

3rd DRAFT

JOURNAL

of the

Riverside

Historical Society

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Number Eight February 2004

**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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JOURNAL of the Riverside Historical Society

Number Eight February 2004

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Foreword

In this, the eighth edition of our Journal, we have two articles discussing private educational institutions in our community, a biographical sketch of a woman whose life was dedicated to the improvement and lifelong education of her fellow citizens, and finally a small postcard glimpse of Riverside past.

Dr. Bruce Harley gives us an insightful overview of Roman Catholic high schools in Riverside, while California Baptist University student Michelle N. Healey and California Baptist University alumna, Lori M. Henson-Angulo, provide us with a well-researched and readable history of their *alma mater*. Their article also marks a first in this publication's history. When presented with this article, your editor was faced with two choices due to its length: 1., to cut the article to fit available space which would, in your humble editor's opinion, have been a disservice to both you the reader and the authors, or 2., to serialize. Thus this article is being presented in two parts. Part Two will appear in the next issue of the Journal.

Between these pillars of education is a biographical sketch of an early pillar of the community, Mary Elizabeth Darling. It was written by another pillar of our community, the late Isabelle Nelson.

Finally we introduce what is planned to be a regular feature, Postcards from Riverside. Not only is the illustration reproduced, but also the text on the back (a transcription is provided) which together can illuminate for us a past time and place in someone's life.

William Swafford, Editor

About the Authors

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 Mansa community, and the Old Spanish Trail.

Isabelle Irene Nelson, born in 1920 in Jacksonville, Florida, lived in Riverside for 45 of the last 51 years of her life. She was active in local organizations such as the United Way, Rape Crisis Center, YWCA, Friends of the Riverside Library, Planned Parenthood, American Association of University Women, and Riverside County Commission for Women. She served in the U. S. Women's Army Corps from 1941 to 1946 and received her bachelor's and master's degrees from the University of Maryland.

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

Lori Michelle Henson-Angulo — a California native — always planned on attending California Baptist University. What attracted her to the college was the small school setting where professors know students' names. After four consecutive years, Lori graduated with a B.A. in History in May 2003. Recently married, Lori now lives in Tennessee, where she is attending Austin Peay State University. She is seeking her teaching license in order to teach Social Science in Secondary school. Future plans include graduate school in the field of History.

Two Catholic High Schools in Riverside: St. Francis De Sales and Notre Dame

By R. Bruce Harley

Shortly after the founding of Riverside in 1870, Catholics began augmenting the in-place Protestant population. Since there was no Catholic church school as yet, the new element used facilities in the then county seat of San Bernardino. There, the St. Bernardine parish had been organized in 1862, a new church building erected in 1870, and adjacent to that St. Catherine's School opened its doors in 1880.¹

This church school started with six grades, but gradually added more grades as time went by, including eventually some high school work. The institution was primarily a boarding school, as there were only a few students from the city of San Bernardino. For the pupils from Riverside who did not want to remain on the campus over the weekend, it meant two buggy rides by affected families. Students could be picked up on Friday afternoon. Sunday meant a return, with the families attending services at St. Bernardine's in the morning and then depositing offspring at St. Catherine's before curfew.²

In 1886, the return trip could have been made later in the day. That year, St. Francis de Sales Parish was organized in Riverside and a church built.³ However, it would be over 30 years before a Catholic grade school was provided. However, it would be several more years before the first high school came into being. Until then, teenagers continued to attend either St. Catherine's or the newly-established St. Bernardine High School which had opened in 1920.

Meanwhile, the St. Francis de Sales grade school was established in Riverside for the fall term of 1918. A new church had been erected during the period of World War I, so the school initially used the old church as a school, a situation soon to be duplicated by the new high school.⁴

After that war, it appeared to be a propitious time to provide a high school education for the west Riverside County area. In

September 1920, a fourth Sister was assigned from the Dominican Order located in Texas to teach the seventh and eighth grades. With the first graduation in June 1921, there were enough pupils from St. Francis de Sales School and Catholic graduates from Riverside's public schools that a high school freshman class could be formed. In September 1921, the fifth nun arrived from Texas. She was Sister Mary John Lamb, who initially taught all of the first year courses at the newly established St. Francis de Sales High School. Following the example of St. Bernardine's High School, one class and a new teacher were added each year at St. Francis for the next three years of the coeducational institution.⁵

In the due course of events, the first graduation occurred in 1925. Four girls, Colette Greek, Agnew Goethals, Matilda Ruskauff, and Anna Pitek, comprised that first class. In 1926, there were two graduates, one of them being Anthony Ruskauff. The two graduates in 1928 were Irene Greek and George Rice. The latter entered the priesthood, and Monsignor Rice later served in several parishes in the two-county area.

After two years of preparation, the school received its initial accreditation from California's State Department of Education in July 1933, effective for the previous school year of 1932-1933. Later, the Western Association of Schools and Colleges took over accrediting high schools, and St. Francis attained a maximum rating. This high standing was maintained for the next three decades.

In 1932, there were eight graduates, but the severity of the national and local economic situation was such that seeking accreditation became a secondary goal. In January 1933, Father Maurice Dee, pastor of St. Francis Parish from 1931 to 1934, announced the imminent closure of the high school at the end of the first semester. He called a parish meeting to discuss the situation, and parents responded with offers of whatever assistance was necessary to keep the school open. The pastor concluded that with such a demonstration of support, the school could continue until June. If the situation remained satisfactory during the second semester, then he would be confident about its continuation indefinitely. This hope was

proven; the school remained open and received its back-dated accreditation one month after the June 1933 graduation.

The next year's graduation proved to be a landmark in the history of the parish and its primary and secondary schools. With Fr. Dee retiring, the newly-appointed pastor was Rev. Peter Lynch who remained in place for four decades until his own retirement in 1974. Father Lynch presented the three graduates of the 1934 class with their diplomas and other meritorious awards.

Strong support of the school system by Father (later Monsignor) Lynch continued throughout his lengthy tenure. This was also echoed by the first bishop of the newly-organized San Diego Diocese, Most Reverend Charles Francis Buddy (1936-1966). A new convent was dedicated in 1939, a facility destined to serve many years later as a pre-seminary formation house. In 1947, a parish campaign to raise \$50,000 for additional school buildings was successful. The next year Bishop Buddy dedicated six additional classrooms, the auditorium, the school office, the library, and the kitchen.⁶

Student activities at the school as it reached its silver anniversary demonstrated its impact on academic circles. In 1946, the *De Sales Echo* was first published and quickly became a fine newspaper. This accomplishment led to the first yearbook, *Maritas*, being published in 1953. The first time it was entered in a county yearbook contest, it won three first place trophies. Later issues garnered national awards and were used by other schools for demonstration purposes. Examples of other student honors over the years included winning trophies from the *Los Angeles Times*, first place in Riverside County in the microbiology section of biological sciences and a first place in journalism in the county competition.

From its beginning the high school traditionally was also involved in a variety of civic programs and projects. These included such matters as an Irish Republic bond drive in 1922, defense bond drives during World War II, work and entertainment activities at the Norco Naval Hospital, participation in student government and United Nations Day programs, and food and clothing drives to help the needy.

Early in the 1950s, Bishop Buddy decided upon separate high schools for girls and boys. Accordingly, St. Francis ceased to be a coeducational institution by 1959. The remaining boys after the 1956 agreement could decide whether to finish at St. Francis or transfer to the new Notre Dame High School across town. A few boys stayed with their respective entering classes and graduated over the next three years. Although separated from the classroom standpoint, the two schools continued to perform social functions and service projects jointly. This even extended to homecoming activities wherein St. Francis traditionally had a float in Notre Dame's annual parade.

By March 1971, Notre Dame let it be known that the school was suffering from crippling financial problems. Tuition had been increased, but the consequent decline in enrollment more than offset any cash flow improvement. At the same time, the number of Dominican Sisters available for local secondary school teaching assignments had dropped sharply. The only solution for both Riverside schools was to combine their student bodies.

In June 1972, St. Francis de Sales High School held its final graduation for 65 senior girls. Some of the sadness had been assuaged by celebrating the school's golden anniversary the previous year. In the fall of 1972, the two student bodies were merged on the Notre Dame campus, with four Sisters also joining the newly-combined faculty. The girls' school had a final enrollment of 300, while the boys' school had declined from 600 to 250 by June 1972. The September 1972 combined enrollment totaled over 600 and thus filled the facilities without new construction. When the last ex-St. Francis student graduated in 1975, enrollment had passed the 700 mark and there were 175 seniors in the last class containing women with a St. Francis background identity. At the St. Francis campus meanwhile, the grade school was able to expand into vacated high school facilities without extensive remodeling.⁷

Notre Dame High School

As indicated previously, Notre Dame High School had opened its doors some 35 years after St. Francis High School had been formed out of that parish's grade school. However, the beginnings of the newer school were somewhat different from its predecessor. True enough, Notre Dame High was built across the street from St. Catherine's Church (founded 1946), but the school was not a parish facility. Rather, it belonged to the diocese itself and served not just a limited area but the entire county. This meant that many students came from surrounding cities such as Corona, Lake Elsinore, Hemet, Banning, Palm Springs, etc..

The establishment of Notre Dame High School in 1956 was the result of a long range plan reaching fruition. Immediately after World War II, the Diocese of San Diego under the energetic leadership of Bishop Charles F. Buddy, purchased property in Riverside at what became the intersection of Arlington Avenue and Brockton Avenue (originally Mary Street), on both sides of the street south of Arlington Avenue.

With the establishment of St. Catherine's Grade School in 1954, the parish rectory was enlarged as a convent for the teaching staff. Shortly, a large "faculty house" was built adjacent to the church to accommodate the Holy Ghost Fathers who were assigned both to the parish and the new high school. Thus, the house served a dual function as both a rectory and a home for the initial all-priest faculty of the school. Bishop Buddy announced in March 1956 that a central high school for boys of all city parishes and nearby towns would be built on the land remaining from the lots utilized for the St. Catherine's parish's physical plant.⁸

The new school opened on schedule in September 1956, with 59 students enrolled in two sections of the freshman class who were able to begin attendance without any construction delay. All but one completed their first year, and the sophomore class was joined by 71 freshmen in September 1957. At that time, income, primarily from tuition, was expected to continue covering current expenses, which included interest on the capital layout and a portion of the principal.

The ten parishes in the district were not capable of contributing much to the school's budget, since most were new establishments attempting to pay for new churches and parochial schools. The school's principal for the first year, Rev. J. Vincent Sullivan, was transferred to Aquinas High School in San Bernardino. Consequently, a full contingent of teachers from the Holy Ghost Fathers then assumed control of the operation under the leadership of Rev. James A. Phalen.

Unfortunately, the financial situation worsened during the fall. Action taken in February 1958 included eliminating the athletic coach's position and raising tuition to \$25 per month in line with other Southland Catholic high schools. Bishop Buddy took a very firm stance by saying that, "If the people of Riverside do not want a high school for boys, we will turn the buildings over to St. Catherine's Grade School, but the boys will not be permitted to crowd out St. Francis de Sales."

Despite some complaints from parents, this stance prevailed. Work soon began on the science building, and the facility was ready for use by September. The bishop thereupon encouraged the next principal, Very Rev. Patrick O'Carroll, to proceed with the combined rectory/faculty house construction to eliminate the housing inconvenience. Enrollment of freshmen continued at about the same pace, but fewer than half the 1956 entering class were still on the roll. The figures for September 1958 stood at 23 juniors, 43 sophomores and 53 freshmen, for a total of 119 students. Father O'Carroll expected to hold about that total in September 1959 and enroll at least 80 or more incoming freshmen to reach 200 students. This was not achieved due to changes in the military personnel strength at nearby March Air Force Base, which reduced the number of potential students. Consequently, the diocese reluctantly had to begin funding shortages in the school's operating budget.

Despite this problem, the physical plant was expanded in 1962 by the erection of a gymnasium financed by a loan from the diocese. This multipurpose structure aided materially in securing state accreditation at the time of the June 1962 commencement.

Enrollment figures also soon improved. Within a year there were 210 students: 18 seniors, 43 juniors, 71 sophomores, and 78 freshmen. Registration climbed to 250 in September 1963.

Subsidies became a way of life by the mid-1960s when the growing nationwide shortage of priests precluded having a faculty made up only of ordained males. Lay teachers' salaries could not be met from tuition and fees even though the enrollment had inched upward to 275 by September 1966. Yet, in its defense, Notre Dame High School stressed that its subsidy was the lowest of any diocesan secondary school.

Surprisingly, there was some thought given either to planning for a second high school in Riverside or to moving the existing school to a larger campus. These efforts began in 1967 and continued for two decades without either action being taken. Several sites and possibilities were thoroughly explored, but the monetary factor was too negative. Instead, deferred maintenance was accomplished on several campus structures⁹. Enrollment stabilized at about 300 boys by the time of the 15th anniversary in 1971.

However, the school was on the verge of a major change in its makeup. Just as Aquinas High School in San Bernardino had become coeducational in 1971, with the absorption of the girls from St. Bernardine High, a similar action soon occurred at Notre Dame High. In 1972, St. Francis de Sales High in Riverside was closed, and most of its girls transferred across town to Notre Dame, which doubled its student body to the range of 600. At the same time, the Holy Ghost Fathers were reassigned from the school as well as St. Catherine's Parish. The new faculty perforce had a few diocesan priests, several Sisters from St. Francis and an increasing number of lay instructors. This impacted the salary portion of operating expenses, but diocesan subsidies enabled the school to continue.¹⁰

The consolidation of the two Riverside high schools also meant additional construction was needed. To accommodate the expansion of the student body, two more buildings were erected featuring eight classrooms, two laboratories and a home economics room. Another planned expansion concerned placing an athletic field on 23 acres of land on Harding Street and Nixon Drive across the Gage Canal

southern boundary of the school. The Riverside City Planning Commission denied a zoning variance in that residential area, so the diocese cancelled the escrow on the property. Instead, a playing field and field house were constructed on land at Divine Word Seminary. On another expansion project, no progress was made. The principal after 1973, Fred Ilag, requested permission to draw preliminary plans for a new library building of 6,000 square feet, stating that the current facility was "totally inadequate." Nevertheless, the Diocesan Building Committee turned down the proposal. Periodically, the idea was renewed without a successful conclusion.¹¹

Meanwhile, crowded facilities continued to be the order of the day as enrollment increased after 1972. By 1980, 760 students were on campus; tuition was just under \$1,000. After that, enrollment declined during the new decade. By 1988, it had fallen to 600, the original combined starting figure. The cost of tuition played a large part in the decline; during the 1980s, the cost doubled from about \$1,000 to \$2,000, a rate not in keeping with the slower rise in the cost of living. Even so, the school rarely met expenses without subsidy.¹²

As Notre Dame High School passed its 45th anniversary in 2001, it still functioned as a solid educational institution despite troubling factors from various points of the compass. Some students commuted long distances from surrounding cities to receive the benefit of a college-oriented curriculum. Over ninety percent of the graduates matriculated at the collegiate level, both in-state and out-of-state, with continued academic success.¹³

ENDNOTES

¹R. Bruce Harley, *St. Bernardine's: Mother Church of Two Counties 1862-1990* (Readings in Diocesan Heritage, Vol. IV), 1991.

²R. Bruce Harley, "St. Catherine's: San Bernardino's First Catholic School", City of San Bernardino Historical Society *Heritage Tales*, 1987, pp. 19-29.

³Pamphlet, “Centennial of St. Francis Parish,” 1986. Much of this narrative was based on an earlier publication of 1978 by Margaret Steen.

⁴Ibid.

⁵Sister Sheila Hackett, *Dominican Women In Texas: From Ohio to Galveston and Beyond*, 1986. This reference was used for much of the narrative after 1921.

⁶“Drive Will Raise Funds for Church School Buildings”, *The Daily Press* (Riverside, CA), 28 May 1947, p.7; “St.Francis Rebuilt: Dedication Set Sunday”, *The Daily Press*, 9 June 1948, p. 7.

⁷Hackett, op.cit.

⁸“Boys School for Riverside”, *The Southern Cross* (San Diego, CA), 22 March 1956, p. 1.

⁹“New School Notre Dame to Dedicate”, *The Enterprise* (Riverside, CA), p. 7; “Riverside School Enrollment Soars”, *The Southern Cross*, Sept. 1967, pp.1, 3. Also Correspondence File, Notre Dame High School, San Bernardino diocesan archives.

¹⁰“Catholics Will Combine School for Boys, Girls”, *The Press* (Riverside), 3 March 1971, p. 2.

¹¹Correspondence file as cited.

¹²Steven Hawkins, “Funding for Notre Dame High School Issue Between Old, New Diocese, *The Press*, 13 April 1979; Dan E. Pitre, “Diocese Not Negotiating Sale of School”, *Inland Catholic* (San Bernardino, CA), 6 March 1986, p. 3; Correspondence file as cited.

¹³Correspondence file as cited.

Mary Elizabeth Darling

by Isabelle Nelson

Mary Darling was a woman who had great influence in the development of Riverside in its early years—an influence which is still being felt in the strong leadership of women and their organizations in the City and County. From pictures in *The Press*, she seems to have had rather delicate features, to be fair-haired, and to be small of stature. She was an intelligent lady with a great interest in cultural affairs and in civic improvements. She was a skillful organizer and had strong leadership capabilities. John Raymond Gabbert wrote that "she was known for her ability, kindly nature and gracious manner and was held in high esteem".

Mary Elizabeth Foster was born in Halifax, Nova Scotia, Canada, on 18 May 1852. Lorenzo F. Darling was born in Baldwin, Maine. He was educated for teaching and taught school. He studied law then turned to commercial interests. For several years he conducted a wholesale jewelry business in Halifax.

In 1876, he married Mary Elizabeth Foster in Halifax. Soon after, they came to the United States and Mary became a citizen.

In the early 1880s Lorenzo had some health problems and they came to Riverside for the winter of 1886, staying at the Glenwood Tavern. They probably came across country by train, getting off at Colton where they were met by the Glenwood's horse-drawn carriage and driven to Riverside.

The developing orange culture appealed to Lorenzo and he bought 10 acres of land. \$1,000 for 10 acres was the going rate. He commissioned a home to be built on the property by Davis and Porter. Mary and Lorenzo returned to the East and closed out their affairs.

Two years later, in 1888, they returned to Riverside to take up residence in their newly completed home. From a picture, it had two stories and an attic. It had a wide porch across the front and along one side, with small balconies of the second-floor rooms. It became a hospitable meeting place for friends, neighbors, and newcomers.



Mary Elizabeth Darling (Courtesy Riverside Public Library, Riverside Woman's club Records)

One wonders how a young couple, from the East, who had never done really hard work could manage 10 acres of citrus and run a large house. The answer was with the cheap and available Chinese laborers. House servants could be hired for wages of \$16 to \$25 monthly. Chinese men had first come to California by shiploads in the Gold Rush days. They stayed to do farm and domestic work. Then when the trans-continental railroad was built in the 1860s, thousands more Chinese laborers were imported. With the rail lines mostly completed in the 1870s, the Chinese settled in the newly developing communities and were available for agriculture and domestic work at low wages. The Chinese men left their families in China and would send money home or save for the time when they could return. The men were hard workers and intelligent enough to be easily trained for new tasks. Many were very good agricultural workers as they had done that work in the old country. They performed most of the hard labor involved in the rapid expansion of the citrus plantings from 1880 to 1900. The ones who could not do the hard labor made good domestic help.

With the domestic chores taken care of, Mary and fifteen of her new neighbor ladies began to get together twice a month in their new big homes for socializing, fancy work, pattern and plant exchanges, and book discussions. In 1890, Mary took a trip to Boston where she attended some Federated Women's Club meetings. She returned with glowing reports of what organized women's clubs could accomplish. She organized her group of neighbors into a real club, naming it the Sorocco Club and writing by-laws for it. She became its president.

About that time the City Council granted a franchise to Frank Miller, master of the Glenwood Inn, for mule-driven street car service down the center of old Magnolia Avenue. The ladies were outraged because it was an offense against the artistic beauty of the famed double drive. The road was divided with beautiful park plantings and trees in the center divider. It was noted for its beauty and was an attraction for visitors. It had been laid out in 1875 by Sayward and Evans and had started the cycle of divided avenues in Southern California and elsewhere.

Frank Miller, who was to run the street car system, told the ladies

that he was building little Spanish design waiting stations along the route. He suggested the club could build a stucco station for the fresh teams of mules to be housed at the head of Magnolia Avenue, which was the Arlington Avenue intersection. He would have the Glenwood architect draw up the plans. The cost to build would be \$300. The club signed the agreement and began to raise the money. Whist and garden parties were organized. One such affair made \$75.00 and the Darlings had a garden supper party which brought in \$90.00. These large amounts pleased the ladies. The waiting stations were built and used for almost 50 years.

In 1896, Dr. Sarah Maloy, a newcomer to Riverside, assembled women, Mary being one, in her office to form a Riverside Woman's Club as an enjoyable addition to social life of the City. Mary became leader of the art department of the new club and held that position for two years. The next year she became Secretary. In 1899, she became President of the Riverside Woman's Club.

One of her first acts was to appoint a committee of five, including herself, to contact Andrew Carnegie to procure a grant to erect a public library for the City, which would include a Woman's Club room. The committee was also to raise funds from local citizens and the City to buy the necessary property. Finally, the committee was to work with the City trustees to plan and construct a suitable building for a public library, with an apartment on the upper level for permanent occupancy of the Woman's Club.

The Riverside Woman's Club proposal was denied. The same proposal with male sponsorship was accepted.

In 1898, Mary helped organize an Emergency Relief Association to send comfort and necessities to Company M, at the border, when there was need. This was a military company of local men training for their possible service in the Spanish-American War, which the United States was then fighting. The Emergency Relief Association was a viable organization of local men and women for 18 years, and became the recognized medium for patriotic relief service in the community. The same year, a local Red Cross Chapter was formed with Mary as First Vice President. They sewed for the soldiers in Company M. Later, about 1911, the Emergency Relief Association

merged with the Red Cross.

As President of the Riverside Woman's Club, Mary encouraged interest in schools, educational advancement, and the public library. She fostered a taste for the best in reading.

She also supported the arts and advancing knowledge and appreciation of good music. She had a strong interest in civic affairs and public improvements. She urged citizens to keep the city clean and attractive.

In 1900, the Club organized the first of many successful street fairs. The whole community took part in these fairs with exhibits of citrus and other agriculture products, flowers, arts and crafts, and other interests.

Mary's concept of club life was first of all self-culture, followed by culture of neighbor and friendly service to the community. She thought that nothing could be accomplished by going off on tangents. Only collaboration got things done.

In 1900, the California Federation of Women's Clubs was organized in Los Angeles. Mary was there representing The Sorocco Club of Riverside. In 1902, the first State convention was held in San Francisco. At that convention, Mary was elected President of the Southern district.

When she returned home she consulted with some of her liberal-minded associates and they organized the Extemporaneous Drill Club. They met every Wednesday morning in the Universalist Church. Soon after, the name was changed to the day they met: The Wednesday Club. The purpose of this club was to help members with parliamentary procedure and extemporaneous speaking. The aim was to know how to preside and debate. They had men of the community and prominent speakers as guests at their meetings.

One early guest was attorney John G. North, the son of Riverside's founder, John W. North. His remarks regarded the progress made in the condition of women as a large measure of civilization. He thought that women's position had improved and strengthened because of the growing sense in men of the injustice of women's position.

The women of the Wednesday Club also learned how they could

influence legislation from a talk by State Senator Caldwell. Other matters considered by speakers included the property rights of women, and finances, especially learning how to write checks. Discussions were also held on public schools, women in history as mothers, and women in journalism led by E. P. Clark, the editor of *The Press*. They also visited the newly completed Sherman Institute, a boarding school for Indian students in Riverside.

By 1901, word had been received that Andrew Carnegie would give the City funds to be used for a library building. Under discussion was the location. The ladies of the Woman's Club favored a White Park site, but the City trustees decided on the 7th Street location between Orange and Lemon streets. Perhaps Frank Miller exerted his considerable influence for that location across Orange Street from the Glenwood. The library was completed by 1902 in the then-popular Mission Revival style.

In 1902, Mary presided over the first Southern District convention in Santa Ana. There were eighteen clubs represented. In 1903, she attended the second State convention in Fresno and was elected State President of California Federation of Women's Clubs.

1903 found the Riverside Woman's Club planning a decorated carriage procession through Riverside in honor of President William H. Taft, who was to visit the city. Mary was certainly busy in this project. There were other nationally known guests in the city at that time and Mary helped entertain most. Some guests were received in cars instead of carriages. The New Glenwood was opened and Mary was one of the hostesses for this gala event. She also did some of her entertaining there.

Mary met with representatives of the Men's Present-Day Club to discuss the route of the proposed Huntington trolley line from Pasadena. The Wednesday Club brought together men and women to form a Historical Society for the city. Many of the early settlers attended. Mary presided and presented the proposed objectives of this group. They should collect and preserve all material having any bearing on the history of Riverside and have discussions about the material. John G. North was elected first president.

1904 found Mary presiding over the third annual State Federation

of Woman's Clubs. The convention was held at the State Capitol building in Sacramento. Governor Pardee was the principal speaker. As State President, Mary took great interest in support for forestry in the Northern part of the State. She was also interested in statewide irrigation. Later that year Mary was hostess for Governor Pardee when he visited Riverside.

The Riverside Woman's Club of this period was involved in city improvement and beautification, encouraging weed control and tree planting by citizens. They petitioned the City Council to plant palms on Main Street between 7th and 14th. They supported traveling libraries and two were sent out. They pushed for curfew for juveniles and for passage of the Juvenile Court Bill.

Mary, now in her 50s, must have been ready to slow down a bit and let others take the leadership role. She must have been proud of what she and the women's clubs had accomplished because she had, through these busy years, compiled scrapbooks from articles in *The Press* and mementos of meetings. (These scrapbooks now are in the Riverside Local History Resource Centre at the Riverside Public Library. ed.)

About 1900, Mary began writing club news for *The Press*. Sometimes she would write long articles with headings such as "Happy Rambles" or "Mirrors of Yesterday". She discussed such things as beautifying the city through weed control, well-kept lawns, and the planting of flowers as a joy for residents and a magnet for attracting visitors.

She did other writings and organized a small womens writers group which later (1942) affiliated with the National League of Penwomen. She wrote short stories and historical sketches. She published "One Place After Another", a travel story. She outlined the history of the Southern District of the California Women's Clubs. For a Founders Day program she wrote:

Founders Day, we all take part to win favor of the
Goddess of Art, Drama, Verse, Stories, and Crafts
which we do, pledge stronger will to pursue.

By 1912, Mary was organizing another group of all presidents, past and present, of all women's organizations in the County. She proposed that they work for the furtherance of the Arts Center plan. They met at the YWCA and planned an annual meeting at the Glenwood Mission Inn. In 1916, she was helping form the Hispanic Arts Society of California. The object of this group seemed to be collecting art for the Spanish Gallery of the Mission Inn. She became its first director.

Lorenzo's health had been failing, and after forty years of marriage, he died in October 1916. Mary was in her 60s. It was said that he had been a worthy and valued citizen. Mary and Lorenzo were, no doubt, charter members of the Victoria Club, which was started in 1903. Mary's name was mentioned as playing in tournaments. She was also an associate member of the Casa Blanca Lawn Tennis Club. Mary regularly attended All Saints' Episcopal Church.

Some time after Lorenzo's death, Mary took up residence at the Mission Inn and spent the rest of her long life there. The Miller and Hutchings families had always been good friends of hers. Mary was often hostess at social functions at the Inn.

World War I in 1917-1918 found Mary busy sewing for the Red Cross and getting the club ladies to do their bit. In 1920, Mary, as a member of the Riverside Pioneer Historical Society, was part of a committee to petition the City Council to name the new park at the Santa Fe depot, North Park. That site had been the location of the John W. North (one of the city's founders) home. She was also designated by the Historical Society to write the history of Riverside Woman's Club.

In 1926, the Woman's Club organized the Riverside Community Players. Mary, now in her 70s, was less active except for the many activities at the Mission Inn.

In 1943, the Red Cross elected Mary to honorary membership in grateful recognition for her active part in the organization. Mary was 91 years old. In 1942, when the National League of American Pen Women organized a Riverside branch, Mary was a charter member. In 1948, the Wednesday Club honored her as founder, president

emeritus, and historian. About this time, at Mary's suggestion, the funds from the Spanish Art Society were donated to the Riverside Allied Arts Planning Association.

In 1947, the Mission Inn started a helicopter service to bring guests from Los Angeles. As Mary watched the arrival of these guests by the first helicopters, she was heard to remark, "I first arrived here by covered wagon."

Mary died 20 January 1950 at the age of 98. It was said that the early settler families of Riverside each had a "piano and a buggy." That description probably referred to Mary and Lorenzo and their neighbors.

The women of Riverside City and County owe Mary Darling a debt of gratitude for establishing a place for women as leaders in their civic, cultural, and educational affairs and projects.

The Darling property on Arlington Avenue became Shamel Park, and the lovely old Victorian home became the Park Recreation Center. It was for several years used by one of the Woman's Clubs as the Halloween haunted house. The old house was finally destroyed by fire not too many years ago when it was about 100 years old.

A Glimpse into the History of California Baptist College

*by Michelle Nicole Healey and
Lori Michelle Henson-Angulo*

Part One

California Baptist University (CBU), located in Riverside, California, sits in the heart of the city, surrounded by tall palms and vast grassy fields. Today, a prosperous school with over 2000 students, a mere fifty-five years ago it was only a dream held dear by a few Southern Baptists in California. Hard work, dedication, and perseverance culminated in its founding in 1950. Beginning with less than 200 students in a small church in El Monte, California, the school has since expanded to an eighty acre campus with twenty-six buildings.¹ California Baptist University has grown and expanded far beyond its founders' original dreams. In this essay we will look at the history of the University from its establishment in 1950 to the present-day. We will examine the changes that have occurred at the school within the last fifty years and how the University has expanded during that time. The expansion of California Baptist University will be scrutinized from the viewpoint of the school's academic programs, its student population and the evolution of its campus. Persons responsible for these changes will be mentioned as well as obstacles that occurred along the way. The future plans of the University and the potential growth of its academics is also discussed, as well as what the school has done to accomplish these goals and prepare for the future. We will conclude by looking into how California Baptist University reaches out to the surrounding community and the impact it has had in Riverside, California.

A select group of determined Southern Baptists founded California Baptist College (CBC) in 1950. It was the desire of those within the denomination to have a Baptist College in California where not only they, but also their children, could receive a liberal arts education. The college they envisioned would encompass a

liberal arts education with an emphasis in Christian doctrine and theology. In 1942, the newly established Southern California Baptist Association recommended that "Southern Baptists in California pray, labor, and pay . . . that we may soon have schools of our own in California to prepare our young people for greater service in the kingdom."² From this point on, discussion ensued at Association meetings as well as the State Convention as to the merits of starting a Baptist College. A decision was finally reached at the fourth annual Los Angeles Association meeting held in Lomita on 7 October 1947. The Chairman of the Christian Education Committee, Dr. Whitley E. James, recommended a motion be passed to facilitate the establishment of a Baptist College in Southern California. After listening to his proposal, the committee voted unanimously to approve the founding of such a school with these words, "THEREFORE: Be it resolved that the Los Angeles Southern Baptist Association does here and now undertake to establish a Southern Baptist College as heretofore set out."³ The committee then elected a Board of Trustees who held the responsibility to inaugurate such a College.⁴

Although James' proposal passed in 1947, it took three years for the dream of a Baptist College to become a reality. The delay was primarily due to finances. Money was hard to raise while state convention funds were channeled in the direction of the Golden Gate Seminary in Berkeley, which had been established in 1944. The Board of Trustees also had to plow new ground while working on the organizational aspect of starting a Baptist College. In early 1950, the Board decided to elect Dr. Clyde Jay Garrett—head of the Music Department at the Golden Gate Seminary in San Francisco—as president of the new college and to rent a small building in Pasadena, California to house the classes. Events, however, took a turn for the worse when the rental property became unavailable and, two days before taking office, Garrett suffered a heart attack. His resignation left the Board at a difficult crossroads – they had no facility, no president, and no faculty.⁵ Several days later, the trustees decided that the chairman of the Board, P. Boyd Smith, be elected as President of the College. A small Southern Baptist church in El

Monte then approached the Board offering their church as home for the new school. The church offered not only space and parking facilities, but also happened to be near a network of transportation systems, making it convenient for the volunteer teachers to commute.⁶

Three months later, on 18 September 1956, California Baptist College opened its doors to 120 students. The student body consisted primarily of adult men and pastors seeking to further their education in Christian Studies. According to Olie T. Brown, the first dean of the College:

When the College opened on schedule on September 18, a faculty of eleven had been secured. Most of these faculty members were pastors and their wives or educational directors and their wives. Since the financial ability of the College was so limited, these faculty members continued in their regular jobs and worked for the College on small expense salaries.⁷

The facility in El Monte, although limited in space, suited the needs of the new college well. The fellowship hall and accompanying rooms served as classrooms. CBC rented apartments to house the females, while the men lived in buildings surrounding the church.

Four years later, the school had a graduating class of eight, but did not have authority to issue degrees without a charter (Article of Incorporation) from the State of California. This problem, accompanied by a continued lack of finances, forced the College to look to the State Convention for help. On 1 June the Convention voted to assume full responsibility for the college and to continue its campaign to raise \$100,000 for a permanent campus. With graduation drawing near, President Smith contacted Claude Watson, a local lawyer who personally knew Frank Jordan, California's Secretary of State. One morning, Watson flew to Sacramento at 7:00 a.m. and by 10:00 a.m. called to say that he had the College's charter in his possession. It was signed two days before the graduation ceremony.⁸

Olie T. Brown describes the process in these words, "The Articles of Incorporation were notarized one day, flown to Sacramento next morning, and the charter was brought back to El Monte that afternoon."⁹ The Articles of Incorporation spelled out the purpose of California Baptist College:

The primary purpose of this corporation is to conduct regular four-year College courses in Education, Music, Sciences, and the Liberal Arts, and to grant certificates, diplomas and any and all degrees evidencing completion of any course of training, together with any and all honorary degrees, and to provide training for Baptist Youth and others desiring to be affiliated with Baptist theology and theological instruction and such other instruction as may be needful and advantageous in preparing and qualifying ministers and other for Christian work.¹⁰

With a growing student body, California Baptist College found itself outgrowing the facilities at El Monte. On 29 October 1952, President Smith stated:

One of the most important needs of California Baptist College is a permanent home. The matter of a permanent building or building site is the primary petition in the prayers of the College students . . . All indications point to an increased student body for the next semester. In the event we do enjoy a growth in the number of students for the next semester, it will tax our facilities here . . . to the very utmost.¹¹

Thus the search for a permanent site began. Properties examined included Azusa, La Habra, and the San Fernando Valley. Finally, the College decided upon and bought seventy-five acres with five

buildings in Riverside, California.¹²

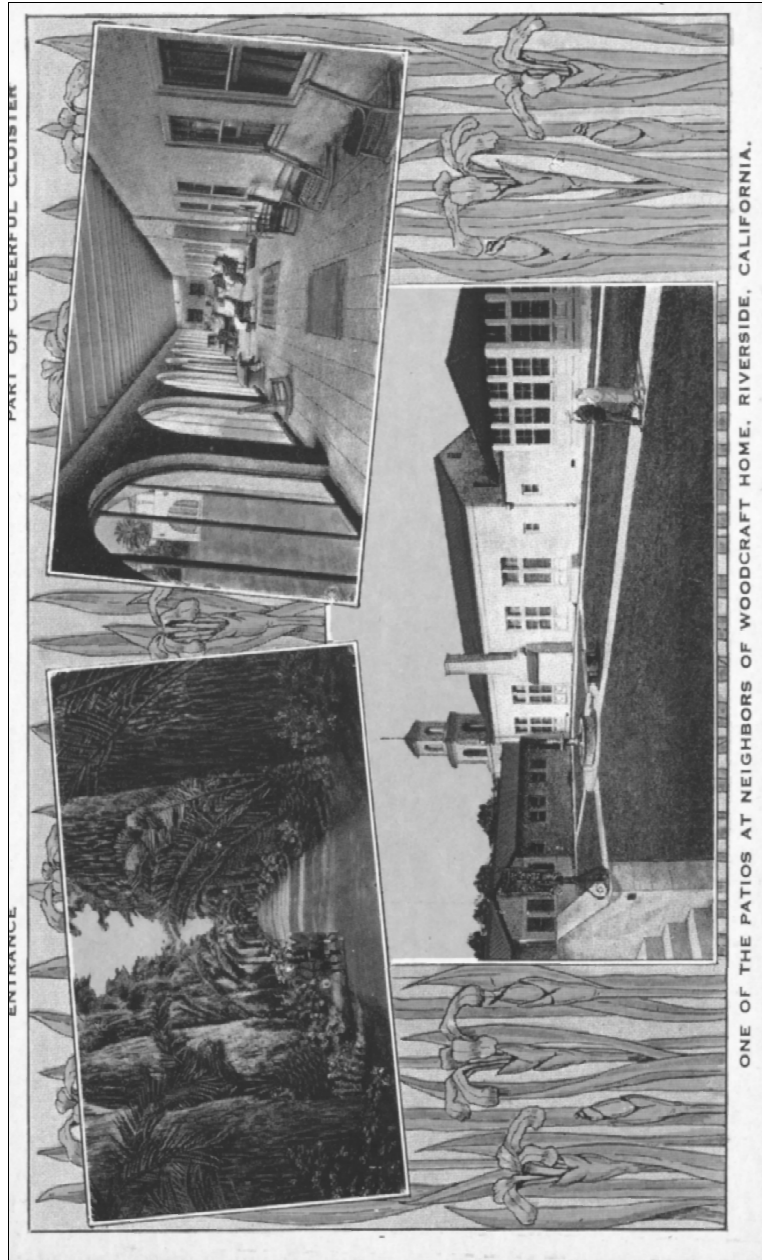
The Neighbors of Woodcraft owned this property from 1920 until 1955 when California Baptist College purchased it. This fraternal organization, established in 1906, provided life insurance to its members in the days before social security and a place for its members to live once they reached a time when they either wanted to be cared for or could no longer care for themselves. On 10 March 1920 the Neighbors of Woodcraft purchased forty-five acres of land in Riverside for \$53,500.¹³ The property came with a twenty-two room house, a bungalow, several barns, pig pens, cow sheds, and equipment necessary for running a farm. In 1921, the Woodcraft organization purchased an additional twenty acres and began construction of a hospital. This two-story hospital is today the rear portion of the Annie Gabriel Library. As the fraternal society grew, a new administration building was constructed in a horse-shoe shape, with a single-story front and dual two-story wings.¹⁴ Offices and living quarters moved into this new building. A cafeteria, living room (the Staples room) and an Octagon Sun Parlor (the Olie T. Brown room) made up the remainder of the building.

The Neighbors of Woodcraft grew rapidly. In 1926, thirty-five patients resided at the Woodcraft Home; several years later, the number had grown to 137. In response to the rising numbers, the hospital expanded in 1931, providing the front portion of what today is the Annie Gabriel Library. A four-story dormitory, designed to house all members of the fraternal organization, was built between 1933 and 1934 behind the Administration building.¹⁵ This group of buildings completes what is today the James complex. A laundry and boiler room, built in 1938, made up the last building constructed by the Neighbors of Woodcraft. This building is today the Ceramics and Sculpture Building. Land purchased over the years expanded the Woodcraft property to a total of seventy-five acres. The architecture of the buildings is Mission Revival, known for its smooth flat walls, many arches, and low-pitched roofs with medium eave overhang, roof parapets, bell hangers, and bell towers.¹⁶

The Woodcraft home continued expanding until the early 1930s when social security drastically decreased membership and the need



Interior views of the Neighbors of Woodcraft Home (Courtesy of Riverside Public Library)



Exterior views of the Neighbors of Woodcraft Home (Courtesy of Riverside Public Library)

for the organization altogether. Social security, the rise of living costs in Riverside and California real estate taxes drained the financial capabilities of the fraternity.¹⁷ Faced with the loss of money and increasing costs, the managers of the Woodcraft Home decided, in 1952, that a new, smaller, and more practical home should be selected. According to Keith Yates in *History of the Woodcraft Home*, “The Home in Riverside had facilities to care for 360 guests, although it never had over 137 at any one time throughout the 25-year history of the Home.”¹⁸ After a three-month search, the Neighbors of Woodcraft purchased a new home in Hood River, Oregon.¹⁹ The organization officially moved in early June 1953, although several members who were too old or sick remained in the building that had served as a hospital. The rest of the buildings remained vacant until 1955 when the property was purchased by California Baptist College for \$800,000.²⁰

The property — appraised at double the amount paid — included seventy-five acres, the five former Woodcraft buildings, along with barns, machine sheds and poultry houses. A total of 443 rooms and 235,000 square feet of floor space plus expansive basements greeted the new College.²¹ CBC held a Jubilee Day on 25 November 1955 to celebrate the move to a new and permanent location. Attended by twelve hundred individuals, the jubilee included speakers, music, an auction, and the opening of the buildings for public inspection.²²

The move to Riverside and the increase of space permitted California Baptist College to expand its liberal arts curriculum. For the first four years of the College’s existence, it had been primarily a Bible school—training its students for pastoral ministry. The majority of the student body up to this point had been adult men seeking to further their education in Christian studies. Dean Brown applauded the purchase of the property saying “not only will we be able to better train our young men and women for the various fields of religious service, but the availability of this property will hasten the day when our program can be advanced to appeal to those interested in secular vocations.”²³ C.A. Butler, the Registrar of the College, also stated that “for the first time in its history, the College will be located on a campus of its own. This will lend a source of

permanence and stability to all of the world of the College. The additional space and equipment will make possible the addition of more courses of instruction and better all around work.”²⁴ Four years after moving to Riverside, the college added several new majors. These included business administration, social science, elementary education, and social work.²⁵ Slowly the liberal arts aspect of the Baptist College expanded and grew until it became well-known for catering to students interested in both secular and pastoral professions.

According to June Reeder, class of 1956, the move to Riverside was “awe-inspiring.” Coming from such a small church, the seventy-five acres with five large buildings was impressive and the students enjoyed their beautiful surroundings and new setting. The students, administration, faculty and staff transformed the former Woodcraft home into a functioning school. Since the college originally did not need to use the hospital, Woodcraft patients were permitted to remain. This served as a source of revenue for the financially struggling college as it received rent for the use of the building. Due to its size, the school left most of the space unoccupied in the beginning—using only the former administration building. Offices and the library took up the space on the single-story section of the administration building. The two wings of this same building housed classrooms and dormitories. The females lived on the second floor, while the men resided above the cafeteria.²⁶

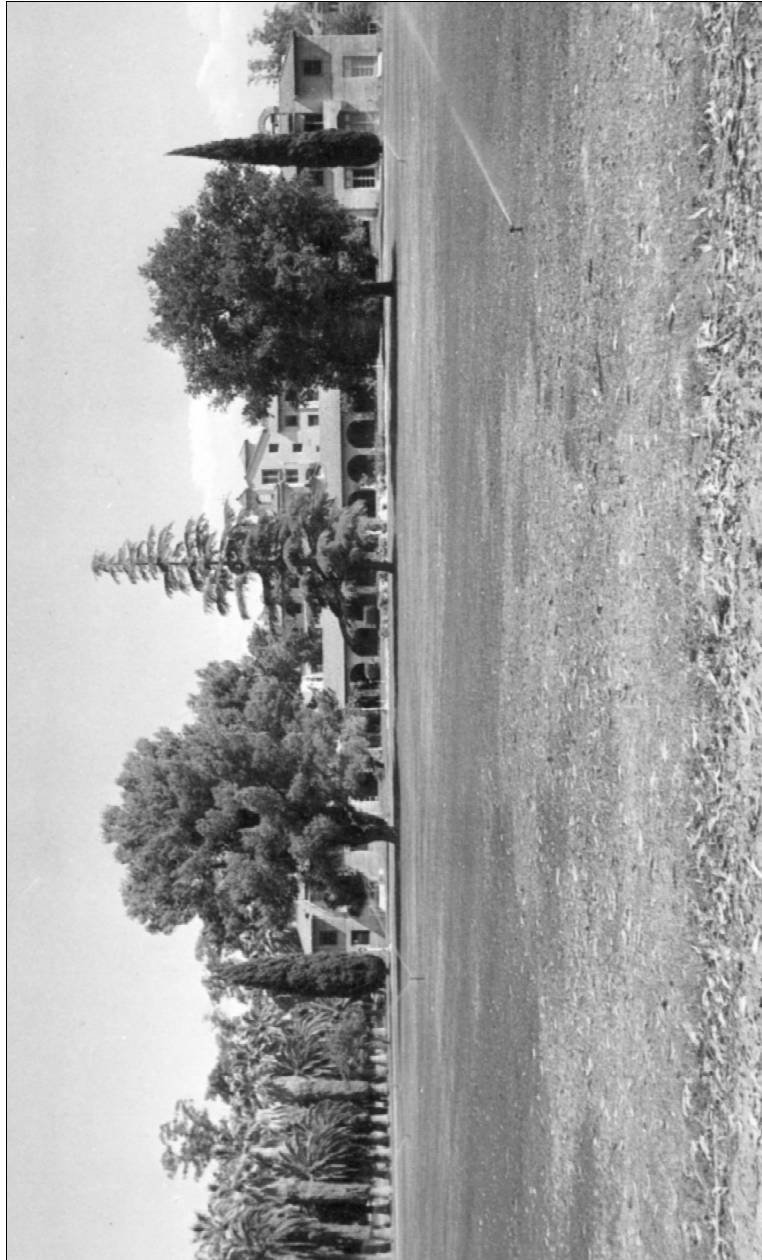
The school renamed the Woodcraft buildings in honor of those individuals whose dreams and hard work made the college a reality. The administration building and former four-story dormitory became the James complex in honor of Dr. Whitley E. James, whose tireless efforts greatly aided the establishment of California Baptist College. The dining room was renamed after Dr. Garrett, the gentleman who almost became the College’s first President. The former Octagon Sun Room became the Olie T. Brown room. Brown, the first dean of the College and a member of its Board of Trustees is considered today to be one of the three individuals most responsible for the beginning and success of California Baptist College.²⁷

P. Boyd Smith had an important influence on the direction of CBC

during the years he served as its president. He guided its establishment — overseeing its advance from a dream to a reality. Smith worked hard at developing the academic curriculum on a small budget, receiving a charter from the state of California and directing the school’s move to Riverside. Smith did his job well, as evidenced by an article in a Riverside newspaper just four years after the school’s founding. According to the *Press Enterprise* on 9 November 1954, California Baptist College had, at its arrival in Riverside “a complete liberal arts curriculum combined with teaching of the Bible, stressing Christianity in modern education.”²⁸

Accreditation had been a goal of the College from the beginning. Shortly after the move to Riverside, the administration began looking for ways to meet this objective. One area that the new school lacked was a proper library. In 1955, it had only one modern encyclopedia, one large dictionary, no atlases or modern biographical references, no modern educational or social science references, and no public documents. The school’s first librarian and the wife of Olie T. Brown, Sibyl Brown, did her best to raise the library’s holdings to the necessary 27,500 volumes for accreditation. This goal was reached in large part due to a contribution given by Annie Gabriel, a retired nurse from San Jacinto. Since the college’s founding, Gabriel had donated recordings, books, and magazines. Her support continued unwaveringly, particularly when she decided to give her life savings of \$56,000 in American Telephone and Telegraph stock to the library. In response to this large gift, the college named its library in her honor: the Annie Gabriel Library. By 1959, the library had outgrown its location in the administration building. The most logical choice for a new library was the old hospital that still housed several Woodcraft patients. After arrangements had been made for their removal from Riverside to other Neighbors of Woodcraft homes, the library moved into its current location.²⁹ Originally, it needed only the first floor of the building so the upstairs became the new men’s dorm, dubbed the White House by many students.³⁰

In 1958, Dr. Loyed Simmons, former president of Grand Canyon College in Arizona, became President of California Baptist College. In 1961, enrollment reached 365, with 209 males and 156 females



View of California Baptist College (Courtesy Riverside Public Library)

from thirty-three states and twelve different countries.³¹ The faculty had grown to forty-eight, the library claimed 70,000 books, and the budget increased to almost \$900,000. The College had increased its science facilities, hired more faculty, paved a section of the school for athletic purposes and upgraded its classroom equipment. After working hard to raise the needed funds and improve the necessary areas, the Western College Association granted the school a two year preliminary accreditation in 1961.³² Graduation from an accredited college was a necessity for students pursuing teaching credentials or graduate degrees. Shortly after becoming accredited, a marketing pamphlet from Cal Baptist made this statement in regard to the school's purposes and goals:

California Baptist College, an accredited, co-educational institution, exists for the purpose of offering a liberal arts education in an atmosphere of Christian culture. In many respects the educational program at California Baptist College is similar to that of a secular institution but for different objectives. Here, the search for truth is a search for the will of God and for knowledge of His universe. Here, the gamut of educational experience is organized to help develop within the student a Christian philosophy of life. California Baptist College believes in high quality Christian education as the answer to the "value vacuum" of our secular culture.³³

Part 2 will appear in the next issue of the Journal.

Notes

¹California Baptist University, <<http://www.calbaptist.edu>>

²Olie T. Brown and Lawrence Nelson, *It's a Great Day* (Riverside: California Baptist College Press, 1970), 7

³Brown, Scrapbook files. (Archives, California Baptist University)

⁴Brown and Nelson, *It's a Great Day*, 10.

⁵Ibid., 23

⁶Ibid, 29.

⁷Brown and Nelson, *It's a Great Day*, 30.

⁸Brown and Nelson, *It's a Great Day*, 35.

⁹Ibid., 35.

¹⁰Articles of Incorporation, May 1954, Article 2.

¹¹Brown and Nelson, *It's a Great Day*, 37.

¹²Ibid. 39-46.

¹³Keith L. Yates, *History of the Woodcraft Home* (Portland: K&B Printers, 1975), 9.

¹⁴Bruce Love and Bai "Tom" Tang, *California Baptist College Master Plan* (City of Riverside: Cultural Resources Report, 1998), 8.

¹⁵Yates, *History of the Woodcraft Home*, 10

¹⁶Love and Tang, *California Baptist College Master Plan*, 10

¹⁷Yates, *History of the Woodcraft Home*, 11.

¹⁸Ibid., 11.

¹⁹Ibid., 13.

²⁰Payment for Riverside Property: \$800,000 total cost with the first \$50,000 to be paid at the close of escrow. During the second year, the only requirement was payment on interest at two percent. Thereafter, \$50,000 was required per year, plus three percent interest the third year and four percent thereafter.

²¹Brown and Nelson, *It's a Great Day*, 48

²²Brown and Nelson, *It's a Great Day*, 48.

²³*Jubilee Extra*, 26 November, 1954, California Baptist University Archives.

²⁴Ibid.

²⁵*California Baptist College Handbook*, 1959-1960. 20.

²⁶June Joyce Reeder, interview with authors, 14 October 2002.

²⁷Brown and Nelson, *It's a Great Day*, 48.

²⁸Bob Boden, *The Press Enterprise*, 9 November 1954. 22

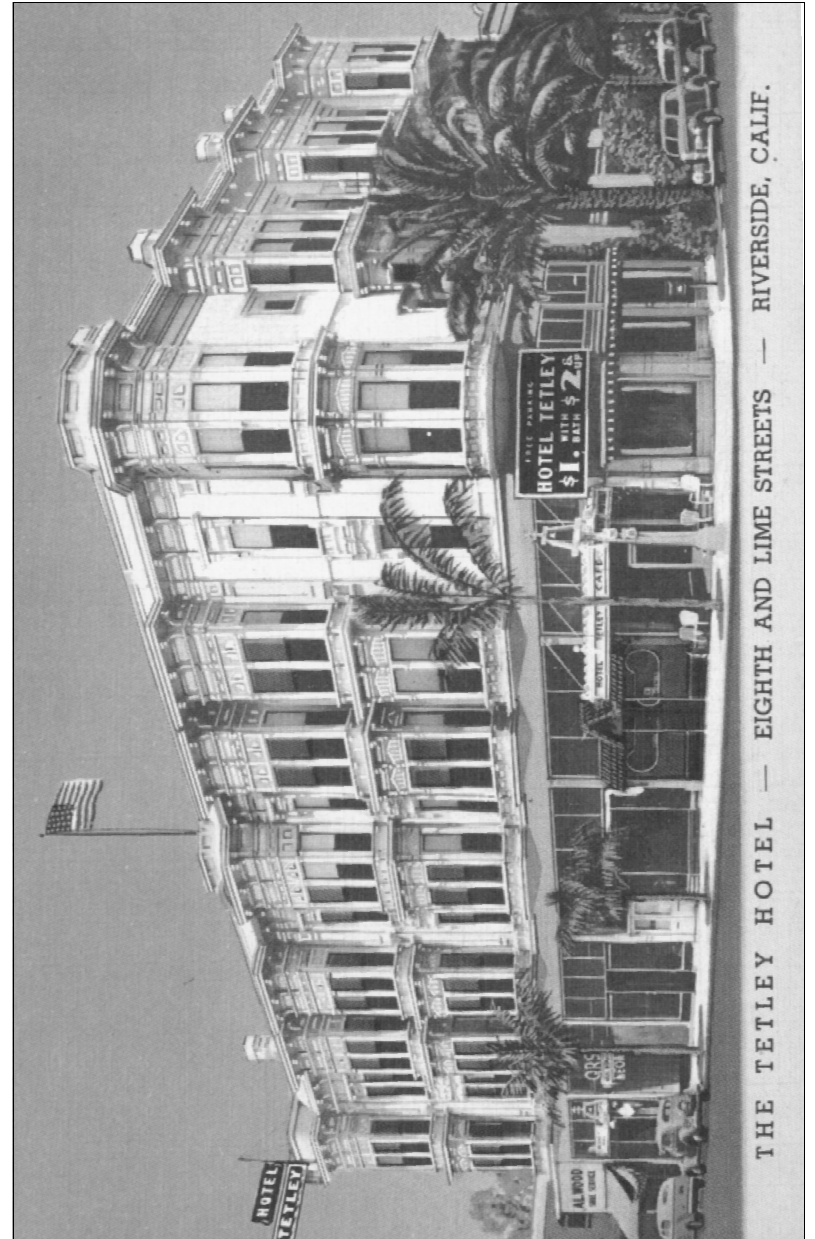
²⁹Brown and Nelson, *It's a Great Day*, 58-59.

³⁰Joyce Reeder, interview with authors, 14 October 2002.

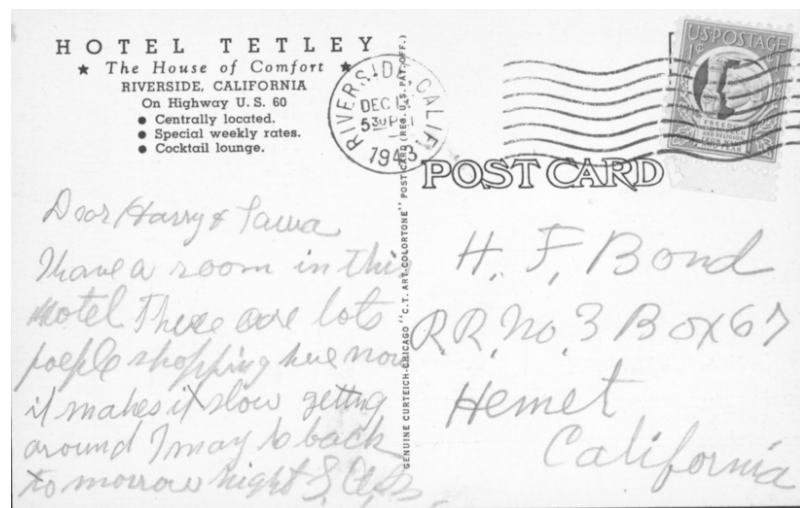
³¹Dewey Jones, Report of Director of Admissions, June 1961. (Archives, California Baptist University)

³²Brown and Nelson, *It's a Great Day*, 63.

³³A Glimpse of California Baptist College, pamphlet (Archives, California Baptist University)



Postcards from Riverside



This card is postmarked December 1943 in Riverside and is addressed to H. F. Bond, RR No. 3, Box 67, Hemet, California. The writer sends the following greeting:

Dear Harry & Laura,

Have a room in this hotel. There are lots of people shopping here now; it makes it slow getting around. I may be back tomorrow night
S. A. B.

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