

JOURNAL
of the
Riverside
Historical Society



Number Nine

February 2005



**Mission
of the
Journal of the Riverside Historical Society**

- To publish carefully researched and documented articles of broad popular appeal relating to Riverside personalities, events, and institutions of the past.
- To publish personal accounts by witnesses of or participants in significant past events. These are to be derived both from manuscripts and from planned oral history interviews.
- To encourage both established and new historians to research and publish articles on previously unexplored aspects of Riverside's history.
- To foster among Riverside's newer residents a lively interest in Riverside's history and an active concern for Riverside's historic resources.
- To increase participation in Riverside Historical Society membership and activities among the publication's readers.

Adopted by
Historical Society Board
March 1996

INFORMATION FOR CONTRIBUTORS:

The *Journal of the Riverside Historical Society* is currently an annual publication devoted to the history of the City of Riverside. It is the stated intention of the Board of the Society to increase the frequency of the *Journal*.

Contributions of articles, edited documents, and book reviews are welcome on a continuous basis. They should be submitted (at the owner's risk) to: Publications Committee, Riverside Historical Society, P.O. Box 246, Riverside, CA 92502-0246. The *Journal's* Publications Committee will also announce a specific period of solicitation for each issue.

The authority for matters of style will be the *Chicago Manual of Style*, 15th edition. The Editorial Committee reserves the right to return accepted manuscripts to authors for required changes. An author whose article is accepted for publication will receive ten gratis copies of the issue in which his or her article appears. Statements and opinions expressed in articles are the sole responsibility of the authors.

Single Copies: \$5.00

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Editor

William Swafford

Editorial Committee

Hon. John G. Gabbert

Alan Curl

Ron Goff

Diana Myers-Hyatt

William Swafford, *ex officio*

Riverside, California

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

Layout and Graphics:
Ron Goff

Cover Art:
Pat and Bob Stewart

Printed by:
Inland Printworks
Riverside, California

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Foreword

Education, heraldry, and transportation are the themes of this Issue of the Journal, as well as another *Postcard from Riverside*.

Steve Lech, author of the monumental *Along the Old Roads*, tells the intriguing tale of how the octopus of the railroad came to extend its tentacles into Riverside. Our own Maurice Hodgen delves into arcane heraldic lore in an exploration of the origins of the now ubiquitous symbol of Riverside, the Raincross. Then, at last, we relieve your suspense as the final installment of Michelle Healey's and Lori Angulo's enlightening and engaging history of California Baptist University brings us to the present-day, thriving educational institution at which our Society has held several of its meetings.

The idea of the present-day as history brings your editor to a favourite soapbox: that is, that it is vitally important that we save the history of today today. Tomorrow may be too late. So, gentle reader, as you go about your daily life, please try to think of the future of history. Before you discard an item (e. g., a concert programme, a poster, a business card, an organization's newsletter, etc.), ask yourself, "Would this item be easily replaceable fifty years from now?" If the answer is "no," please consider saving it and donating it to an appropriate historical institution.

William Swafford, Editor

About the Authors

Michelle Nicole Healey grew up in Southern California and is currently an undergraduate student at California Baptist University in Riverside, California. She graduated in May 2004 with a Bachelors of Arts and Sciences degree in History and Information Systems Management.

Lori Michelle Henson-Angulo — a California native — always planned on attending California Baptist University. What attracted her to the college was the small school setting where professors know students' names. After four consecutive years, Lori graduated with a B.A. in History in May 2003. Lori now lives in Tennessee, where she is attending Austin Peay State University.

Maurice Hodgen came to Riverside in 1958 after military service and study at Columbia University. He taught, wrote, and lectured on topics related to his academic training in the history and sociology of education before becoming the executive director of The Community Foundation in Riverside. Recently retired, he has written extensively. His most recent publication is *The Organ at the Mission Inn*, published by The Friends of the Mission Inn in 2003.

Steve Lech is a native Riversider who has been interested in local history for about 30 years. His interest spread to all of Riverside County when he began working for the County in the County's Planning Department in 1986. Steve has actively researched various topics of local history for several years, culminating in articles that have appeared in the *High Country* (Temecula Museum) and various local history societies' newsletters. In January 2000, Steve began to actively research the history of the Riverside County area. His more than four years of research has culminated in a new book entitled *"Along the Old Roads - A History of the Portion of Southern California That Became Riverside County, 1772-1893."* Steve lives in Riverside with his wife, Tracy, and 8-year-old daughter, Katarzyna, in the house that his grandparents built.

A Glimpse into the History of California Baptist College

by Michelle Nicole Healey and
Lori Michelle Angulo

Part Two 1960-2005

Growth and expansion characterized the school from the 1960s forward. Enrollment increased to 972 students in 1969. Full and part-time faculty rose to fifty while the College boasted a staff of forty-five. Tuition increased from the \$5 per unit in 1950 to \$35 in the late sixties. The curriculum continued to take on a broader liberal arts perspective. Classes varied from the fine arts of drawing, graphic design, and ceramics, to business and economics. Music, speech, and foreign language were offered as well as the required courses of history, English, math, and science. The Physical Education Department had grown and offered instruction in basketball, swimming, bowling, badminton, archery, golf, horseback riding, speedball, and tennis.³⁴ In 1970 the campus budget rose to \$1.25 million.³⁵ As a result of this widespread growth, the College added new buildings and renovated old ones. Additional classroom space became necessary, leading the administration to remodel the former four-story dormitory. The females expanded their quarters when they moved onto the third floor of this building and a laundry room was arranged in the basement to serve the young ladies.³⁶ Slowly the barns came down and the chickens and pigs were sold. In 1964, the College constructed its first building: two apartment dormitories to house married students. During the 1960s the student population consisted in large part of married couples with families. These apartments met the need for appropriate housing, both affordable and near the campus. One complex temporarily housed single men forced to move out of the library due to its need for space. These apartments

now house the upperclassmen and bear the name of Lancer Arms, a tribute to the school's mascot.

Student population grew as the sixties progressed. The school needed additional living space and it became apparent that new dormitories must be built for both the males and females. After an extensive fund-raising campaign and the sale of a section of land to the state for the purpose of building the 91 freeway, the College began construction on male and female dormitories.³⁷ Designed to hold 132 rooms with 264 beds, the female dormitory is named Simmons Hall, in honor of the president most responsible for its construction as well as the school's successful accreditation, Loyed Simmons.³⁸ At the dedication ceremony of this new building, Dean Olie T. Brown stated,

In a moment we shall officially dedicate these buildings to God and on this large building which has been officially named SIMMONS HALL shall be placed a beautiful bronze plaque . . . a reminder of the principles for which our president stands and to which these halls are dedicated . . . academic excellence, social and cultural development, and spiritual maturity."³⁹

The men's new quarters with 154 beds and seventy-seven rooms is named for the College's first president, P. Boyd Smith.

The need for a gymnasium also became pressing at this time; for sixteen years the athletic department had no base in which to work. The gym was built simultaneously with the apartment complexes. Ready in time for the 1968-69 school year, these new buildings gave the school a whole new look and brought it a step closer to becoming a large university. Nevertheless, construction put the College deeply in debt. Simmons found he could no longer handle the presidency and resigned in November 1969. Dr. James R. Staples, editor of the *Baptist Beacon*, Director of Communications for the Southern Baptist Convention in Arizona, and Executive Vice-President at Grand

Canyon College, became the third president of CBC on 1 September 1970.⁴⁰

In 1973, the Wallace Book of Life Theater (WBOL) opened. A vision by Dr. Lawrence Nelson, a professor of religion in Redlands, the theater had been in the planning stages since the early sixties. However, the financially-strapped College found itself unable to provide funds for the building until 1961, when Mr. and Mrs. A.A. Wallace, a Southern Baptist family and friends of Dr. Nelson, donated \$100,000 to the College in honor of their son, Dr. D.E. Wallace. In 1963, they again gave \$112,000 for the express purpose of building the WBOL. However, a serious obstacle arose when the Marcus W. Meairs Company sent a proposal to Business Manager J.L. Harden stating they were interested in buying the College's property. Their offer of \$3.5 million or a new one hundred acre campus of the College's own choosing had to be seriously considered. The Meairs Company intended to build a shopping center in the space the College occupied. The Trustees, able to increase the offer to \$4.5 million, signed the agreement. A political battle then ensued between the Meairs Company and the Coldwell and Banker firm in Los Angeles who had previously bought property on Tyler Street for the same reason. After months of debate, the Meairs Company backed out of the deal and California Baptist College remained at its location.⁴¹ This decision opened the door for the construction of the Wallace Book of Life Theater. The building, which had been in the planning stages for over ten years, finally opened in time for the 1973 school year. This theater has played an essential role in the life of Cal Baptist since it first opened. Once completed, the WBOL housed chapel services. Students during this time had to attend chapel three times a week throughout the entire semester—spiritual life being an important aspect of CBC.⁴² Outside of housing both chapel and classrooms throughout the years, the theater has also been used by school clubs for their meetings and debates.⁴³ Today, it is primarily used to house the drama department. Each year this department hosts two plays on a variety of subjects. Drama, vocal, and music classes, as well as senior recitals and concerts, are conducted in this theater.



Annie Gabriel Library and James Complex at California Baptist University. (Courtesy of William Swafford)

In 1979, CBC finally paid off the balance owed on the property—it completely and freely owned the land it sits upon. The \$800,000 note given to the College in 1955 was burned by student Larry Wadsworth.⁴⁴ In 1984, President Staples retired, paving the way for the inauguration of the College's fourth president, Russell R. Tuck. President Tuck arrived with the intention of strengthening the school's academics and building relationships. Cal Baptist offered its first postgraduate degree in counseling psychology in 1984 while, that same year, the School of Music received its accreditation into the National Association of Schools of Music. The School of Business also initiated one of the regions first business majors designed for working adults. This program, known today as the Evening College, is "designed to deliver the best education in the least amount of time."⁴⁵ In 1987, S.E. Boyd Smith, son of the College's first president, P. Boyd Smith, donated the family's valuable and rare hymnal collection to the College.⁴⁶ This donation includes nearly 2,500 volumes, one of the largest personal collections of hymnals and

hymnological references in the country and resides in a special section on the first floor in the Annie Gabriel Library.

Tuck worked closely with faculty to begin an integrated Humanities course with the goal of greater student learning.⁴⁷ In 1988, CBC was named in the *U.S. News and World Report* as one of the top five regional colleges in the country in regard to its 7-1 student-teacher ratio.⁴⁸

As noted, the president placed importance on academics, but even this took a back seat to relationships. He saw the building of relationships between himself and the faculty, students, staff, churches, and the State Convention as invaluable. Tuck, first and foremost, remained committed to the students. He could often be seen walking the halls of the College, as well as inviting numerous students over to his house for dinner. Tuck initiated the Student Forum, a tradition continuing today, which gives students an opportunity to ask questions of the president and share their concerns with him. According to the former President, he was "more aware of relationships and more committed to them than almost any other thing."⁴⁹ He also commenced the new student orientation program. Remaining a part of the school's admission's program today, this orientation program has greatly aided many new freshmen in making their transition from high school to college.⁵⁰

Wanda's Place opened in 1991 as a student center and snack bar. The vision of Wanda's Place originated with the Associated Students of California Baptist College (ASCBC) governing body. They wanted to see a student hang-out center on campus. Working closely with the administration who shared their vision, the ASCBC was able to launch Wanda's Place. After taking a survey of student opinions, it was decided to name the student center, Wanda's, Place in honor of long-time employee, Wanda Price. Price began working for the school in the late sixties as its nursery director. The nursery/preschool, located in the current Banner office, serviced children of the faculty, staff, and students. Over the years, Price served in a number of offices, including the student center, accounting, the registrar's office, and as an alumni consultant. Price is one of the most loved staff members by students, faculty, the staff,

and the administration. Today, Wanda's Place is the most popular student hang-out spot on campus.⁵¹

Tuck faced several challenges during his term as president. His presidency coincided with the economic recession of the eighties, making money harder to come by and slowing down enrollment numbers. According to the former president, the school had incurred a massive debt in comparison to its assets. In speaking of his administration, Tuck states, "what they'd done for years was refinance debt, borrow more money on the facilities . . . [they] had several hundred thousand dollars a year going to debt."⁵² In order to solve this problem and bring financial stability to the campus, Tuck and the Board of Trustees agreed to sell the twenty acres of land next to the James building for over five million dollars.⁵³ The money greatly helped the College get back on its feet though it never became financially stable. Enrollment failed to increase and the school could not expand in the ways Tuck had envisioned.

After serving ten years at CBC, Russell Tuck retired. The Board began looking for a new president and soon set their eyes upon Dr. Ronald L. Ellis. In 1994, Dr. Ellis became the fifth President of California Baptist College. He came with the vision of empowering a university "that would have an impact globally for the cause of Christ."⁵⁴ According to Ellis, one of the building blocks in reaching this goal is increased student enrollment. The importance placed upon enrollment by the new administration is evidenced by the fact that in the year after Ellis took office the student population reached 1,000, while a mere two years later it had doubled to an unbelievable 2,000. His determination to see a college campus with thousands of students receiving a Christian liberal arts education was realized in the growth of the student body. The same year that the student body reached its 1000 mark, students enrolled in the College's new Masters of Education program. Ellis set out to increase classroom and academic space, as well as student housing, and initiated plans for reinforcing the financial strength and resources of CBU by increasing its endowments.⁵⁵

In 1996, California Baptist College became the first college on the West Coast to become accredited by the Association of College

Business Schools and Programs.⁵⁶ Two years later, the small College—founded in 1950—reached its long-awaited goal of becoming a university. This goal, stated first by President Smith, was realized four presidents and forty-eight years later. The process of becoming a university proved a rigorous one that included upgrading facilities and faculty, as well as proving that the campus was financially stable and well-endowed. Content of courses, the reputation of the school and the quality of instructors are other areas that are examined before a school is given university status.⁵⁷ Of the above requirements, the library needed the most attention. Volumes had to be added, as well as periodicals and journals updated. Today, the library houses 75,500 volumes and 1,300 videotapes with subscriptions to over 500 journals. All the hard work pursuing this goal paid off when California Baptist College became California Baptist University in 1998.

Remarking upon the importance of CBU becoming a university, Dr. Ellis' stated:

I think if we're going to have the type of impact and meet the needs of the people in our service area, which is California, the Western United States, Pacific Rim, really the world, you've got to have a breadth of offerings to be able to do that. And there was a tremendous need in our area for those programs as exhibited by the number of students who have enrolled in them. We get tremendous feedback from the graduates of those programs as well as employers who hire our students.⁵⁸

Currently, CBU offers masters degrees in English, Business Administration, Education and Counseling Psychology, with over 500 students in its graduate programs. In 1998, the new University was again listed in the *U.S. News and World Report* as one of the top five regional liberal arts Colleges due to its student-teacher ratio.⁵⁹

The Metcalf Gallery was added in 1996 in the second story of the Wallace Book of Life Theater. The gallery was named after Bonnie Metcalf, the academic dean at the time, whose support and large donation helped make the dream of a professional art gallery on campus a reality. The primary function of the gallery is to broaden the visual experience of all the students on campus, according to art professor Mack Brandon and is used to display undergraduate senior's art exhibits, as well as works by both professional and local artists. The vision for such a gallery had been apart of the Art Department's aspirations for years; since its opening it has greatly furthered the professionalism and abilities of the department, as well as of the art students.⁶⁰



*Wallace Book of Life Theater at California Baptist University
(Courtesy of William Swafford)*

With enrollment skyrocketing, the administration found it necessary to increase classroom space. Mission Hall was built in 1997, between the James complex and the apartment buildings. It houses the University's School of Business, as well as a Conference Room that serves a variety of purposes. This Hall also permitted the science department to expand. Several labs and classes in this

department currently reside in Mission Hall. Also constructed in 1997, the Lancer Sports Complex includes a fitness center, training room, kinesiology classrooms, and athletic offices. This new building has greatly aided the numerous athletic programs on campus including basketball, baseball, cross-country, soccer, softball, track and field, volleyball, swimming, diving, and water polo, as well as the rest of the students, faculty, and staff. Later that year, the University bought Diana Hall, a small building behind the school on Diana Avenue. Diana Hall increased classroom space and housed the Evening College administration and several faculty offices for several years. When needed, the closeness of this building to the main campus provides additional classroom space for traditional students.

In 1997, student enrollment reached a surprising 2,000. As a result, the University purchased the Lambeth House the next year. When this old-fashioned, 12,000 square foot office complex was put on the market, a realtor approached Dr. Ellis offering him the property. With the need to expand and the building in such close proximity to the main campus, Dr. Ellis and the Trustees accepted the offer. The offices that did not need day-to-day contact with students, such as the executive committee, institutional advancement, alumni consulting offices and the accounting offices, moved to this new location.⁶¹ The next year, the school purchased the Willow Wood Apartments and Pine Creek Villas next to the campus. With the increase of students, the Lancer Arms complex could no longer accommodate both married couples and single upperclassman. It became necessary to designate the Lancer Arms apartments completely for junior and senior use. The Willow Wood and Pine Creek apartments, renamed University Place, became the new housing unit for students either married, over the age of twenty-three, or in graduate school at the campus.

In addition to expanding student living space the school turned its attention to sports and constructed the Aquatic Center in 1998. The Aquatic Center houses an Olympic size swimming pool, classrooms, and lockers and has played an important role in student activities, as well as enriching student life on campus.⁶² The primary purpose of this building is to give students further extracurricular activities, as

well as serve the community.⁶³ The Center is also home to the University's swimming, diving, and water-polo teams.

California Baptist University just finished constructing its most ambitious project to date: the Yeager Center. This two-story, 94,000 square foot building sits on the five acres of property that President Tuck previously sold. As President, Ellis bought the property back—receiving a three million dollar turnaround on it. Constructed next to the Book of Life Theater, the Yeager Center opened in the Fall of 2003. It houses the School of Business and the School of Education, executive offices, academic and faculty offices, as well as new classrooms and an updated computer lab. Also included is a spacious cafeteria seating approximately 600 students, a new café, bookstore, game room, prayer chapel and garden. The perimeter of the University Center, surrounded by a beautiful green courtyard, opens up to the Wallace Book of Life Theater and the James building. An additional 700 parking spaces adjacent to the Yeager Center helps to meet the needs of a growing student population. In addition to offices and new eating facilities, the building adds 900 additional classroom seats, just about doubling the number of seats available before its construction.⁶⁴

Future academic plans for California Baptist University include strengthening "existing programs in the traditional program, particularly in liberal studies, business, and communications."⁶⁵ A new major geared towards graphic/web communications is in the works. In the Evening College program, the administration plans to target the law enforcement community by offering classes that are part of their specialized training as well as their degree completion program.⁶⁶ On the graduate level, the administration "is looking at the prospect of developing Psy.D program to enhance [the] current M.S. in counseling psychology."⁶⁷ Within the next several years, the plan is to add a Masters degree in Kinesiology, with an emphasis in physical education or sport management. Development of a School of Pharmacy is also an enhancement that the administration is researching.⁶⁸

According to an article appearing in *The Press Enterprise* on June 17, 2002, the reason for California Baptist University's growth over

the years is due in large part to the broadening of its horizons. "California Baptist University's dramatic increase in enrollment, from 808 students in 1994 to about 2,300 today, is an example of how religious-based schools have broadened horizons over the years."⁶⁹ The broadened horizons stated in the article are particularly referring to the master's program that CBU offers. This program has increased enrollment and interest throughout the years. The article praises the future of Cal Baptist by saying "the university has been a significant part of Riverside for decades and the expansion demonstrates its vision to remain solidly so."⁷⁰

What is the future for California Baptist University? President Ellis' goal is to send out young men and women prepared both spiritually and academically to meet the challenges of an ever-changing world. Location in Southern California, with a population of twenty-two million people, provides many great opportunities and challenges for Cal Baptist, according to Ellis. Being located in this unique area has given the University the incredible opportunity to reach out to its neighbors and the world. California is one of the most technologically advanced locations in the world, not to mention the entertainment capital of the world. Both of these aspects influence the lives and thinking of the world's population in ways that little else does. Ellis desires to put students with a solid education, backed by strong moral Christian values, into the world so that they might "have a global impact by reaching to the ends of the earth."⁷¹

A theme running throughout the vision of CBU is the desire to remain a liberal arts institution dedicated to the Great Commission as stated in Matthew 28:19: "Go therefore and make disciples of all the nations . . ."⁷² In so doing, Cal Baptist has sought to reach out to surrounding community since its establishment. The founding of Magnolia Avenue Baptist Church (MAG) is one example of this.



*Yeager Center at California Baptist University
(Courtesy of William Swafford)*

Used at the beginning to house church services for the students, MAG has since grown to over 2800 active participants and 4000 members. Numerous faculty at CBU are members of the congregation, as are many students.⁷³ Another church that Cal Baptist has had an impact upon is Sandals. This church, founded in January 1998 by CBU alumnus, Matt Brown, has grown to 150 members, but with weekly attendance much higher. It uses the school's gymnasium on Sunday mornings as its sanctuary, as well as the kinesiology buildings surrounding it for classrooms. Many students at CBU take an active role in Sandals.⁷⁴ The University also opens its facilities to outside organizations. The Rotary Club of Riverside holds weekly meetings on campus; the American Cancer Society and The Association of Christian Entertainers periodically rent rooms at CBU for their meetings or parties. MAG holds parties, meetings, and summer camp sessions at the University. Weddings are held in the Spanish Mission style buildings. High schools in the vicinity use the Wallace Book of Life Theater for their plays and recitals as do community youth theater groups. Harvest Christian Church uses California Baptist University's

front lawn to hold its Easter services, as well as the swimming pool for their baptisms. Community summer camps are held at the school at different times. These camps take advantage of the University's classrooms, dining hall, housing facilities, as well as its Olympic-size swimming pool. Harden Square, the Mission Hall Conference Room, and the Yeager Center are the most used buildings on the campus for community events.⁷⁵

In pursuing the ideals of the Great Commission, CBU places heavy emphasis on the Christian Studies and Music departments with the goal of training young men and women for leadership positions in churches. Currently Cal Baptist has eighty students in its Christian Studies Department as well as thirty-one in its Music Department⁷⁶. Perhaps the most effective way in which CBU reaches out to the community is through its teacher credentialing program. The Liberal Studies major is the largest major at the school with over 176 students enrolled, along with numerous other students majoring in specific fields of study who also desire to enter the teaching field upon graduation.⁷⁷ California Baptist University sends out teachers every year who influence the lives of thousands of children in the state.

In September 2000, California Baptist University celebrated its fiftieth anniversary. This event, attended by alumni, church members, trustees, faculty members both past and present, as well as students, was a day of celebration and rejoicing in the strides that the campus had made in its fifty year history. From its sparse beginnings as a College of 120 students in a rented building, struggling financially to remain afloat, the now accredited University sits on an expansive campus of eighty acres with twenty-six buildings. Currently, over 2000 students from forty states and twenty countries are enrolled at the school and over eighty-five faculty members teach a wide variety of classes and subjects. Six different schools reside under California Baptist University: the Schools of Business, Education, Christian Ministries, Music and Behavioral Sciences, and the College of Arts and Sciences. The University offers a total of twenty-nine degrees from which to choose, ranging from the Fine Arts and Liberal Arts to Business and Religion.⁷⁸ The University focuses on reaching out to its surrounding community, as well as to men and women around the

world, through its International Service Projects. These three-week-long mission trips, sending students to different countries to serve the people there, occur every year. The ideals that the school was founded upon have followed the University throughout its growth and expansion. Though many hard and struggling times are intertwined with the good years and administration polices are still debated, Cal Baptist has nevertheless sought to uphold the goals set out for it: to be a place where young men and women could come and receive a liberal arts education grounded in strong Christian moral values and, upon graduation, go into the world, fully prepared both academically and spiritually, to have an impact wherever they may find themselves.

Notes

- ³⁴California Baptist College Handbook, 1970-1971.
- ³⁵Brown and Nelson, *It's a Great Day*, 69.
- ³⁶Wanda Price, interview with authors, 21 October 2002
- ³⁷Brown and Nelson, *op. cit.*, 72
- ³⁸Joni Dunlap, secretary of Campus Life at California Baptist University.
- ³⁹Brown and Nelson, *op. cit.*, 74.
- ⁴⁰*Ibid.*, 75.
- ⁴¹*Ibid.*, 72-73.
- ⁴²Brenda Camp, interview with authors, 19 November 2002.
- ⁴³Dr. Wayne Swindall, interview with the authors, 19 November 2002
- ⁴⁴California Baptist University 50th Anniversary pamphlet. (Archives, California Baptist University)
- ⁴⁵California Baptist University, <<http://www.calbaptist.edu>>
- ⁴⁶*Ibid.*

- ⁴⁷California Baptist University 50th Anniversary pamphlet
- ⁴⁸D. Wayland Marler, interview with authors, 28 October 2002.
- ⁴⁹Russell Tuck, interview with Bethany Bracy and Bekah Reed, 6 November 2002
- ⁵⁰*Ibid.*
- ⁵¹Wanda Price, interview with authors, 21 October 2002.
- ⁵²Russell Tuck, interview with Bethany Bracy and Bekah Reed, 6 November 2002.
- ⁵³*Ibid.*
- ⁵⁴Dr. Ronald Ellis, interview with authors, 6 November 2002.
- ⁵⁵*Ibid.*
- ⁵⁶California Baptist University, <<http://www.calbaptist.edu>>
- ⁵⁷*Ibid.*
- ⁵⁸Dr. Ronald Ellis, interview with authors, 6 November 2002
- ⁵⁹*Ibid.*
- ⁶⁰Mack Brandon, interview with authors, 14 November 2002.
- ⁶¹Dr. Ronald L. Ellis, interview with the authors, 6 November 2002.
- ⁶²Wanda Price, interview with authors, 21 October, 2002.
- ⁶³Dr. Ronald L. Ellis, interview with the authors, 6 November 2002.
- ⁶⁴California Baptist University, <<http://www.calbaptist.edu>>
- ⁶⁵Dr. Jonathan Parker, correspondence with author, 26 November 2002.
- ⁶⁶*Ibid.*
- ⁶⁷*Ibid.*
- ⁶⁸*Ibid.*

⁶⁹*The Press Enterprise* 17 June 2002. A-9.

⁷⁰Ibid.

⁷¹Dr. Ronald Ellis, interview with authors, 6 November 2002

⁷²Matthew 28:19a, New King James Version Bible.

⁷³Magnolia Avenue Baptist Church,
<<http://www.magonline.com>>

⁷⁴Sandals Church, <<http://www.sandalschurch.com>>

⁷⁵Campus Activities Board, 12 December 2002.

⁷⁶Registrar of California Baptist University, 11 November 2002

⁷⁷Ibid.

⁷⁸California Baptist University, <<http://www.calbaptist.edu>>

The Romance of the Rain Cross

by Maurice Hodgen

The distinctive symbol of the City of Riverside – a double barred cross over a trapezoidal frame enclosing a Mission bell, appears in varied forms throughout the city. Many local residents recognize it also as the house mark of the Historic Mission Inn and know it as the rain cross.

Explanations dating from about 1912 associate the rain cross with indigenous Native American religious, wind and rain symbolism, and much more recently, the dragonfly. This essay looks at the explanatory text and offers a revised explanation of the rain cross that attempts to embrace the older and newer understandings.

Beginnings

According to Mission Inn historian Esther Klotz the design was a group project. Those involved were hotel owner Frank A. Miller, (1857 -1935), architect of the new Glenwood Mission Inn Arthur B. Benton (1859 --1927), local architect S. L. Pillar (1866 - 1968), and Riverside banker George Frost (1832 – 1920).¹ But when and where they worked, or what each contributed, is not recorded. Neither do we know the basis of their choices.

The first appearance of the design seems to have been October 1906 when George Frost offered it to the City Council for inclusion in streetlights, an offer accepted two years later. The next year, in 1907, the symbol appeared on printed materials at the hotel. Frank A. Miller is named as patent holder on a U.S. Patent Office certificate, # 39,155, dated 25 February 1908.²

Frank A Miller's new hotel on an old site — the present Mission Wing of the inn, had officially opened in January 1903. A new name, Glenwood Mission Inn, preserved an earlier Glenwood reference and introduced the new in Mission Revival architectural and decorative themes. From 1902 until 1932 all construction at the hotel, with the notable exception of the emphatically Asian Court of the Orient and the Ho O Kan Room, carried the house mark in some form, as did much of the hotel furniture.

Influences

What attracted the designers to the double barred cross, the bell and the trapezoidal frame of the house mark? Lacking records, we can only speculate. Perhaps the word "Mission" in the new hotel's name and the Mission Revival architecture implied that decorations and symbols match. The bell in the frame surely fitted the Mission motif and the Miller family's growing collection of bells, called "vast" by 1912.³ But the other element in the icon, the double barred patriarchal or Lorraine cross, had only the slightest connection with the California missions, and none at all with strongly Protestant Riverside or the hotel.⁴

There were similar double barred crosses elsewhere at the time. Whether known in Riverside or not, a patriarchal reliquary cross had been found in Junipero Serra's coffin in 1882. Nearer home, the National Biscuit Company, its products on sale in Riverside, adopted its "colophon" with double barred cross before 1900. In 1902 the organization that became the International Union Against Tuberculosis and Lung Disease adopted the Cross of Lorraine when launching a worldwide campaign for tuberculosis control. Their efforts were reported in Riverside, a town chosen by health seekers. Even closer to Miller was the irrepensible Elbert Hubbard (1856 - 1915) who adopted the double barred cross in 1898 on his Roycroft Shop products and publications. Frank Miller visited Hubbard's East Aurora, New York craft shops in 1902 on a furniture-buying trip.⁵ Hubbard visited Riverside several times.⁶ All of the adoptions had wide publicity. Might one or more of these have influenced local choice? Possibly.

Consider also Charles Fletcher Lummis (1858- 1928), friend of Miller and Benton, visitor to the Inn, and knowledgeable friend of native Americans. He had photographed an abundance of double barred and Latin crosses on bejeweled native Americans in New Mexico during several years' residence there in the 1890s.⁷ Lummis,

frequently throughout the Inn, is the hotel house-mark. You will notice the same design in the street lights of Riverside.

The bell is typical of the Mission bells, that entered very largely into the rites and ceremonies of the old Missions, while the cross typifies the founding of a Mission, the first step in that ceremony consisting generally in the planting of a large rustic cross on the site of the proposed mission, and the ringing of a bell to attract the attention of the Indians.



But in this connection the double cross is specifically the "rain cross" of the Indians of the Southwest.

*Partial page from Hand Book of the Glenwood Mission Inn (1912)
(Courtesy of the Riverside Public Library Riverside Local History
Resource Center)*

the ardent publicist, knew Miller and Benton, visited Miller in Riverside before 1904 and was not reluctant in sharing his photographs. His photographic record may have influenced the choice of the double barred cross and even how it was explained later.

Explanations

Once adopted for the Inn and the city streets, the icon must have prompted questions about what it was and what it meant. Written explanations appeared in 1912 and, over the years, these have remained remarkably unchanged. The first published reference to dragon fly symbolism appeared in a jeweler's website, then in a Mission Inn Foundation Museum newsletter.⁸

The earliest description available is from 1912 or 1913, when Inn collections curator Francis S. Borton (1862 – 1929) wrote the first *Hand Book of the Glenwood Mission Inn*, a guidebook for hotel guests.⁹ The text on page 21 is as follows.

“In this place [in Borton's description of the Inn] it may be well to state that the bell surmounted by a double barred cross that appears so frequently through out the Inn is the hotel house-mark. You will notice the same design in the street lights of Riverside. The bell is typical of the Mission bells, that entered very largely into the rites and ceremonies of the old Missions, while the cross typifies the founding of a mission, the first step in that ceremony consisting generally in the planting of a large rustic cross on the site of the proposed mission, and the ringing of a bell to attract the attention of the Indians. But in this connection [as house mark of the hotel] the double cross is specifically the ‘rain cross’ of the Indians of the Southwest.

For centuries these Indians, as well as those of Guatemala and Mexico, have venerated a sort of

rain god that was rudely shaped something like a double cross. The extremities of the two arms typified the four winds that bring rain.”

This text survived almost unchanged after Borton retired in 1928. A clause about the Spaniards arrival in Mexico was added; references to founding Missions disappeared, and places to see the house mark appeared – minor changes. A slight 1938 addition from Allis Miller Hutchings, Miller's daughter, stated that the cross was “... not Christian but pagan, and it is known as the rain cross as the Indians for centuries have used this form in their prayers for rain.”¹⁰ The essentials however remained the same, confirming acceptance of what has become the guiding text even today, the dragon fly reference notwithstanding.

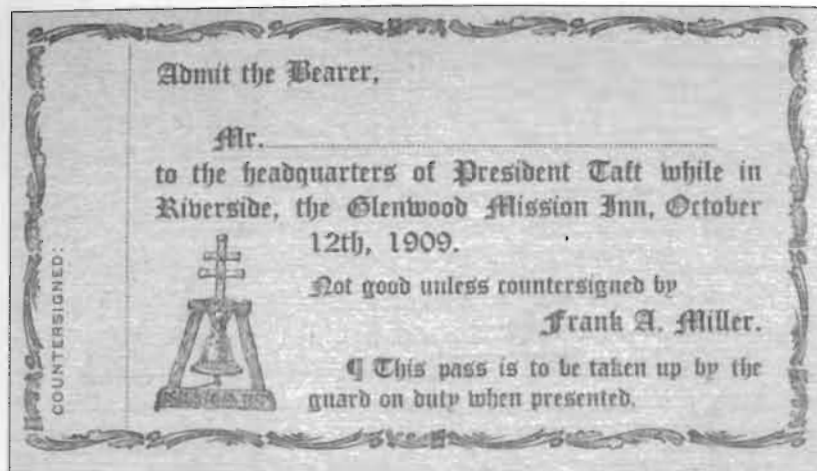
Since 2001 the internally circulated *Docent Training Handbook: Art and Artifacts of the Mission Inn*¹¹ contains a paraphrase used in training docents and as a reference in answering questions about “What it is and what it means.”

A brief reference in the *Riverside Press Enterprise* on 6 June 2004, suggesting that the “Raincross symbol was created from a Navajo symbol for a dragonfly — a harbinger of rain....” surprised the few readers who noticed it.

In summary, the rain cross was said to be pagan not Christian, a deity or symbolic of a deity, representative of rain-bringing winds, linked to rain in religious rituals, and venerated by indigenous peoples from the Pueblo area of the North American Southwest to Guatemala in Central America. Various assembled these are the words of the romance.

Sources

Where did Borton and De Witt Hutchings, the later editor, get information about the double barred cross when they wrote and edited the *Hand Book* and, later, the *Bells and Crosses of the Glenwood Mission inn*? Briefly put, we don't know, and can say only that they and their readers seemed satisfied with the durable text.



Pass to President Taft's headquarters at the Glenwood Mission Inn (1909) showing a fine example of the Raincross. (Courtesy of the Riverside Public Library Riverside Local History Resource Center)

Francis S. Borton, curator of collections at the Inn from 1910 until 1928, was for nineteen years a pastor to English-speaking Methodists in Mexico. He wrote about 17th century indigenous Mexican culture, and perhaps had seen the Latin-form cross sculptures embedded in carvings at Palenque, Mexico or elsewhere. De Witt Hutchings, (1879 – 1953) a Princeton graduate, married Miller's daughter Allis (1882 – 1952) in 1909 in Riverside and spent most of his life managing and promoting the hotel. He traveled widely. During residence in California, both of these men would have learned about the Missions and their iconology. Both likely heard stories of Christian crosses in the Pueblo region and in Mexico when the Spanish arrived. Both knew Frank Miller's friends, including Lummis, perhaps saw Lummis' photographs. But for all this we have no direct indication of the sources they used in writing their booklets.

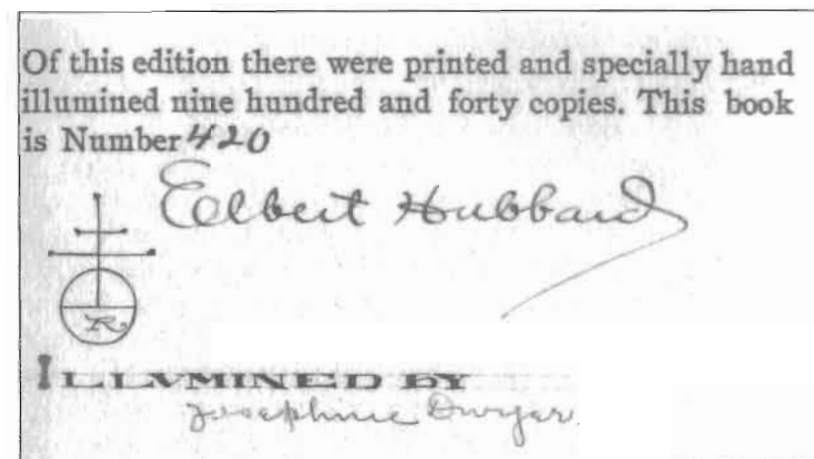
Reading the text

The Borton/Hutchings text has been durable, acceptable for over ninety years, and is still the received text. However, what we know on

all its topics has changed. For this reason a re-reading seems appropriate. Brief quotations from the text follow with comments to provide this closer look.

"The cross typifies the founding of a Mission...."

Numerous records of mission beginnings do describe Jesuit and Franciscan priests setting up a cross and conducting a Mass before starting the arduous tasks of Mission building and evangelism. But the cross used at a Mass was never a double barred cross, always the Latin form. As *The Catholic Encyclopedia* of 1911 states: "The double barred cross is a sort of heraldic fiction which has no place in any ceremonial of the Church."¹² Moreover, even the Latin cross has not become a symbol readily linked to the California Missions. More probable icons, even for Borton and Hutchings might have been a single bell, a Mission order arch with or without bells, a shaded ambulatory with columns and arches, or even a journeying Franciscan priest, staff in hand. But hardly a bishop's double barred cross.



The Roycrofters emblem as drawn by Elbert Hubbard in the Roycrofters' edition of Robert Browning's *Last Ride* 1900. (Courtesy of the Riverside Public Library Special Collections)

"But in this connection [as the hotel house mark] the double cross is the 'rain cross' of the Indians of the Southwest."

A variety of cross-like symbols are known among Native Americans in the Southwest, but not as rain crosses. That was known from ethnographers and anthropologists well before 1912, when the first *Hand Book* appeared. In the Pueblo region and elsewhere, these crosses represented either the morning star, a symbol of returning light dispelling darkness, or the dragonfly, a shamanistic symbol of the spring season and water. But neither the morning star nor the double barred dragonfly, wherever found, was a god nor invoked as rain bringer. In 1879, Washington Matthews had written: "The cross common in Pueblo Indians jewelry is not the 'cross of Christ' but the ancient petroglyph for the morning star with the lower bar lengthened by almost two hundred years of association with Catholicism."¹³ Several authors describe the mutation of the ancient dragon fly icon into a double barred cross form, an assimilation easily accommodating Pueblo imagery to the 17th century Christianity, specifically the double barred cross of St. James, patron of Spain carried by the messengers of God and government.¹⁴ Perhaps there's a Lummis' influence in this text.

"For centuries these Indians, ... have venerated a sort of rain god that was rudely shaped something like a double cross."

We don't know whether Borton and Hutchings used the phrase, "a sort of rain god" to mean one particular rain god in a pantheon, or to describe a god with rain-making and other powers, or even a quasi-god. Clarity would help. According to Hamilton Tyler, typical of a host of other writers, if the Southwest Indians, whether Zuni or Hopi of the Pueblo region, had a rain god it was the Great Horned Snake. Their extended Spring ceremonies aimed certainly at rain bringing involved no double crosses or cross like representations, whether well or rudely crafted. Rather, the doll like figures of Kachinas, representing among other things the spirits of the dead are mentioned as specifically invoked to solicit the spirit world for rain.¹⁵

"...those of Guatemala and Mexico..."

Religious belief, ritual and iconography vary within Central America although there are some similarities, but there appear to be no commonalties linking rain, rain gods and double barred crosses. The rain god of the Maya was Chak, "a universal god of first importance who presided over wind, thunder, lightning, fertility and agriculture in the broad sense."¹⁶ Chak was sculpted as a head with pendulous nose or shown iconically as a T cross thought to be symbolic of tears, and that might be thought "rudely fashioned like a... cross." But it is not a double barred cross. The enduring Olmec rain deity is the Rain Baby, described as a squalling, open-mouthed infant seldom portrayed as a full body.¹⁷ Aztec culture offers no double barred cross rain gods, rudely carved or otherwise.

There is, of course, considerable consistency in Catholic ritual and symbolism in Mexico and Guatemala where the double barred cross is, as elsewhere, the bishops' ceremonial prerogative.

"When the Spaniards came to the Americas [in 1535] they found the natives invoking a rain god that was rudely fashioned like a cross."

In 1944, De Witt Hutchings added this to the "For centuries" text appearing above, retaining it through the last published *Hand Book* in 1951. Just what the Spanish saw, and what the indigenous people worshiped, created vigorous debate even before the house mark emerged in Riverside. A warning from 1843 by American historian William H. Prescott focused on the topic. The Spanish arrivals in Mexico, who reported Christian crosses, he wrote, "not only magnified what they saw but were perpetually cheated by the illusions of their own heated imaginations. In this they were admirably assisted by their Mexican converts."¹⁸ That's still a timely caveat. Whatever the cross-like forms reported the only double barred crosses in Central America were the patriarchal and crosses of St. James, patron saint of Spain, brought there by the Spanish themselves.

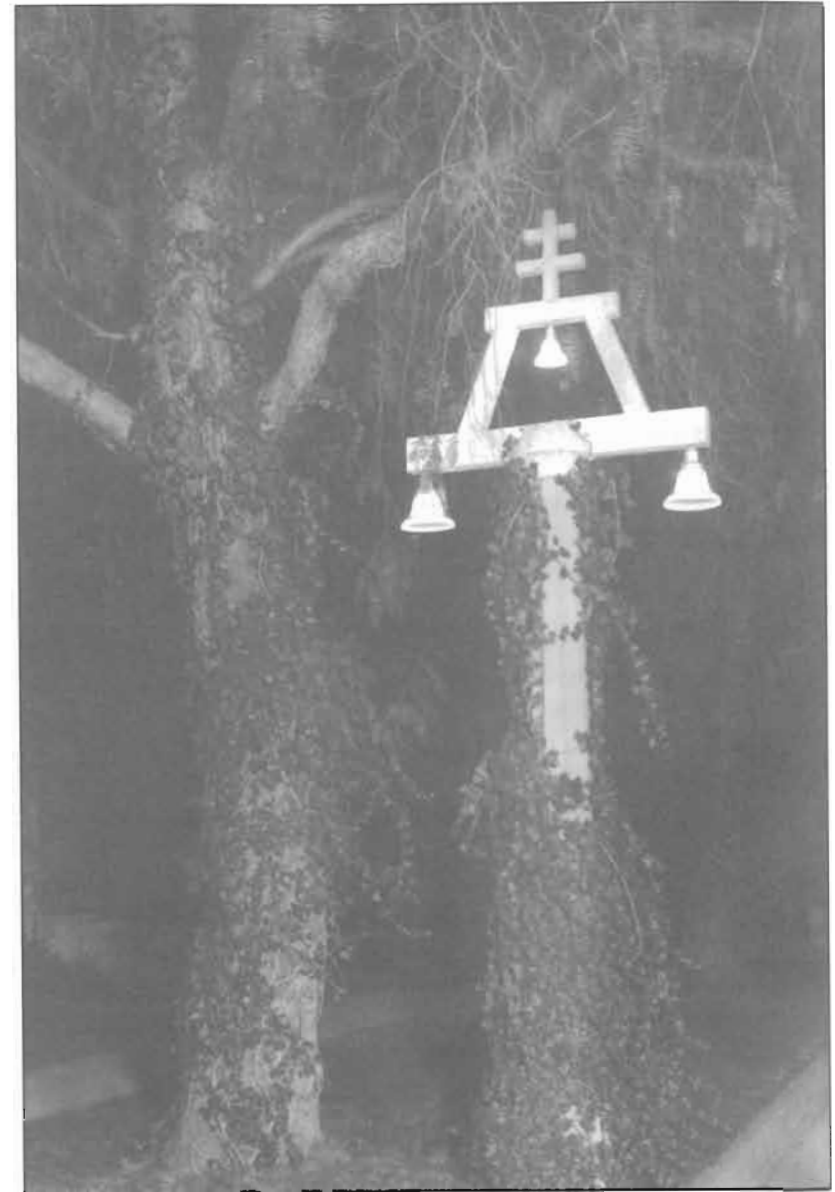
"The extremities of the two arms typifies the four winds that bring rain."

Identifying just two arms and four winds lacks clarity as to the cross form and wind directions, suggesting a Latin cross. Is "the four winds" an idiom, a report of beliefs about rain patterns or a statement of geographic fact? The initial pictorial appeal in the sentence wilts to vagueness on closer inspection.

"...not Christian but pagan...."

The double barred cross of the Inn house mark is unquestionably Christian in its origins, widely recognized and described as such in a multitude of books about crosses. In fact a considerable literature of the late nineteenth century argued just that, interpreting cross-like forms seen in "pagan" cultures as themselves vestiges of the Christian cross.¹⁹

As noted already, cross-like forms do appear among many cultures, including the Native Americans from New Mexico through Guatemala. The best known in Mexico is the carved stone "Cross group" at Palenque. But these widely recorded Central American icons, even if stand-alone depictions of a cross, are not double barred. If anything, they resemble foliated Latin forms, skillfully integrated in complex designs with human figures, birds, vegetation, and ideographic writing. Scholars call them Trees of Abundance. Elizabeth P. Benson in *The Maya World*, is instructive: "These trees [of abundance] were associated with the rain gods and represented in Classical [period Maya] sculpture. Stylized, cross-like versions of the trees were found by the Spaniards at the time of the conquest... and they are still found today in the Maya region, although their symbolism has mingled with that of the Christian cross."²⁰ Hers is typical scholarly comment, offering, at best, only association with the rain gods.



*A Raincross street light standard (Courtesy of the Riverside Public Library
Riverside Local History Resource Center)*

In summary

From the first publications, Borton and Hutchings spoke with a single voice to describe the aesthetically attractive Inn house mark and city logo.

Consideration of newer knowledge, however, gives scant support to claims linking the Riverside rain cross to "paganism," to deity or symbols of deity, or their common use in rain-bringing rituals. Adaptation by Pueblo Indians of the dragonfly form to the patriarchal cross form hardly allows even loosely for "veneration" of both forms before and after the mutation. Cultural diversity from New Mexico to Guatemala argues against any easy generalizations about iconography except that the double barred cross there is that of the patron saint of Spain or the Roman Catholic bishop's cross. Only attractive figures of speech connect cross forms of any kind to the arrival of rain.

What to say?

Given what we've learned over the years, what are we to say? Guests today enjoy the local myths, but are not much interested in critiques of textual deficiencies. Local columnist Tom Green did just and only that in 1972. He had discovered weaknesses in the usual explanations of the rain cross, writing that Frank Miller, "never told where he found it or which tribes prayed to it," He went on:

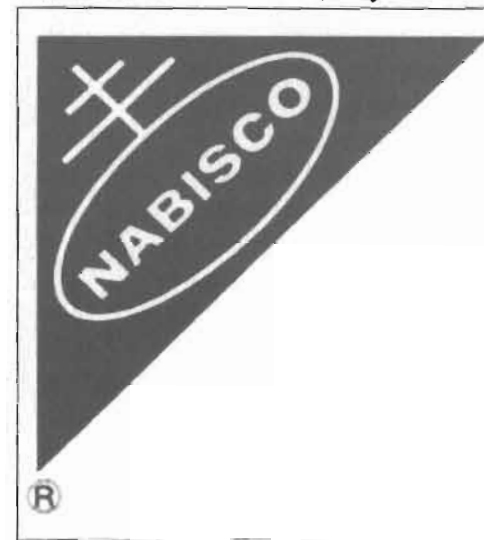
"...More troublesome yet is the association of the Indian with a cross of any kind. Crosses did pop up in non-Christian societies, anthropologists agree, but not often. Finding a genuine Indian cross may be an occasion akin to finding a Methodist Buddha. 'Certainly,' says Dr. Sylvia Broadbent... at UCR, 'the raincross is not any standard Southwest Indian symbol.'

However, the best guess is that Miller's description of the raincross origin is, as Dr. Broadbent

suggests, 'embroidered' a bit in the interests of commerce at the Mission Inn." Green concludes: "Bluntly put, then, the Indian raincross may be a fraud. And, yet, even if that's so, it's a nice fraud. Certainly it's a fraud that has captured Riverside's collective fancy."²¹

Green is right about Riverside's captured fancy, but there was no fraud. Everything we know about Borton, the Hutchings, and the Millers affirms their probity, whatever their sustained zeal in promoting the Inn and comfort with the text of the guidebooks.

Green's column likely generated some smiles and planted some briefly surviving doubts. What seems appropriate, however, is a statement that sets the house mark in the context of its times and ours, a description that links the elaborate past and our newer understanding. I offer the following, fully aware that my words, though more constructive than Green's, may share a similar fate.



The well-known Nabisco® logo which includes a double-barred cross above a circular element resembles the Roycrofters' emblem.

THE RAIN CROSS. In 1906 Frank Miller and his colleagues developed and later registered his hotel house mark comprising a Mission bell in a trapezoidal frame surmounted by a double barred cross. The basis of choice is not recorded.

The logo abounds on Inn publications and throughout the Inn in wood, glass, plaster and iron. The City adopted the design for streetlights and later, in 1968, as its logo.



Looking north along Main St. From 8th St. one sees the street lined with Raincross street lights. (Courtesy of the Riverside Public Library Riverside Local History Resource Center)

Later explanations by Miller's curator of hotel collections, Francis Borton, connected the design with the California Missions, as well as with the religious rituals and symbols of Native Americans of the Southwest and Central America and their pervasive interest in rain.

Those explanations continue to be part of the oral and written tradition about the house mark, although not supported by current knowledge.

The Riverside rain cross, in fact, is similar to the patriarchal or bishop's cross and the cross of St. James, patron saint of Spain carried by Catholic missionaries throughout Central America and north into California, New Mexico, and Florida. Other similar logos of the early twentieth century included the Roycroft mark; the international Lung Society emblem, antecedent of Easter Seals; and, the National Biscuit Company colophon. All resemble the ancient Cross of Lorraine and the patriarchal or episcopal cross.

The trapezoidal frame and bell in the house mark both allude to the California missions.

Only in Riverside, California is this design known as a "rain cross."

Notes

¹Esther Klotz, *The Mission Inn, its History and Artifacts*, Corona, California: UBS Printing, 1993, pp. 17,18

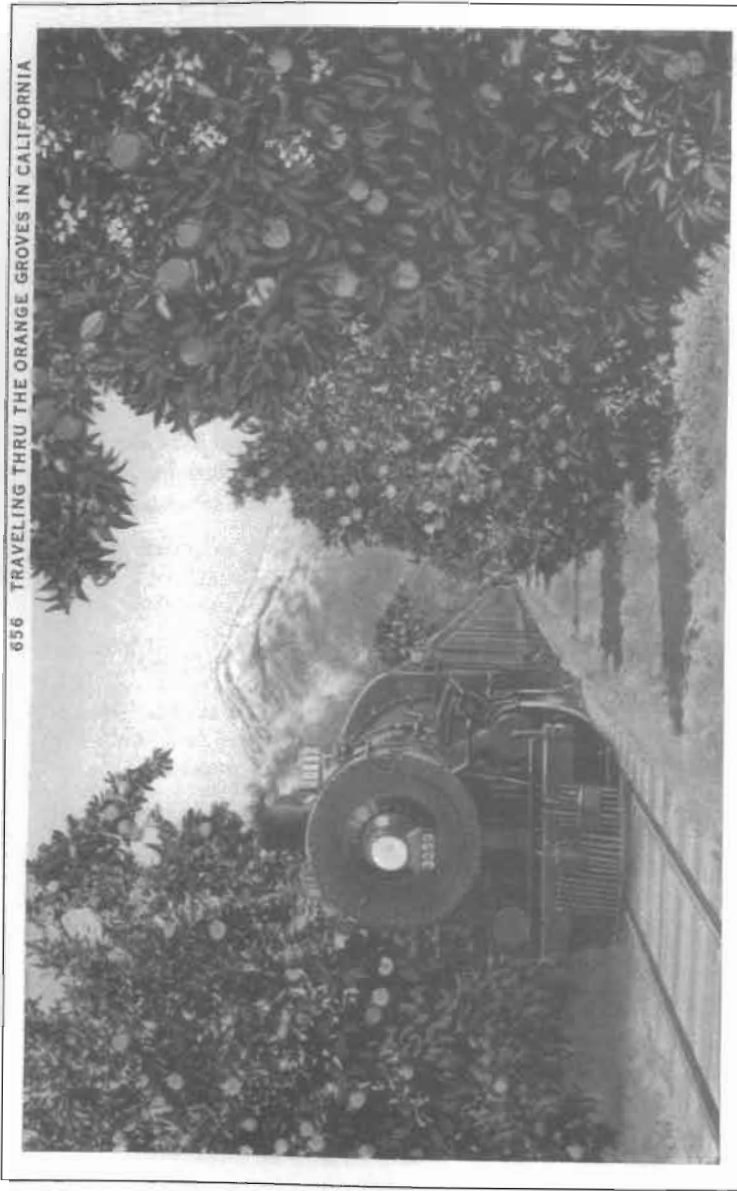
²Klotz, *op.cit.* p. 16. The certificate is in the archives of the Mission Inn Foundation Museum, Riverside, California.

³Eloise Roorbach, "Bells of History and Romance: with Pictures of Frank A. Miller's Vast Collection..." in *The Craftsman*, xxiii: 3 (December 1912), pp. 255-264.

⁴Dorothy Krell (ed.) *The California Missions*, Menlo Park, California: Lane, 1979, p.96.

- ⁵Riverside (California) Enterprise, 17 August 1902, "The Wanderers Again Return to Riverside."
- ⁶See Joan Hall, *Through the Doors of the Mission Inn*, Riverside, California: Highgrove Press, 1996 on visitors to the Inn.
- ⁷Mark Thompson, *An American Character: the Life of Charles Fletcher Lummis and the Rediscovery of the Southwest*, New York: Arcade, 2001. Lummis' 1903 visit to Riverside with President Theodore Roosevelt's party on p. 238. See also Zona Gale, *Frank Miller of Mission Inn*, New York: Appleton, 1938. Many of the New Mexico photographs are reproduced in Allison Bird, *op.cit.* See below.
- ⁸The INNsider (newsletter), 78, (July/August, 2003), p.5. "Riverside Raincross Symbol." See also Mardon Jewelers on the web at mardonjewelers.com
- ⁹Several editions of the *Hand Books* are available in the Local History Resource Center, Riverside Public Library.
- ¹⁰Allis M. Hutchings, "Legends of the Cross," in *Hobbies, the Magazine for Collectors*, 43:2 (April 1938), p. 8-12. De Witt Hutchings, *Bells and Crosses of the Mission Inn*, Riverside, Ca.: Mission Inn, 1946. Bell number 12, officially recognized by Allis Hutchings, (see above) and others as the house mark bell.
- ¹¹Dorothy Lerew and Aune Archbold (eds.) *Docent Training Handbook: Art and Artifacts of the Mission Inn*, Riverside, Ca. Mission Inn Foundation and Museum, 2002.
- ¹²*The Catholic Encyclopedia*, New York: Appleton, 1911.
- ¹³Washington Matthews, quoted in Allison Bird, *Heart of the Dragonfly*, Albuquerque, New Mexico: Avanyu, 1992, p. 137.
- ¹⁴John Adair, *The Navajo and Pueblo Silversmiths*, Norman, Oklahoma: University of Oklahoma Press, p. 157. Allison Bird, *op.cit.* p. 137.
- ¹⁵Hamilton Tyler, *Pueblo Gods and Myths*, Norman, Oklahoma: University of Oklahoma, 1964, pp. 57, 65. Polly Schaafsma, *Kachinas in the Pueblo World*, Salt Lake, Utah: University of Utah, 2000. pp. 6,7-16, 119. Harley Burr Alexander, *Mythology of All Races*, 13 volumes, Boston, Marshall Jones, 1920, volume xi, pp. 45, 142, 238, 239

- ¹⁶Sylvanus G. Morley, *The Maya World*, Palo Alto, California: Stanford, 1946, especially "Religion and Deities," p.208 ff.
- ¹⁷Mary Miller and Karl Taube, *The Gods and Symbols of the Ancient Mexico and the Maya*, New York: Thames and Hudson, 1993, "Chac."
- ¹⁸William. H. Prescott *The History of the Conquest of Mexico*, (published first in 1843) New York: Everymans, 2001, p.932.
- ¹⁹William Wood Seymour, *The Cross in Tradition, History and Art*, New York, Putnams, 1898. This book was accessioned at the Riverside PublicLibrary in 1914.
- ²⁰Elizabeth Benson, *The Maya World*, New York: Thomas Crowell, 1967, p.113.
- ²¹Tom Green, "Riverside's raincross may be a fraud, but it's a nice kind of double-cross," in *Riverside (California) Press Enterprise*, 14 December 1972.



656 TRAVELING THRU THE ORANGE GROVES IN CALIFORNIA

"Traveling thru the orange groves in California"
(Courtesy of the Riverside Public Library Riverside Local History Resource Center)

The Octopus in the Orange Groves

by Steve Lech

When Riverside was courted by the Southern Pacific Railroad for its oranges, Riversiders parlayed that affection into a new county.

During the frenzied railroad-building era of the 1870s–1890s, Riverside had to wait longer than most towns for the much-coveted rail access. Certainly, one of the main reasons behind this delay stemmed from the fact that Riverside, founded in 1870, predated railroad building in Southern California. The usual trend was for the railroad to come through an area, with towns following. Riverside, though, was destined to wait its turn.

In 1875, the Southern Pacific Railroad built through California using the notes of surveyors who had traversed much of California throughout the 1850s at the behest of the U. S. government. Having established a base at Los Angeles, thanks to a subsidy that equaled five percent of the assessed valuation of all land within Los Angeles County, approximately \$600,000,¹ the Southern Pacific continued east leading to the desired gateway to Southern California - the San Geronio Pass. The new railroad came within ten miles of the small colony of Riverside, establishing a stronghold at Colton, a new town named for the SP's high-ranking attorney, David Colton. Riversiders could say that they were within reach of the railroad, but using the new route still presented a challenge.

Riverside's next chance at rail access came in 1882. At that time, a new company, the California Southern Railroad, was laying rails north from San Diego to San Bernardino via an inland route that would eventually lead to the establishment of such towns as Temecula, Murrieta, Elsinore, Perris, and East Riverside (today's Highgrove). While construction crews were busily working, Riversiders tried desperately to divert the course of the railroad from Elsinore. Their plan was to have the railroad continue from Elsinore up through the Temescal Valley to the vicinity of the Santa Ana River, and then veer northeast through Riverside on its way to San Bernardino. A desire on the part of the railroad to build to San Bernardino via the shortest possible route dashed the hopes of Riverside, and the line came as

close as Box Springs Mountain, via the route still visible today behind the University of California, Riverside.

The California Southern Railroad, though, suffered financially, and eventually was engulfed under the auspices of the Atchison, Topeka, and Santa Fe Railroad, which in turn was desperately seeking a route from its base in San Bernardino to Los Angeles. It was this desire on the Santa Fe's part that eventually gave Riverside its much-deserved rail access.

Throughout 1885, the Santa Fe, under the guise of the Riverside, Santa Ana, and Los Angeles Railroad, constructed southwest from a junction point near Center Street in today's Highgrove. By January 1886, Riverside had its own station on a transcontinental line. Regular train service began then, and Riversiders rejoiced at having their own connection.

Unfortunately, many of the histories of Riverside, and those that mention both the California Southern and Riverside, Santa Ana, and Los Angeles lines, stop their discussions once rail access comes to Riverside. However, throughout this time, the Southern Pacific was attempting its own venture into Riverside - one that would take eight years to complete.

Starting in May 1885, the Southern Pacific (SP) began making overtures to Riverside. The SP was hoping to both curb the Santa Fe and to tap into the vast fruit market that Riverside was developing. During that month, a meeting took place between Leland Stanford, of the SP, and Samuel Cary Evans and Otis Dyer, representing Riverside. The plan that came out of that meeting was to build a line through Riverside to Santa Ana.² Although no point of contact with the main SP line was announced then, it was subsequently in August, when the announcement was made that the new line would branch off at either Pomona or Colton.³

These plans, however, never came to fruition. This probably had more to do with the fact that the Riverside, Santa Ana, and Los Angeles was already further along with its planning and construction. This fact, though, did not stop the Southern Pacific from attempting to construct a line either to or through Riverside.

In December 1886, it was announced that the Southern Pacific would install a branch at Colton, head south paralleling the R.,S.A.,&L.A. through Riverside and Arlington, then branch off toward Perris with an eventual terminus at San Jacinto.⁴ This, too, did not materialize, apparently because the SP was busy trying to thwart the further expansion of the Santa Fe in Central California and other parts of Southern California.

By the next June, speculation was rampant about the Southern Pacific's intentions. According to the *Riverside Daily Press*, it seemed certain that the SP would install a branch west from Pomona heading to Lordsburg (today's La Verne), then turn south to South Riverside (today's Corona), and from there head northeast through Riverside. The *Riverside Daily Press* stated that agents of the Southern Pacific were in Riverside trying to secure right-of-way. There was also speculation that a wholly new road, the Pomona and Elsinore Railroad, was being built by the SP and that it would join with the one proposed from Pomona through Riverside.⁵

This last attempt was touted in the papers throughout the rest of 1887, but it, too, was not to be. By the winter of 1888, all indications were that the real estate boom was in the process of collapsing, and most investment was severely curtailed or halted for several years. This hiatus, though, did not stop the desire on the part of the SP for reaching Riverside.

The Southern Pacific was ready to try again in 1891. By that time, however, Riversiders were in the throes of their first county division battle. The Riverside County proposal of 1891 was a far smaller one than we know today, and was hastily thrown together and rushed to Sacramento. It was in response to two other county division proposals which, had they been approved, would have left Riverside in San Bernardino County forever. To the west, citizens of Pomona were trying a second time to form Pomona County, which would include the Chino/Ontario area along with several towns around present-day Covina. To the east and south, San Jacinto was flexing its muscles trying to form a county out of the northern one-third of San Diego County. This latter attempt by San Jacinto was, in many people's minds, a greatly justified attempt due to the fact that residents of San

Jacinto, Perris, Elsinore, etc. were saddled with a commute of over one hundred miles to the county seat - a great inconvenience. Faced with these two county division proposals surrounding them, Riversiders, backed into a corner, came out fighting and prepared a county division proposal of their own, which included the towns of Riverside, South Riverside (present-day Corona), East Riverside, Elsinore, Perris, Banning and Beaumont. However, a controversy arose in the State Assembly in which allegations of vote-buying were levied against the Riverside contingent. Although the allegations were never proven, the investigation had the ability to defeat the Riverside County proposal through lack of Assembly action.

Because the State Legislature met only during the first three months of every odd-numbered year in those days, the next attempt could not be made until January 1893. By then, the situation had changed greatly. Riversiders, emboldened by their success in staving off the other county division proposals, decided to submit a new one that included not only the 1891 proposal of Riverside County, but also all of the San Jacinto County proposal too. San Jacinto County was also proposed, but in a drastically different form that upset many residents of the area, many of whom chose to support Riverside County instead of San Jacinto.⁶

During the legislative session of 1893, the Riverside County bill met little resistance. Final approval from the legislature came on 25 February of that year, when the state assembly voted 62 to 14 to approve it. From there, it went to the Governor's desk for his signature, which was done with much fanfare on 11 March, when Governor Henry Markham signed bills for Riverside, Madera, and Kings counties. As directed by the bill to create Riverside County, an election was held on 2 May to determine the will of the voters within the proposed Riverside County. On 9 May, the election outcome was certified, and it was found that 70.3% of the voters favored Riverside County, and a resolution was adopted proclaiming the formal creation of Riverside County.⁷

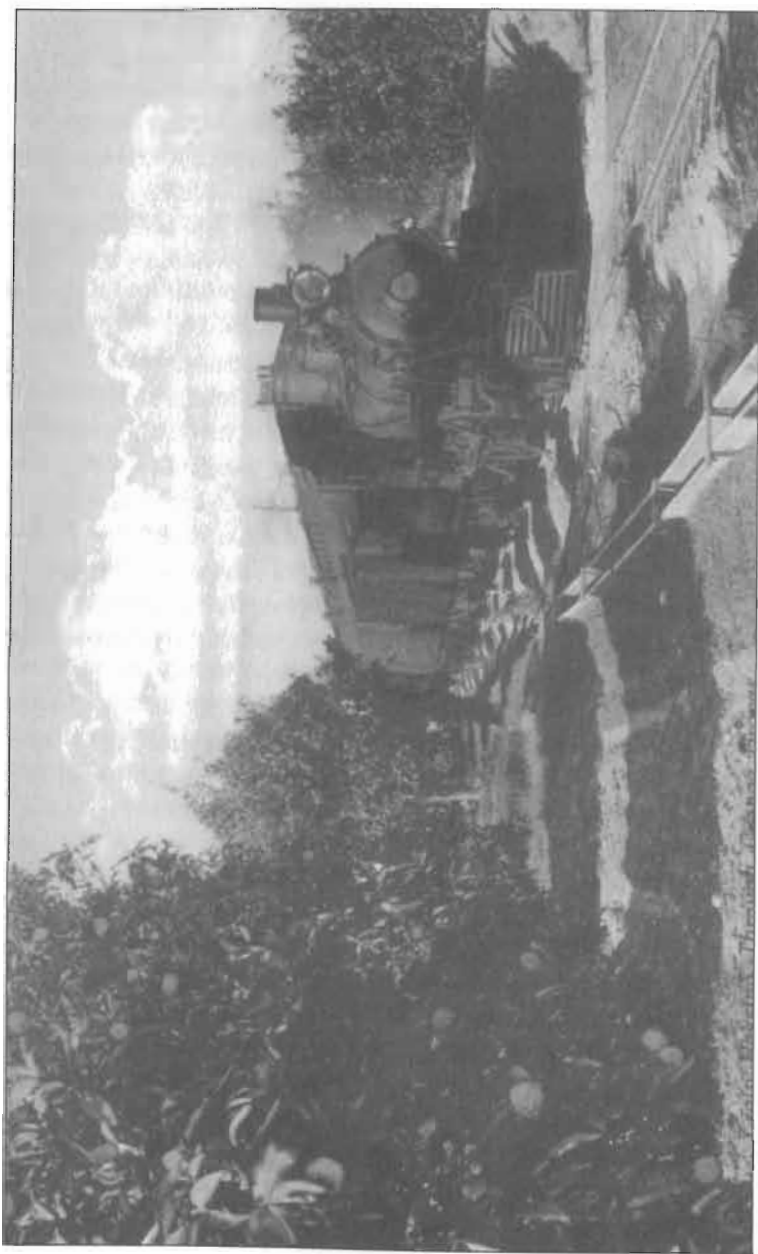
How did the Southern Pacific enter into all of this? That answer begins in a very key article in the Riverside *Enterprise*. As most students of California history know, the construction of the SP

involved much negotiation and, let's be blunt here, extortion. As the SP was built, its backers needed cash. Towns along the way had cash and desperately needed rail access to ensure their town's survival. Therefore, the Southern Pacific demanded huge payments of cash, land, bonds, or any combination thereof to bring rail access to a town. In other words, the SP was in the driver's seat, and if a town did not comply with the rules as established by the railroad, it lost out. Given this, it seems odd that the Riverside *Enterprise* of 24 January 1891, would print the following statement:

This is the golden opportunity for the Southern Pacific to make application for a franchise to come into Riverside. Riverside people will welcome the S. P. with a will, as they want to see another great trunk line, such as the S. P., come into our city. The false steps, evidently made in behalf of that road, have made no friends for the Motor company, and if the effort is continued it will only complicate matters for the S. P. when it does, as it certainly shall have to in the end, make application to this city for favors. Let the S. P. come open and above board and through its own officials make application for rights of way and we are sure that there will be no objection, but what would be so slight as to be easily overcome.⁸

At this point, it would be worthwhile to draw special attention to one phrase in the *Enterprise's* article, "make application to this city for favors." Obviously, Riversiders knew the SP wanted access to Riverside, and they intended to use that desire to their advantage. How could they do this? That answer is simple, but requires a little more background.

When the Southern Pacific built through California, it received millions of acres of public land from the Federal government as a subsidy.⁹ Because the Southern Pacific almost instantaneously became the largest single private landholder in the state (along with the



*"Train Passing Through Orange Groves, Riverside, Cal."
(Courtesy of Riverside Public Library Riverside Local History Resource Center)*

wealthiest), it was able to use that factor in state politics. Contemporary references abound as to the power wielded by the Southern Pacific, especially in the state legislature. Riversiders felt as though they could ask for favors from the SP. Since the SP was in a position to grant those favors, and was desperately wanting access to Riverside's burgeoning orange market, Riverside seemed to be in control. However, in 1891, the vote-buying controversy, dubbed the "Waste Basket Scandal," interfered and forced the bid to create Riverside County to wait another two years.

During the 1893 campaign, the Southern Pacific was much more blatant. In the bid for San Jacinto County, they told J. A. Green, the president of the San Jacinto Bank, that taxes levied to the Company would be too high under a San Jacinto County, and "that the railroad would fight it and compel them [the backers of San Jacinto County] to join in the Riverside project."¹⁰ Green explained this to one of the many conventions held in San Jacinto to discuss the prospects for San Jacinto County, but his warning seems to have been ignored in the frenzy for county division.¹¹ However, without the support of the Southern Pacific Railroad, the proposal for San Jacinto County was doomed.

In retrospect, though, the actions of the Legislature speak even louder. The bills to create Riverside County were readily entered into both the Senate and Assembly; the bills for San Jacinto County were not, and in fact, the bill for San Jacinto County had a very difficult time finding someone to sponsor it. When it came time to argue the merits of the bills, during some sessions, the pro-Riverside County faction was given more time to argue their case than the anti-Riverside County faction was. When it came time to vote on the bills, the Riverside County bills were soundly endorsed, whereas the bills for San Jacinto County were not. On 8 February, the San Jacinto County bill was defeated by a large margin in the Senate, and the Assembly never even put it to a vote.¹²

Although circumstantial, the evidence points toward coercion between the Riverside faction and the Southern Pacific. The Riverside bills were treated royally, over the stern objections of both San

Bernardino and, to a lesser extent, San Diego. By 9 May 1893, Riverside had its county, and was well on its way to establishing its new county government. What of the Southern Pacific and its bid to obtain access to Riverside. No fewer than five days after the election to form Riverside County was certified by the Riverside County Board of Commissioners, a small article appeared in the *Riverside Enterprise*. Stated simply, it read: "Southern Pacific - Right of Way to This City Secured."¹³ Riversiders got what they desired by making the SP make "application to this city for favors," and the Southern Pacific, needing access to our orange market and wanting to keep their tax bill low, obliged.

Notes

¹Southern Pacific Company, 1933, p. 39.

²*Riverside Press & Horticulturalist*, 16 May 1885.

³*Riverside Press & Horticulturalist*, 15 August 1885.

⁴*Riverside Press & Horticulturalist*, 4 December 1886.

⁵*Riverside Daily Press*, 6 June 1887. The Pomona and Elsinore Railroad was proposed to link the two towns for the purposes of exploiting the coal and clay industries in Elsinore, and also the various mining operations in South Riverside. Some actual construction did occur on this line, but it was quickly abandoned.

⁶The reasons for this are many, and are outlined in Lech, Steve, *Along the Old Roads*, Riverside, 2004. Basically, anti-divisionists in San Bernardino joined with backers of Perris to try to make Perris the county seat and also incorporate the area we of today know as Moreno Valley. This was done in a very unfair and behind-the-scenes manner, and that, coupled with many other issues, gave a great deal more support to the Riverside County proposal outside of the City of Riverside.

⁷Riverside County Board of Commissioners' Minutes, 9 May 1893. Of the 58 counties within the State of California, Riverside is number 55. The election to form Madera County was held on 16 May, while Kings County held theirs on 23 May, making them 56 and 57 respectively. Imperial County, created in

1907, became the 58th.

⁸*Riverside Enterprise*, 24 January 1891.

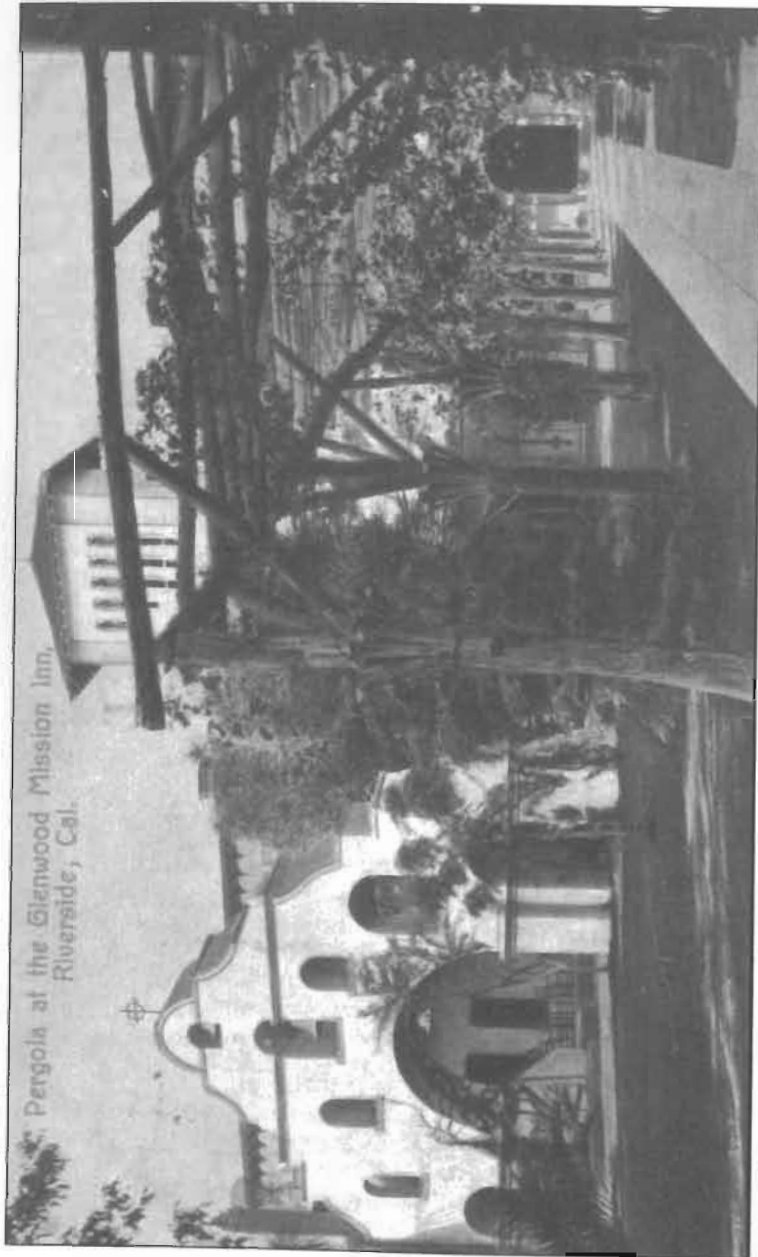
⁹The Southern Pacific received this subsidy through the Pacific Railroad Act of 1864. This act granted a subsidy of twenty square miles of public land for every one mile of track laid. By the time the Southern Pacific had laid track through most of the San Joaquin Valley, Los Angeles basin, San Bernardino Valley, San Geronio Pass, and the Colorado Desert, it had amassed a huge amount of land. (U. S. Congress - Pacific Railroad Act of 2 July 1864. [13 Statutes at Large, 356.]

¹⁰*San Bernardino Weekly Times-Index*, 30 December 1892. This situation seems to have been taken to heart by the *Elsinore Press*, which stated: "If this large corporation realizes that to have its property in Riverside County as against the proposed San Jacinto County means a lower tax rate for the Southern Pacific Railway to pay, does not the same reasoning apply in the case of each and every property owner of Northern San Diego? We think it does and know whereof we speak when we say that the heavy taxpayers of northern San Diego think so too" (*Elsinore Press*, undated, as quoted in the *Riverside Daily Press*, 7 January 1893).

¹¹*San Bernardino Weekly Times-Index*, 30 December 1892.

¹²*Riverside Daily Press*, 9 February and 1 March 1893.

¹³*Riverside Enterprise*, 14 May 1893.



Pergola at the Glenwood Mission Inn,
Riverside, Cal.

"Pergola at the Glenwood Mission Inn, Riverside, Cal." (Courtesy of the Riverside Public Library Riverside Local History Resource Center)

A Postcard from Riverside
(If it's Tuesday this must be Riverside)

This postcard, postmarked 13 July 1908 in Riverside, illustrates how busy tourists in our area could be kept. It is addressed to Will B. Andrews, 42 Wabash Ave., Chicago, Ill., and reads as follows:

Sunday July 12, 08

Dear Will, Arrived here 10:30. Just came back from 20 mi auto ride over Riverside. Jane & I are now at Café waiting for lunch. Start for Redlands & Smiley Hgts at 1 p.m. Will send card from there. Having fine time.

With love,
Dolly



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