JOURNAL

of the

Riverside Historical Society

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Number Six February 2002

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*, 14th 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.

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Foreword

The grouping of articles in this issue of the Journal of the Riverside Historical Society can be said to center on the theme of the "pioneer spirit." Indeed, it is one of our City's founders, Dr. James Porter Greves, who speaks to us in what is undoubtedly the first written history of Riverside, originally delivered as an address by Greves at the community's Independence Day celebration in 1876 (the settlement at that time being less than six years old).

Greves' history is preceded by a biographical sketch of Greves by expatriate Riversider, Ronald J. Baker. Over many years Baker has done considerable research into the life of Dr. Greves and this biography reveals many hitherto unknown facts about one of Riverside's most important pioneers. Your editor hopes that a more extensive biography of the "Father of Riverside" may yet appear.

Sue Strickland then tantalizes us with an account of the origins and early history of our City's African American pioneers. African Americans are woefully underrepresented in the published histories of our community, and this article is a good step towards redressing that lack.

Finally, in an example of the eccentric in the pioneer spirit, Joan Hall relates an episode in the life of famed prospector, Death Valley Scotty.

Your editor would like to apologize for a misunderstanding in attribution in the last issue. The introduction to the Evans letters, while submitted by Sue Strickland, was drawn directly from the work of Tom Patterson.

William Swafford, Editor

About the Authors

Raised on a small ranch in rural San Diego County, **Ron Baker** came to Riverside to attend UCR in 1970 and lived there for most of the next 27 years. He has a B.A. and an M.A. in history from UCR and an M.S. in library science from USC. He has worked with local history collections at public libraries in Redlands, Ontario, and Riverside. Mr. Baker has authored and edited a number of books, manuals, and articles on local history topics and was a founder of this *Journal*. Since 1997 he has been the director of the public library in Monmouth, Oregon, and, for the past two years, has been the supervisor of a county consortium of six museums and libraries called the Polk Cooperative History Project.

Dr. R. Bruce Harley holds a Ph.D. in American history from the University of Iowa. He was the chief historian at March Air Force Base, 1959-1983. Upon his retirement from federal service, he became the first archivist of the newly-established Catholic diocese of San Bernardino. In this capacity he authored numerous books and articles on church history in the Inland Empire. His final retirement came in 1998, although he continues to write about March Field, the Agua Manza community and the Old Spanish Trail.

Although **Joan Herrick Hall** did not move to Riverside from her native San Francisco until 1952, she is descended from a prominent local pioneer family. Her great-grandfather, Stephen Henderson Herrick, was a Riverside banker involved in the agricultural development of the Highgrove area. Although Mrs. Hall has authored and co-authored a wide variety of local history books and articles, she specializes in biography and architectural history. Her latest book, *Through the Doors of the Mission Inn*, tells the stories of 45 celebrities associated with Riverside's historic hotel. Mrs. Hall has also had a long civic involvement with local history, having served as chair of the Riverside Cultural Heritage Board and of the Riverside Municipal Museum Board and as president of the Riverside Historical Society.

Sue Strickland was born in Loma Linda and grew up in Riverside. She attended Riverside schools and went on to teach in them. She is president of the Riverside African American Historical Society.

Rediscovering Riverside's Father: A Short Life of Dr. James Porter Greves

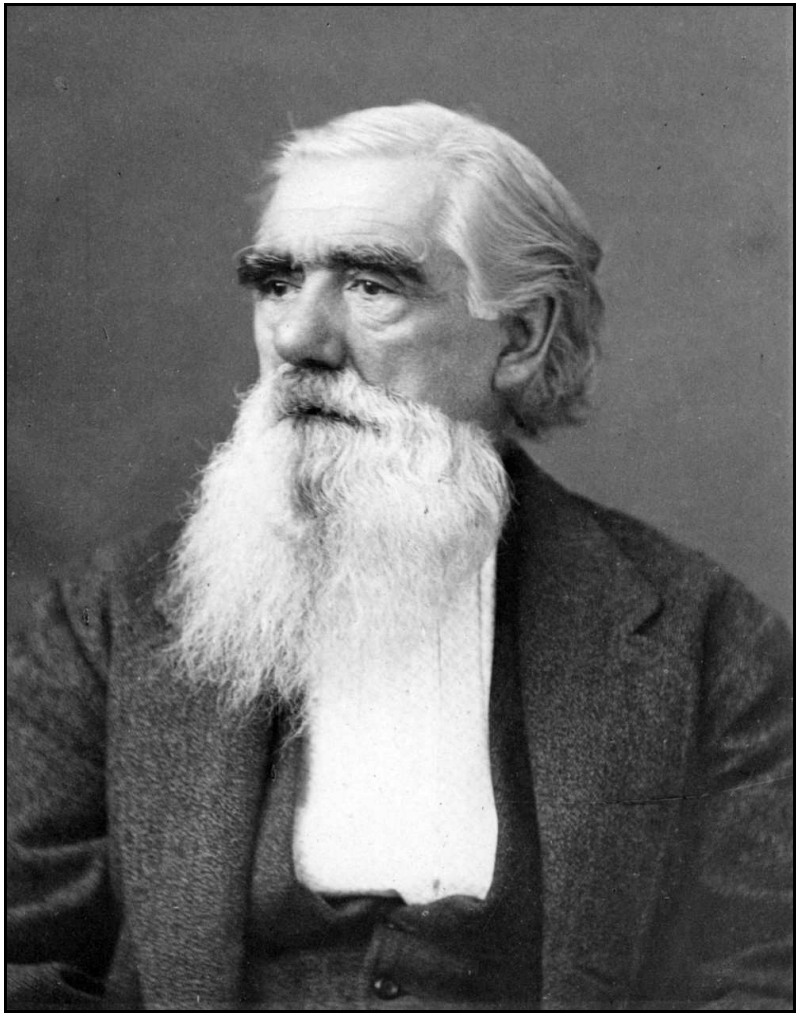
by Ronald J. Baker

Dr. James Porter Greves, known to his contemporaries as the "Father of Riverside," was born in the village of Skaneateles, in the Finger Lakes region of New York, on 6 September 1810. His father, Thomas, was the village tailor. At age 14, James Greves was apprenticed to a printer in Utica, New York, where he remained for four years.[1]

In 1828 Greves began medical school in Fairfield, New York, probably at the urging and with the sponsorship of a relative, Samuel Porter, who was the pioneer doctor in his native village.[2] The Fairfield institution, formally named the "College of Physicians and Surgeons of the Western District of New York," offered the best medical education in what was then the American West.[3] Finishing his course work in 1831, Greves was awarded an M.D. in the spring of 1833 upon completion of a three-year residency with a prominent doctor in Utica.

With his education completed, Greves married Helen Sandford of Ovid, New York, whom he and his sisters had known socially for several years. Being swept up in the regional enthusiasm for settling and developing the great forested stretches of Michigan Territory, Greves and his bride joined other family members and friends in relocating to the raw, new settlement of Marshall in the summer of 1833. By the following year Greves had set up his practice in Marshall and was listed as an original "proprietor" or developer of the town. For the next dozen years he was involved in every aspect of town-building and local governance. Among other activities, he was a judge of the local probate court and the town clerk.[4]

It was while in Marshall that Greves found a cause that was to dominate his most productive years and permanently affect his world view and his politics. The Underground Railroad ran through lower Michigan, from west to east, delivering escaping slaves from the



James P. Greves, M.D. (Courtesy of RPL)

Border States and the Mississippi River littoral to freedom in Canada. Marshall was an integral part of this network and its residents, mostly migrants from New York and New England, had an active sympathy for the escapees. Greves was a founder of the Marshall Anti-Slavery Society in 1839 and the following year served as its president. Under

his leadership, Marshall became nationally known as a center of radical Abolitionist opinion.[5]

In 1846 Adam Crosswhite, a fugitive slave who had escaped from Kentucky, was seized by slavehunters after he and his family had been residents of Marshall for two years. The town's Abolitionists turned out en masse to rescue Crosswhite and managed to get both him and his family safely to Canada. The consequences of this event were dramatic ones. The Abolitionists were sued and found liable, Congress passed the new and more stringent Fugitive Slave Act of 1850, and Crosswhite's story found its way into *Uncle Tom's Cabin*.[6]

Greves himself was not, however, still in Marshall during the Crosswhite incident. The previous year he and his family had resettled in Milwaukee, Wisconsin. This may possibly have had something to do with Marshall's repeated failure to be designated by the legislature as Michigan's capital and the negative impact this failure had had on several of Greves's business ventures, including an unsuccessful newspaper and stage line.[7] Greves and the other original developers of the town, which had been one of the first fully platted communities in the upper Midwest, planned Marshall for a greatness that political rivalries finally frustrated in 1847. In that year the legislature ended twelve years of bickering and named a new forest settlement called "Lansing" as the state capital, almost as a lark.[8] Marshall today still boasts a "Capitol Hill" and, nearby, a "Governor's Mansion" built by a town resident who became Michigan's governor in 1841.[9]

In contrast to Marshall, the little city of Milwaukee was a thriving metropolis by the mid-1840s. Its growth had been spurred by the rich lead mines in southwestern Wisconsin. Since the late 1830s, mine production had been hauled overland in "lead schooners" to Milwaukee and shipped from there across the Great Lakes to the East. Milwaukee was also more cosmopolitan than most of the Midwest when Greves moved his medical practice there. Cornish miners rubbed elbows with German political refugees escaping unrest and repression in their homeland.[10]

Greves's fourteen years in Milwaukee are still very poorly documented, but subsequent events indicate what his preoccupations

were in this period. His Abolitionist activities continued in Wisconsin and segued by the mid-1850s into early efforts in that state and in Michigan to organize the Republican Party and secure it for the anti-slavery cause. Greves also seems to have acquired for himself an interest and background in mining law and issues, probably as an aid to investment. While in Milwaukee, Greves and his wife also raised two sons and lost their only daughter.[11]

His daughter's death may have been the trigger that sent Greves's health into a steep decline in the late 1850s and precipitated both a spiritual and domestic crisis. Greves's transition from "orthodox" Christianity to Spiritualism likely started at this time. Certainly the process was complete by the time he settled in Riverside a decade later, much to the consternation of his pious Presbyterian family.[12] Whether for this reason or some other, when Greves closed his medical practice in mid-1859 and left Milwaukee to become a "health pilgrim," he began a 30-year separation from his wife and grown sons broken only by infrequent and brief reunions.

The ailing doctor headed south, first to St. Louis, and then to New Orleans, where he spent the winter of 1859/1860. He then went to Baton Rouge to be with his brother, Samuel P. Greves, who was a lawyer in that city. Impending disunion and war likely made Greves uneasy about being an Abolitionist stranded in the South. He returned north in June, 1860, settling in New York City.[13] With Lincoln's election and the onset of war, Greves sought a public role consistent with his beliefs, background, and need for a warmer climate. He found an appropriate outlet in the so-called "Port Royal Experiment."

Early in November 1861, Union forces had occupied the Sea Islands of South Carolina, including the large island of Port Royal with its town of Beaufort.[14] After burning as much of the cotton crop as possible, the white plantation owners had fled to the mainland, leaving 10,000 Blacks in a confused and impoverished state. These ex-slaves, whom the Federal Government had taken to designating with the strange legal term of "contraband," faced a winter with very little in the way of clothes and food and with no teachers, clergy, or

doctors. Diseases and death quickly began to make inroads into the population.[15]

The plight of Sea Islands reached northern Abolitionists through a detailed government report issued during the first week of February 1862, and they were galvanized into action.[16] Port Royal became both a humanitarian concern to them and an opportunity to prove that ex-slaves could become productive members of a wage economy and civil society if given education, training, medical care, and spiritual guidance. Private fund-raising efforts in Boston and New York City equipped expeditions of skilled professionals, among them James Greves. In early March he sailed from New York with fifty-two administrators, teachers, and missionaries under the auspices of a private organization called the New York National Freedmen's Relief Association.[17] Greves was charged with establishing a system of medical care among the "contraband" peoples of the Sea Islands.

Greves labored for six long, difficult months in Beaufort under extremely primitive conditions and within an ambivalent social and legal context. The federal government was permissive of the Port Royal Experiment, for a variety of economic and political reasons, but essentially the Experiment remained a private humanitarian effort among people without legal status under a military occupation force, with all the problems that such an arrangement entailed. The strain broke Greves's own health once more and, in late summer of 1862, the 52-year-old doctor returned to New York, never to practice medicine again.[18]

During the first years of the Civil War, the Lincoln Administration seemed to have a talent for sending well-known Abolitionists to remote posts where they could not possibly affect government policy and thereby frighten the Border States into seceding. The Port Royal Experiment itself was part of this pattern. One such exiled Abolitionist was John Wesley North, who had played an activist role in Minnesota similar to the one played by Greves in Michigan and Wisconsin. North had been instrumental in creating a Republican ascendancy in his adopted state largely fueled by Abolitionist passions.[19] The Lincoln Administration, after several failed attempts

at rewarding him with remote appointments, ended by making him Surveyor General of the silver-rich Nevada Territory.[20]

Given their close proximity in the upper Midwest and feelings of solidarity among long-time Abolitionists, Greves and North simply must have known each other, at least by reputation, well before North went to Nevada. In any case, the ailing doctor, now desperate for a more salutary climate and perhaps rekindling an earlier interest in mining operations, booked passage for Nicaragua, crossed Central America, sailed to San Francisco, and was in Nevada Territory by January 1863.[21] While North worked officially to survey land claims and rationalize land titles throughout Nevada's silver district, Greves performed a similar private function in the important Reese River mining region.[22] The two Abolitionists helped ensure that Nevada silver would undergird the Union economy and war effort. In the bargain, they both made small fortunes in mining investments and became fast friends. One of the mines Greves had an interest in was named the "J. W. North."[23]

Nevada's climate agreed with Greves. By April 1864, he felt well enough to return to New York City, where his sons were established in business. He seems to have gone into insurance work during this period and to have watched after his considerable investments.[24] In 1867 he relocated to Washington, D.C., and then, two years later, joined John W. North in Knoxville, Tennessee, where an experiment in creating a multi-ethnic, cooperative, post-war community leavened with right-thinking migrants was coming to a dismal, dangerous, and premature end.

The two friends had originally discussed a Tennessee colony scheme while both were in New York City after the war. It involved a settlement of White and Black Southerners, Northerners, and Europeans in an Oneida-like settlement on French Broad River.[25] North had then taken preliminary steps by settling in the Knoxville area, investing heavily in business enterprises, and underwriting various humanitarian efforts. However, outsiders had not come to the Knoxville area in any numbers, conservative local Whites had driven North's foundry and a number of other enterprises out of business through boycott and intimidation, and both North and his father-in-

law now faced bankruptcy.[26] Given this experience, it was clear to the two friends that the Tennessee colony effort had to be abandoned. They spent their few remaining months in Knoxville discussing the possibility of attempting another cooperative colony on the West Coast, where history would not work against them. The completion of the Transcontinental Railroad suddenly made this idea seem practical and various veteran social reformers, discouraged by a stalled Reconstruction, began to look westward.

Greves decided to return to Marshall, Michigan, and use that town as a base for recruiting investors and settlers for a prospective West Coast colony. Throughout the winter of 1869/1870, Greves worked to generate enthusiasm for the venture among his colleagues, friends, and fellow reformers in the Midwest.[27] A broadside was released in March 1870, from Knoxville specifying the kind of civic-minded people Greves and North were seeking for settlers in their "Colony for California." An excursion train was planned for late spring and left Chicago on 18 May with around 100 people. A large number of excursionists were from Michigan and Iowa. Among the eight or so excursionists from Marshall itself was Seth Lewis, the town's newspaper editor and a man hostile both to the colony scheme itself and to the reformist ideology of most of his fellow passengers.[28] Despite the poor press Lewis gave the excursion, Marshall residents, past and present, were crucial to the eventual founding and settlement of Riverside. And none more so than James Greves himself.

The story of the founding of Riverside and its early settlement has been told well by modern historians and need not be repeated here except to underscore the role played by Greves. Indeed, Greves himself is a key source for this story in much of its detail. The document that follows this biographical sketch was written by Greves to chronicle the development of Riverside through mid-1876. It was read publicly by the doctor on 4 July 1876, which was both Riverside's first official Independence Day celebration and, of course, the nation's Centennial.[29] The original Greves manuscript and a typewritten copy of it by developer and businessman Priestley Hall were discovered when the cornerstone of Riverside's Oddfellows Hall was opened in October 1956.[30]

Although there is not much profit in arguing about which of the two aging reformers, Greves or North, was more instrumental in the founding of Riverside, it is true that Greves alone among the founders was present and active at every step taken to make settlement possible. He was one of two excursionists to be approached while in Southern California with a land offer involving the Jurupa and Rubidoux rancho lands and was also one of the first two who traveled to the site to inspect it in June of 1870.[31] He was among a small group of would-be settlers who then convinced John W. North to abandon the purchase of land on which Pasadena is located today in favor of the inland locale on the Santa Ana River.[32] As the first secretary of the newly formed Southern California Colony Association (S.C.C.A.), Greves approved and witnessed the purchase of the Jurupa and Rubidoux lands and went with John W. North to take formal possession on 19 September 1870. Together they camped between what is today Mission Inn and University avenues and Fairmont Boulevard and Chestnut Street[33] and (the story varies) one or both climbed to the top of Mount Rubidoux to view for the first time the full extent of their new colony.[34]

During the five years that he was secretary of the S.C.C.A., Greves was part real estate agent, part mentor and advisor, and part father figure to hundreds of new settlers within the irrigation colony or adjacent to it. Indeed, it ultimately may have been Greves's open-handed generosity toward the settlers outside the colony needing irrigation water that brought about the demise of the S.C.C.A. and the replacement of North as manager of the venture.[35] In any case, Greves himself lived, worked, and invested at the epicenter of the young community. He was the first postmaster from 1871 to 1881, the town's notary public, and treasurer of the Riverside Library Association.[36] One of his earliest buildings became the first commercial structure in the town in December 1870.[37] When Riverside was incorporated thirteen years later, it was another Greves building that became the first de facto city hall.[38] Unlike North, who left Riverside after nine years for a law practice in San Francisco and then for a new irrigation colony near Fresno, Greves remained a

fervent and involved Riversider for the rest of his life, perhaps in part because of the good health he seemed to enjoy there.

During his early years in Riverside, Greves had a number of properties and was experimental in his approach to agriculture.[39] He tried a variety of seasonal crops in the hope of supporting the settlers until fruit and orchard trees could mature and bear. Perhaps his strangest experiment involved the opium poppy. In 1872 he and another pioneer doctor, K. D. Shugart, secured poppy seeds from San Francisco and planted several acres with them.[40] Their intention was to provide a safe, "healthy" source of opium for the Chinese communities on the West Coast. Opium, which was at that time still several decades away from being declared a controlled substance, was regularly imported from Asia. These imports were of such varying quality that many users suffered ill effects each year due to poor processing or adulteration. The two doctors' efforts, however, were quickly frustrated by hot Santa Ana winds, poor production, and excessive labor costs, and Greves refocused his attention on raisins and other dried fruit crops.[41]

As the years passed, Greves did become somewhat more conservative in his approach to agriculture. Like all of his neighbors, he eventually planted citrus trees and even exhibited his produce at Riverside's first Citrus Fair in 1879.[42] But, at the same time, Greves remained wed to an earlier raisin culture. One of his largest vineyard properties was a 25-acre parcel in north Riverside along present-day Strong Street, which the doctor had originally purchased for the medicinal value of its water.[43] Despite a disastrous drying season in 1884, Greves helped to organize a raisin growers' cooperative, build a packinghouse, and establish grading standards for the crops.[44] This effort was all for nought. When Greves sold his vineyards in 1886, they were replanted in orange groves by the new owner.[45] By 1890 the raisin and other dried fruit production in the Riverside area was negligible. Orange crops and the newly invented refrigerated railroad cars to ship them east had won the day.

Any listing of Greves's activities during his nineteen years in Riverside does not, however, seem to capture fully his importance to the community. The meaning of his life in the place was more than

the sum of biographical facts. The "dear old doctor," as he was frequently called, represented to local residents the cooperation and idealism on which the town was founded,[46] particularly after large capitalists took over the S.C.C.A. in the mid-1870s and caused North to seek other venues for his creative energies. There had, of course, always been a gray financial underside to the Riverside venture. After the Tennessee colony disaster, North was forced to seek financial help for his new West Coast venture from Charles N. Felton, a somewhat unscrupulous San Francisco financier and politician whom he and Greves had known both in New York and in Nevada.[47] It was Felton's resources that secured the colony lands and made possible the first irrigation improvements.[48] But Felton was far away in San Francisco and to most settlers Riverside was personified by the two old reformers and the like-minded friends they had brought with them from the Midwest and New England.

By the mid-1870s Felton had lost patience with the costs of creating and maintaining an adequate irrigation system, with North's and Greves's generosity to irrigators outside of the colony, and with the slow pace of colony land sales. He sought a partnership with groups of investors with large tracts to the south of Riverside.[49] The most important of these investors, Samuel Cary Evans, moved from Indiana to watch over his investment. He was primarily a capitalist and businessman of the Gilded Age, with none of the reformist background or inclinations of the founders.[50] The settlers, both inside and outside the boundaries of the colony, could not ignore the fact that they were in new and more grasping hands.

The bruising and connected struggles over control of the Riverside area water supply and municipal incorporation during the mid-1880s finally forced Evans and his associates more into line with the cooperative ideal of the original settlement.[51] Interesting enough, Greves in his last years became quite close to Evans and his family and undoubtedly this helped to heal the breach between the community and those able to continue funding the area's development. Robert Hornbeck, a sharp-eyed journalist from Riverside's early years and a friend of Greves, claims that the spirit of cooperation never flagged in the settlement, lasted into the 1910s

and the Progressive era, and was the single most important factor in the tremendous success of the place.[52]

Greves retired from business and public affairs in 1887, when his health began to fail.[53] Greves's second and larger Riverside home, on Brockton Avenue, had burned down in 1879 and during his last years he boarded with a woman chiropractor, Dr. Jennie E. Williams, who cared for him in his final illness.[54] He died of heart disease on 25 September 1889, at the age of 79.[55]

Greves's Spiritualist views caused some embarrassment in making funeral arrangements. His wife and sons in New York City claimed "ill health" prevented them from attending any last rites.[56] The Spiritualists met in private homes in Riverside and finding a church both large enough and tolerant enough to allow Spiritualist funeral services proved to be a problem. Riverside's Baptist congregation finally offered its church.[57] While much of Riverside crowded into the sanctuary, a Spiritualist Society preacher from Los Angeles, Mrs. Sara Seal, conducted the service and used the occasion to proselytize.[58] The pall-bearers were the cream of Riverside's pioneer society, including Samuel Cary Evans and John G. North, John Wesley North's most successful offspring.[59] Fifty carriages accompanied Greves's body to the new Olivewood Cemetery, where the "good, old doctor" was buried in the Evans family plot.[60]

Within a generation of his death, Greves was largely forgotten by Riverside.[61] Unlike North, who after his death in 1890 still had family in Riverside to keep his memory green, Greves had no local family to boost his historical claims or to save his papers for posterity. After his only trip back East, in 1881,[62] Greves had made out a will naming his wife and two sons as his heirs and appointing two local executors.[63] One was the cosmopolitan pioneer businessman, Emil Rosenthal, with whom Greves had become close friends during the time his post office had shared Rosenthal's store.[64] At the time of Greves's death, Rosenthal was engaged in a dangerously expensive scheme to expand Riverside's water system in order to develop as exclusive residential property the higher lands on and around Mount Rubidoux.[65] Included in those plans was a grand hotel. Greves's estate became mixed up in Rosenthal's

financial overextension and subsequent bankruptcy. Rosenthal was removed as an executor for mismanagement and fraud by court order after legal action was taken by the Greves family.[66] Finally, in 1891, Samuel Evans, as the sole remaining Greves executor, distributed a diminished estate to the family,[67] who obviously felt there were insufficient funds to pay for a grave marker for the "Father of Riverside."

The historical importance of Greves was rediscovered in the mid-twentieth century when a handful of researchers began to take a serious new look at primary sources for the founding and early settlement of Riverside. Among these sources were John W. North's own papers, which had been donated to the Huntington Library by his daughter only in the 1940s. Both Riverside historian Tom Patterson and North's biographer, Merlin Stonehouse, recognized and stated the critical importance of Greves's role in founding the navel orange capital. Stonehouse even wrote a lengthy scholarly article prior to his biography of North that emphasized the careful work done in Michigan by Greves to ensure the success of the Riverside colony.[68]

This new recognition of Greves culminated in a ceremony held at Olivewood Cemetery on 22 September 1974. Under the auspices of the Pioneer Historical Society of Riverside, a handsome stone marker was placed on Greves's grave and dedicated with appropriate ceremony. Tom Patterson gave a talk outlining the life and accomplishments of the long-neglected founder.[69] In one sense, however, the Greves story and recognition for his accomplishments are still far from complete. Until the actual personal papers of this reformer and pioneer are finally discovered, activities spanning a near century and a full continent must remain incompletely known and will be better understood only through painstaking genealogical research.

Notes

[1]*History of San Bernardino County, California* . . . (San Francisco, Calif.: Wallace W.Elliott & Co., 1883), 108; E. Norman Leslie, *History of Skaneateles and Vicinity, 1781-1881* (Skaneateles, N.Y.: The Skaneateles Press, 1973), 33, 41. All subsequent biographies of Greves closely follow the Elliott account. It can be assumed that Greves provided the information for the Elliott subscription history and that he also reviewed the text for accuracy. A letter from Greves to the Riverside *Press and Horticulturist* dated 14 May 1883, (a transcribed copy of which is in the author's collection) offers a detailed critique of the Elliott biography of Thomas Cover. The author is grateful to Tom Patterson for sharing this and several other items pertaining to Greves.

[2]Leslie, *History of Skaneateles*, 32.

[3]Jane Dieffenbacher and Martha S. Magill, *The College of Physicians and Surgeons of the Western District of New York*; available from http://www.rootsweb.com/ ~nyherkim/ fairfield/medical.html; Internet; accessed 26 October 2001.

[4]*History of Calhoun County, Michigan* . . . (Philadelphia, Penn.: L. H. Everts & Co., 1877), 22, 70; Merlin Stonehouse, "The Michigan Excursion for the Founding of Riverside, California," *Michigan History* 45 (September 1961): 194; Richard Carver (of Marshall Historical Society) to author, undated (ca. 11 November 1992).

[5]*Michigan: A Guide to the Wolverine State* (New York: Oxford University Press, 1949), 108; F. Clever Bald, *Michigan in Four Centuries* (New York: Harper & Row, Publishers, 1961), 258; *History of Calhoun County*, 35; Carver to author (ca. 11 November 1992).

[6]*Michigan: A Guide*, 401-402.

[7]*History of Calhoun County*, 32, 70; Carver to author (ca. 11 November 1992).

[8]*Michigan: A Guide*, 402; "Governor's Mansion, Marshall, Michigan, " *Daughters of the American Revolution* 101 (March 1967): 363.

[9]"Governor's Mansion," 363.

[10]H. Russell Austin, *The Wisconsin Story: The Building of a Vanguard State*(Milwaukee, Wis.: The Milwaukee Journal, 1948), 86, 114-115.

[11]Stonehouse, "The Michigan Excursion," 194; [Evalina Greves Clark?] to James Greves, 22 December 1872, Tom Patterson Collection, Riverside, Calif.

[12][Evalina Greves Clark?] to James Greves; Tom Patterson, *A Colony for California:Riverside's First Hundred Years* (Riverside: Press-Enterprise Co., 1971), 106; Robert Hornbeck, *Roubidoux's Ranch in the 70's* (Riverside: Press Printing Company, 1913), 190.

[13]*History of San Bernardino County*, California, 108.

[14]The best account of the Port Royal Experiment is Willie Lee Rose, *Rehearsal for Reconstruction: The Port Royal Experiment* (Indianapolis, Ind.: The Bobbs-Merrill Company, Inc., 1964). Greves does not appear in the Rose monograph, though the author does concentrate only on those participants whose papers she could locate.

[15]Ibid., 20.

[16]Ibid., 31-32.

[17]Ibid., 41. Various biographical accounts claim that Greves was sent to Port Royal on a humanitarian mission "by Lincoln" or "by the government." This is somewhat misleading. The U.S. government provided the context for the Port Royal Experiment, but not the personnel, who were privately recruited and sponsored. The exceptions to this were local military administrators and investigators employed by the U.S. Treasury Department, which was the federal agency responsible for the care and disposal of all "contraband" of war. No evidence now exists that supports the claim that Greves was an employee of the War or Treasury departments, and it would have been highly unusual for him to have been so. The fact that Greves left for Port Royal from New York City and returned to that city nine months later strongly suggests that his ties were to the New York National Freedmen's Relief Association.

[18]*History of San Bernardino County, California*, 108.

[19]Merlin Stonehouse, *John Wesley North and the Reform Frontier* (Minneapolis, Minn.: University of Minnesota Press, 1965), 95-102, 125-126.

[20]Ibid., 125-133.

[21]*History of San Bernardino County, California*, 108.

[22]Stonehouse, "The Michigan Excursion," 195; *An Illustrated History of Southern California* (Chicago: The Lewis Publishing Company, 1890), 703.

[23]Stonehouse, "The Michigan Excursion," 195-196; Hornbeck, *Roubidoux's Ranch*,110; Stonehouse, John Wesley North, 211.

[24]*History of San Bernardino, California*, 108; *An Illustrated History of Southern California*, 703.

[25]Stonehouse, "The Michigan Excursion," 195.

[26]Ibid., 195, 196; Stonehouse, *John Wesley North*, 178-210.

[27]Stonehouse, "The Michigan Excursion," 196; Stonehouse, *John Wesley North*, 211-212.

[28]Stonehouse, "The Michigan Excursion," 197, 200-203.

[29]James H. Roe, "Notes on the Early History of Riverside," Anna Rice Bordwell transcription of 1932, 23, Local History Collection, Riverside Public Library, Riverside, Calif.

[30]James Greves, [4 July 1876, Address], transcription by Priestley Hall, Local History Collection, Riverside Public Library, Riverside, Calif.

[31]Ibid, 3.

[32]Patterson, *A Colony for California*, 37; Stonehouse, *John Wesley North*, 218.

[33]Roe, "Notes on the Early History of Riverside," Bordwell transcription, 80; Patterson, Colony for California, 41.

[34]See, for example, Hornbeck, *Roubidoux's Ranch*, 111.

[35]Tom Patterson, "John W. North and His Water Troubles," *Journal of the Riverside Historical Society* 1 (February 1997): 4-5; Testimony of John W. North and Dr. James P. Greves, Price v. Riverside Land and Irrigating Co., 18th District Court, County of San Bernardino, 1877, California State Archives, Sacramento, Calif.

[36]*An Illustrated History of Southern California*, 704; Elmer Wallace Holmes, *History of Riverside County, California* (Los Angeles: Historic Record Co., 1912), 97.

[37]Greves, [4 July 1876 Address], 6.

[38]Patterson, *A Colony for California*, 189.

[39]*An Illustrated History of Southern California*, 704; Jane Davies Gunther, *Riverside County, California Place Names: Their Origins and Their Stories* (Riverside: The Author, 1984), 177; Esther Klotz of Riverside, interview by the author, 19 October 1992. Esther Klotz estimated that Greves at one time owned as much as sixty acres within Riverside, according to lists of agricultural properties compiled by Albert S. White and held in her collection.

[40]Roe, "Notes on the Early History of Riverside," Bordwell transcription, 12.

[41]Hornbeck, *Roubidoux's Ranch*, 127; Tom Patterson, "Pioneers' Try To Produce Opium for Market Failed," Riverside Press-Enterprise, B2.

[42]Roe, "Notes on the Early History of Riverside," Bordwell transcription, 31.

[43]Gunther, *Riverside County, California Place Names*, 177

[44]Hornbeck, *Roubidoux's Ranch*, 217-218.

[45]Gunther, *Riverside County, California Place Names*, 177.

[46]*An Illustrated History of Southern California*, 704.

[47]Patterson, "John W. North and His Water Troubles," 2-3.

[48]Stonehouse, *John Wesley North*, 224.

[49]Patterson, *A Colony for California*, 66-67.

[50]Ibid., 63-64.

[51]Patterson, "John W. North and His Water Troubles," 8-10.

[52]Hornbeck, *Roubidoux's Ranch*, 109.x

[53]*An Illustrated History of Southern California*, 704.

[54]Roe, "Notes on the Early History of Riverside," Bordwell transcription, 34; Riverside *Press*, 26 September 1889; Klotz, 19 October 1992. Esther Klotz provided information on Greves's last years based upon her conversations with Anna Rice Bordwell.

[55]Burial record for James Greves, 30 September 1889, Olivewood Cemetery, Riverside, Calif.

[56]Riverside *Press*, 26 September 1889.

[57]Ibid., 28 September 1889.

[58]Ibid., 30 September 1889.

[59]Ibid., 28 September 1889.

[60]Ibid., 30 September 1889; Burial record for James Greves.

[61]John Brown, Jr., and James Boyd, *History of San Bernardino and Riverside Counties*, vol. 1 (Chicago: The Western Historical Association, 1922), 369.

[62] Roe, "Notes on the Early History of Riverside," Bordwell transcription, 52.

[63]Wills, Book D, 155, San Bernardino County Archives, San Bernardino, Calif.

[64]Hornbeck, *Roubidoux's Ranch*, 174-175, 192.

[65]Patterson, *A Colony for California*, 171-173.

[66]Probate Book 8, 154-156, San Bernardino County Archives, San Bernardino, Calif.

[67]Ibid., 448-449.

[68]Stonehouse, "The Michigan Excursion." See in particular statements made by Stonehouse on page 194.

[69]"Program for the Unveiling of Marker at Olivewood Cemetery, September 22, 1974, Honoring Dr. James Porter Greves, Co-founder of Riverside," photostatic copy in author's collection, Monmouth, Ore.

James P. Greves,

NOTARY PUBLIC, CONVEYANCER,

Fire and Life Insurance Agent.

Office on Eighth Street, next door East of the Press and Horticultural office,

Riverside California

The undersigned solicits the patronage of the Public, and hopes to retain the confidence of his fellow-Citizens by strict attention to his business and giving satisfaction to all.

Also agent for S. F. Bulletin, Chronicle and Call, and Harper's and Scribner's publications.

Respectfully,

JAMES P. GREVES.

Advertising Broadside, 1882 (Courtesy of RPL)

History of Riverside

by Dr. James P. Greves

On the 28th of September 1838, while California was a Province of Mexico and known as Alta California, Juan Alvarado, political chief ad interim of Alta California, resident at Santa Barbara granted to Juan Bandini 7 leagues of land now known as the Jurupa Rancho, at that time known as Los Angeles County, but now in San Bernardino County. About the year 1849 the United States at the close of the Mexican War by treaty acquired a title from Mexico of all its possessions on the Pacific Coast and in 1854 confirmed the title to the Jurupa Rancho.

May 6, 1843 Juan Bandini conveyed to B. D. Wilson about 1 ½ leagues of land now known as the Rubidoux Rancho which was a part of the original Jurupa Rancho.

In 1844 Wilson conveyed to Captain James Johnson and Colonel Isaac Williams the Rubidoux Rancho and in 1847 Williams and Johnson sold the same to Luis Rubidoux.

In the year 1859 Juan Bandini conveyed to Abel Stearns of Los Angeles, the balance of the Jurupa Rancho.

In the year 1868 Abel Steams conveyed the Jurupa Rancho to the Los Angeles Land Company, Alfred Robinson, trustee.

In the winter of 1869-70 an association was formed in Los Angeles for the purpose of introducing silk culture into this State. Incorporation papers were filed in the office of the Secretary of State, Jan 13, 1870. The title of the Company was "California Silk Culture Association, Prevost selection, San Bernardino County." Louis Prevost from France was elected President. While engaged actively in the discharge of his duties was taken suddenly sick and died in April 1870.

This Association contracted with the Los Angeles Land Company for 3169 acres of land on that portion of the Jurupa Rancho lying on the East side of [the] Santa Ana River and opposite the Rubidoux Rancho. Riverside is located on this tract. The Company also purchased through Thomas. A. Cover over 400 acres of the Rubidoux

Rancho and 1460 acres of Government land in Township 3, South of Range 5, West.

In April 1870 J. W. North of Knoxville, Tennessee, E. G. Brown and A. J. Twogood of Belle Plain, Iowa, and James P. Greves of Washington, D. C., came to California for the purpose of selecting a suitable tract of land on which to settle a colony of industrious people to engage in the culture of semitropical fruits and grapes for the manufacture of raisins. Southern California was just beginning to attract public notoriety as a resort for invalids by its dry, pure, salutary atmosphere and the fact that its few orange groves and its vineyards were producing large returns to the owners, gave an impetus to immigration which has been continued to the present.

The above named parties therefore proceeded at once to Los Angeles as headquarters and spent the summer of 1870 examining the country from Santa Monica to the Santa Ana River S. E. of Anaheim. Many fine tracts of land were offered and the owners offered to sell at reasonable figures, but it was found that the question of an ample supply of water for irrigation was a serious one, especially for a colony occupying not more than 20 acres for each family. The conclusion of the exploring party was that it would be unwise to run any risk, particularly as there was danger of tedious and vexatious litigation in settling the prior rights to water. Besides the party were not fully satisfied that the tract between the Coast Range of N. C. and the sea, subject as it is to frequent fogs and chilly winds from the ocean was the best adapted for semi-tropical fruit culture and that a warmer and dryer climate would be more desirable. While hesitating what to do, E. G. Brown and James P. Greves were induced by T. W. Cover, one of the Directors of the Silk C. Association to visit San Bernardino County and examine the tract purchased by the Company for the purpose of silk culture. The sudden death of Prevost on whom the Company relied to develop the silk culture determined the Company to abandon the enterprise and dispose of the property and were fully convinced that it met all the requisites the party deemed essential to the complete success of their enterprise.

Accordingly negotiations were opened with the Silk Culture Association which resulted in the purchase of all the lands and franchises on the 14 of Sept 1870.

The original stockholders of the Silk C. Association were Henry Hancock, H. Hamilton, Thomas. A. Garcy, T. W. Cover, and George J. Clark of Los Angeles and H. Stewart and Dudley Pine of San Bernardino.

On effecting the purchase a new organization was created by the name of the Southern California Colony Association. The original stockholders were H. Hamilton, W. B. Brink, Barbara Childs, George. J. Clark, and T. W. Cover of Los Angeles, J. H. Stewart and Dudley Pine of San Bernardino, W. J. Linville of Jurupa, and J. W. North, K. D. Shugart, and James P. Greves now of Riverside. Date of the articles of Incorporation Sept 12, 1870.

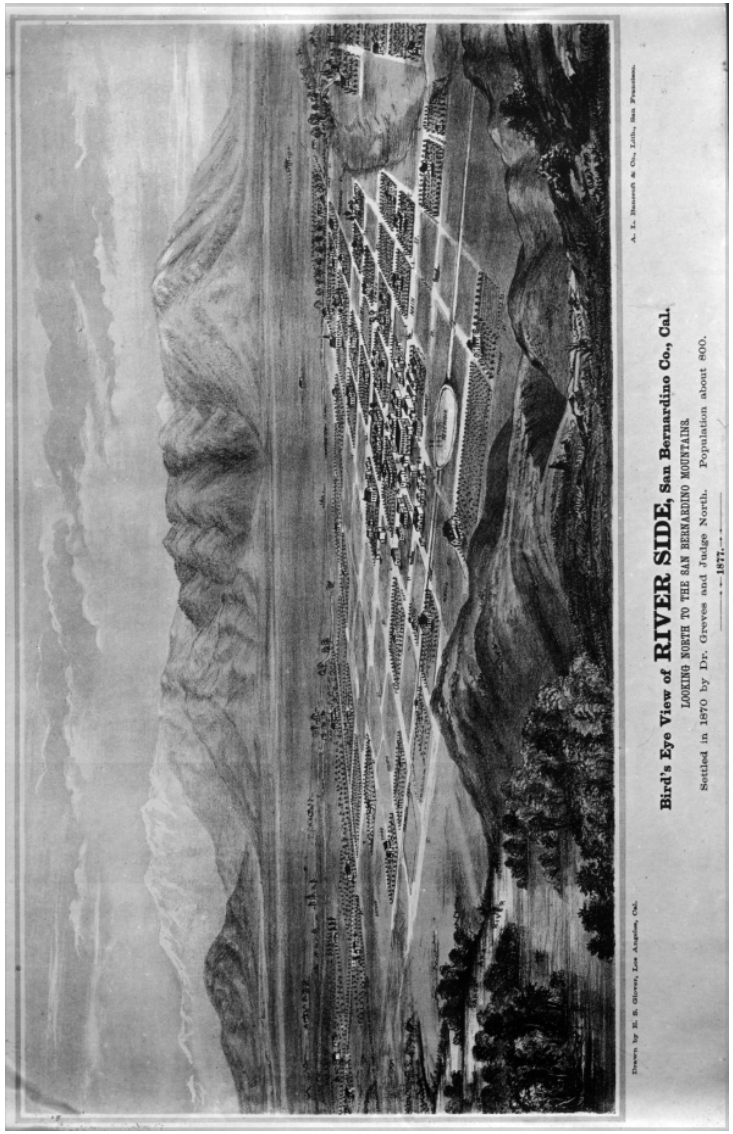
Subsequently C. N. Felton, T. M. Lettice, and H. J. Clark of San Francisco became stockholders, also James Broadhurst and Sanford Eastman of Riverside.

On the 19th September 1870, J. W. North, James P. Greves, and John Broadhurst and family recently from China arrived on the premises and took formal possession.

On the first day of October 1870 under the Superintendentcy (sic) of T. W. Cover work was commenced on the first irrigation canal which was pushed with vigor until its completion in July 1871 to the lower, or Southern, end of the Company's lands a distance of about 9 miles. The dimensions of the canal is 12 feet wide on the surface of the water and 8 feet on the bottom and 3 ½ feet deep. Cost $60,000 (about).

On the 14th day of December 1870 the first annual meeting was held in the Company's office at Riverside. The following persons were elected trustees, to wit: J. W. North, T. W. Luther, John Broadhurst, T. W. Cover, and Chas. N. Felton. At a meeting of the Board of Trustees held the same day J. W. North was elected President, James P. Greves Secretary, and K. D. Shugart Treasurer.

Messrs Goldsworthy and Higbie of Los Angeles were employed as Engineers who entered upon their duties about the 23rd September 1870. Mr. Higbie engineered the system of Canals and Mr.



(Courtesy RP:)

Goldsworthy surveyed the Company's lands including the town site of Riverside one mile square and about 8 sections of unsurveyed Government lands adjoining the South and East.In 1874 the S. C. C. A. purchased of W. J. Linville "the old Matthews flour mill" the water right on Warm Creek, (the best claim on the creek) for the purpose of securing the water for a new canal to be constructed through the Government lands east of the Company's lands. This canal will complete the system of irrigation resolved on by the Company.

The name of "Riverside" was chosen at a meeting of the few inhabitants in the fall of 1870 by a majority vote, the minority favoring the name of Jurupa. The first building erected was the Company's office now on the site of Judge North's residence.

T. J. Wood's family arrived in town on 28th October 1870 and David Meacham the last day of October. D. C. Twogood and T. C. Abel, November 1st. Dr. Craig and his son in law, A. R. Paines, arrived about the 12th November. Judge North, November 30th, Dr. E. Smith, A. R. Smith, his son, and William. Morton, his son-in-law with their families, L. C. Tibbetts, J. B. Summons, S. O. Lovell, Sanford Stevenson, and Dr. S. Eastman, the first week in December. Dr. Shugart came first Aug 10, and arrived again with his family and L. C. Waite the 8th December. A. J. Twogood's family arrived June 20, 1871 and E. G. Brown's Nov 1st 1871 although E. G. Brown himself came the 19th May 1871. All of these families soon erected rude temporary shanties of greater or less pretensions. Dr. Craig built the house now used as a hotel kept by Mr. Fox. The Dr. and his lady entertained guests for two years succeeded by T. J. Wood who was succeded (sic) by Mr. Fox, the present proprietor. Dr. Craig still owns the property. Mr. Morton also built a boarding house and restaurant and kept it for a short time 1870-71.

The first merchant in Riverside was Greves in 1870-71 who built a storehouse occupied by S. S. Patton as a Hardware store. In 1871 Brown & Roe of San Bernardino erected the building recently occupied by Lyon & Rosenthal and B. Borchard opened with a small stock of goods. In 1872 Lyon & Rosenthal of Los Angeles purchased the stock of Borchard and opened a full stock of goods and have

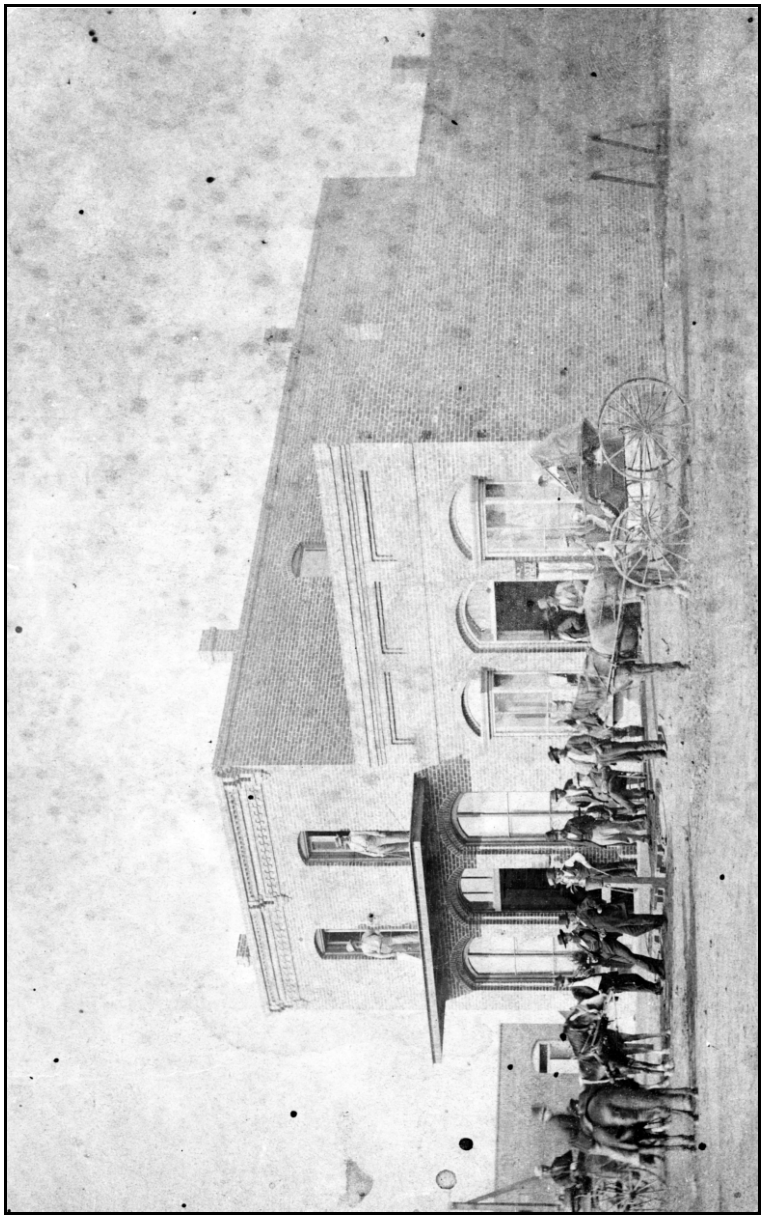
successfully prosecuted their business until the present time, for the past 10 months in their new brick building. [Erected in early 1876. Ed.]

The first religious services were held in the Company's office on Market St. and Rev Higbie, Methodist of Los Angeles, Bates of San Bernardino and Loup of San Gabriel, Episcopal, occasionally officiated. Rev. I. W. Atherton was the first resident clergyman and during his administration the first church edifice was erected - Congregational. In 1871 the citizens erected the first school house, 28 x 42 frame at a cost of about $1200 and good schools have been kept up ever since. There are four organized orthodox churches to wit: Methodist, Baptist, Congregational, and Episcopal. The Liberalists and Spiritualists have no organizations, but have occasional meetings for Lectures, sermons, and conference. A well constructed Lyceum was early established and the first Public town library in all Southern California.

For the first four years the colony had a slow but healthy growth and amid the trials and discouragements incident to a new and strange country the settlers bravely and hopefully toiled on with a faith sufficient to move mountains. For the first ten months all the water for household purposes and the watering of trees and vines had to be carted in barrels full 1/4 of a mile from the river. As fast as our trees and vines leaved out they were eaten off by grasshoppers and it was with the utmost care that any were saved. In the spring of 1871 Judge North, John Broadhurst, Dr. Shugart, D. C. Twogood, T. J. Wood, Drs. Greves, Eastman, and Craig purchased a good supply of assorted trees and vines and set them out with no water except from the river and full half of them died by reason of the ravages of the grasshopper. The whole plain was entirely bare of all vegetation and a more desolate spectacle could hardly be imagined. The completion of the canal in July `71 was hailed with joy by all and immediately quite a number planted corn which grew rapidly and yielded a fair crop in the fall. In the spring of 1872 large quantities of trees and vines were again procured from Los Angeles and grew remarkably all the season. During the years 1872-3-& 4 pretty large accessions were made to the Colony and a cheerful future was apparent. The So. Cal.

Pacific R. R. was slowly but surely approaching the settlement and a reasonable certainty that we should soon be close neighbours to the rest of the world.

In June 1874, Capt W. T. Sayward of San Francisco purchased of B. Hartshorne about 6800 acres of land lying South of the Colony's purchase, but separated from it by a strip of unsurveyed Government land one mile wide. In a few days thereafter S. Cary Evans of Fort Wayne, Indiana, purchased 1/2 of the Captain's undivided interest. In



B. D. Burt and Brothers General Store, northwest corner of 8th and Main Streets, 1876 (Courtesy of RPL)

the fall of 1874 the Temescal Tin Mine Company agreed to furnish about 3500 acres of their land suitable for irrigation purposes adjoining the lands of Sayward & Evans on the South and a Company was organized under the name of the Riverside Land & Irrigating Company. This Company then purchased of C. N. Felton of San Francisco a controlling interest in the So. Cal. Col. Association, and now virtually there is but one interest that controls the whole tract of land for 16 miles in extent on the East side of Santa Ana River commencing 4 miles North of Riverside and terminating at Temescal wash 12 miles below.

This new organization under the sup. of Abram Hoag commenced work by enlarging and extending the canal constructed in 1870-71 by the S. C. C. A. as far South as the new town site of Sayward [Soon to be called Arlington. Ed.] where it unites with the new canal now in the process of construction and nearly completed. The new canal is 20 feet in the surface of the water and 12 feet on the bottom and 3 1/2 feet deep. The length of the old canal and extension is 16 miles and the new one 21 miles. Together they will furnish about 6000 inches of water amply sufficient to supply the 12000 acres.

The new canal from Matthews mill through the Government land will contain about 3000 inches and will irrigate about 4000 acres more. To complete the whole system adopted by the new Company will require an expenditure of $200,000.

Since the winter of 1874-5 the settlement has increased quite rapidly having fully doubled its population and numbers now fully 800 inhabitants.

Every week adds to our number a class of settlers of the same character - industrious, enterprising people from the Eastern States and the Dominion of Ontario.

In 1875 B. D. Burt and brother built the first brick building in Riverside, two stories, 25 x 70 and have stocked it with a full supply of goods. [It was located on the N. W. corner of Main and 8th (now University Ave.) Streets. Ed.]

Emmons & Cunningham erected at the same time a brick store 25 x 50 and it is occupied by Cunningham as a general supply store and by W. Hamilton as a drug store. The same season Lyon & Rosenthal

erected a brick store 27 1/2 x 70 and now occupy it with a full assortment of general merchandise. [It was at the S. W. corner of Main and 8th Streets. Ed.] The present season 5 new brick buildings are in course of construction. Capt Sayward and R. F. Cunningham are finishing 2 brick residences - a Methodist church, John Boyd a stone building and Mr Stam a market - the two latter 50 x 25. At the present time there are 3 stores for general merchandise, 1 hardware, one tinner, one drug store, two fruit and tobacco stores, one harness shop, one shoe shop, one cabinet warerooms, two blacksmiths, one wagon maker, two livery stables, one bakery, one meat market, one printing office and weekly newspaper, two hotels, one Mexican restaurant, one billiard saloon, one liquor and beer saloon, one milliner, two dress makers, two school districts with good buildings, two church buildings, two resident clergymen, two physicians, a large number of carpenters and masons, one fruit dryer, one barber shop, telegraph and express offices, and post office, one brick yard, one Justice of the Peace, two lawyers, one Notary Public, two Civil engineers, and three or four extensive nurseries.

Excellent building stone - marble - is found within 1/2 mile of the business part of town and the best clay for brick yet found in California. Marble lime of an excellent quality is abundant. The bottoms and the river furnish the settlement with wood and the Mts. of San Bernardino and San Jacinto with a full supply of pine, cedar, and oak timber.

The soil is of the first quality for the growth of trees and vines. It is generally conceded that the growth of trees and vines in this colony surpasses any other portion of California. The soil is a dark, red loam strongly impregnated with iron and lime with a base of earth formed from the decay of the mountains abutting the settlement on the East. The tract is from 50 to 100 feet above the river bottom and free from malaria. After an experience of six years it may be safely asserted that there is no healthier spot to be found in our whole country. Nearly every family that came to live here for the first three or four years had one sick man around, most of whom have recovered. Less than 30 persons have died since the settlement nearly 6 years since. A majority of whom were sick of chronic consumption and a large

portion of these hopelessly beyond recovery and a large part of the balance were under three years of age. The first child born in the settlement was a daughter of John Broadhurst on the 26th day of December 1870. The first in Riverside a daughter of A. R. Smith born the 31st day of March 1871. Both are now living and fine specimens, too.

There have been three fires - the first the dwelling of J. Broadhurst, the 2nd Mr Broadhurst's barn, the third the dwelling of Rev. J. W. Atherton. The next day after the fire the citizens of the colony raised $700 and paid the amount to Mr Atherton.

On this auspicious day, the centennial jubilee, the citizens of Riverside and the whole colony certainly have grand cause for thankfulness to the Supreme Father of All for the many mercies we enjoy. While so many in all parts of our beloved country are suffering for the necessaries (sic) of life and are thrown out of honest labor we are enjoying comparative prosperity and everyone willing to work can have full employment at remunerative wages. The future of this colony is assured. Property has steadily appreciated and while other towns who have rashly run prices beyond their true value are now suffering the consequences of their folly, Riverside is saved from a ruinous depreciation of property and with prudence a few years ahead there will be more diffused wealth in this community than in any other part of California.

San Timoteo Canyon and its Chapel, 1845 - 1945

by R. Bruce Harley

Just south of Redlands a canyon meanders westerly from the outpost hills of the Badlands and mostly parallels the later boundary established between San Bernardino and Riverside Counties. This canyon provided a natural trail to the San Bernardino plain for Indians long before the coming of whites. The trail was also used by Franciscan missionaries as early as 1821 in their journeys through interior lands east of the coastal missions.

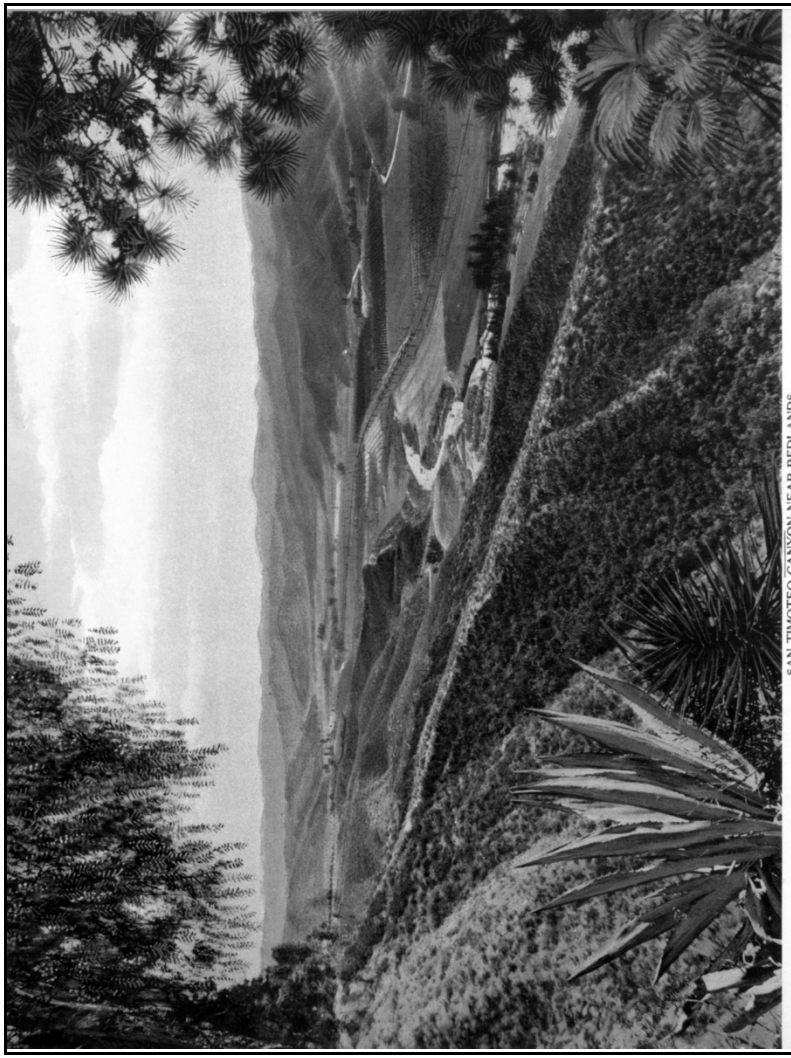
One of the overseers for Lugo's San Bernardino ranch in the 1840's lived in the canyon. José Bermudez and his wife Maria Armenta, thirty years his junior, first settled on land in what is now Redlands. Their vineyard was watered from the old Mill Creek *zanja* of mission days by a ditch known long afterward as the Maria Armenta Ditch. In mid-decade, the couple moved down into the canyon and lived at the junction of San Timoteo and Oak Canyon Roads. Shortly thereafter, Señor Bermudez died at about the age of 80.

Very soon, it would be said that Maria "ruled" the canyon. She cultivated large fields of corn and grain, carrying her produce to Los Angeles in two-wheeled *carretas* drawn by oxen. In 1847, she acquired a lot in Los Angeles to use as a corral in support of her transport and storage needs.

Her grandson, Francisco Ramidez, was born in the canyon in 1852. At the tender age of 13, he saw the huddled skeletons of the Irving gang before they were buried. Francisco later became an express rider on the San Bernardino to Julian postal route through San Timoteo Canyon. His uncle, Miguel Bermudez, was still living in the canyon in 1902 when Father Juan Caballeria wrote his history of San Bernardino Valley. The padré described him as one who, "despite his years is active in mind and body, is doubtless the oldest settler in the valley" at that time.

Pioneer families from the American east began settling in the canyon during the 1850s. An early settler was Dudley Pine who had

started the Pine Hotel in San Bernardino at the corner of Third and Arrowhead Streets. He sold the property and moved to the canyon in 1852, becoming the "best neighbor" of Randolph and Monroe Frink, pioneer brothers who arrived in 1854. Other canyon families included



(Courtesy of RPL)

the Haskells, Singletons, Coxes, and the Clantons (who later feuded with the Earps at Tombstone, Arizona).

The first school in the later Riverside County was opened in 1856. The adobe building was located on the south side of San Timoteo Road, a half mile west of the future Frink railroad siding. Another half mile west was the stage stop which operated from 1862 to 1876, and the Frink brothers' ranch. To the northwest was the last village of Juan Antonio, the Mountain Cahuilla Indian leader, who moved there in January 1852.

Protestant services were held at the school on Sundays, but Catholics met in homes. After 1863, when Padré Pedro Verdaguer became the pastor at Agua Mansa and then also at San Bernardino, he came as often as possible for a decade to hold a Mass for Hispanic and Indian families who traveled from a broad area stretching from today's Beaumont to the Mission District of Old San Bernardino in today's Redlands. These services may have been held at an improvised chapel or *enramada* on the Diaz Rancho.

The next pastor for San Bernardino, Agua Mansa, San Timoteo, and San Jacinto was Father P.J. Stockman who served most of the time between 1874 and 1895. The coming of the Southern Pacific Railroad through the canyon in 1875 ended the stagecoach era and brought an influx of workers, mostly Mexican, which added to the rancher and ranch-hand population. José Maria Necochea, a native of Spain, was one of those Hispanic ranchers. He and his family had moved to the canyon from San Diego in 1866. They established a home on the Rubidoux or Noble ranch west of Beaumont, then called San Gorgonio from the Mission San Gabriel Ranch established there in pre-American times.

It was Father Stockman who provided the vision for erecting a chapel to serve the increase in Catholics. In 1875, he had mostly Mexican volunteers build a one-room adobe structure at the junction of San Timoteo Canyon Road and Live Oak Canyon Road. Señor Necochea hauled lumber from San Bernardino for the project. In a 1944 interview, a Mrs. Romero, then living near the new St. Mary's Church in Redlands, reminisced about the days of the little church seventy years previously. Her mother was a Mayan Indian and her

father a Mexican. She was born in a wagon while the family was in route from Arizona to California in 1862. Her father was one of those who helped to build the chapel. The building was erected on the Diaz Ranch; it is believed that Señor Diaz had previously named the canyon as San Timoteo. It was not surprising that Fr. Stockman chose the same name for his new parish mission. The railroad called the locality Ordway.

What little history of the chapel that remains can be found in the sacramental records of St. Bernardine's Parish. The increase in canyon population in the 1870s is reflected in the number of confirmations. Bishop Amat came out from Los Angeles and confirmed two boys and three girls on 21 June 1868, and three boys and eight girls during a home Mass on 25 June 1871. By contrast, his successor, Bishop Mora, confirmed eighteen persons on 11 July 1876, as part of the dedication ceremony for the new chapel. On 6 October 1878, he confirmed twenty persons. Mrs. Rosa Laborde, daughter of Señor Necochea, was a member of the first communion class of 1875.

Baptisms had been performed regularly dating from pre-chapel days. On 4 November 1860, the Agua Mansa pastor baptized Maria Delwina Emiteria Mitchell, the eight-month old daughter of Santiago Mitchell and his wife Isabel Pope of San Timoteo. Several members of the Pope family evidently lived along the Santa Ana River. The Agua Mansa records for 1859 show Juan Limon (John Lemon) and Luciana Pope having their son, John, Jr., baptized; the godparents were Luis and Catalina Robidoux. That same year, José Pope was married and later that year had his son, José, Jr., baptized.

On 5 May 1866, Virginia Whaley, daughter of Henry H. Whaley and Anny Applegate, was christened. In 1869, William and Charley Weaver, sons of Luciano Weaver and Amanda Applegate, were baptized; the sponsors were Señor and Señora Diaz. On 15 March of that year, Padré Verdaguer baptized a woman convert, aged 29. Mary Applegate was the daughter of Joseph Applegate and Mary Power; her sponsors were the priest and Francesca Diaz. Other examples of early sacramental ceremonies for Anglos and Hispanics included the baptism of Teodora Palmyra on 20 March 1877; she was the daughter

of Henry Brown and Dolores Espinosa, and her sponsors were Julio Pedregon and Luisa Timbers. Frank G. Mulvihill, who owned the property in the 1930s, was baptized there in 1890.

The little canyon church eventually outgrew its usefulness. By the late 1880s, economic tides made many Catholic settlers move to Redlands, Yucaipa or South Beaumont. It thus became necessary to hold services closer to where most of the people lived. Accordingly, the first Mass in the new city of Redlands was offered on 1 April 1894. It marked the approaching end of the canyon chapel's functions but on the other hand, marked the beginning of a successful Sacred Heart Parish.

As the years passed, the chapel's adobe structure deteriorated so that a century later only a few chunks remained under the outstretched branches of a huge pepper tree which undoubtedly had been planted in the 1870s to shade the site. However, in the 1930s, the building was still standing. Another room had been added sometime to provide a kitchen for a ranch hand's house. Later, the structure was used as a tool shed. In 1937, it was still intact and in good enough shape for a projected preservation effort. At that time, Mr. Mulvihill said he was ready to deed the chapel to the county of San Bernardino or some other agency that would keep the building intact. But there were no takers for the offer. Interestingly enough, painters recognizing possibilities in the picturesque structure began setting up their easels in front of the moldering walls.

In 1942, County Supervisor Will Fowler, promised to do something about the former chapel's restoration. However, with World War II having started, such projects were postponed for any action. Without anyone from the old-timer generation left to push the idea after the war, the matter was forgotten. Continued neglect and the ravages of the weather led to the structure's collapse by mid-century.

San Timoteo Canyon also had a cemetery which was located about a quarter of a mile north of the chapel. Even less is known about it than the chapel. It was in use before the chapel was built, and continued to be used for a decade after the chapel was closed. The community graveyard was apparently not an exclusively Catholic one

although many people, mostly Hispanic, were buried there over a period of some forty years or more. As with many of the early cemeteries, no sexton's record of burials was either maintained or survived as a documentary source.

In 1968, a reporter from San Bernardino's *The Sun* interviewed Mrs. Beverly Griffen, a lifelong resident of the canyon. At that time she still lived on a part of the original Albanez Rancho. It was here that her great-grandmother, Maria Antonio Ybarra de Albanez, died on 16 August 1868 during a smallpox epidemic which took the lives of nearly a score of the settlers and Indians camped along the banks of the San Timoteo Creek, then an all-year running stream. Maria's husband, Francisco, survived the epidemic and lived until July 1881. He was buried beside his wife in the cemetery, each with a headstone.

Sometime prior to 1968, Mrs. Griffen removed the marble markers from the graves of her great-grandparents in the long abandoned burial ground. She feared the markers would be stolen by vandals as had others by which a few graves could yet be identified. She moved the headstones to a place under a willow tree in the yard of her home, almost directly across the street from the old cemetery.

As she told the story of her family history:

> My grandmother, Marian, was an infant. (Her parents) arranged for her christening (by Agua Mansa's Padré Pedro Verdaguer) at the improvised chapel on the neighboring Diaz Rancho. The chosen godparents made their way from Pueblo de Los Angeles for the ceremonies. on the long journey they unknowingly became exposed to smallpox. What was to have been a happy occasion was turned into a nightmare as the smallpox swept through the community and the Indian camps along the stream. My great-grandmother fell victim to the dread disease. My grandmother, possibly because of her infancy, survived a mild attack of smallpox.
>
> Mrs. Griffen also stated she had, "always thought of my grandmother as 'a child of fate'":

> During the winter before the date set for her christening, a terrible storm swept the canyon. The creek overflowed its channel and swept away the Albanez home. My grandmother would have certainly perished except for being carried to safety in a basket by the express rider, Francisco (Chico) Ramidez . . . . .

Maria Antonia and Francisco Albanez had moved along with the Diaz family from San Diego to settle their part of the Canyon. The two families, plus three or four other Hispanics, comprised a happy ranching community, even though they experienced tragedies such as the flood and the smallpox epidemic. The graveyard served the families before the chapel was built in 1875.

Later, during the construction of the Southern Pacific Railroad through the canyon, workers who fell victim to disease or were killed there were also buried in the cemetery, usually in unmarked graves. After the chapel ceased to be used in the mid-1890s, burials continued for at least a decade. The total number of internments is unknown but may have been in the range of 80 to 100. At one time there were twenty or more markers on the graves but none after the 1950s. The cemetery became a pasture for cattle and then for horses at today's Rancho Caballo. Save for a clump of pepper trees, there is no sign of former usage.

Such a peaceful pastoral scene at the close of the twentieth century contrasted sharply with the scene at the century's beginning. In 1904, further burials were banned by the district attorney and the county health officer. As *The Sun* reported it on July 16 of that year:

> A Mexican graveyard located in San Timoteo Pass near Redlands, where the decomposed bodies of the dead have been disinterred and placed in improvised tombs which are exposed to the open air; where the graves are not dug sufficiently deep; and where death certificates and burial permits are unheard of and ignored, was yesterday put under the ban . . . .

The passionate article continued in that vein as a part of the anti-Mexican feeling stemming from the unrest caused by increased immigration related to events leading to the Mexican Revolution of 1910-1917. The article also side-stepped the issue of Anglo and Indian graves being in the "Mexican Graveyard".

With no further disturbance of the soil the plot gradually disappeared. It is in the direct path of the runoff from a small Canyon to the south and from time to time in floods has been buried under some four to five feet of sand and gravel. There is no sign that it had ever been a cemetery.

Although historical markers were placed at the Frink Ranch and the canyon schoolhouse in 1970, the sites of San Timoteo Chapel and the cemetery remain unmarked.

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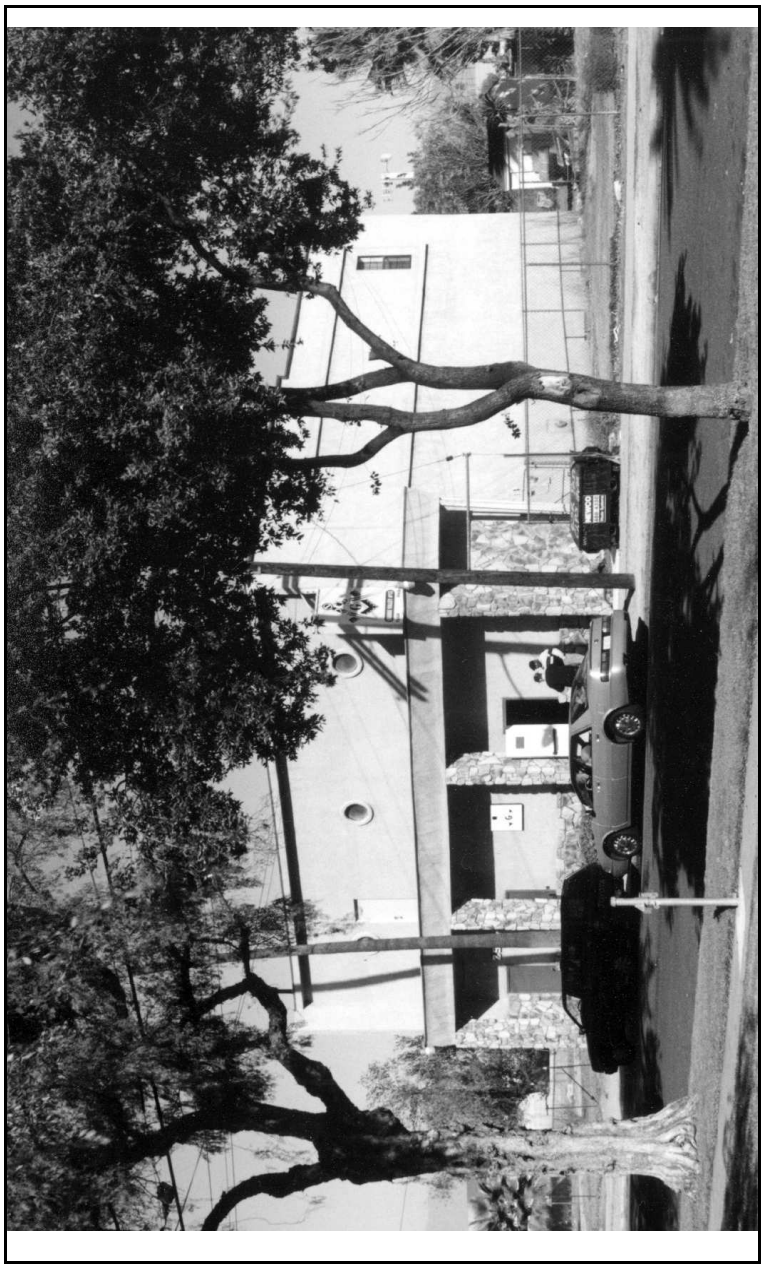

Mercantile Hall still stands overlooking Lincoln Park (Courtesy of William Swafford)

African Americans in Riverside

by Sue Strickland

Migrating West

In Riverside, as in many other communities, the African Americans came unannounced and mostly unrecorded. The names of early African American residents appear in directories but it takes specific knowledge of family backgrounds to identify them. During the Spanish and Mexican regimes African Americans lived all over the West. However, they, as well as Anglos, were not usually identified by race.

The return of unbridled white supremacy in the South convinced thousands of the four million freedmen and women to flee west in search of freedom and self-respect. As Lonnie G. Bunch III, of the National Museum of American History points out, African Americans were drawn to California by the same forces which attracted everyone else. It offered a chance at a new start, in an idyllic climate. It offered the unheard of prospect of home ownership, freedom of movement, and employment. African Americans were drawn to the California Dream.[1]

Most of the early African American pioneers came to Riverside from the state of Georgia. Robert Stokes, the first African American to settle in Riverside, came with a white family in the 1870s. The family pipeline was one factor that lured new pioneers to follow. David Hill, the nephew of Robert Stokes, came because of the glowing accounts his uncle had sent. David was the son of Robert's sister, Annie Hill. As slaves, Robert and his sister had lived on separate plantations and hence had adopted different surnames. After arriving in Riverside, David changed his name to Stokes, assuming the surname of his uncle.[2] In 1893 David Stokes married Jannie Mary Williams, who was the sister of Edward, Robert, Walter, and Norman Williams. The Williams family also came from Georgia, but it is not known when they arrived in Riverside. In 1875 when Allen Chapel AME Church was founded, Walter Williams was listed as one of the founding members.

Benjamin and Armanda Decatur who lived in Cartersville, Georgia also heard from Stokes about the favorable living and working conditions in Riverside. Warren and Lucinda Carter, too, heard through the grapevine about life in Riverside. They migrated to Riverside in 1889 and 1893 respectively. Their son, Charles, was the third African American child born in Riverside in 1896.[3]

Out west, African Americans found conditions, on the average, more tolerable than in the Reconstructed South. At least that was the case with my maternal grandmother, Susan Page Davenport. She had attended Spelman College and was teaching in a country school but was forced to leave her position to save her life. She reported to law enforcement officers and the Governor of Georgia that many Blacks were being re-enslaved by a land owner by the name of Jim Smith. It was rumored that she was being sought by Jim Smith and his friends. So her uncle, Filmore Davenport, sent for her and two other nieces, to come to California.

Filmore Davenport and Henry Gordon left Georgia as colonizers with a strong faith and a firm resolve and determination to make a better life for themselves, their families, and friends. Both men were entrepreneurs and encouraged many others to migrate to Riverside.[4]

A political ploy based on economic expediency also enticed many African Americans from Georgia and other southern states to migrate west during the reconstruction years. When America won her independence from England she established alliances and treaties with other countries. Some of the early treaties were with Japan and China. As a result of these treaties, Asiatic immigration began in 1852. Contracts were established that brought Chinese men into the United States to build the railroads. As the Chinese population grew, the western United States began to fear the great cluster of Chinese men on the Pacific coast. A Chinese Exclusion Act, which excluded the Chinese from California, was passed in 1882 and a plan was devised to exchange two Chinese men for one Negro. Thus, many Southern Negroes migrated to California under labor contracts or in colonies and immigration bureaus, freedmen's relief associations and other organizations which were established to facilitate the move to help the relocation.[5]

Businesses and Employment

Many of the early migrants had attended black schools in the South, Fisk University in Tennessee, Spelman College in Atlanta, Tuskegee Institute in Alabama and Western University in Kansas. Because of racism, all could not continue to use their skills in the chosen field. Therefore many opened their own businesses which included stores and cafes.[6]

In 1905, John Culpepper arrived with his family. Shortly after arriving he established his own business; hauling fertilizer, hay, and alfalfa to the outlying county areas - Banning, Murrietta, Perris and Hemet. He had a little Ford truck, a big Mack truck, a flat-bed trailer, and Pierce-Arrow car which he lost along with his business and equipment during the depression. His daughter, Edna, attended college at Western University in Quindero, Kansas. Western University, a two year college, was established by the African Methodist Episcopal Church. She majored in Secretarial Science and Music. Upon her return home, she applied for a position at the Artesian Water Department. Her father would not let her accept the position because a screen was to be placed between her desk and the window. Her employer did not want her to be seen by the public. In keeping with her education, Edna typed and taught piano to many of the community citizens.[7]

Filmore Davenport became a land owner and rancher in West Riverside . He would come into the city with his horse-drawn wagon, laden with fruits and vegetables daily to supply the African Americans of the "Eastside" with garden fresh fruits and vegetables, eggs, chicken, turkeys, etc..

The Stokes family lived on a hog farm at Seventh and Market Streets. Robert, the patriarch of the family, died in 1902, leaving his wife Mary a relatively rich widow. David, their nephew, borrowed money from her and, with other investors, built the Mercantile Hall, which is still standing on Twelfth Street between Park Avenue and Howard Street. The Mercantile Hall was a two story building. On the

first floor, David and Aaron Wiley operated a grocery store serving the African American and Hispanic communities.

Rev. Frank H. Johnson, born in Atchison, Kansas came into the area in the 1880s, and was a clerk with the Stewart and Lett Dry Goods Store. He later became the proprietor of the Riverside Carriage Exchange (known by 1910 as the Johnson Carriage Co.)[8] on East 10th Street. In 1892, Frank married Alice Rowan, daughter of Elizabeth Flake Rowan a former slave who came to San Bernardino with a Mormon family in 1851. Frank purchased a great deal of land on what is today called the Eastside in Riverside. He later subdivided his land into housing tracts, naming one of the streets Langston Place for John Mercer Langston, the 19th century dean of Howard University's Law School.[9]

Oscar Harris, Riverside's first trash collector, employed approximately forty African and Mexican American workers. At the peak of his business he owned more than twenty trucks.[10] Errol Strickland, his bookkeeper, later became Superintendent of Sanitation when the city established the Sanitation Department and assumed the job of collecting trash.

While working as a shoe salesman in Chicago, John Allen met Frank Miller, a customer, and during a conversation Miller asked John if he would like to move to Riverside, California and work for him at the Mission Inn. In 1909, John moved to Riverside and began his tenure at the Mission Inn as an elevator operator, porter and later as the Branch Manager for the Tanner Motor Livery, a new car Rental Company with an office located in the Mission Inn. He worked at the Inn from 1909 until 1941 when he was unceremoniously dismissed. John also had a general store where he sold new and used items. The store was located at 137 E. 8th Street (University Avenue). In 1931 he opened a candy and hamburger shop in Lincoln Park called the Orange Sweet Shop. In 1941, after John left the Mission Inn, he became a partner with Milton Henson at the Master Glaze Auto Laundry on Main Street. Milton was also a real estate agent.[11]

Some of the other business owners were Mrs. Robert J. (Emma) Boyd. Beginning in 1920, she operated her own real estate business

for nearly fifty years. Mrs. Laura Jackson owned a beauty shop on 11th Street (1920-1946) . The shop is currently operated by Mr. Willie Bartee, who purchased the business from Mrs. Jackson and has operated it continuously since 1946. Mr. and Mrs. Charles Gordon owned and operated a confectionery store on the corner of 12th Street and Park Avenue. Grocery stores were owned by the Wileys, Stokes, and Decatur families. Joe Winston, a former policeman, also owned a neighborhood grocery store on Sedgwick Street. James Stowers and Walter Webb operated an auto garage at 216 W. Tenth Street.[12] Buster Jones also operated an auto garage on Park Avenue.

Park Avenue became the main thoroughfare for Black-owned businesses. Eddie Streeter, a realtor and land developer, built a service station, a barber shop, a real estate office, and Peg's Party Shop on the corner of 14th Street and Park Avenue. Peggie Streeter, his wife, was an outstanding caterer who planned parties for some of the city's finest families. One of the first tract of houses built on the Eastside after World War II was the Streeter Tract located on Sedgwick Avenue and Pennsylvania Avenue.

Proceeding up Park Avenue from 14th Street, there was a barber shop in the middle of the block between 12th and 13th. On the corner of 12th Street and Park Avenue there was Jerry Wiley's Grocery Store. Next door was Palmer's Chicken Shack and Palmer's Cleaners. Next door to the cleaners was Mrs. Yates' Café. Between 11th and 10th there was a pool hall and Mr. Pitts' Café. On the corner of 10th Street and Park Avenue, Mrs. Boyd had a real estate office and Mr. Boyd had a barber shop. In later years, Willis Boyd, their son, built a service station and two other buildings which were leased for a barber shop and a restaurant. Next door to the Boyd's Real Estate office, Frank Tillie built Tillie's Mortuary.

The job market was always somewhat limited for African Americans in Riverside. A 20 December 1949 report on the Economic Aspects of Negroes in the City states that: "There are only two Negro teachers employed in the Riverside City Schools. These have been hired within the last three years." This was interesting since Alice Rowen Johnson, an 1888 graduate from the California State Normal School in Los Angeles, taught in Riverside in 1896, in

the area which is presently the Jurupa District. Still, almost sixty years later, Riverside had only two Black teachers on the payroll.

The report continues: "for the most part Negroes do not work in the professions in Riverside. On the whole Negroes living in Riverside do menial work except for a few who own their own businesses on the Eastside. During World War II many were employed as skilled workers, but this is no longer the case generally speaking. The Sanitation Department is made up almost entirely of Negro employees including the Superintendent, Errol Strickland. Many talented and educated young Negro people feel they must leave Riverside in order to receive an opportunity for employment in the professional or skilled occupations they are interested in following."

The report failed to mention Ed Strickland who was the first Black firefighter on the Riverside Fire Department and, for many years, the only one. He was also the first African American promoted to Engineer and Captain.

Conflict and Cooperation

Racism existed in employment as well as in education and other areas of the city. In 1907, the city charter unified four school districts and subsequent school policy clearly fostered segregation. In 1890, Irving School, currently Lincoln Continuation School, had a student body of predominantly Anglo children. Lowell School was built approximately three blocks away from Irving School in an effort to siphon the Anglo children out of Irving, leaving the Irving student population predominantly African American and Mexican American. Attendance lines between Lowell and Irving School were changed with population changes. Special permits allowed Anglo children to transfer to Lowell School if they lived in the Irving School attendance area. During the 1950s and 1960s the Black and Brown community began to close in on and surround Lowell School. During this period African American professionals moved to the city in greater numbers. Among these professionals was Robert Bland, a graduate of the University of Virginia. In 1965, Bland and others demanded that the

elementary schools be desegregated, citing the Supreme Court decision that segregated education was unequal education. During the summer of that year the Watts Riot in Los Angeles occurred. In the fall of 1965, an arsonist set fire to Lowell School, by then a symbol of increasing segregation and racism. The School Board, with the help of busing, quickly desegregated all of the elementary schools.

Segregation also existed in recreational facilities of the city. African Americans were only allowed to swim in the Fairmount Park pool Thursdays; on Friday the pool was drained, cleaned and filled. In 1920, this was challenged in court on behalf of Alice Johnson, a Poly High student, whose father was Rev. Frank Johnson. The Black community with the help of the NAACP won the case and Blacks were for a time permitted to swim at any time the pool was opened. Shortly thereafter, the city built a pool at Lincoln Park on the Eastside. Partly by offering alternate facilities and partly by renewed pressure, it soon became improper for Blacks to swim at Fairmount Park. The ban remained in effect until the early years following World War II.

A critical analysis of the African American experience in Riverside reveals that they had a strong desire to make a better life for themselves, their families and friends. The California Dream offered a chance at a new start in an idyllic climate. It offered the unheard of prospect of home ownership, freedom of movement, and employment. Most of the early settlers became home owners. However, segregation and racism curtailed their freedom of movement and limited their opportunity for employment. In seeking the California Dream, the early African American families left a rich legacy of enduring faith and strong determination .

Notes

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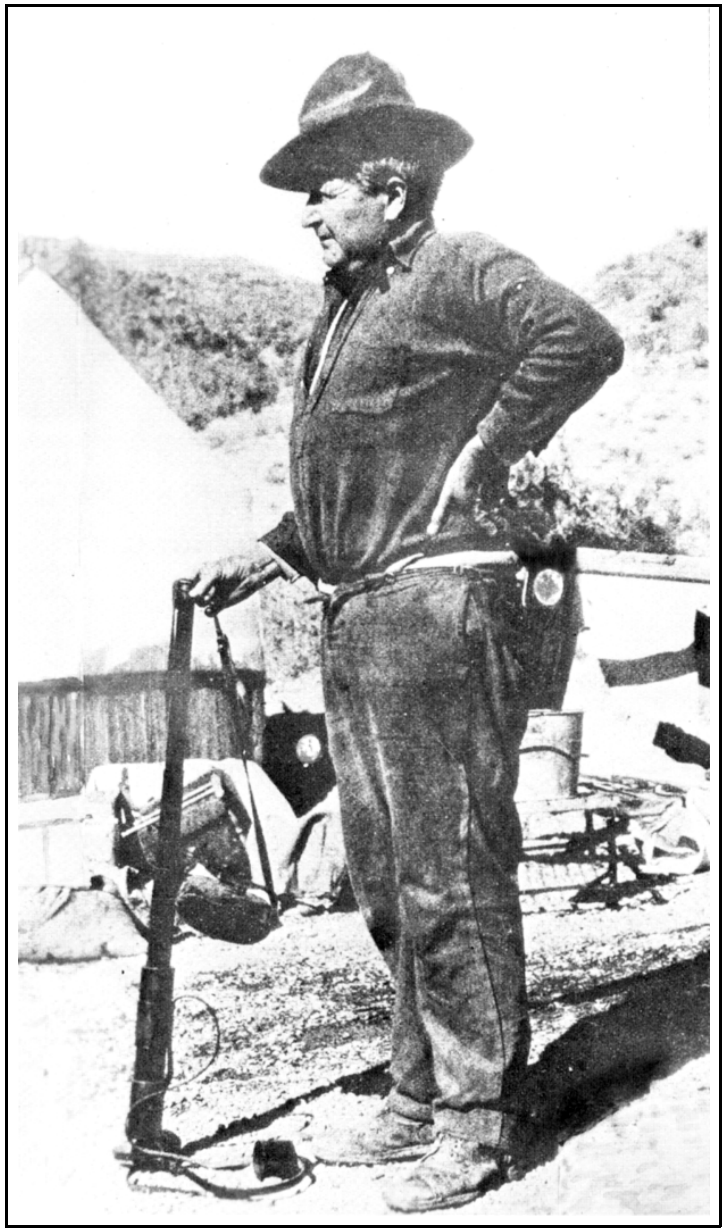
Death Valley Scotty Offers All That Glitters

by Joan H. Hall

When Death Valley Scotty drifted into Riverside on 16 September 1925, he was more mysterious than ever. Dressed in tired, old clothes and a dented ten gallon hat, the aging desert rat registered at the Reynolds Hotel at Ninth and Main Streets. This cowboy turned prospector wasted no time in boasting about his latest feckless scheme of building an extravagant castle in a remote section of Death Valley. Most Riversiders, however, paid little attention to his outrageous tales since they had heard his many bizarre stories before. In the early 1900s, the crusty miner had begun making personal appearances in Riverside and San Bernardino in search of some civilization and a few creature comforts after spending months prospecting in the desolate desert.

Walter Scott was known as Death Valley Scotty by 1903 when he and his wife visited the quiet, church-going community of Riverside. The Scotts married in 1900 when he was performing cowboy rope and riding stunts in Buffalo Bill's Wild West Show. Soon after, however, the showman turned prospector and somehow obtained a generous grubstake from a wealthy New York banker. The standard procedure for such a transaction entailed a grubstaker to advance money to a prospector and if he hit a strike, the two participants would equally divide the profits. Walter Scott headed for California where he became a familiar character around Death Valley, a puzzling prospector who seldom carried mining tools and never seemed to ship any ore.[1]

When Death Valley Scotty arrived in Riverside during the summer of 1903, he brought with him a heavy, bulging bag wrapped in steel chains and sealed on top with two huge locks. Needless to say, this created quite a bit of excitement and especially when he took the mystifying sack to Franzen Brothers Hardware Store on Main Street. Scott asked Chris Franzen if he could keep his bag in the store safe and Franzen jokingly replied it would be all right as long as it didn't contain dynamite.



Death Valley Scotty about 1906 (Courtesy of Hank Johnson)

With a chuckle, Scott answered, "It isn't dynamite but it takes dynamite to get it in the first place." Then he confided to Franzen that his heavy gunnysack contained $12,500 worth of gold from his Death Valley mine.[2] The sack was stored in Franzen's safe but it was never opened in Riverside and no one knew for sure what it really contained.

The Walter Scotts made quite an impressive couple during their week long stay in town. Mrs. Scott, called Jack by her husband, appeared quiet and lady-like as she shopped in the Racket Store and Rouse's. She wore several pieces of good diamond jewelry and had money to spend on new clothes and personal items. In contrast, Walter Scott was not the least pretentious and not a bit interested in fashion as he continually appeared in the same old pants, blue flannel shirt and battered black felt hat.

The flamboyant prospector stood five feet, 11 inches, weighed 180 pounds and had a clean shaven face that readily produced an easy, happy smile. His magnetic blue eyes, his best feature, could either stare right through a person or register immediate approval and friendliness. Local merchants were delighted with his carefree regard for money as they gladly accepted his expensive cigars and catered to his eccentric whims. At the end of each day, Scott would toss his loose pocket change in a corner of the boardinghouse where they were staying for the benefit of the hired help.

Death Valley Scotty talked about having wealthy New York partners in his mining business but quickly added he had no intention of sharing with them the contents of his mysterious bag in Franzen's store safe. He described his secret gold mine in a vague manner, revealing nothing but implying it could produce unlimited rich ore. A few old Riversiders speculated that Scotty may have found the long lost Peg Leg Mine that prospectors had been trying to find for years.

The legend of the mine began in 1853 when Peg Leg Smith stumbled in from the desert or mountains to Warner Ranch at Agua Caliente. His heavy saddlebags contained $12,000 worth of gold, big nuggets covered with a black covering. Smith said he started from the Yuma area over uncharted regions and lost his way. He found three large mounds covered with round black stones scattered about and he

scooped up as many as possible before he traveled on in search of water. The one- legged man turned vague and unconvincing about the location of the buttes, not wanting someone else to find the rich gold field before he could claim it as his own. Peg Leg Smith never found his treasure and his lost gold mine became a famous western legend. Although Smith had been hundreds of miles south of Death Valley, any thing was possible in the vast wastelands of southern California.[3] Since no one knew for sure where Scotty explored or roamed, some old timers thought there was a remote possibility that he had found the three black buttes which would account for his abundant spending.

Townspeople listened to Scott talk about himself as he often bragged about appearing in Buffalo Bill's show. From deep inside his pockets, he fished out old, faded newspaper clippings to prove he had actually been in the show. As a young, daredevil cowboy he had traveled with the troupe around the United States and Europe and became somewhat wise in the ways of the world. In an attempt to explain his erratic behavior to curious spectators he said, "When I come into town from a hard, hungry life on the desert, I want plenty of good eating and to give my friends a good time. I am not throwing money away with both hands. I drink a little but the more I drink, the less I talk. I have fun and jolly people along until I get tired of them and then I go away."

After several days of amusing Riversiders, Walter Scott decided to move his secret sack from Franzen's safe to the larger vault in the First National Bank. A couple days later, a strong expressman transferred the heavy bag to the Santa Fe depot where the Scotts and the mysterious unopened bag departed for parts unknown.

Riversiders heard little news about Death Valley Scotty for the next two years. Then in May 1905, he showed up at the Barstow train station with his pockets full of gold nuggets. For $200 he hired a private train to take him to Los Angeles where he registered at the posh Lankershim Hotel. He spent the month of June in expensive suites at both the Lankershim and Hollenbeck Hotels where he entertained lavishly, ordering cases of the finest champagne and indulged in the best food money could buy. In spite of his garish

display of money, his hoopla generated little publicity or notoriety. Thus, the eccentric extrovert concocted a brilliant plot that dramatically publicized his name and made him a national famous character.

In July, he struck a bargain with Santa Fe officials to use a special train to take him to Chicago in record-breaking time. Details of the adventurous project made headline news announcing Scott had deposited $4,000 for the "Coyote Special" to run from Los Angeles to Chicago.[4] He ordered the diner to be stocked with the finest food and liquor available and requested a deluxe, upholstered chair for his personal use. When interviewed by newspaper reporters, he turned on his big, friendly smile, flashed around big wads of money and always inferred there was plenty more where that came from, Death Valley. Scotty was thought to be a multi-millionaire, but in reality his silent benefactor was E. Burden Gaylord. This Los Angeles mining engineer headed a company that hoped to attract investors in their mining developments and Scott's frequent references to his profitable gold mine became beneficial advertising. Nonetheless, Gaylord and his company were not the only contributors to this well publicized scheme.

Advertising brochures about the impending Coyote Special were printed quickly by both the Santa Fe Railroad and the Baldwin Locomotive Company. Every concession was made to capitalize on the extensive amount of national publicity generated by the attempted speed record run. The two companies and E. Burden Gaylord paid expenses and provided ample spending money to make Walter Scott appear a wealthy man. Pulled by sixteen engines, the well-publicized train had the exclusive right-of-way straight through to Chicago and stopped only to refuel and take on water. The entire nation followed the train across the country with timely bulletins reporting its progress from various locations. Enthusiastic crowds cheered the Coyote Special and Death Valley Scotty at every major station as it sped across the continent in record breaking time.

It covered the 2,265 mile route in 44 hours and 54 minutes breaking the old record by eight hours. Riverside papers announced, "Scotty Shoots Into Chicago A Winner." Walter Scott became a

national hero and the toast of Chicago, where he stayed in the exclusive bridal suite of the Great Northern Hotel. After a few days, he traveled to New York where he was to repay his investors who had originally grubstaked his mining operations. On the way, the bag containing the investor's share of the gold was lost but few people

nationwide paid much attention to this news. A number of Riversiders shrewdly remembered Scott's earlier claim that his New

Death Valley Scotty (Walter Scott) in his late sixties. (Courtesy of Hank Johnson)

York partners would never share the contents of the bag he stored in Franzen's safe. They were convinced he was a con artist, a rascal who would not hesitate to double cross an associate.

When the aging desert rat revisited Riverside in 1925, all he could talk about was his new building project of constructing a gigantic castle in a remote section of Death Valley. Although valuable mineral deposits could be found in the region, the summers were the hottest recorded in the United States. It was not the most desirable location in which to build an expensive, concrete house. The fabulous structure, to be known as Scotty's Castle, slowly took shape over the next few years. In 1929, Walter Scott came to Riverside again and in his typical boastful manner announced, "I'm building a modest shack for a winter home for me and my partner Albert Johnson." Actually it was Albert Johnson, a wealthy Chicagoan, who owned the desolate property and who paid all the bills.

More than two million dollars had been spent on the Castle-In-The-Desert in Grapeville Canyon. The buildings were a mixture of Spanish, Moorish and Mediterranean architecture with recessed arched windows, red tile roofs and tall corner turrets. The main house contained fourteen fireplaces, fourteen bathrooms and four kitchens. Two large wings were filled with imported antiques and handcrafted furniture, a well-stocked library and an array of musical instruments. Regardless of its odd location, the desert retreat reflected good taste with refinement and cultural advantages.[5]

Shortly after Scott left Riverside in 1929, the stock market crashed in October and Albert Johnson's financial position drastically changed. As the major stockholder in the National Life Insurance Company, his fortune and income declined quickly: The castle, designed to resemble Stanford University, was never completed according to its original plans but nevertheless the 50 room complex proved quite comfortable and most livable.

Scotty's Castle became a popular tourist attraction after highways in Death Valley were improved. Walter Scott, who had deserted his wife long ago, lived by himself in a nearby hide-away shack. Whenever he felt like it, he would take sightseers through the main house and point out objects of interest and spin his stories of wealth

and gold mines. A rumor persisted that the Castle had been built over a rich gold mine and of course, this tale enchanted visitors and added to Scotty's ballyhoo about his prospecting days.

In the 1940s, Walter Scott made headline news again when he was sued by the New York investors who had originally grubstaked him in 1902. At the trial, Scott finally admitted he never had a secret mine, possessed no property, and had no money of his own. Albert Johnson testified he had been supporting the desert huckster for years and, in fact, he knew Scott was penniless. Furthermore, Johnson told the judge, "I have staked him for years because he repays me in laughs and he is a wonderful companion." Since there was no evidence that Scott had any ownership of the Castle, or any other property, the case was dropped.

Death Valley Scotty died in 1954 and, in accordance with his wishes, was buried on a hill overlooking the Castle. His simple marker had but three words: Here He Is.[6] This unscrupulous showman who became an American legend left behind many unanswered questions. One that some old time Riversiders pondered for years is what was in the mysterious bag that Death Valley Scotty stored in Franzen Brothers Hardware safe in 1903? Was it really gold or just another ruse to get attention?

Notes

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NOTES

Riverside Historical Society

Membership

Membership in the Riverside Historical Society, a California non-profit corporation and an I.R.S. 501c(3) organization, is open to all. Annual membership categories are:

Individual $10.00
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