

To the Deputies and Bishops of The Episcopal Church assembled at the 78th General Convention:

The 34th Convention of the Diocese of El Camino Real requests the 78th General Convention to set aside a feast day commemorating the life and witness of the Rev. James Shannon McGowan, a pioneer Episcopalian and a great missionary in Monterey County, California, establishing in the region the following churches in what is now the Diocese of El Camino Real: St. Paul's, Salinas (1875); St. James', Monterey (1878); St. Luke's, Jolon (1883; St. John's, San Miguel (1884); and St. Mark's, King City (1891); [the two churches the Rev. McGowan planted in what is now the Diocese of San Joaquin are: St. Thomas', Raymond (1893); and Christ Church, Fresno Flats (1894)].

Explanation

Please see attached document "*Mission to California.*"

Respectfully submitted,
Diocese of El Camino Real

MISSION TO CALIFORNIA
Excerpts from the Diary of Missionary Experiences of the
Reverend James Shannon McGowan, Pioneer Episcopalianⁱ

It was on July 6, 1873 that I arrived at San Jose, California from Platteville, Wisconsin. On that date I attended evening services in Trinity Church conducted by the Reverend George W. Foote, then rector.ⁱⁱ

By advice of our family physician, I had come to California seeking to benefit the health of my oldest son.ⁱⁱⁱ Having had no call from any parish in the Diocese, I had made a venture of faith. When I notified Bishop Kip^{iv} of my intentions, I did not know that I would have to hew out a path for myself in new fields of church work.

The following day, July 7th, I went to my brother's home in Watsonville,^v where I learned that, a few days before, there had been a lynching party in Monterey.^{vi} This news gave me a little shock, since I thought I had come to a civilized state.

I gave my first service at St. Stephen's Church in Gilroy, then served by the Reverend Mr. Cowan^{vii}. On July 14th I called upon Bishop Kip and handed him my Letters Dimissory from Bishop Armitage of Wisconsin.^{viii} The Bishop asked me to take the town of Watsonville, but a few weeks later I found that the field had been assigned to another.^{ix}

The Bishop then asked me to take in Castroville and Salinas. According to him, the Missionary Board was bankrupt, so I had to put my venture of faith in practice and live upon faith for five months. This was a good test of the California climate—to live upon thin air, and not half so bracing as the air of Wisconsin!

There was no Sunday service at Castroville because Sunday was their busy day of trade.^x To an Eastern man, this was pain and grief: that the Lord's Day, which was kept in such honor by the primitive Christians, would be thus desecrated and made a day of gain!

I held service all the same. Some came to worship and others perhaps to see. I had no procession hymn, nor crucifer, nor cross. In the missionary field, we cannot indulge in these luxuries.

The railroad had been extended from Castroville to Salinas,^{xi} and I began regular services there on August 10th. I was able to rent the Methodist Church South^{xii} for my services, the hour being 3pm. I was charged a rental fee of \$1.50 per Sunday, and a friend paid this sum for me for three months. At Salinas, I found one communicant and a few more who had been raised in the Episcopal Church. The average of my Salinas congregation was from seven to fifteen souls.

It was not altogether with a willing mind that some of the local denominations received me. They said, "We do not see why Mr. McGowan comes here, since he has but one member of his church. He must come to steal."

The Sunday after this item was told me, I informed my congregation, "The Reverend Mr. McGowan is here, and the church is here and cannot be driven out, but will remain in Salinas. Those who think the Church should wait until certain people say it might enter can make up their minds that I have jurisdiction in this new field." At that point, one man in the congregation lost his dignity, saying audibly, "Hit 'em again!"

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Railroad fare at the time was rather high at seven cents per mile. Your humble servant was not rich and did not always have the amount on hand. To keep my promise and my threat to "hold the fort," I had several times to tramp it along the railway track from Watsonville to Salinas—a distance of twenty miles—in order to keep my appointment with my parishioners.

There was at this time but one hotel in Salinas, the Diamond.^{xiii} Because it had no parlor, I sat in the barroom, where I saw lots of poker games with stacks of silver upon the round table. Some of the good-natured fellows eyed me as a clergyman. One, skeptical of Bible truths and thinking that he would have a little fun with the preacher, turned to me and said, "I can never believe the doctrine of the Trinity because I never could find anyone who could explain it to me."

I told him that it was not a matter of explanation but a fact of revelation, and that the proofs for the revelation were miracle and prophecy. When I ventured, "I think I can get you to admit that you believe some things that you cannot explain," down went the cards from every hand and a voice called out, "Let's hear it."

"When I was coming from Watsonville," I proceeded, "I saw an ox eating grass. Do you believe this statement?"

"Yes, of course," came the reply.

"Now, on the ox the grass becomes fur; on the sheep, wool; and on the goose, feathers. Can you explain this?"

No, I can't" the man replied.

"Then you believe some things that you cannot explain," I told him, and those seated around the table clapped their hands and told my doubting brother to "take a back seat." Some of these men attended my service that afternoon, and we were always good friends after that.

The town of Salinas began to grow with the advent of the railroad, and I began to think that it was time to build a church. Lots were donated and over \$1000 was raised by subscription. I secured about \$1000 more from the churchmen of San Francisco and vicinity. Once the building was erected and paid for (I never allowed a dollar of debt on the seven churches that, under God's will, owe their existence to my efforts), St. Paul's Church, Salinas^{xiv} was consecrated by Bishop Kip on Sunday, July 4th, 1875—two years after my arrival in California.

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The first personal aid I received in the inception of this work was from some of the clergymen of the Diocese. From St. John's parish, San Francisco, I received over \$100, raised by Miss Terry.^{xv} A large portion of this came from Colonel Edward Eyre,^{xvi} of Civil War fame, who showed me great kindness. After the work had been carried on about five months, the Board of Missions was finally able to give me aid.

Before the consecration of the church at Salinas, I turned over the station at Castroville to the Reverend D. C. Kelly^{xvii} and took up work at Monterey. To do this, I had to drive twenty miles after my morning service at Salinas.

My first service in the old capital^{xviii} of the state was given on March 14, 1875 in the dance hall of the Washington Hotel^{xix}. There was a mixed audience of about forty persons present.



A letter had been sent from the proprietor of the Diamond Hotel of Salinas, where I had met my skeptical friend, asking the proprietor of the Washington to "show me all kindness" since I was a man "who attended to his own business." This, I suppose, was meant to be complimentary, since the kind host housed and fed me at half the going rate.

Monterey is a Spanish town, and few Protestants were to be found. I located but two members of the Episcopal Church, and learned that Bishop Kip had given a service there in 1854, baptizing five children and confirming the mother of one of them.^{xx} I found her still alive and active in church work, but her little one had passed away the following year and been laid to rest in the Monterey cemetery. The Bible given to this child by the Bishop on the occasion of baptism is now in the possession of St. James Church, Monterey, as a memento of former years.^{xxi}

The Roman Catholic Church of the San Carlos Mission^{xxii} was the only church building in town, so the work that faced me was, to say the least, "up hill." Sometimes after driving twenty miles to keep my appointment, I found no congregation. So if I was asked, "How many did you have out at service last evening?" I had to answer like a true Irishman, "There was me, myself, my brother and I." This always, to my mind, made a congregation because a missionary had to learn "to labor and to wait."

Then, little by little, growth was made manifest and hope began to brighten. Churchmen from the far east section of the United States came to worship, and they gave words of cheer to the missionary. The dance hall was not a very fit place for divine service, but it was the best we could do at the time.

At one service a Dr. Parker^{xxiii} from Oakland told me that, if I would build a little church in Monterey, his wife would give me fifty dollars. I thought this offer providential and worth a trial. A subscription campaign was started and the sum of \$575 was pledged for a building. I raised about \$600 dollars more in San Francisco and vicinity, \$150 of that coming from George W. Gibbs.^{xxiv}

The contract was let and the church completed at a cost of about \$1200. The building was consecrated by Bishop Kip on July 18, 1878. The first Protestant house of worship in Monterey has at present a membership of thirty communicants. The building is in good preservation and, after twenty years of missionary work in other parts of the Diocese, I am glad to keep up regular services within its consecrated walls. I may here add that Princess Louise,^{xxv} a daughter of Queen Victoria, worshipped with her husband^{xxvi} in this little church when they were visiting California.

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As the years and labors rolled on, I did not always find life so entirely blessed with peace and happiness as some religious enthusiasts would have it. "The rose has its thorns, and life has its bitterness," and some days must be dark and dreary."^{xxvii}

My health failed at Salinas. In trying to regain it, I sought Jolon or what is sometimes called the San Antonio region, in the southern part of Monterey County.^{xxviii} From my sick bed in Salinas, I rose and went to St. Paul's Church to baptize some children of Mr. Claude Smith^{xxix} of San Antonio, who had traveled eighty miles for this purpose.

Mr. Smith asked me to visit him at San Antonio and expressed thought that such a change would do me good. I accepted his invitation the following spring^{xxx} and, while staying with his family, began giving Sunday services in the schoolhouse near Jolon.^{xxxi} Quite a goodly number attended services, with one churchman from San Miguel riding thirty miles to attend.^{xxxii}

These people said they would make an effort to keep me in that new field. So when San Miguel and Jolon united in securing a pledge to the Board of Missions, I informed the Bishop. My health was somewhat better, and the Bishop was ready to transfer me to this new location.^{xxxiii}

Since I could find no house for my family in the neighborhood, I took up a homestead claim of government land and made preparations to build.^{xxxiv} We camped out under the oak trees for three months while the house was being erected. In 1884 two churches were begun, one at Jolon^{xxxv} and one at San Miguel^{xxxvi}. My son E. A. McGowan^{xxxvii} now has charge of these two churches as part of his wide mission field.

To hunt up the scattered sheep of the fold meant long drives over the mountains and through the canyons. As I drove to one place in search of Episcopalians, I asked an old man who looked as if he had seen a good part of frontier life if he knew of any in the neighborhood. He eyed me with a puzzled look and asked, "What might they be?"

When I explained, he replied, "I take no stock in them kind of people no how." I decided there and then that it was high time to build some churches in these communities as object lessons.

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There were no bridges over the rivers at that time. In making the journey between Jolon and San Miguel, I had to ford the San Antonio twice, the Nacimiento once, and the Salinas once.^{xxxviii} And a new crossing had to be made after each freshet.

I had a fine horse called "Bay Dick," true and faithful. On one occasion, fording the Salinas after a heavy rain, I was unaware that the crossing had been changed. It was dusk when I reached the river and drove my horse in at the accustomed place. We had not gone very far before he went down in the quicksands.

Fortunately, before the sands packed around him, he threw himself out on his side and drew his feet from the engulfing sand so that he had a broader base to rest upon. Meanwhile the water washed over the horse's body, I unharnessed him, lifted one wheel at a time off the buggy, pulled it back from the horse, and tramped a solid foundation for him to rise upon.

Dick had been quiet all this time, waiting for his master to bring him some aid. When I said at last, "Get up, Dick" he was soon upon his feet, true to his command. Indeed, he was more fortunate than Archimedes himself because he had a *pou sto*^{xxxix} on which to rest.

With my clothing attached to my shoulders by my suspenders, I tramped a path across the river, and my good horse and I were saved, although very much chilled. We cannot always have our way or go to heaven on beds of ease and roses.

The churches of Jolon and San Miguel were finished and paid for when Bishop Kip consecrated St. Luke's of Jolon on Sunday October 11, 1885. I met the Bishop at Soledad, at that time the terminus of the railroad, and with my own team we drove the fifty miles to my ranch. He remained with me there one week. Then on Sunday, October 18th, he consecrated St. John's Church at San Miguel. These two churches are among those now supplied by my son Eddie.^{xl}



St. Luke's Church, Jolon (Undated Photo)

When the railroad was extended from Soledad to Templeton, new towns sprang up along the line: King City, San Lucas, San Ardo,^{xli} and Bradley.^{xlii} I gave services at all these places, even sometimes going as far south as Templeton, and organized missions at San Ardo and King City.

Once, after a seven days' rain, two spans of the new bridge across the Salinas River were swept away, or rather, two spans of the bank of the river.^{xliii} (As they say, "to speak twice an Irishman has always a right.") In order to reach the end of the bridge, I had to ride suspended in mid-air in a dry goods box, pulled by a rope over a distance of some one hundred yards, while the angry torrent rolled below.

It was during that storm that I started a subscription campaign for building a church. Some pled for a union church, but in a church building I never could see the wisdom of union, since it ends at last in dissension, and sometimes in bitterness. So I said, "If a church is erected by me, it must be Episcopal."

And I had my way. A lot was donated by Mr. Charles King, and a church erected at a cost of about \$1000. It was named St. Mark's and was consecrated by Bishop Nichols^{xliv} on April 2, 1891.^{xlv}

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It would require a book to relate all my experiences while these missionary efforts were being put forth. Kind friends were ever ready to help me and, while this was pleasant, I could not control the winds nor rains nor tides.

One Sunday, I crossed the Salinas just in advance of a newly married couple whose nuptial knot I had tied. I drove into the stream, but the current had carved out a new channel and, as my horse and buggy struck the water, we found no bottom. My horse swam to a sandbar while your humble servant sat in water up to his shoulders. When we landed on the bar, my buggy made more spouting than a whale.

The groom and bride, watching our progress from the bank, roared with laughter and concluded to turn back and take a dryer course for their marriage tour. That morning I preached in San Lucas^{xlvi} with a dry surplice and stole cast over wet clothes.

Some time after this, I had a little adventure in the San Lorenzo Creek near King City.^{xlvii} I was making my way to King City at dusk for evening service. A thunder storm had occurred up in the hills, and I did not know that the stream was so badly swollen. When I urged my horse in, she hesitated upon the brink, for she was wiser than I, then slid down the bank into the stream. As the fore part of the buggy struck the bottom, the hind part tipped over the horse's back. I was caged in and could not prevail upon the horse to take another forward step. Indeed, why should she have, with a man and a buggy on her back?

With some effort, I eventually persuaded her to take that step, which threw the hind part of the buggy into place and released me from durance vile. But she would move no more, so I had to ford the stream and lead my horse at the cost of a clerical suit, not to mention a compulsory bath by summer shower and sandy creek. What my wife greatly deplored in this incident, however, was the loss of a box of eggs that she had sent to market, which instead went floating down the stream.

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After building the church at King City,^{xlviii} which was the fifth in the sequence, I was called back to St. Paul's at Salinas to be rector of the parish for nearly two years. Bishop Nichols then asked me if I would take a new field in the Sierras: Raymond, Gertrude, California Mills, and other places within thirty miles of Fresno Flats.

I consented and moved with my family into the field. We were a week driving across the country from Salinas to Fresno Flats,^{xlix} arriving late on a Saturday night. On Sunday morning, March 6th 1892, I held my first service in this missionary field.

The community was largely infidel.¹ They had an organization of twenty-two members, and eighteen infidel papers were taken through the post office there. The Woman's Auxiliary of the Diocese had taken up the work, establishing a reading room and a little Sunday School.

I did not intrude on the infidels, but if they should assail me, I was prepared to meet their objections. I kept to my own duties, and the fight never came. In fact, some of them were very kind friends to me. And when I left the Flats, only one infidel newspaper was taken, and the man who subscribed to it told me he had become tired of it and would discontinue it.

There was one infidel in that mission who had such a prejudice against the cross that he made a stipulation with the ladies of the mission who were getting up an entertainment that no cross should be placed in his hall. I said that we did not need any, since the three crosses in a style named after Saint Peter already on the doors of his hall were sufficient for our purpose. Although these head-down crosses were plainly to be seen in the mechanism of the wooden doors, our neighbor did not carry his zeal so far as to break down his own doors and burn them in the fire.

St. Thomas' Church at Raymond,ⁱⁱ the terminus of the railroad for Yosemite Valley, was consecrated by Bishop Nichols on October 8, 1893. On the hill among the pine trees in Fresno Flats is a pretty little church with stained glass windows and a bell in the tower to call people to prayer and to the hearing of the Word. It was consecrated as Christ's Church on June 20th 1894.ⁱⁱⁱ

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While in the mountains, I had some experiences among the Indians of the region, who are mostly of the "Digger" tribe, although some are Monos.ⁱⁱⁱⁱ One, called "Old Jim," dined at my house, upon his own invitation, about three times a week. He used to go about in clerical garb and seemed proud when I gave him a cast-off suit. He came often to Church service. I found him honest, sober, and good. I lately learned of his death, at the age of one hundred and twelve years.

"Tom Good Eye" was another who sometimes talked of the condition of the other world. He was called "Good Eye" because had but one that served him well. The Indians seem to be optimistic; we perhaps would have called him "Blind-eyed Tom." He expressed his views of the rich and the poor and the weight of wealth that ties men down to earthly things in this way: "Rich man, when he dies, cannot go up—too much money pulls him down. Me poor man, have no money; I go up quick and be happy."

Something ought to be done for these poor human beings who have been deprived of their hunting grounds and are left to cold, hunger, and poverty. I tried to do what I could for them while there. The Bishop held one service with them in their camp. Poor "Queenie" met the Bishop with tears of joy and gathered about twenty-five of these children of the forest into a circle that they might receive his benediction.^{lv}

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Here in Monterey^{lv} I still have my horse "Birdie" as a memento of the past, for without her aid the work in that rough mountain region could not have been accomplished. She did me faithful service through heat and cold, sunshine and storm, but she has made up her mind now "to go as you please," acquiring bad habits in her old age.

Sometimes she is very good, but other times she is awful, balking like a spoiled child and throwing herself upon the ground in a hot passion until I unhitch her. She is perhaps in her dotage, dreaming of donkeys with packs upon their backs and drabbed squaws with bundles of reed upon their heads, of which she was in mortal fear. She continues to be fat and well-liked, for I have not the heart to turn her over to some cruel master.

These are a few of the experiences I had in founding some of the churches that I built. I sometimes think I was too rash, and do not advise any young man to do as I did. But at the age of three score and ten I still survive.^{lvi} And perhaps, if the opportunity came my way, I am still independent enough to take the same risks again.

These seven churches^{lvii} built and consecrated during forty years are witnesses of the cross and gospel of Christ, which is the power of God unto salvation. And if they did cost toil and privation and danger and weakness of the flesh, yet it is worth it all to know that some souls, longing for the light, have seen it, and that thirsty souls have drunk of the priceless waters of life. Others, I trust, will carry on the work of faith and the labor of love for His dear sake, who loved us and washed us in his own blood. To Him be glory and dominion and power for ever and ever. Amen.

End Notes

ⁱ First published in *The Pacific Churchman*, December 1944 and January 1945.

ⁱⁱ The congregation of Trinity Church, San José, was organized on February 22, 1861, under the leadership of the Rev. Sylvester S. Etheridge. A church was constructed soon thereafter and first used in 1863. This structure still exists, although in modified configuration, and is the oldest church building in continuous use in San José. Over the years Trinity Church formed 10 Episcopal congregations in Santa Clara County. The Rev. George W. Foote was Trinity's fifth Rector, serving between 1871 and 1884. The church is now the Cathedral Church of the Diocese of El Camino Real, which was organized in 1980, incorporating the five counties of Santa Clara, Santa Cruz, San Benito, Monterey, and San Luis Obispo.

ⁱⁱⁱ McGowan had five children by his first wife, Mary Catherine Peacock, whom he married in 1864 in Illinois: William J., Robert, James L., Mary, and Edward Allen.

^{iv} The Rt. Rev. William Ingraham Kip was the first Bishop of California, arriving in San Francisco in 1853. He served until his death in San Francisco on April 7, 1893. He wrote an account of his first years of California ministry in *The Early Days of My Episcopate*, first published in 1892.

^v Watsonville is located on the north bank of the Pajaro River which divides the Counties of Santa Cruz and Monterey. The surrounding area was settled in the 1850's within the old Rancho Bolsa de Pajaro. The town is named for Judge John Watson and was founded in 1852 and incorporated in 1868. It had a population of less than 1,500 when McGowan arrived. The local Episcopal congregation, All Saint' Church, was founded the year after his arrival in 1874, and there is no evidence that McGowan had any connection with the church.

^{vi} McGowan is referencing the hanging of Matt Tarpy three months earlier in Monterey on March 17, 1873. Tarpy was an Irish immigrant who owned a ranch in the Pajaro Valley. He was instrumental in forming a vigilante group known as the Pajaro Property Protective Society and served as its captain. The Society was organized to combat the gangs of largely California-born Mexican young men who engaged in horse and cattle rustling. Tarpy shot and killed Sara Nicholson, the wife of a neighbor, on March 14, 1873, following a property boundary dispute with the Nicholson's. He was being held in the Monterey jail when a crowd of 400 people from Watsonville overpowered the sheriff and lynched Tarpy at a site which became known as

Tarpy's Flats. A popular restaurant called Tarpy's Roadhouse is now operated on the site in present-day Del Rey Oaks.

^{vii} Episcopal services were first held in Gilroy in 1867. The original church building was moved to Santa Cruz, California, and presently serves as a private residence located at 157 Van Ness Avenue, just off Mission Street. The Rev. Mr. Cowan ??? Present church structure built in 1967 and is located at 651 Broadway.

^{viii} The Rt. Rev. William Edmond Armitage was the second Bishop of Wisconsin, succeeding Bishop Jackson Kemper in 1870. Bishop Armitage had served as Coadjutor to Bishop Kemper from 1866. He died on December 7, 1873, only five months after McGowan's arrival in Watsonville.

^{ix} All Saints' Church, Watsonville, actually was founded in 1874. So to whom was McGowan referring about the assignment?

^x Castroville was founded in 1863 by Juan Bautista Castro. It is the second oldest town in Monterey County. Now famous for its annual Artichoke Festival, the vegetable was not grown there until around 1920. At the first Festival held in 1947 Norman Jean (later to become Marilyn Monroe) was crowned the first Artichoke Queen. (Where did McGowan hold the church services?)

^{xi} The Southern Pacific Railroad was extended to Salinas in November of 1872, the same month that the Monterey County Board of Supervisors granted to Salinas limited status of incorporation as a city. In December of that year Salinas became the county seat.

^{xii} Methodist Church South in Salinas

^{xiii} The Diamond Hotel in Salinas was owned by Michael Tynan

^{xiv} This church stood at the corner of Gabilan and California Streets and currently serves as a private residence. In 1897 a larger church was constructed on the northeast corner of Alisal Street and Lincoln Avenue. Bishop Nichols consecrated the new church on May 3, 1904. John Steinbeck was to serve in the choir of this edifice. It was replaced by a new church built in 1952, located at 1071 Pajaro Street. Bishop Carl Morgan Block, the fourth Bishop of California, consecrated this church building on October 4, 1953.

^{xv} St. John the Evangelist Church, in the Mission District of San Francisco, is the third oldest Episcopal parish in California. Who is Miss Terry?

^{xvi} Lieutenant Colonel Edward Eyre served as the commanding officer of the First Regiment of Cavalry, California Volunteers from November 1, 1861 to November 30, 1862. The unit formed the advance of the "California Column" during its march to New Mexico and Texas in the spring of 1862. He crossed the plains to California in 1849. Colonel Eyre engaged

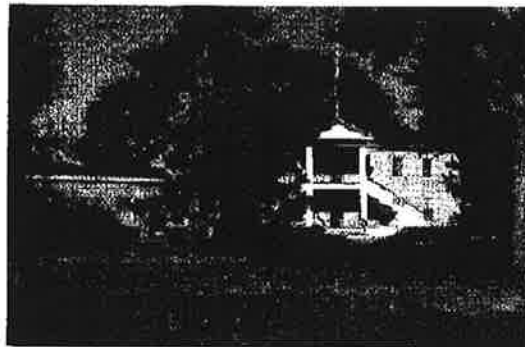
in mining for a time, afterwards entering the stock brokerage business in San Francisco. His son, Edward Lilburn Eyre, was appointed the first mayor of Atherton, California, a wealthy enclave located on the peninsula south of San Francisco.

^{xvii} The Rev. D. C. Kelly

^{xviii} Monterey was never the official capital of the State of California under American rule. However, it was the capital of California under both the Spanish and Mexican regimes. It also served as the United States' military headquarters during the American annexation.

^{xix} The Washington Hotel erected in 1831, was the first hotel in California. It was a large three-story building located at the northwest corner of Washington and Pearl Streets. It served as the headquarters of the California Constitutional Convention of 1849 when the hotel was operated by the Italian immigrant Alberto Trescony. Trescony later purchased the Rancho San Lucas in southern Monterey County in 1862 and operated it as a successful sheep ranch, still worked by his descendants today.

^{xx} Bishop Kip conducted this service on July 30, 1854, scarcely six months after his arrival in California. On that day he officiated at Holy Communion in the morning and Confirmation in the afternoon. Both services were held in the second floor room of Colton Hall in which the California Constitutional Convention had convened only five years before in 1849. Bishop Kip did not believe there was much future for the Episcopal Church in Monterey. He noted that the Americans residing in the town "expressed themselves anxious to have the services of the Church; but they are too few in number to take any steps towards this, nor is there any reason to suppose that Monterey will increase or strengthen its American population." *Early Days of My Episcopate*, p. 172.



Colton Hall, Monterey

^{xxi} Bishop Kip Does parish still have the Bible?

^{xxii} Junípero Serra founded San Carlos Borromeo de Monterey on June 3, 1770, anticipating it to be his mission headquarters in California. However, he moved the Mission to Carmel a year later. The church became the Royal Chapel for the Spanish soldiers stationed at the Presidio of Monterey. The present Chapel structure was completed in 1794 and is located at 500 Church Street. San Carlos now serves as the Cathedral for the Roman Catholic Bishop of Monterey.

^{xxiii} Dr. Parker from Oakland

^{xxiv} George W. Gibbs was the leading producer of iron and steel on the West Coast in the latter half of the Nineteenth Century. His gift for the founding of St. James' Church in Monterey is modest in comparison to his philanthropic efforts which enabled the founding of the Episcopal seminary in 1893 known as the Church Divinity School of the Pacific [CDSP]. The seminary was first located in San Mateo after a gift of four acres of land, funds for the construction of its first building, and an endowment from Gibbs and his wife Augusta. CDSP relocated in 1911 to San Francisco into a building on the grounds of Grace Cathedral. A final move was made in 1930 to Berkeley on property north of the University of California campus.

^{xxv} Princess Louise was the fourth daughter and sixth child of Queen Victoria. The date of the service at St. James's Church would have been on December 20, 1882, during an extensive trip she and her husband made throughout California.

In another context McGowan officiated at a memorial service at St. James's Church on February 1, 1901, for Queen Victoria who had died on January 22. Crews from several English vessels anchored in Monterey harbor attended.

^{xxvi} John Campbell, 9th Duke of Argyll, is better known by his courtesy title, the Marquis of Lorne. He married Princess Louise in 1871 and served as Governor General of Canada from 1878-1883.

^{xxvii} McGowan's wife, Mary Catherine Peacock, died in childbirth on ~~xxxxx~~, 1878 in Salinas, leaving four children and an infant. McGowan briefly returned to Illinois in January of 1882 to marry Julia Narcissa Moss (1841-1914), aged 41 years, at the Jubilee College chapel. Julia was a graduate of the Woman's Medical College in Chicago, Illinois. She continued her medical practice in California, as well as being a faithful companion in her husband's church work. She predeceased James, dying in Monterey of pneumonia in 1914. McGowan had five children at the time he married Julia: William, age 15; Robert, age 14; James, age 12, Mary, age 7; and Edward, age 5. Cf. Catherine Gordon, "Dr. Julia Moss McGowan's Letters from Monterey," *Noticias de Monterey*, Vol. LV, No.1, Winter 2006, pp. 25-49.

^{xxviii} The region is known for the location of San Antonio de Padua Mission situated in an oak filled valley near the confluence of the San Miguel and San Antonio Rivers. Junípero Serra founded San Antonio as the third of his missions in Alta California on July 14, 1771, amidst some twenty Jolón-Salinan Indian villages.

xxix Claude Smith

xxx Date?

xxxi School house near Jolon

xxxii The town is named for the Mission Church of San Miguel Arcángel that was founded on July 25, 1797, by Father Fermin Francisco Lausen. The site was chosen because it would provide a stopping place equidistant between the San Luis Obispo and San Antonio Missions. San Miguel was the 16th in a chain of missions founded by the Franciscans in Alta California.

xxxiii Year of transfer?

xxxiv Check homestead records

xxxv St. Luke's-in-the-Hills, Jolon, still stands in the same location where it was built and looks very much as it did when consecrated by Bishop Kip in 1885.

xxxvi St. John's Church, San Miguel, was a replica of St. Luke's Church, Jolon. The church, located at the corner of 11th and K Streets, burned in a fire in (?1949?). A private residence now occupies the plot.

xxxvii McGowan's fourth son and youngest child, Edward Allen McGowan, was ordained to the diaconate on May 29, 1901, by Bishop Nichols.

xxxviii General river locations and directions

xxxix Greek meaning "where I may stand;" Archimedes is remembered for saying, "Give me (a place) where I may stand, and I will move the earth." [*Dos moi pau sto, kat kinō tē gēn.*]

xl See note above for the Rev. Edward Allen McGowan.

xli San Ardo was established by Meyer Brandenstein in 1886 on lands of the Rancho San Bernardo midway between King City and Paso Robles. It is located at the upper limits of the Salinas Valley. Oil was discovered here in November of 1947. The town was completely bypassed by the construction of the new Highway 101 Freeway in 1971. St. Matthew's Church is located at the juncture of Jolon and Railroad Streets. The current church structure was built in 195?

xlii Bradley, located five miles south of King City, was founded in 1886. It is named for the ranch owned by Bradley Sergeant. The town was severely affected by the re-routing of Highway 101 Freeway in the 1950's.

xliii Where?

^{xliv} The Rt. Rev. William Ford Nichols was Assisting Bishop from 1890, becoming the Diocesan upon the death of Bishop Kip in 1893. Bishop Nichols died on June 5, 1924, and is buried along with Bishop Kip at Iona Churchyard, Colma, California.

^{xlv} Mr. Charles Henry King is recognized as the founder of King City on land of the San Lorenzo Rancho he had purchased in 1884. The Southern Pacific Railroad's first locomotive arrived in King City on July 3, 1886.

^{xlvi} San Lucas is located seven miles south of King City. The town was established in 1886 and is named for the Rancho San Lucas.

^{xlvii} San Lorenzo Creek

^{xlviii} McGowan established St. Mark's Church, King City, in 1887. The present church building is the original much modified???

^{lix} Located in the Sierra Nevada foothills in Madera County and presently known as Oakhurst, the gateway to Yosemite.

ⁱ What does McGowan mean by "infidel?"

ⁱⁱ Raymond, California, is located in Madera County approximately 20 miles north of Madera. The area is the source of a distinctive white granite which was used in the construction of the California State Capitol, (others to follow)

ⁱⁱⁱ Citation for present use

ⁱⁱⁱⁱ Digger Indians are Northern Paiutes. View www.nanations.com/digger/ for chapter from O. P. Fitzgerald's *California Sketches* for typical European negative impression of these people. Oscar Pen Fitzgerald was a Methodist Bishop who served as the elected California Superintendent of Public Instruction from 1867-1871. During his term the University of California in Berkeley and the State Normal School were organized. Western Mono Indians currently are situated in two Rancherias, the North Ford Rancheria and the Auberry or Big Sandy Rancheria.

^{lv} Date of this visit? Identify "Queenie."

^{lvi} The McGowan's returned to Monterey in 1900 where he served as Rector of St. James' Church. He continued in that position until 19?? when he retired and became the parish's Rector Emeritus until his death. The McGowan's lived in the church's rectory located at 303 Pacific Street.

^{lvii} McGowan died at age 82. Thus the writing of this memoir must have been in 1913.

^{lvi} St. Paul's, Salinas (18xx); St. James', Monterey (18xx); St. Luke's, Jolon (1883); St. John's, San Miguel (18xx); St. Mark's, King City (18xx); St. Thomas', Raymond (189x); and Christ's Church, Fresno Flats (189x).

William worked as a carpenter and "vulcanizer;" Robert practiced law in San Francisco; James was a dentist in Monterey County; Mary was a trained nurse; and Edward was ordained an Episcopal priest in 1902.

James and Julia are buried in the Monterey City Cemetery, Cementerio el Encinal, Section ?, Block ?, Lot ?

† † †

Dates of congregational organization (according to California Journal of Convention 1915)

St. James, Monterey (August 27, 1879)

St. Paul's, Salinas (September 1, 1879)

St. Luke's, Jolon (October 11, 1885)

St. Mark's, King City (April 1, 1889)

St. Matthew's, San Ardo (April 1, 1889)

St. John's, San Miguel (April 21, 1892)