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Editor

Glenn Wenzel

Editorial Committee

Doris Ferguson

Laura Klure

Steve Lech

Marie Mains

Nancy Wenzel

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P. O. Box 246
Riverside, California 92502-0246

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Steve Lech

Cover Art:
Pat and Bob Stewart

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Foreword

Many of you probably “lived the history” of the 1960s here in Riverside. If you did you will enjoy the article by Nicolette Rohr as she explores the Folk Music which sprang up in Riverside, including a visit by Pete Seeger. Some familiar Riverside names appear in this music movement of the 60s.

An important part of the study of history is through the examination of old photographs. This is especially interesting in the area of local history where we can relate to the people and the places very closely and often personally. Two of our articles demonstrate the importance of such pictures and remind us to correctly label these treasures. Dr. Carlos Cortes relates how he and his brother came to the conclusion that they needed attempt to label many of the photos in their family collection. We thank the Press Enterprise for allowing us to use this article.

Marie and Steve Mains took an unlabeled photo that was shown at a recent Riverside Historical Society lecture by Leigh Gleason from the California Museum of Photography and went out and photographed the same location today. With a good eye and the right settings one can discover where many of these old photographs were shot. A comparison of then and now can sometimes be surprising.

The Trujillo Adobe played an important and interesting role in the early history of the Riverside area. Nancy Melendez gives us a good summary of this place which is actually part of her own family history. Again, we see that local history can be very personal.

Finally we have a section at the end of this issue where the Board members of the Riverside Historical Society were invited to submit one of their favorite photos that gives us a glimpse of Riverside History. Check out these photos and read why each one treasures that particular photo.

Enjoy our latest efforts as we all learn more about Riverside.

Glenn Wenzel, Editor
Riverside Historical Society Journal



About the Authors

Jerry Gordon is originally from Rochester, New York. He completed all his education in New York State including a Bachelor of Science from Ithaca College, a Master of Science from Syracuse University, and a Doctorate in Education from the University of Buffalo. Before becoming an educator he worked in broadcast television and for more than three decades he was a teacher and administrator in the public schools of New York State, the State University of New York, and the University of California, Riverside. Dr. Gordon has been a Mission Inn docent since 1998, as well as a member of the Riverside Historical Society, and the LIFE Lecture Series at UCR Extension. Jerry recently produced two 75 minutes DVD's on Riverside County Judge John G. Gabbert's early life in Riverside.

Marlene Mossestad lives in Riverside, CA. She became interested in Riverside's orange growing history after a visit to the California Citrus State Historic Park. That interest led to her wanting to give recognition to Josiah Cover and Samuel McCoy for their part in introducing the Navel Orange to California.



Cover and McCoy and the Navel Orange

By Marlene Mossestad

Eliza Tibbets is the name most often associated with the history of the Parent Navel Orange tree in Riverside. Born as Eliza Lovell, Mrs. Tibbets is often given virtually all the credit for the introduction of the Washington Navel Orange to California. The subsequent establishment of an orange industry was responsible for Riverside, California's reputation as having at one time the highest per capita income of any city in the United States. However, history is often shaped by the loudest voices, and some voices have been content to shout, "Eliza!" But there were two men who had significant roles in establishing the Navels in Riverside, and their roles and names are often neglected: Josiah Stevenson Cover and Samuel McCoy. Upon closer examination of the events leading up to the Navel's arrival in Riverside, and the planting and care given to the first trees, one might conclude that Eliza was a conduit, albeit a very important one, but not necessarily the only originator of the idea, nor the main person who cared for the trees.

ELIZA AND LUTHER TIBBETS: Complicated Early Lives

There are several years given as the one in which Eliza Maria Lovell was born: 1823, 1824, and 1825. She was apparently born in Cincinnati, Ohio, on August 5, probably 1824, the last of Oliver and Clarissa Lovell's seven children.¹

On December 7, 1842, Eliza married James Blair Summons, son of John Blair Summons, a prominent member of Cincinnati's society and captain of a riverboat. Eliza gave birth to a son on April 4, 1844, who was named James Blair Summons Jr., "Jimmy." A daughter, Alice E. Summons was born in 1846, but she died when only 9 months old. Another daughter born in 1848 was also named Alice, but she died in 1850. Eliza left James in 1848 and moved to the home of her parents. She went back to her maiden name, Lovell.²

In July 1849, Eliza's ex-husband James Summons was accused of poisoning his father, mother, brother, and five others with arsenic laced

tea. Two individuals died. Summons was convicted of murder, but was eventually pardoned. At some point Summons came to Riverside, as evidenced by an October 16, 1889 article in the Riverside *Daily Press* (p. 3). He occupied the home of his son, James B. Summons Jr., which burned to the ground. No one was inside the house at the time.³

In 1855, Eliza married her second husband, James A. Neal. Their daughter named Clara died in 1860. James and Eliza moved from their residence in Clifton, Ohio to New York City, New York, perhaps in 1861. James Neal worked as a healing medium and referred to himself as a magnetic doctor. Eliza also worked as a medium, and that is how she met Luther Calvin Tibbets. She was apparently helping him try to contact his deceased first wife, Joanna Twombly Tibbets.⁴

Luther Calvin Tibbets was one of eight children born to James and Elizabeth (Emery) Tibbets. Born June 26, 1820 in Berwick, Maine, Luther was educated in the public schools and raised as a farmer until he was seventeen. Leaving Berwick, he worked as a clerk in the mercantile houses in Portsmouth, New Hampshire. He started a general merchandise store in Great Falls, New Hampshire.⁵

In 1848, in Somersworth, New Hampshire, Luther married Joanna Twombly. That union produced five children: Harriet Emery (b. March 3, 1849, Great Falls, New Hampshire), Francis James, Joanna Fogg, Luther Calvin Tibbets Jr. (b. February 11, 1856, New York City), and Luther Calvin Tibbets III (b. November 29, 1857, New York City). Luther Calvin Jr. died when he was not quite six months old, and they re-used his name. Luther Sr. not only experienced the death of a child, but less than two years later he suffered the death of his wife Joanna, in 1858.⁶

Luther needed some help raising his four motherless children. On October 7, 1858, he married Joanna's sister, Phebe Jane Twombly. Luther and Phebe's first child, Minnie Ella Tibbets, was born in 1860. The 1860 United States Census shows the family living in Falls Village, Connecticut. Their second daughter, Alice, was born in Salisbury, Connecticut, in 1863. Luther apparently spent part of his time in New York City, where he had a wholesale grocery business. In 1862 Luther became engaged in produce and grain dealing, and he was among the highest volume grain dealers in New York.⁷

Luther C. Tibbets commenced living in the same New York City household as James A. and Eliza (Lovell) Neal about May 1862, while simultaneously maintaining his household in Falls Village. Sometime that year Eliza and Luther formed a relationship.⁸

In his 1899 book *Some Reminiscences of a Long Life*, John Hooker writes about Judge Gideon Hall, who handled a Connecticut divorce case in 1865 involving Phoebe (sic) J. Tibbetts (sic) vs. Luther C. Tibbets. Judge Hall had written that Luther and Mrs. Neal met often "...in evening and daytime, clandestinely and alone, in his and her private apartments, and with doors frequently locked; and their reciprocal caressings and kissings and street ambulations, and her persistently offensive intrusion, and improper advances and attention to the respondent in presence of his wife, and to her exclusion and grief, by him unrebuked, but tolerated..." and they "traveled in company, and at his expense, by land and water, and in their transit by the latter mode, taking passage by steamboat in adjoining rooms, with door intercommunication direct; and when unknown in certain hotels in which they were guests, they registered their names as 'L.C. Tibbets and Lady.'"

These goings on must have been quite distressing for Luther's wife Phebe, particularly when she was carrying their third child, Horatio Fogg Tibbets, born in Falls Village, January 30, 1865. Phebe petitioned for divorce on September 16, 1864, on the grounds of alienated affections, non-support, intolerable cruelty, and misconduct. The December 3, 1864 *Hartford Daily Courant* stated that Luther Tibbets "was brought before the Boston police court a few days ago, upon a charge of adultery with Mrs. Eliza M. Neal."⁹

Luther possessed a rather volatile temperament. He has been described as having been quite principled, but perhaps unreasonably so. Eccentric and highly excitable, at times he would become so disturbed as to appear insane. On Monday, February 8, 1864, the dealings on the floor of the Corn Exchange proved too much for him. He went into a frenzy, jumping on the top of a grain table while menacingly holding a knife, as he danced wildly on the table. A police officer, Officer Besimer (or Bessmer or Bessnier, depending on the account), with the help of a janitor and some of the merchants, managed to get Tibbets off the table.

As Officer Besimer and Luther struggled, Luther stabbed Besimer three times, and he also stabbed a merchant. His conduct at the Corn Exchange earned him a conviction for felonious assault.¹⁰

Luther filed suit against sixty-four members of the Corn Exchange, claiming defamation of character and asking \$1,000,000 from each. He also charged William H. Fogg and Horatio N. Twombly with slander, alleging that they had called him insane. During the proceedings, Erastus D. Goodwin, an acquaintance from Falls Village, testified that he once told a brother of Luther that he thought Luther was half crazy and operating hazardingly. Luther's brother replied that he himself thought Luther was half-crazy but that he had always been a peculiar man, and the best thing to do was to "let him alone."¹¹

Eliza M. Neal and her husband James A. Neal were also summoned to testify. Eliza was a recalcitrant witness, and did not want to answer the more personal questions. The presiding Judge Leonard established from her testimony that the house in New York City where she and her husband James lived belonged to Luther C. Tibbets. She refused to say whether she paid rent to Tibbets. James also refused to provide that information. Eliza testified that Luther paid some fees to her, because he stayed in the house (in New York City) in addition to living with his wife in Connecticut. Eliza refused to say how she made her living, and she would not answer whether she had gone to Boston with Luther Tibbets. James testified that he was a magnetic doctor and a miracle worker, and that he cured diseases. These cases were tried in February 1865. Ultimately all of Luther's complaints were dismissed.¹²

Luther's wife, Phebe, obtained her divorce from Luther on April 25, 1865. She reclaimed her maiden name, Phebe Jane Twombly, and moved with her three young children to Framingham, Massachusetts.

By the end of 1865, both Luther Tibbets and Eliza Neal were divorced from their spouses. They married on December 11, 1865, in Jersey City, New Jersey. Living with them were Luther's four children from his first marriage, and Eliza's son, James Blair Summons Jr. (Jimmy). Their marriage was soon followed by the marriage of Eliza's son, Jimmy, to Luther's daughter Harriet, "Hattie," in Salisbury, Connecticut, March 31, 1866.¹³

Luther and Eliza headed south in 1867, choosing to settle in Fredericksburg, Virginia. With them were Luther and Joanna's children (Harriet, Francis J. "Frank," Joanna F., and Luther Calvin Jr.), and Eliza's son Jimmy (Harriet's husband), and a friend and boarder Edward Brodribb. The intention was to establish a model community that gave opportunities to all, Blacks as well as Whites. Luther promoted agricultural development in Fredericksburg, and he offered to send a pamphlet about the area to interested people.¹⁴

Luther rented a house and store in Fredericksburg, and he eventually Luther then subleased the store to his son-in-law, Jimmy. Harriet and Jimmy's daughter, Alice Daisy (later called Daisy), was born in Fredericksburg on August 15, 1867.

Suffice it to say, there were people in Fredericksburg who did not warm to the Yankee ways and ideals of the Tibbets family. On August 6, 1868, Jimmy received the last of several letters admonishing them to leave Virginia or remain and suffer the consequences. One of the letters read, "There is not Yankee hounds enough on the soil of Virginia to turn the bullet from your heart if you remain." Not willing to risk their safety, let alone their lives, the family left Fredericksburg on September 25, 1868, moving to Washington D.C.¹⁵

An article that appeared in the Wednesday, September 30, 1868 edition of the *Alexandria Gazette* (Virginia) said, "Mr. Luther C. Tibbets, known in Fredericksburg as an officious Radical, packed up bag and baggage last week and departed for a more congenial clime." Luther had some difficulty establishing himself in Washington D.C., but he was eventually able to buy a small provision store. The 1870 Census shows the family living in the Georgetown area of D.C.

GROWING PLANTS IN SOUTHERN CALIFORNIA

Meanwhile, Louis Prevost, a French botanist and immigrant to California, was convinced that in California he had found the best place to produce silk in the world. In addition to the silk business that he established in Northern California, Prevost also created a large nursery of mulberry trees in Los Angeles, and the requisite cocoonery for the rearing

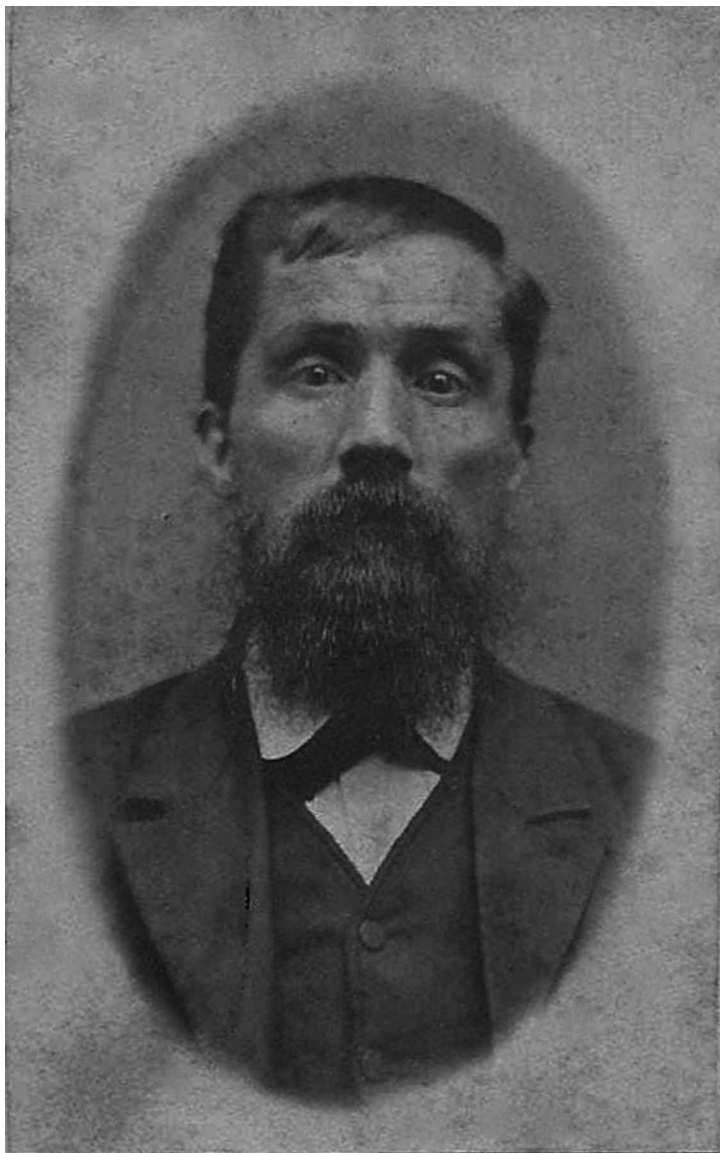
of silkworms. He and several other prominent men, including Thomas W. Cover (brother of Josiah Stevenson Cover), established the California Silk Center Association of Los Angeles, intent on finding an appropriate location at which to start a colony. They purchased 4,000 acres of the Rubidoux Rancho, which was part of San Bernardino County at that time. They also obtained 1,460 acres of government land, part of the Hartshorn Tract, plus 3,169 acres of the Jurupa Rancho. This was around June 1869. Louis Prevost died in 1869, and the silk project was abandoned and the land offered for sale.¹⁶

On March 17, 1870, in Knoxville, Tennessee, Judge John W. North issued a circular called 'A Colony for California.' It said in part, "We expect to have schools, churches, lyceum, library, reading room, etc., at a very early date, and we invite such people to join our colony as will esteem it a privilege to build them."

Among the members of what was called the Southern California Colony Association (SCCA) were Judge North, Dr. James Greves, E. G. Brown, Dr. K. D. Shugart, and A. J. Twogood. On September 14, 1870, Thomas W. Cover (Josiah's brother), representing the Silk Center Association, arranged for the sale of their silk farming land and water rights to the SCCA. He became part of the new colony. An industrious individual, he soon became a prominent resident and orange grower in the area that was named Riverside in 1871.¹⁷

Obtaining water was a challenge. Most residents had to travel a mile or more to fill barrels with water from Spring Brook. Tom Cover was appointed Superintendent of Canal Construction. Digging for the first canal commenced October, 1870, and was completed in July, 1871. Having water brought to the settlers in this way was of immense value to the new community.¹⁸

Among those answering the call to join the colony were Luther C. Tibbets and his son-in-law, James B. Summons Jr., arriving in December 1870. Some have said that Luther's wife Eliza arrived in Riverside in 1873. Mary North Shepard's writings indicate that she arrived with her daughter-in-law, Harriet Summons. The United States Treasury records show that a woman named Harriet Summons (also called Hattie, perhaps Luther's daughter) obtained an appointment as a clerk at the Department of



Josiah Cover
(*Ancestry.com*)

Treasury in Washington D.C., on April 25, 1872. Harriet Summons resigned from her job with the Treasury on April 30, 1874, and her resignation wasn't effective until May 31, 1874. If Eliza Tibbets and that Harriet Summons traveled to Riverside together, Eliza might not have arrived until the latter half of 1874. It seems that no one has been able to establish the exact date of her arrival in Riverside. Harriet unfortunately was not able to enjoy life in Riverside for very long. She died December 15, 1876.¹⁹

COVER AND MCCOY: Neighbors of Tibbets in Riverside

Arriving from Baxter Springs, Kansas, in Riverside in the fall of 1874 were Josiah Stevenson Cover and Samuel McCoy.²⁰ Born in Westchester, Pennsylvania, October 30, 1836, Sam McCoy was one year old when his parents moved to Springfield, Ohio. In 1852, McCoy went to Illinois, then moved to Hannibal, Missouri in 1853. He engaged in prospecting and mining in Colorado in 1858. In 1862, he took an ox team to California, traveling over the Cherokee Trail. He spent a short time in California before going to Nevada and finding work on a ranch. He lived in Montana from 1865 until 1870, then he moved to Baxter Springs, Kansas. There he took part in the construction of the Ohio House, a boarding house run by Josiah Cover's sister Mary and her husband, George Washington Biddle. The 1870 US Census shows both Josiah Cover and Sam McCoy living there. McCoy was a carpenter and Cover was a cook. They lived in Baxter Springs until 1874.²¹

Josiah Stevenson Cover (brother of Tom) was born in or near Frederick, Maryland, July 16, 1829. The 1850 US Census shows Josiah as a 21-year-old weaver in Perry Township, Morrow County, Ohio. Some genealogy records say that he was married in 1854 in Morrow County to an Ann Wertz. If he was married, the exact date is unknown. An unpublished history of the Cover family says, "Josiah Cover and Samuel McCoy met in Colorado, where one of them nursed the other through a severe illness..."²² They were friends and partners and lived together until Josiah's death in 1889.

Josiah Cover's brother Tom was, by 1874, well established in Riverside. His brother Perry had also settled in Riverside in the spring of

1874. Josiah and his friend, Sam McCoy, made the decision to leave Baxter Springs, Kansas and move to Riverside in the fall of 1874. An acquaintance from Baxter Springs, who had come to Riverside in December 1873, had secured a twenty-acre piece of land for them at the corner of Central and South Brockton Avenues prior to their arrival. Upon coming to Riverside, Cover and McCoy built a house and planted young seedling orange trees.²³

CROSSING THE SANTA ANA RIVER

Luther Tibbets was known to be stubborn and hardheaded, not wanting to take the advice of others. That tendency often had very negative consequences, perhaps the most tragic of which occurred on April 20, 1878. On that Saturday Luther was returning to Riverside from Colton in a lumber wagon drawn by a four-horse team. Accompanying him were his wife Eliza, Edward Brodribb, Mrs. Ellen White, and ten years old Daisy Summons, Harriet and Jimmy's daughter. As Luther was contemplating crossing the very swollen and turbulent Santa Ana River, John North's son Charlie warned Luther about the river's dangerous condition, suggesting they should not attempt to cross until it was safe to do so. According to John North's daughter, Mary North Shepard, Luther's only comment was, "Four horses can paddle through a good deal." As Charlie said afterward, "Tibbets knew very little about horses or teaming and seemed to think that four slow work horses and a heavy, and almost indestructible, wagon could go anywhere that a light team and fragile buggy could go." Luther, having entered the river at the Colton crossing, ended up having his wagon overturned with its occupants thrown into the Santa Ana River. Two Mexicans on horseback who came to their aid found young Daisy's lifeless body.²⁴

The May 4, 1878 *San Bernardino Weekly Times* (in the Riverside Correspondence section from April 25) said the following, "The funeral of Alice Daisy Summons, the ten-year-old daughter of James B. Summons, drowned at the Agua Mansa crossing on Saturday, was very fully attended on Tuesday. The sympathies of the community have been greatly stirred in Mr. Summons' behalf, he having buried his wife quite recently, and by this sad accident being bereft of his only child, a girl of unusually sweet

disposition. Mrs. Tibbetts (sic), who was quite badly injured, and had a narrow escape from drowning at the same time, is still confined to her bed; but it is hoped that she will in time recover from her injuries.”

Luther often vigorously challenged ideas or actions with which he disagreed, and he would frequently take matters to court, usually as his own attorney. On September 20, 1878 Luther petitioned the court, essentially to have a list of debts forgiven. The document filed states, “Wherefore your petitioner prays that he may be adjudged by the court to be insolvent within the meaning of the law, and that he may be Decreed to have a certificate of discharge from all his debts provable under the same.” Among the debts listed was written “By accident in crossing the Santa Ana River in April, 1878, and expenses incurred – 400.” J. W. North signed as Attorney for Petitioner. The court dismissed the case.²⁵

Not much has been written about Eliza’s individual characteristics. Mary North Shepard, in her *Memories of the Tibbets Family, Etc.*, wrote, “She was bright, alert, vivacious – of charming personality – and gaily laughed off the inconveniences of their pioneer life.” Shepard also recounted how Eliza gave wonderful birthday parties every year for her granddaughter, Daisy Summons, during which she provided games and delicious treats for the children to enjoy.

REQUEST FOR SPECIAL ORANGE VARIETIES

Josiah Cover and Sam McCoy (who could be called growers, horticulturalists, nurserymen or orchardists) were close neighbors of Luther and Eliza Tibbets. One evening in early 1875, “Si” and Sam went to the Tibbets home for a visit. Some reports indicate that one (or both) of them learned that Mrs. Tibbets knew William Saunders, who worked at the department of Agriculture in Washington D. C. The neighbor(s) therefore requested that Eliza write to Saunders and ask him to send some new varieties of citrus to Riverside. Some accounts of the event say that McCoy had read about the Navel Orange in the *Chamber’s Encyclopedia* before making the request to Eliza. But his biography, which appeared in *Historical and Biographical Record of Southern California*, said that McCoy had looked at the Encyclopedia only two days before the trees arrived in

Riverside. When the trees did arrive, he realized that Eliza had been sent some Bahia Navels, probably the best oranges the market had to offer at that time.²⁶

On page 58 of *Creating an Orange Utopia* is the following: "It is believed that Luther and Eliza Tibbets drove sixty-five miles in their buckboard wagon from Riverside to Los Angeles to pick up the trees." According to Robert Hornbeck in *Roubidoux's Ranch in the 70's*, "A trip to San Bernardino consumed a whole day, and to Los Angeles a week." What was written in the *Cover Family Data* is more probable: "So the letter was sent and in due time word came that the trees were at the express office. Mrs. Tibbets went over to the neighbors to tell them the good news and Mr. McCoy took her to the express office to get them. (Presumably this was at the office in Colton, as there was no express office in Riverside at the time probably)." ²⁷

The Cover Data also says, "...the fact remains that "Uncle Si" Cover and Sam McCoy helped plant them and but for their watchfulness and care, the little trees would never have lived, for many times, when one of the men would go over to inspect them, the ground around the trees was so hard it had to be broken up with a mattock, and they would carry water in pails to water them. They always said that Mr. Tibbets never paid any attention to them at first, until they proved they were a superior type. Because of their interest and the care they had given the trees, McCoy and Cover were allowed to take the first buds from the little trees, and they were put into healthy young seedling trees, and these bore fruit two years before the 'parent' trees did."

The surviving Parent Navel Orange tree now stands behind wrought iron fencing at the intersection of Magnolia and Arlington Avenues in Riverside. A plaque at the site reads that the trees sent from D. C. were planted in 1873. But some early Riversiders with a good sense of when the trees arrived put the year as 1875. John Brown Jr. and James Boyd wrote about Riverside's fiftieth anniversary celebration (September 14, 1920) at which S. L. Wright read a paper detailing his experience regarding the Navel's arrival to Riverside. He had written, "I saw the trees planted in the spring of 1875 when I was on my way to school. When I was passing, Mrs. Tibbets called me in to see the little trees planted. Little

did I think what it meant to the developing and prosperity of this city at that time. Mrs. Tibbets placed these trees in the care of Sam McCoy and Josiah Cover.” Mr. Wright, in an article appearing in a 1928 edition of the *Riverside Daily Press*, spoke at length about how Cover and McCoy came to be residents of Riverside in 1874 and reiterated how he had witnessed the Navels’ planting in 1875.²⁸

Attention should be paid to an affidavit filed with the Riverside County Recorder February 11, 1933 by the Date Correction Committee. The four committee members were James Boyd, L. C. Waite, D. A. Coddington, and S. L. Wright. All had come to Riverside at an early date and knew Cover, McCoy, and Luther and Eliza Tibbets well. In the document, entitled “The Navel Orange,” they state that Mr. and Mrs. Tibbets came to live together in 1874, that the trees were sent to Riverside in the spring of 1875, and that Mrs. Tibbets had asked Mr. McCoy to care for the trees. So strong was their conviction regarding the dates these events occurred, they felt impelled to file their “truth” with the County of Riverside. The document was officially recorded February 14, 1933 and copied in book number 113, page 206, of the Official Records of Riverside County, California.²⁹

However, the role Cover and McCoy had in starting the Navel Orange industry in California continues to be disregarded or ignored. The following is part of an excerpt from Mary North Shepard’s writings about Eliza which appeared on page 59 of *Creating an Orange Utopia*:

She should be accorded a prominent place in the history of California, for it was she who obtained from the Department of Agriculture in Washington D. C., the two little seedless orange trees which were the parent trees of the Washington Navel Orange...When the trees arrived, [etc.]

The ellipsis indicates where Shepard had written;

The exact date the trees were sent to Mrs. Tibbets I do not know; but the story of how she obtained them – at the suggestion Mr. Josiah “Si” Cover and Mr. Samuel McCoy, who

were her near neighbors – is truthfully told in Elmer W. Holmes' *History of Riverside County*, Page 39. The fact that McCoy did not come to Riverside until 1874 would place the date of the arrival not earlier than that year.

The facts as told by Mr. Holmes, who lived but a short distance from the Tibbets place and was well acquainted with Mr. and Mrs. Tibbets as well as with Josiah Cover and Samuel McCoy, were well known to the children as well as to the adult residents of Riverside at that time, for in our uneventful lives it was a matter of much interest.

Mr. Cover's brother, Tom Cover lived directly across the street from Mr. Holmes, who was highly respected in the community and could have had no possible incentive to prevaricate in the matter.

On page 94 of *Orange Utopia* is another excerpt from Shepard's writings:

The attempt, which was made more than 50 years later, to prove that it was Mr. Tibbets, and not Mrs. Tibbets, who sent to Washington for the two little trees, is absurd in the extreme. He appeared to take no interest in trees or vines. His place always had a neglected, run down appearance and it must have been with great difficulty that Mrs. Tibbets kept alive the few flowers, trees and vines which grew about their house...If Mr. Tibbets ever took any interest in them it must have been after the beginning of their yielding an income from the sale of their buds. His interests were in raising and selling hay and grain – and in lawsuits. Grain acreage required no irrigation. He persistently refused to buy a "water right," which would have assured him sufficient water for irrigation of orchards and vineyards such as his neighbors planted.

Instead of the ellipsis, Shepard had written,

The two little orange trees would surely have succumbed had it not been for the faithful and persistent care which was given them by Si Cover and Sam McCoy, who, from the first, felt a realization of their worth.

I have heard one of their neighbors tell of how they carried water to them, cultivated them and protected them from wandering cattle, yet no one ever seems to think of honoring them in the matter.

Of significance is a letter dated December 6, 1921, written by Mrs. Julia Cover to Miss Sophronia La Rue. La Rue was going to unveil a tablet honoring Eliza Tibbets the following Saturday, December 10. Julia Cover was the wife of Perry Cover, a younger brother of Josiah Cover. The tone of the letter suggests that Miss La Rue had written to Julia requesting information about the arrival and planting, etc., of the Navel Orange trees. In her letter Julia responded, "They [Cover and McCoy] planted a few seedling trees around their 'cabin home' and in the corner of their place, South Brockton and Central Avenues, in the spring of 1875, so it is not at all probable that Mrs. Tibbets (sic) was sent the three parent trees from Washington before that year..." (Buds from the Navel trees were put on the seedling trees.)

Julia then went on to write: "what he [McCoy] found in the Encyclopedia was favorable, few or no seeds, so he then began to take care of the trees himself, carrying water from the running ditch that went along Central Avenue in front of the Tibbetts home in a pail. He wanted to keep the tree alive and growing – at least until he could get some buds off them for his few seedlings around the house. This he did, and one tree in particular grew better than the rest, and as it was on the driveway that went into their ranch and the first year of its bearing, when it had about 30 oranges on it, Mr. Cover and McCoy went to San Bernardino to get lumber with which to box the tree in, so as to prevent anyone from taking the fruit, as they were very anxious of course to have them mature and ripen thoroughly, so as to know what manner of fruit this Bahia orange would turn out to be. I remember well, the strong guard around this tree, the first In Riverside to fruit the navel orange, and there must be many

others still living who remember it also...As I wrote you before, Mr. Josiah Cover used to laugh and say that Mrs. Tibbetts (sic) was so anxious to get a great variety of roses, that she did not take very much interest in orange trees, and Mr. McCoy saw that in order to get buds (sic) from them he would have to take care of them – the trees, which he did...”

James H. Roe, in his *Notes on Early History of Riverside, California*, wrote, “In 1874 Perry D. Cover became a resident, also Josiah S. Cover and his partner, Samuel M. Coy (sic) settling on the government tract.” When writing about events occurring in 1876 he wrote, “This winter the very first oranges ripened in the valley.” However, he went on to write about how a “little citrus fair” was held at Mr. Garcelon’s in February to display the fruits. He concluded the paragraph stating, “These were seedlings, as the Washington Navel had only been introduced the year before.” By that he would have meant 1875, because he was writing about 1876.³⁰

STARTING THE NAVEL INDUSTRY

When information spread about the potential of the Navel Orange, virtually seedless and of great appearance and taste, other growers eagerly placed buds onto their trees. This included Josiah’s brother Tom Cover. Robert Hornbeck wrote, “The Southern California Horticultural Society held a fair in Los Angeles in October, 1878, at which there was quite a display from Riverside. The committee on budded oranges reported that the navel orange grown by T. W. Cover was best in every respect; rind one-eighth inch thickness, size medium, seeds none.” He also won first premium for his Navel Orange display which he exhibited at Riverside’s first Citrus Fair in 1879.³¹

It is generally agreed that Eliza Tibbets did write the letter to William Saunders, which resulted in the little Bahia Navel Orange trees being sent to her. It is fitting and proper that she should continue to be given the recognition for obtaining them. However, some evidence indicates she did so at the suggestion of Cover and McCoy. Without that suggestion, Eliza might not have made the request.³²

Eliza Tibbets died at age 73 on July 14, 1898. Her declining health had brought her to Summerland, a spiritualist colony near Santa Barbara,

California, where she was cared for during the seven weeks preceding he death. She was buried in Evergreen Cemetery in Riverside.

In 1933 Luther Tibbets' daughter Mrs. Charles (Minnie) Mills attempted, but failed, to give all the credit for the Navel Orange's introduction to Luther.³³

In the book *The History of San Bernardino and Riverside Counties*, it states: "As a matter of fact, Mr. Tibbets had nothing to do with the introduction of the navel orange and was never a navel orange grower in any sense of the word, having owned at one time something like 160 acres of land, which was mainly devoted to alfalfa raising. Mr. Tibbets never claimed to be the introducer of the navel and the most he ever did towards spreading it was to sell buds from the original trees. If the fate of the navel had been left to Mr. Tibbets, the trees would have died from neglect before they fruited, as the original trees were very small at the time of the introduction."³⁴

Luther Tibbets can be credited with owning the property where the Parent Navels were grown. It is also true that Tibbets sold buds from the original trees, once he realized how desirable the Navel Orange was. It has been written that he charged as much as one dollar per bud. But in article that appeared in the *Riverside Daily Press* on February 26, 1901 Luther said, "I will also state that I never have sold any buds from these trees for a greater price than \$5 a hundred (5 cents apiece), and every bud that has passed through my hands, directly or indirectly, has been true to name and off the parent trees."

Poor, fractured Luther. Some say he refused to buy water rights, and chose not to grow more oranges. Luther Calvin Tibbets did not benefit much from the valuable Navels. His penchant for lawsuits and his poor business sense contributed to his becoming virtually penniless at the end of his life. In 1901 he became a resident of the Charity Ward of the Riverside County Hospital. He died July 21, 1902 and was buried in Evergreen Cemetery.³⁵

There are three Riverside streets that were named after Luther Tibbets: Luther, Calvin, and Tibbetts. Note that Tibbetts Street is spelled incorrectly.

Josiah Cover died April 3, 1889. He was buried in Olivewood Cemetery in Riverside, in a plot that been purchased by him and his

partner, Samuel McCoy. His simple grave marker bears only the initials J.S.C. An obituary printed in the *Riverside Daily Press*, April 4, 1889 reads: "He was one of the earlier settlers in Riverside, coming here in 1874, and with his partner was among the first to introduce and propagate the celebrated orange which has helped so greatly to make this valley famous. Those who have known genial "Uncle Si," as he was lovingly called by everybody, will not soon forget his thorough honesty nor his kindly charity."

Following Josiah Cover's death, Sam McCoy married Louisa C. Smith of Long Beach, California on July 9, 1901. He died from heart failure on February 20, 1904, and was buried in the aforementioned plot beside his wife, who had died November 5, 1901. The February 22, 1904 obituary in the *Riverside, Daily Press* read, "He raised the first navel orange from buds obtained from the Tibbet (sic) tree." The obituary appearing in the *Riverside Daily Press* on that same day gave a somewhat more detailed account of how instrumental McCoy was in establishing the navel orange industry. It read in part, "...at the request of Mrs. Tibbetts (sic) he took some buds and budded several trees on his ranch...From this small beginning arose the immense industry of today in this valley and thus were started the Washington navels, the pride of Riverside and now the standard orange both in America and Europe."

As is too often the case, there are many differing accounts of what occurred regarding historical events involving Navel Oranges. This can make a reader unsure of what really took place. However, it is hard to understand how someone could read all the material written by those closely associated with the Washington Navel Orange tree in Riverside and then disregard the contributions of Cover and McCoy. Various writings clearly attempt to establish Josiah Cover and Samuel McCoy as having a role in acquiring the trees, and then serving frequently as legitimate caretakers of those first trees. Their persistence and dedication clearly played a role in the establishment of the Washington Navel Orange industry in Riverside, which then spread throughout the region and beyond. Cover and McCoy should be given the long overdue recognition that they're entitled to.

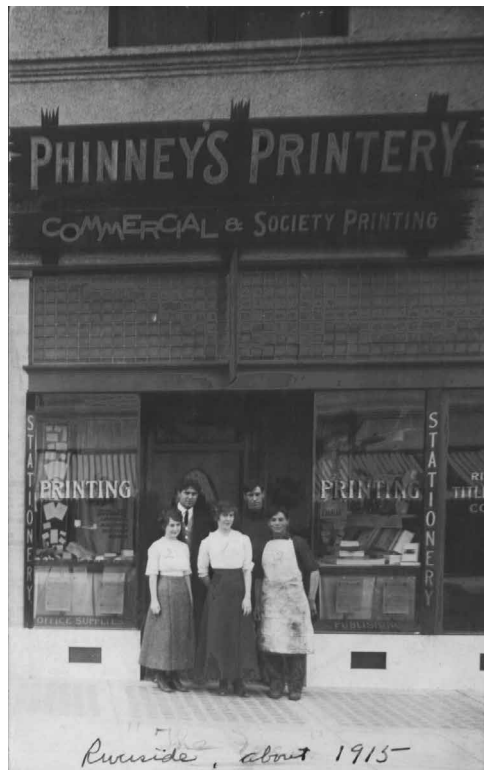
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Postcards from Our Area



*Phinney's Printery, circa 1915. In 1909, William Finney purchased the Freeman Printing plant at 668 Ninth Street and changed its name. Here, we see the staff of Phinney's Printery outside the store.
(From the Collection of Steve Lech)*

Frank A. Miller, More Than a Businessman

By Jerry A. Gordon

Frank Miller was a Riverside businessman and civic leader who was best known for creating Riverside's Mission Inn. However, somewhat less well known was Miller's interest in multiculturalism, a term he likely never heard during his life-time although he practiced it daily. He displayed a strong spiritual belief but was far less religious than many might think. He often interacted with people quite different from himself and had no problem doing that. And, he was a staunch peace advocate who could not understand why there had to be war.

Miller and Various Cultures: Miller was interested in cultures different than his own. Although this topic can be extensive it will be limited to three examples: Asia and particularly Japan, the Black community, and Native Americans. Asia represents one of Miller's earliest exposures to a unique culture. This exposure came when he took over the Glenwood Hotel, the predecessor to the Mission Inn, in 1880 from his father, and occurred several years before he was aware of and endorsed the mission revival style of architecture. Although today's hotel guests are confused by the Asian influence, they become equally surprised to learn that it predates the Mission influence. During the summer of 1884, Miller met Englishman Wilson Crewdson. According to author Joan Hall in her book "Pursuing Eden," Crewdson was a London financier who was on his honeymoon and staying at the Glenwood. It was during that visit that Crewdson told Miller about his fascination with and pursuit of Oriental art, and particularly from Japan. Later, Miller connected Crewdson with Matthew Gage to learn more about Gage's desire to build canals for the developing citrus industry in Riverside. Through this connection, Crewdson was later able to link Gage with funding sources among his contacts in England that eventually helped to construct and operate the Gage Canal. Later Crewdson served as the liaison between British investors and Gage and returned to Riverside many time over 34 years principally to oversee the canal's construction

and operation on behalf of the stakeholders. During his visits he stayed at the Glenwood and later the Glenwood Mission Inn and thus interacted regularly with Frank Miller.

Author Zona Gale, in her 1938 biography of Miller entitled *Frank Miller of the Mission Inn*, credits Crewdson with introducing Miller to the benefits of cross-cultural understanding. According to later Miller biographer Maurice Hodgen, "Crewdson and Miller shared an ethical and aesthetic interest in Japanese culture." This Asian exposure greatly influenced Miller in many ways and thus he



Frank A. Miller
(Mission Inn Foundation)

never lost his interest in Asia and particularly Japan. Despite Miller making a hotel that tended to replicate the California missions, his interest in Asia continued to grow. Besides acquiring Mission related objects, Miller also collected Asian artifacts such as the Chinese Nanking Bell, prominently displayed at the entrance to the Mission Inn today. Miller was finally able to travel to Asia in 1925, and during his nearly six month absence from Riverside, he collected so many Oriental artifacts that upon his return he devoted a portion of his hotel to displaying them in a space he called Fuji Kan. He also embarked upon the planning and subsequent building of the last section of the hotel known as the International Rotunda wing which was partially influenced by his interest in Asia and his recent trip to the Orient.

Miller's support for the Japanese Harada family was truly contrary to that of many others in the community. Mark Rawitsch, author of the volume *The House on Lemon Street*, states that this story "display's Frank Miller's growing interest in people different than himself." Rawitsch's publication



Wilson Crewdson
(Ancestry.com)

should be required reading for anyone interested in Riverside's history and Miller's interest in multiculturalism. He writes that "Frank Miller's early attachment to his city's community of Japanese immigrants.... reflected his enthusiasm for cross cultural cooperation." Rawitsch also writes that "Crewdson's early interest in Japanese culture and his on-going involvement with cross-cultural activities of the Japanese society helped to turn Miller's inquisitive eyes toward his Pacific-Rim neighbors from Japan." Briefly, the story of the Harada family involved California legislation called the Webb-Hartley Law, known more commonly as the Alien Land Law of 1913. It limited land leases by "aliens ineligible to citizenship" and barred further land

purchases. Thus the Japanese-born Haradas were not eligible to purchase property in Riverside. However, Mr. Harada acquired his house on Lemon Street by placing ownership in the name of his children who were born in the United States, and therefore were citizens. A lawsuit ensued and the Haradas won the case much to the dismay of many in the local community, but much to the pleasure of Frank Miller. Miller campaigned heavily on behalf of the Harada family leading up to that decision. The case was tried in Riverside Superior Court and received national and international attention.

It is apparent that Miller was a very unusual person proudly supporting people very different from himself and his heritage. Miller was positively involved on behalf of all the local Asians and especially the Chinese whose efforts nurtured the citrus industry in Riverside and throughout Southern California

Miller was also sensitive to the Black community in Riverside. Although there were many opportunities where Frank Miller interacted with them, the most prominent one was with the famed educator Booker T. Washington of the Tuskegee Institute. Washington was a little over a year older than Frank Miller, but died 20 years before Miller did. Although their age was certainly a possible connection between the two men there was more. As Miller was concerned about the needs of others and particularly those less fortunate than himself, certainly that described Booker T. Washington. The autobiography of Washington, *Up from Slavery*, is fascinating to read. It is impressive that Washington significantly helped to increase the literacy rate of Black Americans during the latter part of the 19th century and the beginning of the 20th century. In some respects Miller was self-taught and could relate to the work of this great educator whose roots were far below those of Miller's. Washington of course was born a slave. When he visited Riverside in 1914 he was a guest of Frank Miller. Washington spoke at Miller's newly-built First Congregational Church and at the 2nd Baptist church to an overflow crowd. Miller toured Dr. Washington to the Sherman Institute and later he spoke to an overflow crowd in the Music Room, now called The Grand Parisian Ballroom, at the Mission Inn. Almost 18 months after his visit Washington died which affected Miller greatly. He arranged a memorial service in the Music Room for Dr. Washington.

Miller's childhood in Tomah, Wisconsin was influenced by the local Native American community which was prominent in that area. Frank Miller was the first non-Indian boy to be born in Tomah. While growing up, he had a positive impression of the Indians that stayed with him for the rest of his life. Years later he wanted to create an environment that would not only benefit the Native American students, his newly built hotel, but also the community, as an example of his display of righteousness. The first Indian boarding school in the United States was opened in 1879 in Carlisle, Pennsylvania. It was the federal government's mission to educate and assimilate Indians into mainstream society and rid the country of the so-called "Indian Problem." It was also the philosophy of some educators in some Indian schools to ensure that the Indians did not learn too much. During the 1890s and into the early 20th century, Los Angeles area activist

Charles Fletcher Lummis described the Indian philosophy, “where children were reared with a direct and unshaken faith in their parents only to be dragged off to Indian boarding schools by force, there to be taught to ignore and despise their elders and their sacred teachings.” As a result of Lummis’ activism, attitudes were experiencing positive changes about the treatment of Native Americans. The original Indian boarding school in the Riverside area was located in Perris. It was allegedly plagued with a lack of quality water making it very difficult to teach agriculture. Some debate this reason but a move seemed imperative. The apparent water issue was resolved when Indian School Superintendent Harwood Hall, together with Frank Miller, joined forces to get the school moved to Riverside. These two men “wielded their political and economic influence” to have the school relocated to a growing city, and close to Miller’s Glenwood Hotel as a potential source of labor for the hotel and the city. They were greatly assisted by New York Congressman James Schoolcraft Sherman, chair of the committee on American Indian Affairs in the House of Representatives. The new school was, in turn, named for Congressman Sherman. It was Miller and Hall’s desire to ensure that the Indian School buildings were built in the Mission Revival Style to evoke a sense of “order, discipline, and civilization” in order to assimilate the students to white, Christian beliefs.

Miller and Religion: Miller was not particularly religious; however, he was quite spiritual in his beliefs. As an example, he was never an active attendee of church services but rather a contributor of his time and money to operate his church. He saw that as his spiritual connection with God. As a boy he attended Sunday school in Wisconsin but his religious beliefs were shallow, mostly for social reasons, and likely involving the girls. Apparently this comes up fairly frequently in his dairies recently donated to the Mission Inn Foundation from a relative of the Miller family. The Millers moved to four-year-old Riverside when Frank was 17 in 1874 and it seems that his religious interests did not change much. However, on his 21st birthday, he joined a local church. Now he saw himself as an adult which justified his membership. Even at that young age, as a church member, he provided service rather than religious participation. As a note of interest, Miller joined very few organizations throughout his lifetime but when he did he typically took on a managerial role. Joining a church

was his way to help satisfy his search to know God's will for himself and perhaps the church might be a link to that. Rather than seeking "piety in the pews," as described by Maurice Hodgen, he offered business efficiency to its operation. He helped to make his church, Riverside's First Congregational Church, a reality. Actually, whatever Miller did, it was always intended to be "worthy and noble." Apparently to be noticed was important to him as long as it was for the good of the community. Miller's biographer Zona Gale, writing in 1938, confirmed this point when she wrote that, "what he did for himself also benefitted the community as well." Maurice Hodgen, who recently completed a comprehensive biography of Miller, used the term "civic religion" when describing Miller's religious interpretation. Thus, his religious beliefs were not in the church but in the community which for him was another way of displaying righteousness or doing right.

Miller and his second wife, Marion, attended the very spiritual Oberammergau Passion Play in Bavaria in 1911 not long after they were married in December, 1910 and were deeply impressed with the pageantry. He began to connect his long-held idea that there should be a play in California to focus on the formation of the Franciscan Missions. Before leaving on his trip, Miller contacted John Steven McGroarty, *Los Angeles Times* columnist and amateur historian, as the best qualified person to write such an historical drama. Upon his return, he shared his Passion Play impressions with McGroarty and the Mission play began to take shape. The play eventually included the creation of the first mission in San Diego and the search for Monterey Bay where the second mission was established near Carmel. The Mission Play, performed at the San Gabriel Mission, was very successful. By 1927, a portion of the profits from the production was used for the preservation and restoration of the decaying California Missions. This was a good example of Miller's sense of spirituality by helping others. As a point of information, the Oberammergau Passion Play in Bavaria is next scheduled for 2020.

Miller and Peace: It has been suggested that perhaps young Frank Miller was first exposed to the concept of peace when his father was serving in the American Civil War. Apparently Frank Miller's father, Christopher Miller, frequently expressed his disdain for war, the destruction of property, and certainly the loss of life. It was likely these opinions first exposed young

Frank Miller to create an attitude against war and in support of peace that stayed with him for the rest of his life. Keep in mind that Miller was born in 1857 and the war was fought from 1861 to 1865. Although the concept of peace and expressions against war had always been important to Miller, he acted on this most dramatically when he got involved with meetings and conferences that studied peace. Miller attended a portion of the Second Hague Peace Conference held in the Netherlands in June 1907. However, the date most significant to Riverside was February 25, 1911. At that time Miller hosted the Pacific Coast Peace Conference in the newly-completed Music Room of the Cloister Wing in the Mission Inn. It was the first such conference to be held anywhere in Southern California and it was also the first event of any kind to be held in that space. Also it was the first time the famous Kimball pipe organ was played for an audience. Funds for running that meeting came from the Carnegie Endowment for International Peace created by industrialist Andrew Carnegie. Today, there exists a tile in the International Rotunda of the Mission Inn honoring Carnegie for his support. In 1926, the first annual meeting of the Institute of International Relations, headed by Miller and his good friend Rufus B. Von Kleinschmid, president of the University of Southern California, was held at the Mission Inn. The purpose of this institute was to offer an opportunity for local study of world affairs. Miller was interested in the world in general, but had a particular passion for Japan which can be traced back partly to Wilson Crewdson beginning in the mid-1880's, mentioned earlier. Besides collecting many Japanese artifacts, Miller established a friendship with a culture he had always admired. Perhaps starting with Crewdson and continuing with the Harada family, Miller was personally committed to Japan. During his only Asian trip, which was in 1925, Miller and his wife Marion spent most of their time in Japan accomplishing a lifelong dream for Miller. "For Miller any war was an absolute wrong." It was Miller's feeling that the US presidential cabinet position be renamed to "Minister of Peace" rather than a "Secretary of War" because he felt that it was presenting the wrong emphasis.

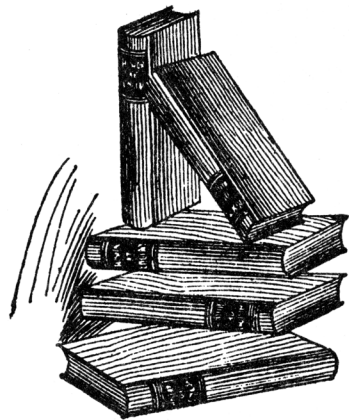
Frank A. Miller was a very successful businessman and effective in most of his endeavors as witnessed by today's Mission Inn in downtown Riverside. However, his devotion on behalf of cultural issues and the

promotion of peace truly spotlight the extent of his contribution that impacts us to the present.

Acknowledgments: The findings for this article came from research conducted by people associated with the Mission Inn Foundation, Riverside Historical Society, Riverside Metropolitan Museum, and others who have studied Riverside's history including the Mission Inn and particularly Frank Miller.

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“Master of the Inn”

[Editor's note - this is a book review of Zona Gale's Frank Miller of the Mission Inn that appeared in Westways Magazine, December, 1938, p. 24].

To good Californians, Frank Miller represented one of the State's foremost citizens; to other national and international-minded folk he represented a potent force for world peace and understanding. To Southern California motorists of a quarter century ago, he was these and more. He was, in truth, what he most wanted to be—"master of the inn."

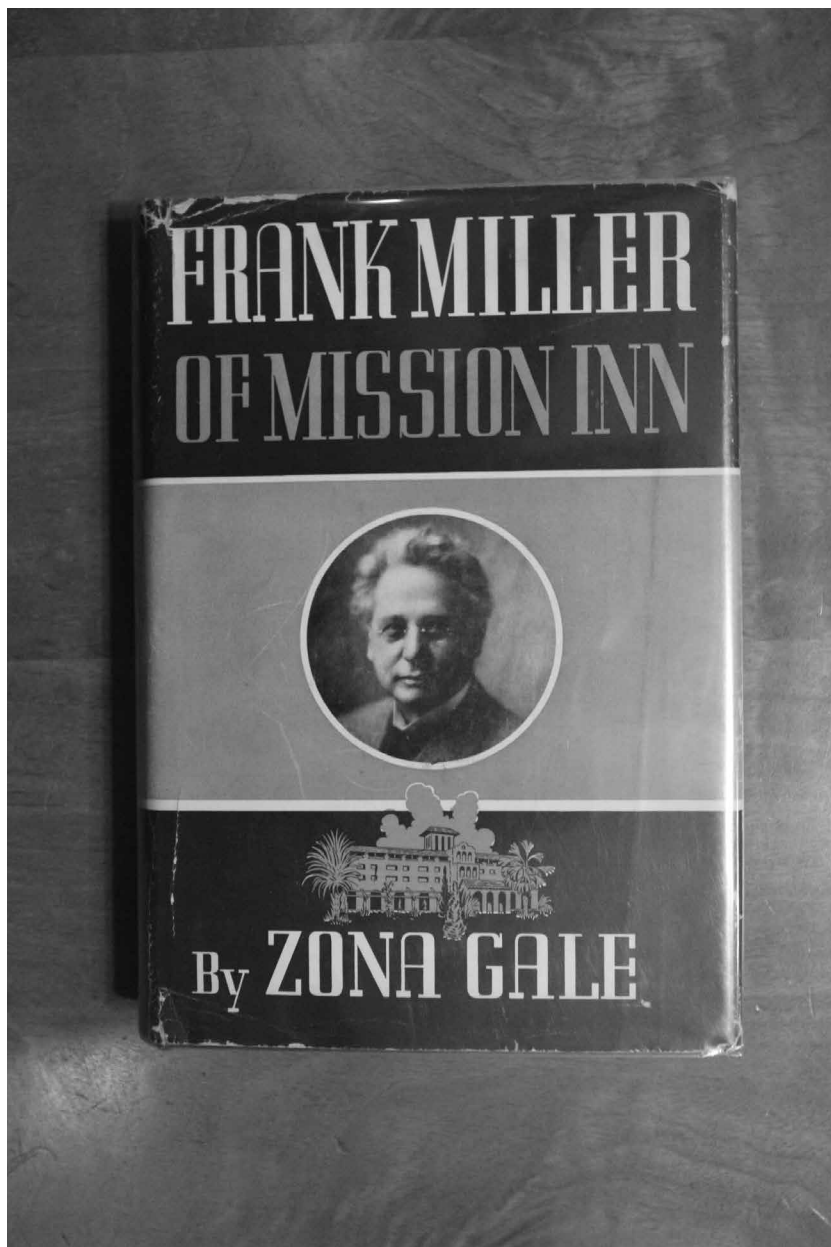
In that era, Riverside and the Mission Inn were a comfortable day's motor journey from Los Angeles, and the inn provided an ideal motoring objective.

Natives never seemed to think of the inn as displaying the slightest aspect of commercialism. It was rather a cultural institution to be ranked with public museums, libraries and art galleries.

The story of Frank Miller's deeply spiritual life, his accomplishments for Riverside, for Southern California, for the cause of good roads, and for the many other progressive movements in which he was interested now is told for the first time in a book length biography, notably Frank Miller of Mission Inn, by Zona Gale (D. Appleton-Century Co., \$2.00).

In sketchy vignettes, the author outlines Miller's boyhood, his years of hard labor, his coming to California, the building of the Miller adobe at Riverside, which in turn became the Glenwood Inn and, finally, the Mission Inn; his efforts in the beautification of Riverside, his conception of the Easter sunrise services on Mt. Rubidoux (the first of their genre) his friendship with presidents, empire builders and plain citizens, and a thousand other episodes in the busy life of a distinguished Californian.

The Mission Inn, serving the wayfarer today as it did in Miller's day, is a shrine to its founder, for his family carries on the traditions he so firmly implanted. Visitors of the present who sit in quiet contemplation in the Cloister Music Room, wander through the St. Francis Chapel or the Court of the Orient, or who pause in appreciation before any of countless of the inn's treasures, will gain a new appreciation of the genius of the "master of the inn" by reading Zona Gale's sympathetic biography.



History Day Competition

Kendra Dunn and Kiera Eckhart

By Doris Ferguson

For the past several years, the Riverside Historical Society has awarded small monetary prizes to students who have submitted noteworthy projects in the Local History category in the Riverside Unified School District's History Day competition, which is part of National History Day competition. Last Spring, the Riverside Historical Society awarded Kendra Dunn and Kiera Eckhart, then seventh graders at Frank Augustus Miller Middle School, a prize for their project about Riverside's Harada family and its struggle to legally own a home in Riverside and the landmark court decision that followed. The theme of the competition was "Stand in the Place Where You Live." The students presented their project at the Riverside Historical Society's General Meeting last June. Their project consisted of an oral presentation and a visual display.

Being a retired teacher, I was interested in the back story to their project, so I asked them some questions about how they became involved in the competition:

How did you become involved in the History Day competition? At Frank Augustus Miller Middle School during the 7th grade year, students were assigned a history project that matches the National History Day theme for the year ("Stand in the Place Where You Live"). "Most kids just did the project and moved on, but some students whose projects were chosen by teachers got to go to the History Day competition. We were very glad to accept the opportunity and participate in the competition. Little did we know it would lead to winning (and advancing to the County level) and speaking in front of many people."

Why did you decide to do your project on the Harada family? "We decided to choose this topic because it had to do with learning a little more about Riverside history. When we were browsing subjects, we

came across the Harada's story and it immediately caught our eye and we both knew that was what we wanted to do our project on."

How would you describe your experience in the competition? "Our experience was definitely a good one. The instant we put our board (visual display) on the table, it all went by so fast! We had to go through an interview and then it was time for the awards ceremony. We can remember when our names were called and we looked at each other and smiled! That happened two more times, because we did the history of a local Riverside family, we got two special awards along with the award that led us onto the Riverside County competition. During that competition, we also had a blast. Throughout the whole experience there was so much support and many smiling faces helping us along the way. We would definitely recommend this competition to kids who love history! It's a great experience to not only learn about your topic, but to learn about many others too. We got to see so many different types of projects and learn information about all areas of history. It was definitely very educational!"

When asked if they would like to compete again this year as eighth graders, Kendra informed me that Kiera has moved to another city and school and would not be able to work with her on a project this year. Kendra would like to participate again this school year, and will talk with her teachers about it. Completing such a project requires many hours and dedication (and eighth grade requires a lot more homework and studying than seventh grade!). If Kendra does compete this year, she would enjoy doing a project about some aspect of Riverside history again.

It is exciting to see the enthusiasm for history, especially Riverside history, that Kendra and Kiera exhibited in their project and in their reflections afterwards. We wish them well in all their studies and hope that they will retain and expand on their love of history!

For those not familiar with the Harada story, the following are excerpts from the History Day project presented by Kendra and Kiera at the June Riverside Historical Society meeting. Parenthesis indicate additional information:



History Day competitors Kiera Eckhart (L) and Kendra Dunn (R) explain their display at the RHS general meeting on April 2, 2017.

Our project is about a Japanese family who moved to America (Riverside, 1905) in search of the American Dream. They had a family-owned business known as the Washington Restaurant. Then in 1915, they bought a lovely house (recorded in the names of the American-born children) at 3356 Lemon Street. The community they entered was not as accepting as they had hoped, and people tried to bribe Jukichi, the father, to leave the neighborhood, but Jukichi refused. Frank Augustus Miller's brother generously offered to buy the home for the Haradas, but Jukichi Harada demonstrated his love for his family by denying the offer. After the Haradas moved into this small house, a neighbor named Cynthia Robinson began a committee to try to drive this new family out of their neighborhood. A court case was begun against the Haradas (filed by California's Attorney General, charging that Jukichi violated the Alien Land Law). Their case was about the Japanese ancestry of

this family and about how they should not be able to begin anew in their community. (The courts ultimately ruled in favor of the American-born Harada children to own property.)

Not too long after their trials in court, the Haradas also were faced with alienation laws against people of Japanese ancestry. By 1941, the Haradas finally had the American Dream of owning a home, getting an education and having stable careers, but their Japanese ancestry would again be used as an excuse to deny them basic rights. On February 19, 1942, an Executive Order was issued because of Pearl Harbor. The order required the removal of all persons of Japanese descent, whether or not they were American citizens, to internment camps. The Haradas sold their family business and were sent to three different internment camps. Before he left, Harold Harada wrote on the wall of the house, "EVACUATED ON MAY 23, 1942 AT 7 A.M." In 1943, Harold, Sumi and Roy joined their parents at the Topaz, Utah camp. A few days after the children's arrival, Ken Harada, the mother, died of a stroke. A year later, Jukichi Harada died as well. Jess Stebler, a white friend of the Haradas, took care of the house on Lemon Street and kept in contact with the Haradas through letters. Sumi Harada was able to return to her childhood house in Riverside in 1945. She also opened her house to many displaced families. She remained in the family house until she became ill and passed away in 2000. Prior to Sumi's death, she witnessed the local and national recognition of her family's history the Harada House's nomination as a city landmark in 1977. It became a National Historic Landmark in 1990. Harold Harada was able to participate in the National Historic Landmark Plaque Dedication in 2001. In 2004, after Harold died, the house on Lemon Street was given to the City of Riverside under the stewardship of the Riverside Metropolitan Museum.

The Haradas had an extremely tough life, but in the end, they became known for their will and dedication to their loved ones. They truly portray a strong and perseverant family. The Haradas encouraged many to learn from the past to live in the present.

My First Memories of Riverside

By Nancy Wenzel

It was a hot 4th of July as we drove from our home in Rancho Cucamonga to join friends at Martha McClean Anza Narrows Park for a picnic and fireworks party. Exiting the 60 Fwy at Main Street we made our way into town. We made a quick stop at Fairmont Park when Glenn caught site of a giant steam engine that we had to visit.

As we moved on we caught a glimpse of a very interesting building, and detoured to check it out. Fences surrounded the building as we circled the deserted Mission Inn. What caught my eye was the wonderful foot bridge across Sixth Street. Amazed, but puzzled, we stared at this building that would become so familiar to me. Twice we drove around that amazing building catching sight of new wonders everywhere we looked.

Reluctantly moving on, we headed off for our picnic. As Market Street became Magnolia Avenue we enjoyed the amazing architectural variety along our route. Craftsman, Victorian and storybook styles met our eyes. We drove past St. Paul Lutheran Church and School with no thought that Glenn would one day serve as pastor of that church for almost 30 years and that all seven of our children would attend that school.

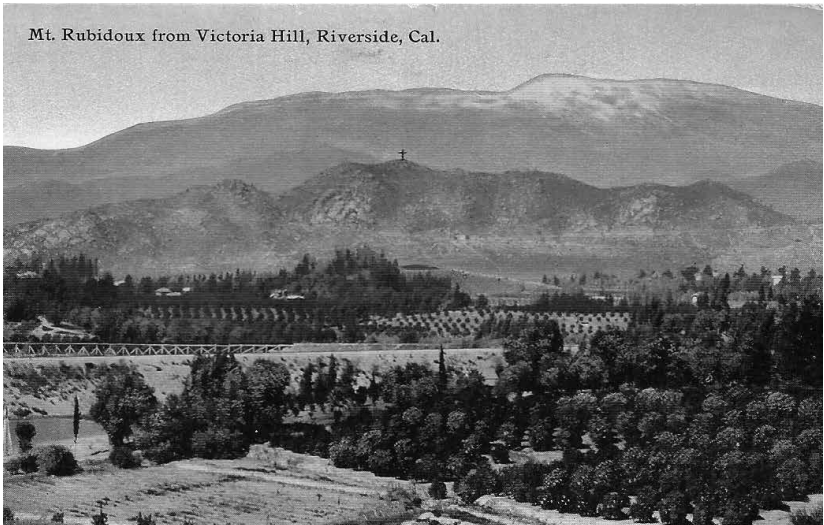
Heading down Jurupa Avenue towards the park, we finally arrived at the park and found our friends. After an afternoon of good food and good friends, we settled in for the fireworks. Sitting on a hillside at the park we had a perfect view of Mt. Rubidoux topped with the cross. As we waited for the fireworks to start, we heard tales of the annual burning of Mt. Rubidoux as part of the fireworks show.

The fireworks were beautiful, and the view of the mountain was great . . . until the fire started as promised. We gave up and headed for home with tired kids with fond memories of our day in Riverside.



*(Top) The "Christopher Columbus" Bridge across 6th Street at the Mission Inn
(Photo by Steve Lech)*

*(Bottom) Early Postcard of Mt. Rubidoux as viewed from Victoria Hill
(From the collection of Glenn Wenzel)*



Mt. Rubidoux from Victoria Hill, Riverside, Cal.

My Earliest Recollections of Riverside

By Steve Lech

I was born in the old Riverside Community Hospital on October 17, 1963. Besides home, of course, my earliest memories of Riverside center around the southern part of downtown and also the Riverside Plaza area.

My father worked for Bowser and Banks Pharmacy when it was on 12th Street between Main and Market. I remember going in there many times and seeing all of the wonderful little bottles of stuff that could be bought over-the-counter (I don't ever remember going into the actual pharmacy part of it). There was also a large waiting room off to the side of the pharmacy, and it was filled with that old bent bamboo furniture that was popular in the 1940s. Behind the pharmacy was a lab where my dad showed me bacteria that lived in water through a microscope! Also, a Dr. Miller who was a podiatrist had his office there too. The building still exists – and across a small parking lot to the west was another still-extant medical building that housed the offices of Miller, Mullen and Cline – three ophthalmologists who practiced here for many years. Due to my perpetually crossed eyes, I went to see Dr. Ray Mullen for years. That building had a large waiting room fronting 12th Street, and then offices and exam rooms in the back. Right next to that medical building, on the southeast corner of 12th and Market, was a small Mobile station with



*Old Entrance to Riverside Community Hospital
(Collection of Steve Lech)*

I think only one pump.

Just two blocks south, at 14th and Main, there was a small old house that housed the offices of Dr. Fred Veatch, the physician who delivered me. I remember being in that building several times, so obviously he was my physician in my earliest

years. Just west of Dr. Veatch's building was the old brick building that housed Skip Fordyce Motorcycles. Both of these buildings were torn down sometime in the early 70s to make way for the current Bank of America building.

The only other recollection I have of downtown is the old Bank of America building at 9th and Main. We would go there regularly so my mother could do her banking. My mother worked at that bank from 1953 until she was about four months pregnant with me, so each trip there took quite a while as mom always had to stop and talk to one or more of her former coworkers and friends. It was interesting that while the building fronted on Main, we always used a side entrance on 9th – why, I don't know, but I do not ever remember going in there the “correct” way!

We did most of our shopping at the Plaza, and I remember the original, open-air design that dated to its opening in 1957. We'd go to Vons, and go in the side way through the liquor department to deposit any bottles we had! We'd also go to Builder's Emporium next to Vons, and would shop at Grant's and Harris' too. When Jr. Shoetown moved from Beatty next to the Sage's Toy Store to the Plaza, that was a big deal!

Naturally, I have lots of other memories of Riverside, mostly centered around home and school (Alcott, Gage, Poly).



*Riverside Plaza, circa 1957
(Collection of Steve Lech)*

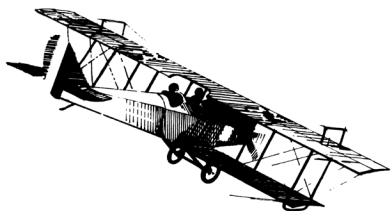
My First Memories of Riverside

By Pat Marlow

In February 1976, I was at the Mission Inn for lunch with my parents and three-year-old son. I was very pregnant and my parents were there to support me when the new baby arrived. My husband was sitting alert at March Air Force Base and could not be relied upon to get me to the hospital when the new baby arrived or attend to our son while I had the baby. So, the grandparents were on hand to provide the backup support. On that day, my parents and me and my three-year-old son, Dan, went to a lunch at the Mission Inn. It included a tour.

After the lunch and the tour, we ended up in the Atrio. Both my mother and I were tired and ready to take a nap. My three-year-old son needed a nap even though he was considering a dip in the Bacchus fountain! But my father, an aeronautical engineer with 43 years of experience with Glenn L. Martin designing airplanes, was mesmerized by the Flyers Wall. Finally, my mother asked Dad to end the visit. In a truly unusual comment of awed regard, my dad said, "They are all here." Mom and I were not on board until Dad said: "Glenn L. Martin and all of them." Mom and I both knew that name. It had paid the bills for my parents for 40 years. As kids, we used pencils with "Glenn L. Martin" on them in our classwork. We knew where Glenn L. Martin and his mother lived - and it was a very nice home!

Nearly 40 years later, I became a Mission Inn docent and thrilled reader of Walter Parks' book on the Mission Inn Fliers Wall. That was when I learned the rest of the story. Still and forever, I marvel that the wall contains the names of "all of them." My father's amazed response to the wall of recognition lends special meaning to me. And that is the goal of the Flier's Wall: To lend acknowledgement and honor to our nation's first aviators.





*Early View of the Mission Inn Flyers' Wall
(Internet photo)*

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