9.5
 Arthur Road Baptist Church In #9.2
 Artisans of Light: A Western Mystery School In #17.3
 Ashtanga Yoga Institute: alt. for Pacific Cultural Center in #20.1
 Assemblies of God #7.2
 Assembly of God: alt. for Christian Fellowship Center in #7.2
 Assembly of God Aptos: alt. for Aptos Christian Fellowship in #7.2
 Assembly of God Church In #7.2
 Assembly of God Church: alt. for Redwood Coast Chapel in #7.2
 Assembly of God Scotts Valley: alt. for Scotts Valley Christian Center in #7.2
 Assembly of Israel In #21.3
 Associated Bible Students: alt. for International Bible Students' Association in #11.4

Assumption Church In #1.2
 Auroville International USA In #20.1
 Baha'i #19.4
 Baha'i Faith In #19.4
 Baptist and Christian Church: alt. for #9 Baptist family
 Baptist Church in Ben Lomond In #9.1
 Baptist: exist in 2008; affiliation not ascertained #9.6
 Baptist Family #9
 Baptist Tabernacle: alt. for Twin Lakes Church in #9.5
 Baymonte Christian School In #9.5
 Bayside Baptist Church In #9.4
 Ben Lomond Presbyterian Church: alt. for First Community Church of Ben Lomond in #4.1
 Ben Lomond Quaker Center: alt. for Quaker Center in #8.1
 Berkeley Psychic Institute of Santa Cruz: alt. for Church of Divine Man in #16.3
 Bethany Bible College: alt. for Bethany University in #7.2
 Bethany College: alt. for Bethany University in #7.2
 Bethany University In #7.2
 Bethel Assembly of God: alt. for Christian Fellowship Center in #7.2
 Bethel Assembly of God Eastside: alt. for Christian Fellowship Center in #7.2
 Bethel Chapel: alt. for Harbor Light Church in #7.6
 Bethel Pentecostal Church: alt. for Christian Fellowship Center in #7.2
 Bethel Tabernacle In #7.7
 Beulah Park In #6.4
 Bible Hope Mission In #21.3
 Bible Mission Church: alt. for Bible Missionary Church [Santa Cruz, 1960] in #21.3
 Bible Missionary Church [Santa Cruz, 1960] In #21.3
 Bible Missionary Church: alt. for Elm Street Mission in #21.2
 Biblical Church of God In #6.3
 Biblical Fellowship Church In #21.3
 The Bicycle Church In #21.5
 Bosch Baha'i School In #19.4
 Boulder Creek Community Church In #9.2
 Boulder Creek Presbyterian Church In #4.1
 Boulder Creek United Methodist Church In #5.1
 Branciforte Baptist Church In #9.1
 Buddhist #20.4
 Buddhist Church in Farmers' Union Hall In #20.41
 Buddhist Peace Fellowship In #20.41
The Buddhist Ray In #20.41
 Burmese Buddhist #20.44
 Cabrillo Assembly of God: alt. for Assembly of God Church in #7.2
 Calvary Baptist Church [Aptos] In #9.1
 Calvary Baptist Church [Live Oak] In #9.2
 Calvary Baptist Church: alt. for Arthur Road Baptist Church in #9.2
 Calvary Cemetery: alt. for Our Lady of Mt. Carmel Cemetery in #1.1
 Calvary Chapel Aptos In #10.1
 Calvary Chapel Santa Cruz In #10.1
 Calvary Christian Center In #7.6
 Calvary Community Church In #7.1
 Calvary Episcopal Church In #1.4
 Calvary Full Gospel Church: alt. for Calvary Community Church in #7.1
 Calvary Full Gospel Mission: alt. for Calvary Community Church in #7.1
 Calvary Mission: alt. for Calvary Community Church in #7.1

- Calvary Southern Baptist Church: alt. for Arthur Road Baptist Church in #9.2
- Calvary Temple Church In #21.3
- Camp Don Bosco In #1.2
- Camp Hammer In #9.5
- Camp Joy In #14.4
- Camp Redwood Glen In #6.5
- Camphill Communities California In #17.2
- Capitola Community Church In #9.2
- Catholic and Episcopalian: alt. for #1 Western Liturgical family
- Catholic Chapel in Scotts Valley In #1.2
- Catholic Community of San Agustin Parish In #1.2
- Celebration Christian Fellowship In #21.3
- Centennial German Methodist Episcopal Church: alt. for German Methodist Episcopal Church in #5.4
- Centennial Methodist Episcopal Church: alt. for German Methodist Episcopal Church in #5.4
- Center for Conscious Living In #15.2
- Center for Divine Healing In #16.2
- Center for Taoist Thought and Fellowship In #20.5
- Center for the Soul In #16.2
- Center for World Networking In #20.1
- Centro Cristiano In #7.1
- Chabad by the Sea In #19.2
- Chadeish Yamainu In #19.2
- Chaminade - Marianist Novitiate: alt. for Chaminade School in #1.2
- Chaminade Preparatory School: alt. for Chaminade School in #1.2
- Chaminade School In #1.2
- Chapel Hill United Presbyterian Church In #4.1
- Chapel of Holy Grace: alt. for Holy Grail Foundation in #16.2
- Chapel of Spiritual Gifts In #16.2
- Chapel of the Holy Grail: alt. for Holy Grail Foundation in #16.2
- Chee Kong Tong Temple [Santa Cruz] In #20.5
- Chee Kong Tong Temple [Watsonville] In #20.5
- Child Evangelism Fellowship In #10.2
- China Grade: alt. for Minton Commune in #14.4
- Chinese graves In #20.5
- Chinese Mission Baptist Church In #9.1
- Christ Center Ministry for Planet Earth: alt. for Christ Ministry Foundation in #16.3
- Christ Circle In #14.4
- Christ Community Church In #6.2
- Christ Divine Center In #21.3
- Christ Episcopal Mission In #1.4
- Christ Lutheran Church of Aptos In #3.1
- Christ Ministry Foundation In #16.3
- Christ Ministry of Peace: alt. for Christ Order of Prayer in #21.2
- Christ Order of Prayer In #21.2
- Christ Temple In #7.4
- Christ Temple United Pentecostal Church: alt. for Christ Temple in #7.4
- Christian and Missionary Alliance #6.2
- Christian and Missionary Alliance Tabernacle: alt for Neighborhood Church of the Christian Missionary Alliance in #6.2
- Christian Assembly Church In #21.3
- Christian Brothers School In #1.1
- Christian Church/Church of Christ #9.7

Christian Church on Highway 9 in Lorenzo In #9.7
 Christian Faith Center: alt. for Eastside Friendly Bible Church in #7.5
 Christian Fellowship Center In #7.2
 Christian Heritage Church In #7.5
 Christian Life Center In #7.2
 Christian Missionary Alliance: alt. for Christian and Missionary Alliance #6.2
 Christian Missionary Alliance [Santa Cruz]: alt. for Neighborhood Church of the Christian
 Missionary Alliance in #6.2
 Christian Missionary Alliance Tabernacle: alt for Neighborhood Church of the Christian
 Missionary Alliance in #6.2
 Christian Science #15.1
 Christian Science Church, Santa Cruz In #15.1
 Christian Science Church, Soquel In #15.1
 Christian Science Church, Watsonville In #15.1
 Christian Science-Metaphysical Family #15
 Christians for Biblical Equality In #7.7
 Church of Blessed Hope: alt. for Pleasure Point Community Church in #11.1
 Church of Christ In #9.7
 Church of Christ-Garfield Park: alt. for Santa Cruz Church of Christ in #9.7
 Church of Divine Man In #16.3
 Church of Divine Spiritualists In #16.2
 Church of Emmaus: alt. for Emmaus Christian Center in #7.7
 Church of God [Santa Cruz] In #6.3
 Church of God (1) [Watsonville, 1929] In #7.1
 Church of God (2) [Watsonville, 1953] In #7.1
 Church of God: alt. for Full Gospel Mission in #7.1
 Church of God: alt. for Crossroads Community Church of God in #7.7
 Church of God: alt. for Santa Cruz Missionary Baptist Church in #9.6
 Church of God (1) [Santa Cruz, 1912] In #21.3
 Church of God (2) [Santa Cruz, 1923] In #21.3
 Church of God (Adventist) #11.2
 Church of God: alt. for Monterey Bay Christian Church in #11.2
 Church of God (Holiness rather than Pentecostal) #6.3
 Church of God in Christ In #7.1
 Church of God in Christ: alt. for Mt. Olive Temple Church of God in Christ in #7.7
 Church of God in Christ: alt. for Word of Life Church of God in Christ in #7.7
 Church of God Mission: alt. for Church of God (1) in #21.3
 Church of Grace: alt. for Assembly for God Church in #7.2
 Church of Jesus Christ of Latter-day Saints #13.1
 Church of Religious Science: alt. for Center for Conscious Living in #15.2
 Church of Scientology In #16.2
 Church of the Holy Spirit In #21.3
 Church of the King In #10.2
 Church of the Living God Apostolic Temple: alt. for Jesus Name Temple in #7.1
 Church of the Nazarene #6.4
 Church of the Nazarene Santa Cruz In #6.4
 Church of the Nazarene [Watsonville] In #6.4
 Church of the Rock: alt. for Church on the Rock in #7.5
 Church of the Soul (Spiritualist) In #16.1
 Church of the Rock (Live Oak) In #7.5
 Church on the Rock: alt. for Church of the Rock (Live Oak) in #7.5
 Church on the Rock (Watsonville) In #7.5
 The church structure on Van Ness Ave. In #21.5

- Circle Church In #9.7
- City Team Camp MayMac In #6.6
- Classical American Spiritualism #16.1
- Clear Light Meditation Center: alt. for Vajrayana Foundation I n #20.43
- Cliffwood Heights Neighborhood Church: alt. for Shorelife Community Church in #8.2
- Cliffwood Heights Neighborhood Church -- Mennonite Brethren: alt. for Shorelife
- Community Church in #8.2
 - Cliffwood Heights Neighborhood Church of the Mennonite Brethren: alt. for Shorelife
- Community Church in #8.2
 - Coast Chapel In #7.2
 - Coast Community Chapel: alt. for Coast Chapel in #7.2
 - Coastlands In #7.3
 - Communal Family #14
 - Communes founded before the 1960s #14.3
 - Communes founded since the 1960s counterculture #14.5
 - Community Christian Church In #9.7
 - Community Church: alt. for First Community Church of Ben Lomond in #4.1
 - Community Church-Boulder Creek: alt. for Boulder Creek Community Church in #9.2
 - Community Church of God In #6.3
 - Community Church of God Chapel by the Sea: alt. for Community Church of God in #6.3
 - Community Church of Santa Cruz: alt. for Unity Temple of Santa Cruz in #15.2
 - Community Covenant Church In #5.5
 - Community Foursquare Church of Scotts Valley: alt. for New Hope in #7.3
 - Community of Christ: alt. for Reorganized Church of Jesus Christ of Latter Day Saints
 - Community Seed In #18.2
 - Conciliar Press Orthodox Christian Bookstore In #2
 - Congregation Kol Tefillah In #19.2
 - Congregation Tsemach Adonai In #19.2
 - Congregational #4.3
 - Congregational Association of Christian Chinese: alt. for Congregational Chinese Mission in
- #4.2
 - Congregational Chinese Mission In #4.2
 - Congregational Church of Bonny Doon In #4.3
 - Congregational Church of Corralitos In #4.3
 - Congregational Church of Soquel In #4.3
 - Conservative Baptist Association #9.5
 - Cornerstone United Pentecostal Church In #7.4
 - Corralitos Christian Church In #9.7
 - Corralitos Community Church In #5.2
 - Corralitos Community Free Methodist Church: alt. for Corralitos Community Church in #5.2
 - Corralitos Methodist Episcopal Church In #5.1
 - Crosspoint Church: alt. for Lighthouse Christian Fellowship in #7.3
 - Crossroads Community Church of God In #7.7
 - Dance Church In #16.3
 - Dance of the Deer Foundation Center for Shamanic Studies In #18.1
 - Danish Evangelical Church of the Pajaro Valley: alt. for Lutheran Community Church in
- #3.1
 - Danish Lutheran Church: alt. for Lutheran Community Church in #3.1
 - Deliverance Temple: alt. for Full Gospel Mission in #7.1
 - Dianetics: alt. for Church of Scientology in #16.2
 - Dianetics and Scientology: alt. for Church of Scientology in #16.2
 - Dominican Hospital In #1.2
 - Dominican Sisters Provincialate In #1.2

The Door Christian Bookstore In #21.2
 Dzogchen group In #20.43
 East Cliff Village Apartments: alt. for Volunteers of America in #6.6
 East Side Methodist Episcopal Church: alt. for Grace Methodist Church in #5.1
 Eastern Family #20
 Eastern Liturgical Family #2
 Eastern Orthodox: alt. for #2 Eastern Liturgical family
 Eastside Friendly Bible Church In #7.5
 Eckankar: alt. for Eckankar Satsang Society of Santa Cruz in #20.3
 Eckankar Satsang Society of Santa Cruz In #20.3
 Eclectic Institute of Universal Reform In #21.3
 El Salvador Church: alt. for Redwood Coast Chapel in #7.2
 Elm Street Mission In #6.6
 Elm St. Bible Missionary Church: alt. for Elm Street Mission in #6.6
 Elm St. Church: alt. for Elm Street Mission in #6.6
 Elm Street Rescue Mission: alt. for Elm Street Mission in #6.6
 Emmanuel Baptist Church In #9.1
 Emmaus Christian Center In #7.7
 Episcopal Church of St. John the Baptist: alt. for St. John's Episcopal Church in #1.4
 Episcopalian #1.4
 European Free-Church Family #8
 Evangelical Covenant Church: alt. for Community Covenant Church in #5.5
 Evangelical Free Church: alt. for Felton Bible Church in #5.5
 Evangelical Lutheran Church in America (ELCA) #3.1
 Evangelical Orthodox Church of Santa Cruz: alt. for Saints Peter and Paul Orthodox Church
 in #2
 Evangelical Orthodox Church of Scotts Valley In #2
 Evergreen Cemetery In #20.5
 Everyday Dharma: alt. for Everyday Dharma Zen Center in #20.42
 Everyday Dharma Zen Center In #20.42
 Evinity Publishing, Inc. In #21.1
 Faith Chapel In #7.2
 Faith Chapel Assembly of God In #7.2
 Faith Community Church In #21.2
 Faith Tabernacle In #7.1
 Faith Temple of the Church of God in Christ: alt. for Church of God in Christ in #7.1
 Family Faith Center In #21.2
 Family Sangha In #20.45
 Fasting Prayer Chapel: alt. for Fasting Prayer Mountain of the World in #7.2
 Fasting Prayer Mountain of the World In #7.2
 Father Divine Peace Mission In #6.6
 Father Divine Peace Restaurant In #6.6
 FBC Watsonville: alt. for First Baptist Church of Watsonville in #9.6
 Federacion San Pablo de Colores: alt. for Fundacion San Pablo de Colores in #1.2
 Felton Assembly of God: alt. for Redwood Christian Center in #7.2
 Felton Bible Church In #5.5
 Felton Guild In #14.4
 Felton Presbyterian Church In #4.1
 Filipino (Presbyterian) In #4.1
 Firedance In #18.2
 First Advent Church: alt. for Pleasure Point Community Church in #11.1
 First American Baptist Church: alt. for Santa Cruz Community Church in #9.3
 First Assembly of God Church: alt. for Christian Life Center in #7.2

- First Baptist Church of Aptos In #9.2
 First Baptist Church of Boulder Creek: alt. for Boulder Creek Community Church in #9.2
 First Baptist Church of Capitola: alt. for Capitola Community Church in #9.2
 First Baptist Church of Freedom: alt. for Principe de Paz in #9.2
 First Baptist Church of Las Lomas In #9.2
 First Baptist Church of San Lorenzo Valley In #9.5
 First Baptist Church of Santa Cruz: alt. for Santa Cruz Community Church in #9.3
 First Baptist Church of Scotts Valley: alt. for Gateway Bible Church in #9.5
 First Baptist Church of Watsonville In #9.6
 First Christian Church In #9.7
 First Christian Church: alt. for Santa Cruz Bible Church in #9.7
 First Church of Christ Scientist, Boulder Creek In #15.1
 First Church of Christ Scientist, Felton In #15.1
 First Church of Christ Scientist, Santa Cruz: alt. for Christian Science Church, Santa Cruz
 in #15.1
 First Church of Christ Scientist, Soquel: alt. for Christian Science Church, Soquel in #15.1
 First Church of Christ Scientist, Watsonville: alt. for Christian Science Church, Watsonville
 in #15.1
 First Church of God: alt. for Church of God (1) in #7.1
 First Church of Religious Science: alt. for Center for Conscious Living in #15.2
 First Church of the Nazarene: alt. for Church of the Nazarene in #6.4
 First Community Church of Ben Lomond In #4.1
 First Congregational Church In #4.2
 First Evangelical Lutheran Church of Watsonville: alt. for Lutheran Community Church in
 #3.1
 First Lutheran Church: alt. for Lutheran Community Church in #3.1
 First Presbyterian Church In #4.1
 First Southern Baptist Church: alt. for Arthur Road Baptist Church in #9.2
 First Southern Baptist Church: alt. for Capitola Community Church in #9.2
 First Southern Baptist Church of Santa Cruz, Calif.: alt. for Capitola Community Church in
 #9.2
 First Southern Baptist Church of Freedom: alt. for Principe de Paz in #9.2
 First Spiritual Church In #16.1
 First United Methodist Church In #5.1
 First United Pentecostal Church: alt. for Cornerstone United Pentecostal Church in #7.4
 First United Pentecostal Church of Santa Cruz In #7.4
 The Flower Farm In #14.4
 Foundation for the Preservation of the Mahayana Tradition In #20.43
 Foursquare Gospel Church [Santa Cruz] In #7.3
 Four Square Gospel Church [Watsonville] In #7.3
 Foursquare Church: alt. for Four Square Gospel Church [Watsonville] in #7.3
 Franciscan/Salesian Orphanage/School/Seminary In #1.1
 Free Holiness Church: alt. for Santa Cruz Missionary Baptist Church in #9.6
 Free Methodist #5.2
 Free Methodist Church: alt. for Light & Life Community Free Methodist in #5.2
 Freedom Community Methodist Church In #5.1
 Freedom House Church: alt. for Pacific Christian Fellowship in #7.5
 Free Water Sangha In #20.41
 Friendly Bible Church: alt. for Eastside Friendly Bible Church in #7.5
 Friendly Community Church of the Assembly of God: alt. for Assembly of God Church in #7.2
 Friends: alt. for Quakers in #8.1
 Full Gospel Assembly In #7.1
 Full Gospel Church: alt. for Full Gospel Mission in #7.1

Full Gospel Church of Davenport In #7.1
 Full Gospel Church of Las Lomas In #7.2
 Full Gospel Church of Pajaro: alt. for Pajaro First Assembly of God in #7.2
 Full Gospel Mission In #7.1
 Full Gospel Mission of Watsonville: alt. for Full Gospel Mission in #7.1
 Full Gospel Tabernacle: alt. for Apostolic Assembly in #7.7
 Fundacion San Pablo de Colores In #1.2
 The Garden In #17.3
 Garfield Park Christian Church: alt. for Circle Church in #9.7
 Garfield Park Tabernacle: alt. for Circle Church in #9.7
 Gateway Bible Church In #9.5
 Gateways Books and Gifts In #20.1
 The Gathering by the Bay In #10.2
 Generically Christian #21.2
 German Evangelical Church In #4.4
 German Methodism #5.4
 German Methodist Episcopal Church In #5.4
 Glad Tidings Bible Institute: alt. for Bethany University in #7.2
 Glad Tidings Pentecostal Assembly: alt. for Christian Life Center in #7.2
 Glad Tidings Tabernacle: alt. for Christian Life Center in #7.2
 Glad Tidings Tabernacle of the Assemblies of God: alt. for Christian Life Center in #7.2
 Glen Haven Sanitarium In #16.1
 Global Youth Evangelism In #6.6
 God's Church In #10.2
 Golden Light Foundation In #16.3
 Good Government League In #21.4
 Good Samaritan Church of God in Christ: alt. for Mt. Olive Temple Church of God in Christ
 in #7.7
 Good Shepherd Catholic School In #1.2
 Good Shepherd Fellowship In #1.4
 Good Shepherd of the Valley Lutheran Church In #3.3
 Gopala Restaurant In #20.1
 Gospel Tabernacle: alt. for Pentecostal Tabernacle [Santa Cruz] in #7.1
 Gospel Tabernacle In #7.1
 Grace Baptist Church In #9.2
 Grace Baptist Church of Watsonville, Calif.: alt. for Grace Baptist Church in #9.2
 Grace Communion International: alt. for Worldwide Church of God in #11.2
 Grace Episcopal Church In #1.4
 Grace Fellowship In #7.3
 Grace Methodist Church In #5.1
 Grace Mission: alt. for All Saints' in #1.4
 Grace Temple In #7.2
 Grace United Methodist Church: alt. for Grace Methodist Church in #5.1
 Graceland Christian Books In #21.2
 Granite Creek Community Church: alt. for Gateway Bible Church in #9.5
 Green Valley Chapel In #9.7
 Green Valley Christian Center In #7.2
 Green Valley Christian School In #7.2
 Green Valley Methodist Episcopal Church In #5.1
 Green Valley Pentecostal Holiness Church: alt. for Christian Heritage Church in #7.5
 Gypsies: alt. for Romani People in #14.2
 Happy Valley Conference Center In #13.2
 Harbor Fellowship In #7.7

- Harbor Light Church In #7.6
 Harbor Light Gospel Tabernacle: alt. for Harbor Light Church in #7.6
 Harmony Hill In #20.1
 Healing Buddha Center In #20.43
 Healing Buddha Foundation: alt. for Healing Buddha Center in #20.43
 Heart Sangha In #20.45
 Hester Creek Community Church: alt. for Mountain Bible Church in #6.6
 High Street Community Church In #9.5
 Highland Presbyterian Church: alt. for Skyland Church in #4.2
 Hillel of Santa Cruz In #19.2
 Hindu #20.1
 Hippie Camp in Scotts Valley In #14.4
 Hippie Communes of the 1960s Counterculture #14.4
 Holiday Cabins In #14.4
 Holiness Band 1 In #6.1
 Holiness Band 2 In #6.1
 Holiness Bands #6.1
 Holiness Family #6
 Holy City In #14.3
 Holy Cross Catholic Elementary and Junior High School In #1.1
 Holy Cross Cemetery and Mausoleum In #1.1
 Holy Cross Church In #1.1
 Holy Eucharist Catholic Community Parish In #1.2
 Holy Grail Foundation In #16.2
 Holy Trinity Monastery: alt. for Villa St. Joseph in #1.2
 Home of Truth In #15.2
 Home Temple: alt. for Garden in #17.3
 Hope Ministries In #7.7
 House of Prayer Assembly of God: alt. for House of Prayer Community Church in #7.2
 House of Prayer Community Church In #7.2
 H'sien Taoist Monastery In #20.5
 I Am Sanctuary In #17.3
 Iglesia Apostolica De La Fe En Cristo Jesus: alt. for Apostolic Assembly in #7.7
 Iglesia Bautista Emmanuel: alt. for Principe de Paz in #9.2
 Iglesia Bautista Nueva Vida: alt. for Capitola Community Church in #9.2
 Iglesia Cristiana evangelica los hechos de Watsonville: alt. for Victory Outreach Church in #7.7
 Iglesia de Dios: alt. for Iglesia Santa Pentecostes Templo Jerusalem in #7.5
 Iglesia de Dios Santa Cruz In #7.7
 Iglesia de Jesucristo Israel In #7.7
 Iglesia Del Rey In #9.2
 Iglesia Misionera De Cristo Beerseba In #10.2
 Iglesia Santa Pentecostes Templo Jerusalem In #7.5
Imagination Troubador In #17.2
 Immaculate Heart of Mary: alt. for Our Lady Help of Christians Valley Church in #1.1
 Independent Fundamentalist Family #10
 Inner Light Ministries In #15.2
 Inner Nature Foundation Institute In #21.3
 Institute for Dehypnotherapy In #20.1
 Integral Yoga Institute In #20.1
 International Bible Students' Association In #11.4
 International Church of the Foursquare Gospel #7.3
 International Society for Krishna Consciousness In #20.1

- ISKON: alt. for International Society for Krishna Consciousness in #20.1
 Islam #19.3
 Islamic Center of Santa Cruz In #19.3
 ISOT, "In Search of Truth" In #14.4
 Jain #20.2
 Japanese Buddhist #20.42
 Japanese Cultural Center In #20.42
 Japanese Presbyterian Church of Watsonville: alt. for Westview Presbyterian Church in #4.1
 Jehovah's Witnesses #11.4
 Jehovah's Witnesses (Kingdom Hall): alt. for Kingdom Hall of Jehovah's Witnesses in #11.4
 Jehovah's Witnesses Kingdom Hall of Felton #11.4
 Jehovah's Witnesses-Soquel-Aptos-Capitola In #11.4
 Jesus Mary and Joseph Home: alt. for St. Francis Catholic Kitchen in #1.2
 Jesus Name Temple In #7.1
 John and Louise Bosch Baha'i School and Conference Center: alt. for Bosch Baha'i School in
 #19.4
 Judaism #19.2
 Judeo-Christian Church of Universal Life: alt. for Universal Life Church in #12.3
 Jumping Monkey Natural Indian Café In #20.1
 Kabbalah Congregation of Santa Cruz: alt. for Aayn Sof Jewish Renewal and Kabbalah
 Congregation of Santa Cruz in #19.2
 Kali Ray TriYoga In #20.1
 Karnak Grotto of the Church of Satan In #21.1
 Karuna Group In #20.43
 Kim Son Meditation Center Tu Vien In #20.45
 Kingdom Hall of Jehovah's Witnesses Frederick Street In #11.4
 Kingdom Hall of Jehovah's Witnesses-Santa Cruz In #11.4
 Kingdom Hall of Jehovah's Witnesses-Seabright In #11.4
 Kitchen Brothers Temple In #20.1
 Koinonia Community: alt. for Koinonia Conference Grounds in #14.4
 Koinonia Conference Grounds In #14.4
 Kolaynu In #19.2
 Korean Central Presbyterian Church of Santa Cruz In #4.1
 Ku Klux Klan In #21.4
 La Selva Beach Community Church In #4.2
 La Selva Community Church: alt. for La Selva Beach Community Church in #4.2
 Land of Medicine Buddha In #20.43
 Landmark Baptist Church: alt. for Bayside Baptist Church in #9.4
 Landmark Missionary Baptist Church [Watsonville] In #9.4
 Landmark Missionary Baptist Church: alt. for Bayside Baptist Church in #9.4
 Landmark Missionary Baptist Church of Santa Cruz: alt. for Bayside Baptist Church in #9.4
 Las Lomas Community Church In #21.3
 Las Lomas First Baptist Church: alt. for First Baptist Church of Las Lomas in #9.2
 Last Supper In #21.2
 Latter-day Saints In #13.2
 Latter-day Saints Aptos Ward In #13.1
 Latter Day Saints Church: alt. for Reorganized Church of Jesus Christ of Latter Day Saints
 in #13.2
 Latter-day Saints Church in Ben Lomond In #13.1
 Latter-day Saints Family #13
 Latter-day Saints Family History Center In #13.1
 Latter-day Saints Family History Center in Ben Lomond In #13.1
 Latter-day Saints Ocean Branch Church In #13.1

- Latter Rain Gospel Association of Freedom, California In #7.1
 Leap of Faith Ministries: alt. for God's Church in #10.2
 Lehi Park In #13.1
 Lehi Recreation Park: alt. for Lehi Park in #13.1
 Lemon Tree Press In #17.2
 Liberal Catholic Church In #12.3
 Liberal Family #12
 Liberty Baptist Church In #9.6
 Life Inc. In #21.3
 Lifespring Fellowship In #6.2
 Light & Life Community Free Methodist In #5.2
 Light of Life Lutheran Church In #3.3
 Lighthouse Christian Fellowship [Soquel] In #7.3
 Lighthouse Christian Fellowship In #7.3
 Linda's Bible Book Store In #21.2
 Live Oak Church: alt. for Live Oak Community Methodist Church in #5.1
 Live Oak Church of Christ of Santa Cruz, Calif. In #9.7
 Live Oak Community Methodist Church In #5.1
 Living Hope Church: alt. for Orthodox Presbyterian Church in #4.1
 Lorenzo Methodist Episcopal Church: alt. for Boulder Creek United Methodist Church in
 #5.1
 Love INC Santa Cruz County In #9.3
 Lutheran Campus Ministry In #3.3
 Lutheran Community Church In #3.1
 Lutheran Family #3
 Maitreya Buddhist Center In #20.43
 Maranatha Assembly of God: alt. for Scotts Valley Christian Center in #7.2
 Marianist Art Center: alt. for Villa St. Joseph in #1.2
 Marianist Novitiate: alt. for Chaminade School in #1.2
 Marianist Provincialate: alt. for Villa St. Joseph in #1.2
 Marshall Creek Center In #18.1
 Mary Help of Christians Juniorate: alt. for Salesian Sisters School in #1.2
 Mary Help of Christians Youth Center: alt. for Salesian Sisters School in #1.2
 Mennonite Brethren #8.2
 Mennonite Brethren of Santa Cruz: alt. for Shorelife Community Church in #8.2
 Messiah Lutheran In #3.2
 Mebasrim Fellowship In #17.3
 Methodist #5.1
 Methodist Church in Soquel In #5.1
 Methodist Episcopal Church-South: alt. for First United Methodist Church, Watsonville in
 #5.1
 Methodist Japanese Mission: alt. for Westview Presbyterian Church in #4.1
 Mid County Church: alt. for Mid County Church of Christ in #9.7
 Mid County Church of Christ In #9.7
 Middle Eastern Family #19
 Minton Commune In #14.4
 Mision Bautista Hispana: alt. for Arthur Road Baptist Church in #9.2
 Mission Chapel: alt. for Mid County Church of Christ in #9.7
 Mission Christian Fellowship (1) [Live Oak, 1980] In #9.7
 Mission Christian Fellowship (2) [Live Oak, 1983] In #9.7
 Mission of the Exaltation of the Holy Cross: alt. for Holy Cross Church in #1.1
 Mission Santa Cruz: alt. for Holy Cross Church in #1.1
 Mission Springs Christian Conference Center In #5.5

Missouri Synod Lutheran #3.2
 Monte Toyon Camp In #5.1
 Monte Vista Christian School In #7.2
 Monterey Bay Academy In #11.3
 Monterey Bay Christian Church In #11.2
 Monterey Bay Church of God: alt. for Monterey Bay Christian Church in #11.2
 Mora Central High School: alt. for Moreland Notre Dame School in #1.1.
 Moreland Notre Dame Academy: alt. for Moreland Notre Dame School in #1.1
 Moreland Notre Dame School In #1.1
 Mother Superior of the Catholic Sisters of the Sacred Hearts of Jesus and Mary: alt. for
 Sisters of the Sacred Hearts of Jesus and Mary in #1.2
 Mt. Calvary Cemetery: alt for Our Lady of Mt. Carmel Cemetery in #1.1
 Mt Calvary Lutheran Church In #3.2
 Mount Cross Lutheran Bible Camp In #3.3
 Mount Cross Lutheran (Outdoor) Ministries of Northern California: alt. for Mount Cross
 Lutheran Bible Camp in #3.3
 Mount Hermon Christian Conference Center In #4.1
 Mount Madonna Center for the Creative Arts and Sciences In #20.1
 Mt. Olive Temple Church of God in Christ In #7.7
 Mountain Bible Christian School In #6.6
 Mountain Bible Church of Loma Prieta In #6.6
 Mountain Bible School: alt. for Mountain Bible Christian School in #6.6
 Narconon of Northern California In #16.2
 Nature Reverence Family #18
 Neighborhood Church of the Christian Missionary Alliance In #6.2
 Neo-Pagan and Wiccan #18.2
 Network of Spiritual Progressives #21.1
 New Age #16.3
 New Beginnings Community Church: alt. for New Birth Baptist Church in #9.2
 New Beginnings With God In #14.5
 New Birth Baptist Church In #9.2
 New Hope In #7.3
 New Hope Chapel-Assemblies of God: alt. for Grace Temple in #7.2
 New Hope Chapel, Assembly of God, of Freedom, Calif: alt. for Grace Temple in #7.2
 New Hope Church: alt. for Grace Temple in #7.2
 New Jerusalem Church In #7.1
 New Jerusalem Colony In #14.3
 New Life Center In #9.7
 New Life Church: alt. for Rastafarians in #19.2
 New Life Community Church: alt. for First Baptist Church of Las Lomas in #9.2
 New Life Community Services: alt. for New Life Center in #9.7
 Ngagyur Nyingma In #20.43
 Niche of Light: alt. for Zamzam book store in #19.3
 Nirvana In #14.4
 Ocean Gate Zen Center In #20.42
 Ohlone People #14.1
 Open Door Chapel In #21.3
 Orthodox Presbyterian Church In #4.1
 Other: not classifiable according to the 20 families #21
 Our Lady Help of Christians Valley Church In #1.1
 Our Lady of Mt. Carmel Cemetery In #1.1
 Our Lady Star of the Sea Church In #1.2
 Our Mother of Perpetual Help Chapel In #1.3

Outside all categories #21.1
 Pacific Christian Fellowship In #7.5
 Pacific Cultural Center In #20.1
 Pajaro First Assembly of God In #7.2
 Pajaro First Assembly Of God Church: alt. for Pajaro First
 Assembly of God in #7.2
 Pajaro Rescue Mission In #6.6
 Pajaro Valley Loaves and Fishes In #1.2
 Pema Osel Ling: alt. for Vajrayana Foundation in #20.43
 Peniel Mission In #6.6
 Pennsylvania Avenue Methodist Church: alt. for Grace Methodist Church in #5.1
 Pentecostal Assembly: alt. for Christian Life Center in #7.2
 Pentecostal Church of God of America #7.6
 Pentecostal Church of God: alt. for Christian Fellowship Center in #7.2
 Pentecostal Church of God: alt. for Calvary Christian Center in #7.6
 Pentecostal Church of God: alt. for Harbor Light Church in #7.6
 Pentecostal Church of God-Grant Ave: alt. for Christian Fellowship Center in #7.2
 Pentecostal Church of Pajaro: alt. for Pajaro First Assembly of God in #7.2
 Pentecostal Family #7
 Pentecostal-Holiness #7.5
 Pentecostal Holiness: alt. for Pentecostal Holiness Mission in #7.5
 Pentecostal Holiness Church [Santa Cruz} In #7.5
 Pentecostal Holiness Church [Live Oak] In #7.5
 Pentecostal Holiness Mission In #7.5
 Pentecostal Mission In #7.1
 Pentecostal Tabernacle [Santa Cruz] In #7.1
 Pentecostal Tabernacle [Capitola] In #7.1
 Pentecostal Temple In #7.1
 Pentecostal-United #7.4
 Pietist-Methodist Family #5
 Pinto Lake County Park In #1.2
 Pioneer Cemetery In #20.5
 Pleasure Point Community Church In #11.1
 Poor Clares Convent In #1.2
 Poor Clares of California: alt. for Poor Clares Convent in #1.2 Potter's Hand Ministry
 Center: alt. for Acts of Love Foundation in #11.
 Power House Of God in Christ: alt. for Church of God in Christ in #7.1
 Prayermobile In #21.2
 Presbyterian #4.1
 Presbyterian and Congregational In #4.1
 Presbyterian Church Bonny Doon In #4.1
 Presbyterian Hispanic Church In #4.1
 Principe De Paz In #9.2
 Progressive Missionary Baptist Church In #9.6
 Progressive Spiritualists Church: alt. for Society of Progressive Spiritualists of San Francisco
 in #16.1
 Prophet Elias Greek Orthodox Church In #2
 Puerta Camino Y Meta In #7.2
 Quaker #8.1
 Quaker Christian Center In #8.1
 Quaker Meeting House In #8.1
 Queen of Angels Novitiate In #1.2
 Raindance Retreat and Conference Center: alt. for Sequoia Seminar in #12.3

Rajneesh Center In #20.1
 Ralph's House In #14.4
 Rancho Las Aromitas y Agua Caliente Chapel In @1.1
 Rastafarians In #19.2
 Recently founded Catholic separatist groups #1.3
 Redwood Christian Center In #7.2
 Redwood Christian Park In #5.1
 Redwood Coast Chapel: alt. for Coast Chapel in #7.2
 Reformed Church in the United States #4.4
 Reformed-Presbyterian Family: alt. for Presbyterian and Congregational in #4.1
 Reorganized Church of Jesus Christ of Latter Day Saints #13.2
 Resurrection Catholic Community In #1.1
 Resurrection Cemetery: alt. for Our Lady of Mt. Carmel Cemetery in #1.1
 Revelation of Truth Gospel Church In #21.3
 Revival Center Church: alt. for Calvary Temple Church in #21.3
 Revival Center, Santa Cruz: alt. for Santa Cruz Revival Center in #7.5
 RIGPA Tibetan Buddhist meditation center In #20.43
 Roma: alt. for Romani People in #14.2
 Roman Catholic: local assoc. founded before 1901 #1.1
 Roman Catholic: local assoc. founded since 1900 #1.2
 Romani People #14.2
 Rumi Academy In #19.3
 Sacred Grove In #18.2
 St. Aloysius Camp and Retreat Center: alt. for Our Mother of Perpetual Help Chapel in #1.3
 St. Andrew's In #1.4
 St. Andrew Presbyterian Church In #4.1
 St. Andrew United Presbyterian Church: alt. for St. Andrew Presbyterian Church in #4.1
 St. Clare's Retreat House In #1.2
 St. Elias Orthodox Chapel & Shrine In #2
 St. Francis Catholic Kitchen In #1.2
 St. Francis Cemetery: alt. for Valley Catholic Cemetery in #1.1
 St. Francis Central Coast Catholic High School In #1.2
 St. Francis Preparatory: alt. for Franciscan/Salesian Orphanage/School/Seminary In #1.1
 St. Francis Soup Kitchen: alt. for St. Francis Catholic Kitchen in #1.2
 St. John's Church In #1.2
 St. John's Episcopal Church In #1.4
 St. Joseph's Catholic Community In #1.2
 St. Joseph's Cemetery: alt. for Our Lady of Mt. Carmel Cemetery in #1.1
 St. Joseph's Monastery: alt. for Poor Clares Convent in #1.2
 St. Joseph's Preparatory Seminary In #1.2
 St. Lawrence Academy In #2
 St. Lawrence Orthodox Christian Church In #2
 St. Mary of the Palms Catholic School In #1.2
 St. Michael's Church In #1.1
 St. Patrick's Church In #1.1
 St. Paul Baptist Church In #9.1
 St. Philip's In #1.4
 St. Silouan Russian Orthodox Monastery In #2
 St. Stephen's Lutheran Church In #3.1
 St. Vincent de Paul Church In #1.2
 St. Vincent de Paul Society In #1.2
 Sts. Peter and Paul Orthodox Church In #2
 Sts. Peter and Paul Academy: alt. for St. Lawrence Academy in #2

- Salesian Sisters School In #1.2
- Salesian Society Theological College In #1.2
- Salvation Army #6.5
- Salvation Army [Watsonville] In #6.5
- Salvation Army [Santa Cruz] In #6.5
- San Lorenzo Valley Ward: alt. for Latter-day Saints Church in Ben Lomond in #13.1
- San Pablo de Colores Central Pastoral: alt. for Fundacion San Pablo de Colores in #1.2
- Sanctuary of Illumination In #18.1
- Sant Mat Know-Thyself Foundation In #20.3
- Santa Cruz Bible Church In #9.7
- Santa Cruz, California Congregation of Jehovah's Witnesses – Soquel Unit: alt. for Jehovah's Witnesses-Soquel-Aptos-Capitola in #11.4
- Santa Cruz Chapel In #7.3
- Santa Cruz Church of Christ In #9.7
- Santa Cruz Church of Metaphysical Science, Inc. In #16.3
- Santa Cruz Community Church In #9.3
- Santa Cruz Company of Jehovah's Witnesses: alt. for Kingdom Hall of Jehovah's Witnesses in #11.4
- Santa Cruz Congregation of Jehovah's Witnesses, San Lorenzo Unit: alt. for Jehovah's Witnesses Kingdom Hall of Felton in #11.4
- Santa Cruz East Side Friendly Bible Church: alt. for Eastside Friendly Bible Church in #7.5
- Santa Cruz Karma Thegsum Choling In #20.43
- Santa Cruz Living Tao In #20.5
- Santa Cruz Mission Christian Center: alt. for Santa Cruz Revival Center in #6.6
- Santa Cruz Missionary Baptist Church In #9.6
- Santa Cruz/Monterey Branch of Anthroposophy: alt. for *Imagination Troubador* in #17.2
- Santa Cruz Pentecostal Mission: alt. for Full Gospel Assembly in #7.1
- Santa Cruz Pentecostal Tabernacle Church Corp.: alt. for Pentecostal Temple in #7.1
- Santa Cruz Rescue Mission In #6.6
- Santa Cruz Revival: alt. for Santa Cruz Revival Apostolic Ministry in #6.6.
- Santa Cruz Revival Apostolic Ministry. In #6.6.
- Santa Cruz Revival Center In #7.5
- Santa Cruz Revival Tabernacle: alt. for Santa Cruz Revival Center in #7.5
- Santa Cruz Sangha In #20.45
- Santa Cruz School For Tarot and Qabalah In #17.3
- Santa Cruz Seventh-Day Adventist Church In #11.3
- Santa Cruz Shambhala Study Group In #20.43
- Santa Cruz Waldorf School In #17.2
- Santa Cruz Ward: alt. for Latter-day Saints Ocean Branch Church in #13.1
- Santa Cruz Zen Center In #20.42
- Santa Maria del Mar: alt. for Villa Maria del Mar in #1.1
- Satanism In #21.1
- Satori Conference Center In #20.42
- Scandinavian Pietism #5.5
- Scientology: alt. for Church of Scientology in #16.2
- Scotts Valley Assembly of God Church: alt. for Scotts Valley Christian Center in #7.2
- Scotts Valley Baptist Church of Santa Cruz, California: alt. for Gateway Bible Church in #9.5
- Scotts Valley Bible Church: alt. for Gateway Bible Church in #9.5
- Scotts Valley Congregation of Jehovah' Witnesses In #11.4
- Scotts Valley Christian Center In #7.2
- Scotts Valley Free Methodist Church: alt. for Wesleyan Methodist Camp Ground in #5.2
- Seabright Chapel: alt. for Seabright Church in #9.7
- Seabright Church In #9.7

Seabright Eastside Bahia: alt. for Kingdom Hall of Jehovah's Witness Seabright in #11.4
 Seabright Harbor Bahia: alt. for Kingdom Hall of Jehovah's Witness Seabright in #11.4
 Seabright Improvement Society In #12.3
 Seascape Community Church In #7.2
 Second Baptist Church: alt. for Branciforte Baptist Church in #9.1
 Sequoia Seminar In #12.3
 Sequoia Retreat Center: alt. for Sequoia Seminar in #12.3
 Serpent's Kiss In #18.2
 Seventh-Day Adventist #11.3
 Seventh-Day Adventist Church [Soquel] In #11.3
 Seventh-Day Adventist Church [Watsonville] In #11.3
 Seventh-Day Adventist Conference Grounds In #11.3
 Shamanism #18.1
 Sherwood Christian Schools In #7.2
 Shinto #20.6
 Shorelife Community Church In #8.2
 Shri Ram Chandra Mission In #20.1
 Shrine of St. Joseph, Guardian of the Redeemer In #1.2
 Shumei Farm In #21.1
 Siena House Maternity Home In #1.2
 Sikh #20.3
 Silvercrest Residences In #6.5
 Sisters Hospital: alt. for Dominican Hospital in #1.2
 Sisters of the Holy Family In #1.2
 Sisters of the Sacred Hearts of Jesus and Mary In #1.2
 Skyland Church In #4.2
 Skyland Community Church: alt. for Skyland Church in #4.2
 Skyland Community Congregational Church: alt. for Skyland Church in #4.2
 Society of Abidance in Truth In #20.1
 Society of Friends: alt. for Quakers in #8.1
 Society of Practical Christianity: alt. for Unity Temple in #15.2
 Society of Progressive Spiritualists of San Francisco In: #16.1
 Sojourners Church In #7.2
 Solid Rock Church of Boulder Creek In #7.2
 Sophia Catholic Community In #1.3
 Soquel Assembly of God: alt. for Assembly of God Church in #7.2
 Soquel Church of Grace: alt. for Assembly of God Church in #7.2
 Soquel Congregation of Jehovah's Witnesses: alt. for Jehovah's Witnesses-Soquel-Aptos-Capitola in #11.4
 Soquel Methodist Episcopal Church: alt. for Methodist Church in Soquel in #5.1
 South Spanish Congregation of Jehovah's Witnesses In #11.4
 Southern Baptist Convention #9.2
 Spanish Baptist Church In #9.1
 Spirit Fruit Society In #14.3
 Spiritual Assembly of the Baha'is of Santa Cruz, California: alt. for Baha'i Faith in #20.4
 Spiritual Science Church In #16.2
 Spiritualist Lectures In #16.1
 Spiritualist Meetings In #16.1
 Spiritualist Organization In #16.1
 Spiritualist, Psychic, and New Age Family #16
 Sri Chaitanya Saraswat Ashram: alt. for Vaishnava Seva Society in #20.1
 Stillpoint Zen Center In #20.42
 Subud Santa Cruz In #19.3

- Sunset Christian Homes, Inc. In #21.2
- Taoist/Confucian #20.5
- Tara Redwood School In #20.43
- Taungpulu Kaba-Aye Monastery In #20.44
- Temple Beth El In #19.2
- Temple Beth El Home of Peace Cemetery In #19.2
- Temple Grove Baptist Church In #9.1
- Temple Guaracy of Santa Cruz In #12.3
- Temple or Tiqvah for American Jewish Renewal In #19.2
- Templo Bethlehem: alt. for Pentecostal Holiness Mission in #7.5
- Templo de Santa Cruz: alt. for Salvation Army Santa Cruz in #6.5
- Templo El Calvario Spanish Assembly In #7.2
- Templo Jerusalem: alt. for Iglesia Santa Pentecostes Templo Jerusalem in #7.5
- Templo Universal Spanish Assembly of Watsonville: alt. for Templo El Calvario Spanish Assembly in #7.2
- Theosophical Society In #17.1
- Theosophical Society of America In #17.1
- Theosophy #17.1
- Thirteen In #18.2
- Threshold Society: alt. for Rumi Academy in #19.3
- Tibetan Buddhist #20.43
- Transcendental Meditation In #20.1
- Transcendentalist #12.2
- Trinity Covenant Church In #10.2
- Trinity Lutheran Church In #3.2
- Trinity Lutheran Church & School: alt. for Trinity Lutheran Church in #3.2
- Trinity Presbyterian Church In #4.1
- TriYoga Center: alt. for Kali Ray TriYoga in #20.1
- Twin Lakes Baptist Resort In #9.1
- Twin Lakes Christian School In #9.5
- Twin Lakes Church In #9.5
- Udana Karana Buddhist Temple: alt. for Udana Karana Temple of Harmonial Philosophy in #20.41
- Udana Karana Temple of Harmonial Philosophy In #20.41
- Unification Church In #16.3
- Unitarian-Universalist #12.1
- Unitarian Universalist Fellowship of Santa Cruz County, California In #12.1
- United Ancient Order of Druids In #21.5
- United Church of Christ #4.2
- United Lutheran Church: alt. for St. Stephen's Lutheran Church in #3.1
- United Methodist Church In #5.1
- United Methodist Church of Santa Cruz: alt. for Live Oak Community Methodist Church in #5.1
- United Pentecostal Church [Watsonville] In #7.4
- United Pentecostal Church: alt. for Cornerstone United Pentecostal Church in #7.4
- United Pentecostal Church of Watsonville: alt. for Cornerstone United Pentecostal Church in #7.4
- United Presbyterian Church of Watsonville In #4.1
- Unity Church: alt. for Unitarian Universalist Fellowship of Santa Cruz County in #12.1
- Unity Church of Santa Cruz: alt. for Unity Temple of Santa Cruz in #15.2
- Unity Hall: alt. for Unitarian Universalist Fellowship of Santa Cruz County in #12.1
- Unity Press In #12.3
- Unity Spiritual Society In #16.1

Unity Temple of Santa Cruz In #15.2
 Unity Truth Center: alt. for Unity Temple of Santa Cruz in #15.2
 Unity Truth Center of Santa Cruz: alt. for Unity Temple of Santa Cruz in #15.2
 Universal Church of the Master: alt. for University of the Trees in #16.3
 Universal Education Association In #20.43
 Universal God Unlimited Hearing Temple: alt. for Christ Divine Center in #21.3
 Universal Life Church In #12.3
 Universal Residential Pure Communes Resource Manav Kendra Sant Mat Kindly
 International Network Divine In #20.3
 Universal Truth Center: alt. for Unity Temple in #15.2
 Universalist Church In #12.1
 Universalist Parrish: alt. for Universalist Church in #12.1
 University Baptist Church: alt. for High Street Community Church in #9.5
 University Baptist Church of Santa Cruz: alt. for High Street Community Church in #9.5
 University of the Trees In #16.3
 University Religious Center at Santa Cruz In #21.1
 Urantia Brotherhood In #16.2
 Vaishnava Seva Society In #20.1
 Vajrapani Institute for Wisdom Culture In #20.43
 Vajrayana Foundation In #20.43
 Valley Assembly of God of Felton: alt. for Redwood Christian Center in #7.2
 Valley Baptist Church In #9.5
 Valley Catholic Church: alt. for Our Lady Help of Christians Valley Church in #1.1
 Valley Catholic Cemetery In #1.1
 Valley Christian Church: alt. for First Community Church of Ben Lomond in #4.1
 Valley Churches United Missions In #21.2
 Valley Praise Center: alt. for New Hope in #7.3
 Valley Vineyard Church In #7.7
 Various Ancient Wisdom #17.3
 Various Baptist: no longer in existence #9.1
 Various Christian Science-Metaphysical #15.2
 Various Holiness #6.6
 Various Liberal #12.3
 Various Lutheran #3.3
 Various Pentecostal #7.7
 Various Pentecostal, no longer in existence #7.1
 VHM Christian School In #11.3
 Victory Faith Center In #21.3
 Victory Outreach Church In #7.7
 Victory Outreach Watsonville (Hispanic): alt. for Victory Outreach Church in #7.7
 Victory Outreach Watsonville (Pajaro Valley): alt. for Victory Outreach Church in #7.7
 Vietnamese Buddhist #20.45
 Villa Manresa In #1.1
 Villa Maria del Mar In #1.1
 Villa St. Joseph In #1.2
 Vineyard Christian Church: alt. for Valley Vineyard Church in #7.7
 Vintage Faith Church: alt. for Santa Cruz Bible Church in #9.7
 Vipassana Santa Cruz In #20.45
 Volunteers of America In #6.6
 Watsonville Believers Christian Fellowship: alt. for Church on the Rock in #7.5
 Watsonville Buddhist Temple In #20.42
 Watsonville Church of the Nazarene: alt. for Church of the Nazarene, Watsonville in #6.4
 Watsonville Company of Jehovah's Witnesses In #11.4

Watsonville-Crossroads Community: alt. for Crossroads Community Church of God in #7.7
 Watsonville Presbyterian Mission: alt. for Westview Presbyterian Church in #4.1
 Watsonville Revival Center: alt. for Calvary Temple Church in #21.3
 Watsonville Spanish Seventh-Day Adventist Church In #11.3
 Watsonville Ward: alt. for Latter-day Saints Aptos Ward in #13.1
 WCTU: alt. for Woman's Christian Temperance Union In #21.2
 Wee Kirk of Ben Lomond: alt. for First Community Church of Ben Lomond in #4.1
 Wesleyan Methodist Camp Ground In #5.2
 Western Liturgical Family #1
 Westminster Presbyterian Church: alt. for Orthodox Presbyterian Church in #4.1
 Westview Presbyterian Church In #4.1
 Woman's Christian Temperance Union In #21.2
 Aromas Union
 Boulder Creek Union
 Corralitos Union
 East Santa Cruz Union
 Highland Union
 Santa Cruz Union
 Soquel Union
 Watsonville Union
 Word Fellowship: alt. for Celebration Christian Fellowship in #21.3
 Word of Life Church of God in Christ In #7.7
 Word Shop In #21.2
 World Plan Executive Council: alt. for Transcendental Meditation in #20.1
 World Prayers Project In #21.1
 Worldwide Church of God in #11.2
 Wright's Presbyterian Church in #4.1
 Young Men's Christian Association (YMCA) In #21.4
 Young Wpmen's Christian Association (YWCA) In #21.4
 Zamzam book store In #19.3
 Zion Chapel In #5.3
 Zorba the Buddha Restaurant: alt. for Rajneesh Center in #20.1
 Zoroastrianism #19.1