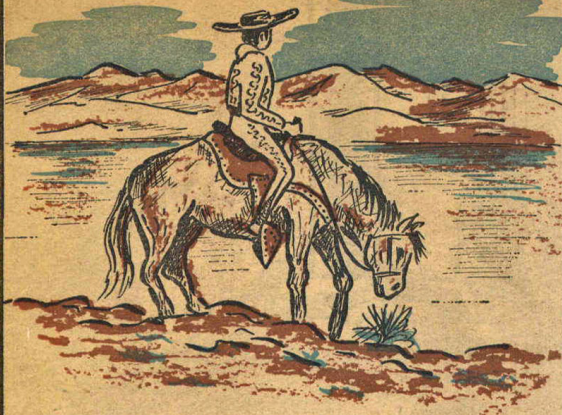


SAN BERNARDINO

Sesquicentennial

1810—MAY 20th—1960

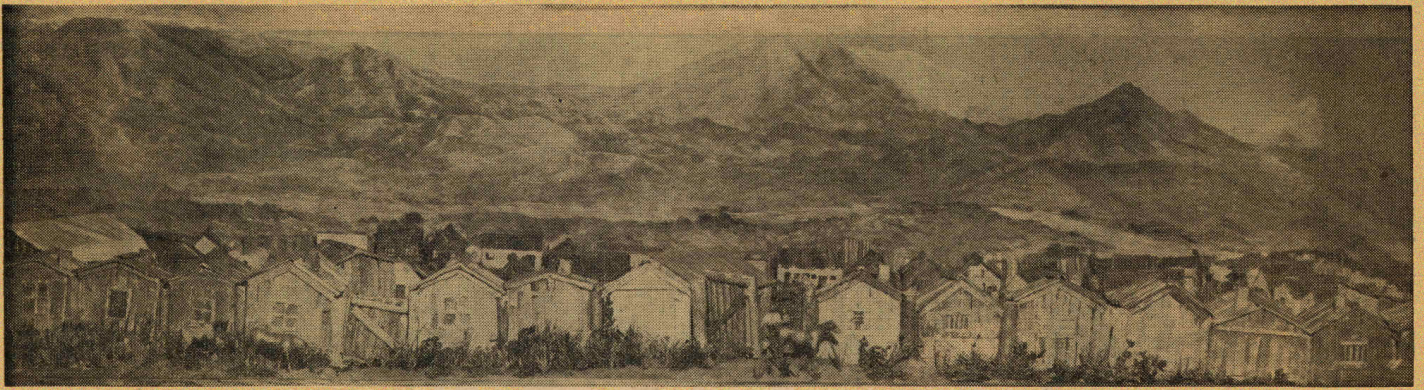
The Sun-Telegram
NEWSPAPER FOR SAN BERNARDINO COUNTY



150th ANNIVERSARY



KEN KITCHEN



FORT SAN BERNARDINO—Warned of impending Indian attacks, the Mormons started building a stockade, or fort, in December 1851 and lived there for over a year while developing their farms. This replica of the "old fort" is in the museum at the San Bernardino Asistencia.

San Bernardino 150 Years Old Today

PADRE FOUNDS CITY IN 1810 AND GIVES VALLEY ITS NAME

By L. BURE BELDEN
(Sun-Telegram Historical Writer)

Today, May 20, 1960, San Bernardino observes its 150th birthday anniversary.

The date of 1810 which appears on the municipality's official seal commemorates the initial entrance into the San Bernardino Valley of Padre Francisco Dumetz, a priest from the San Gabriel Mission who conducted the first Christian worship, gave the valley its name and erected a small religious structure, or capilla, probably on Bunker Hill at what is now named De Siena Springs.

The venerable Father Dumetz a close associate of Fr. Junipero Serra, had a long and notable career in the Christianization of the native California Indian. He arrived in California from the College of San Fernando in 1770 as one of the first two replacements for the missionary band which had reached Alta California the year before.

LATER ASSIGNMENT

Father Dumetz served at Mission San Buena Ventura and later was assigned to take charge of Mission San Fernando, where he spent his most active years. With advancing age Dumetz relinquished the duties of the San Fernando direction and retired to San Gabriel where he assisted in that establishment, the central one for the southern portion of the province.

Earlier Spanish explorers knew about the broad and fertile San Bernardino Valley. Pedro Fages, military commander, set out to chase some deserting soldiers from San Diego in 1772. He followed their trail up the San Diego River Valley and, high up in the Descanso Mts., he found that the AWOL soldiery had continued east into the Borrego Desert.

Fages had no taste for desert travel. He had seen lots of it only three years before on his overland trip from Baja California prior to the July 16, 1769, founding of San Diego. Instead of returning to San Diego, Fages decided to do a bit of exploring in the all but unknown back country.

He proceeded north and is believed to have utilized the San Jacinto River entrance way from the Temecula Valley to the Ferris Valley. Scholars who have attempted to trace the Fages route from his diary believe Fages came into the San Bernardino Valley by way of Reche Canyon and exited to the Mojave Desert by either Lytle Creek or Cajon Pass, more probably the former.

NEXT VISITOR

After Fages, the next visitor was Fr. Francisco Garces, another missionary priest, who had ex-

plored the Colorado River Valley from around Yuma.

He crossed the Mojave Desert from the camps of the Mojave Indians some 10 or 12 miles north of the present Needles. Garces was led to San Gabriel by Mojave guides who traversed the ancient Indian trade trail following the Mojave River and crossing the San Bernardino Mts. from about the present Cedar Springs, up Sawpit Canyon and down the saddle between Devil and Cable Canyons. Garces saw the San Bernardino Valley in March 1776, slightly more than three months before the Declaration of Independence was signed in far off Philadelphia.

This priest rode muleback and was accompanied by a Christianized Indian from Baja California named Sebastian, in addition to guides furnished by the Mojave. He named the valley San Joseph.

LEARN MORE

Between the Garces visit in 1776 and the Dumetz entrada in 1810, the mission fathers at San Gabriel learned more and more about the inland valleys of the region. Fragmentary records that have been preserved indicate some natives of the valley went to San Gabriel for baptism. It is very possible Dumetz came in 1810 in response to invitations of these Indians.

Admittedly there are some missing links as well as some divergent opinions regarding the earliest settlements in the valley. The original record of the Dumetz expedition of 1810 was found in a manuscript book at San Gabriel, a volume that recounted the affairs of the mission's outpost asistencias.

CABALLERIA ACCOUNT

This record was referred to by Fr. Juan Caballeria in his "History of the San Bernardino Valley", published while he was stationed at St. Bernardine's Church. Fr. Caballeria had previously been at the Santa Barbara Mission and studied documents there as he wrote a history of that mission.



San Bernardino was founded and named by the Franciscan missionary-priest Francisco Dumetz on May 20, 1810. Dumetz built a rude shelter to serve as a chapel and raised the cross, probably at Bunker Hill.

The Caballeria account was largely followed in Luther Ingersoll's "Century Annals of the San Bernardino Valley" and in the multi-volume Brown and Boyd "History of San Bernardino and Riverside Counties."

When the elaborate 1910 centennial celebration was held in San Bernardino, the noted John Stevens McGroarty wrote a separate historical account dealing with the Dumetz expedition.

Unfortunately for present-day researchers many records of the California mission period were not preserved. When the missions were taken from the church during the period of Mexican rule their lands were parceled into ranchos and many mission structures fell into ruin. Others were used as commercial structures. Even in

the early 1900s no adequate safeguards prevented theft or progressive deterioration of remaining records in some instances.

ORIGINAL RECORD

Thus, apparently, the original record of the Dumetz expedition disappeared from San Gabriel Mission sometime around 1910. It appears to have been available to both John Stevens McGroarty and to Bishop Thomas Conaty immediately prior to the San Bernardino Centennial. Bishop Conaty gave an address at a cornerstone laying at the site designated as that of the Dumetz capilla. McGroarty was a speaker at the same ceremony held on May 20, 1910. Both speakers referred to the record of the Dumetz expedition.

Some 15 or 20 years later when George W. Beattie, a former coun-

ty schools superintendent, was doing research for the fine series of historical articles and books he was to author, he could find no trace of the Dumetz source accounts. From the earlier use of the word Guachama as the Indian place name for the valley, Beattie reasoned that the Dumetz expedition must have halted on Cottonwood Row in the Mission Township, rather than at Bunker Hill. For the Cottonwood Row location was the site of what native inhabitants termed the Guachama Rancheria.

In what is in most every respect the most carefully prepared history of the early days, "The Heritage of the Valley," by this author and his wife, Helen, the Cottonwood Row location is given. The Beatties reasoned also that

Pageant of History Begins to Unfold

the Dumetz capilla was a hastily erected brush structure rather than a more substantial building.

Fortunately the story of the naming and founding of San Bernardino is no more obscured. After the text of the Beattie history had been written, Fr. Caballeria was found to be yet alive, living in retirement in his native Barcelona, Spain. He wrote telling of his detailed personal inspection of the "Book of Asistencias." The Beatties were able to quote from the important letter in a footnote.

Fr. Dumetz, after erecting his little capilla, returned to San Gabriel where he died the following year. Other priests, according to Caballeria, kept up the mission two years, making journeys to the San Bernardino Valley at intervals.

One such visit appears to have been violently interrupted by the major earthquake of 1812. This was the same earthquake that razed the massive stone cathedral at San Juan Capistrano, killing several worshippers.

STRIKES TERROR

In San Bernardino the quake struck terror among the Indians. Their medicine men, who appear to have felt themselves displaced by the priests' introduction of Christianity, declared that the white visitors had made the native gods angry and that the quake was the god's signal for revenge.

Incidentally, the little capilla, whether of brush or adobe, was wrecked by the tremor and some new hot springs opened almost at its door. The hot springs gushed forth black water, typical of the warm underground flow in the Bunker Hill-Urbita district.

This was also interpreted by the medicine men, or witch doctors, as a sign of the gods' displeasure.

The result was that the priests were driven away even though they had unsuccessfully sought to quiet the natives' fears by covering the new spring of black water. In going, a yet faithful Indian convert, Hipolito, was left in charge. From his name is said to be derived the place name Politana, later used in the days of the Lugos to describe the area in the southern portion of San Bernardino and the northern part of Colton.

BACK TO INDIANS

From the earthquake of 1812 to the erection of two adobe warehouses on Cottonwood Row in 1819, the San Bernardino Valley was again Indian territory. During this seven-year interval, some major shifts of population are said to have affected the Indian inhabitants.

The Indians to whom Fr. Dumetz came were designated by him as Guachama. McGroarty designated the Guachama as of the Gabriele—no tribe or group and termed them "lazy."

Forty years later, G. Hazen Shinn, former San Bernardinoan who lived for five years among the Cahuilla, wrote in his "Shoshonean Days" that the Guachama were Gabrieleno and "docile." Shinn revealed that the Guachama, after 1812, migrated back toward Los Angeles.

In this period came the Serrano, a group the remnant of which has not been absorbed by the white civilization and still occupies the San Manuel Reservation north of Patton. They arrived in greater force into the San Bernardino Valley.

SOME RANCHERIAS

In 1810 some Serrano rancherias already existed but the major portion of this group appears to have lived in the San Bernardino Mountains and along the foothills of the desert side. The Serrano migration was induced by pressure from the desert Chemehuevi who, in turn, had fought and been defeated by their usual allies, the Mojave.



Bishop Conaty conducting ceremonies at the laying of the cornerstone of Bunker Hill capilla.

From even farther north, other Shoshonean groups, generally referred to as Paiute, moved into former Chemehuevi range. Almost simultaneously, some Cahuilla moved into the San Bernardino Valley and occupied the old Guachama rancheria on Cottonwood Row.

Thus in 1819, when the fathers at San Gabriel again looked to the San Bernardino Valley, this time as a suitable place to pasture excess cattle, they found the Serrano and to a lesser extent the Cahuilla as occupants. The 1819 penetration was carried out under the direction of Father Payeras.

INVITED BACK

There are some accounts which would indicate that the valley Indians invited the missionaries back. At least, the 1819 rancho, which was promptly named San Bernardino, after the earlier capilla, had not been established long before the state's most extensive irrigation system of the period, the Mill Creek Zanja, was dug.

The dates of 1820 and 1823 are both given for the zanja construction. The earlier date is the one preferred in the Beattie history, while the later one rests on the legal base of Daniel Sexton's testimony in the celebrated Cave vs. Crafts water suit of the 1870s.

Sexton, who came to the valley even prior to the San Bernardino Rancho grant to the Lugos, married an Indian girl who was a niece of Chief Solano of the Serrano. The old chief later lived with Sexton.

Sexton said that Solano built the zanja with assistance of his Indians, the men using shoulder blades of cattle for shovels and the women carrying off the dirt in baskets.

1820 PREFERRED

The Beattie history prefers the 1820 date, basing its authority on a dairy of Fr. Jose Sanchez of the San Diego Mission. Father Sanchez made an exploratory trip through the valley in 1821 at the behest of his Franciscan superiors to find sites suitable for a new mission. An account of his trip appears in Dr. H. I. Priestley's "Franciscan Explorations in California."

The San Diego priest spoke of the adobe structures of the mission rancho on Cottonwood Row and noted that Indians were planting much grain at the time of his visit. Father Sanchez recommended a mission for the San Bernardino Valley but urged it be erected on the banks of

Lyle Creek near the present Foothill Blvd. crossing.

Chief Solano, who was at least the foreman of the zanja construction, was a Serrano. That fact may cast some doubt on the belief that the Cahuilla occupied Guachama rancheria when the 1819 rancho was established by San Gabriel Mission.

Dr. Gerald A. Smith of Bloomington, author of both "Indians of the San Bernardino Valley" and "Prehistoric Man in the San Bernardino Valley," believes the Guachama rancheria settlement was only a short lived one and that it was Serrano. He bases his belief on artifacts obtained in digging in orange groves on the site.

NOT IN DEPTH

Artifacts did not extend in depth as they did both at the Dunlap site in Yucaipa or at the Lyle Creek bank rancheria adjacent to which Fr. Sanchez proposed a mission be located.

Whatever is the final verdict on the Guachama rancheria occupants in 1819, it is probable that after that outpost of San Gabriel was established it attracted Indians from several groups interested in irrigated crops and believers in the teachings of the padres.

PEACEFUL PLACE

Despite the warfare between Indian groups or tribes on the desert, the San Bernardino Valley was a peaceful place in the decade following the rancho establishment in 1819. Both crops and believers multiplied to the extent that enlargement of the outpost was decided upon.

Instead of adding to the structures on Cottonwood Row or starting a mission at the site recommended to the west along Lyle Creek, the missionaries went southwest to Barton Hill and began a far more extensive structure than the earlier ones in the valley.

It was built of adobe and thatched roof. Principal structures were warehouses built in the form of the letter "L" with a corral fence and one or two small buildings, forming a rectangle.

TILED WALKS

In the present "restored asistencia," the corral has become a patio. The restoration was started by the San Bernardino County Historical Society along authentic lines. Then, during depression years of the 1930s, the restoration became a WPA project.

Tiled walks, tile roofs, a chapel and even a bell tower ap-

peared. Undoubtedly all added to the attractiveness of the completed project, but such refinements were never there during mission days.

Carlos Garcia was the original majordomo of the outpost.

George W. Beattie, in a book published several years before the "Heritage of the Valley," told the story of the projected inland mission chain of the Franciscans. He labeled the buildings atop Barton Hill the "asistencia." Fr. Zephyryn Englehardt, major Franciscan historian, was warm in praise of the Beattie research but flatly denied that the establishment ever was an asistencia.

SHORT-LIVED

At any rate, it did not last long. Within the decade the new Mexican government had secularized the missions, stripped them of their ranchos and lands and reduced the central establishments to the status of parish churches. With clerical control gone, the San Bernardino Valley Indians yet clustered around the structures until desert tribes came as raiders, burned the asistencia and killed many peaceful residents.

Soon a colonization scheme was tried by parceling the former mission rancho into small farms. It was the first subdivision project in San Bernardino County history, but it was a failure. The area was too far removed from large population centers to be safe for lone settlers.

3-WAY TUSSLE

Next came a three-way tug-of-war for the San Bernardino Rancho, a tussle between three of California's most prominent cattle baron families, the houses of Lugo, Palomares and Pico.

Ygnacio Palomares, whose broad acres extended west from San Antonio Creek to beyond Spadra, won the first skirmish. He obtained a permit to pasture cattle on the rancho, built a little adobe for his foreman in Live Oak Canyon and promptly filed for title.

The Palomares petition fell athwart the ambitions of both the Lugo and Pico families.

Antonio Maria Lugo moved next. He was California's largest land owner who could, it was said, ride horseback from San Diego to Monterey and sleep every night of the trip on one of his own ranchos.

Lugo felt he had so much land he would be at a disadvantage if he sought more. Accordingly, Lugo asked for the San Bernardino

Rancho in the name of his three sons and a nephew. The sons were Jose del Carmen Lugo, Jose Maria Lugo and Vicente Lugo. The nephew was Diego Sepulveda.

FORMAL PETITION

Meanwhile, Palomares had filed his formal petition for the ranch and had had the application approved by the prefect at Los Angeles. That gave Palomares two victories, but it was Lugo who won the last battle and with it the war. Possibly the fact that California's governor was his nephew helped. At least Lugo won the title.

The four young men moved their cattle onto the rancho. That was in 1842. Jose del Carmen repaired the burned asistencia and made it his home. Jose Maria built an adobe house on what later became Arrowhead Ave. in San Bernardino. The kitchen of this house stood until 1926-27 when it was bulldozed under to make room for the present County Courthouse.

Vicente Lugo built a home on Bunker Hill close to the site of the old Dumetz capilla. Diego Sepulveda took the Yucaipa Valley area and erected there a two-story adobe, most elaborate of the four rancho homes. The Sepulveda adobe, later occupied by John Brown Sr., James W. Waters and several generations of the Dunlap family, is now county property and being restored.

INDIAN RAIDS

The rancho owners were soon plagued with Indian raids. The earlier depredations of the Chemehuevi were replaced by organized mounted bands of Ute from the Great Basin commanded by the cunning Walkara, king of the horse thieves.

Sometimes mountain men like Pegleg Smith, James Beckwourth and Bill Williams joined Walkara's forces, striking in simultaneous raids from San Juan Capistrano all the way up the province to San Luis Obispo.

Horses and cattle by the thousands, mostly horses, were driven through the passes by the swiftly striking raiders before the Californians could rally forces for pursuit.

STRONG HOUSE

The situation became so critical that a former English sailor, Michael White, volunteered to establish a barrier fortress at the mouth of Cajon Pass. For this White, whose name was rendered Miguel Blanco by the Mexicans, was granted Rancho Muscupiabe.

White built a strong log house

Every Era Yields Exciting Moments

on the piedmont between Devil and Cable canyons, right where the old Mojave Indian trail crossed from the desert. There he could command both the old trail and the Cajon route.

It was a fine idea but it didn't work. Walkara was too swift and clever for White. Adding insult to injury, the Ute stole White's horses along with those of Lugo and Bandini.

The Lugo brothers next persuaded Lorenzo Trujillo, a leader in annual New Mexican trade caravans, to recruit a group of settlers. Lands were offered in Politana, south of Vicente Lugo's home. The New Mexican caravans were an annual trade link between Mexico's most northerly provinces.

The caravans came out from Santa Fe in the fall of the year, camped during the winter in the land below the Urbita bluffs about where the freeways now intersect. In spring, when the grass had been replenished along the trail, the traders went back to New Mexico.

FAMILIES RECRUITED

Trujillo recruited a group of families, all but one of which were either Mexican or Indian. The lone exception was Isaac Slover. The colonists built a row of adobe near what would now be the Colton Municipal Plunge.

Lytle Creek, in its old channel, ran a little distance to the west. They were allocated lands for gardens. For irrigating water they ran a ditch from a big spring on what now would be Mill St. west of the California Electric Power Co. plant. The irrigating ditch passed through what is today the Valley College athletic field.

There, one fine day, the young and fiery Vicente Lugo decided to hold a rodeo for some visiting friends from the Los Angeles area. Vicente spent but little time on the rancho. He was yet a minor and unmarried and cut quite a figure as a horseman.

Lugo's rodeo ruined the crops of the New Mexicans at Politana because the wild cattle broke down the banks of the irrigation ditch. When their corn died the New Mexicans quit.

They were offered land over southwest of Colton in the Agua Mansa district, a tract known as the Bandini donation. There they built a little village called by that name. It was actually two villages. The larger part was on the north side of the river and nearby, on higher ground, a plot was set aside for a cemetery. A small church was built also.

SMALLER PART

On the south bank was a smaller part of the colony, variously called San Salvador and the Little Town of the Trujillos. Agua Mansa became the biggest settlement in Southern California east of San Gabriel.

Before the Trujillo colonists left, the Lugos had built a small adobe house on the bench in what is now the northern part of Rialto. A reliable vaquero stayed there to keep watch on Cajon Pass and the mountains. He was in a position where he could ride and give early alarm. The little outpost adobe where the sentinel lived is still standing.

EXPOSED TO ATTACK

When the New Mexicans quit the Lugos, it left the San Bernardino Rancho exposed to attack. Jose del Carmen Lugo, the older brother, then negotiated with Juan Antonio, head chief of the Cahuilla. The chief moved a band of mountain Cahuilla down to the deserted settlement of Politana. The Cahuilla remained as Lugo cowboys and guards until the San Bernardino Rancho was sold to the Mormons in the fall of 1851.

In 1846 the United States and Mexico went to war when the Mexican dictator, Santa Anna, in-

vaded Texas, then recently annexed by the United States. President James K. Polk informed a tense Congress, "American blood has been shed on American soil" and hostilities started.

Santa Anna had a standing army far larger than did the United States, and his precision drilled cavalry appeared invincible on a parade ground. The dictator looked forward to slicing off more territory but the war turned into a one-sided one.

HIDE-AND-SEEK

The Pacific Squadron, under the command of Commodore John D. Sloat, a senior officer who had entered the naval service way back in 1800, won a hide-and-seek game with the British off the west coast of Mexico and reached Monterey, unchallenged by any European power. Both Great Britain and France were presumably eyeing California and looking for an excuse to seize the territory once Mexico became involved in war.

Commodore Sloat had the Stars and Stripes raised at Monterey, but not until after American settlers in the Sacramento Valley had acted independently and seized the northern military headquarters at Sonoma, where Gen. Mario G. Vallejo was taken prisoner.

The settlers formed a provisional government named the California Republic, chose William B. Ide as president and raised a banner they had designed with a grizzly bear as central figure.

FREMONT JOINS

In California at the time was a noted lieutenant of the topographical engineers, John Charles Fremont, who was mapping and exploring near the California-Oregon border. Fremont headed a well-armed group of scouts and he had a bit of unpleasant experience at Gavilan Peak east of Monterey, where he had successfully maintained his position against something of a comic opera "attack" by Jose Castro, military commander.

It was the same Castro whose threats of wholesale executions sparked the Bear Flag revolt.

The actual war found the Navy in early possession of the seaports while landing parties from the fleet and the Bear Flag frontiersmen, now formed under Fremont as the California Battalion, soon obtained control of the entire north.

In the south, early successes were reversed. A small American guard was driven from Los Angeles. The war came to what is now San Bernardino County when the Santa Ana del Chino ranch house, a massive adobe structure built in form of a rectangle with open court center, was attacked.

OCCUPANTS NAMED

Inside were Isaac Williams, owner of the rancho, who had become a naturalized Mexican citizen and married a Lugo daughter; Benjamin Wilson and others who were former United States citizens and who were generally disgusted with the ups and downs of recent Mexican rule and civil wars.

The pro-American faction was short of powder and forced to surrender when the attackers fired the roof of the huge adobe. Their lives were spared through intercession of the venerable Antonio Maria Lugo.

While the war was moving back and forth in California, American troops were winning phenomenal victories elsewhere. Gen. Zachary Taylor repeatedly defeated Santa Anna in northern Mexico at Monterey, and elsewhere, and Gen. Winfield Scott moved inland from Vera Cruz to capture Mexico City itself.

KEARNY COMES WEST

Smaller forces moved into other districts until over a third of Mexico was occupied, including even Baja California.

Gen. Stephen W. Kearny came



A century after Padre Dumetz' arrival San Bernardino observed its centennial. This is the cornerstone at Bunker Hill which was dedicated May 20, 1910 by Bishop Conaty of the Los Angeles diocese.

west after taking Santa Fe and succeeded in being handed the only major defeat of the war at San Pascual, near Escondido, where his besieged army of regulars was finally rescued by a naval force sent inland by Commodore Robert F. Stockton, who had succeeded Sloat in command of the Pacific squadron.

After San Pascual Kearny joined forces with Stockton and together they marched to complete the conquest by recapture of Los Angeles after battles at the San Gabriel River and in the pueblo's outskirts.

The Mexican army was driven north to meet and surrender to Fremont at Cahuenga Pass and the war was over.

Military rule followed for the next three years. Volunteer soldiers formed into the Mormon Battalion under command of Lt. Col Philip St. George Cook had followed Kearny's Army of the West out from Santa Fe. They crossed the Colorado Desert from Yuma to Carrizo Gorge, where with hand axes they literally cut a road for wagons up the dry falls of Box Canyon and continued on to San Diego.

TOO LATE TO FIGHT

While the Mormon Battalion's arrival was too late for actual fighting, its sober and industrious members served to give the needed stability to the mercurial transition period in the southern district of California.

Companies of this battalion garrisoned Cajon Pass and for the first time effectively halted organized bands of horse thieves. Others were stationed at Santa Ana del Chino Rancho where they were impressed with the San Bernardino Valley's fertility.

Second in command of the Mormon Battalion was Jefferson Hunt, captain of Co. A, and he succeeded to acting commander when Col. Cook was sent elsewhere. Hunt was offered command of the citizen soldier group if the men would enlist for another term. He traveled to Salt Lake and conferred with President Brigham Young of the Latter Day Saints Church, who advised him that the Mormon men were most needed to build the infant Salt Lake City and turn Utah, then known as Deseret, into a self-sustaining agricultural territory.

PREPARE TO LEAVE

Hunt returned to his troops and all prepared to leave for Salt Lake

when enlistments expired. One group loaded a wagon with grape cuttings, grains and fruit tree slips which it took north through Cajon Pass and over the Old Spanish trade trail blazed 20 years earlier by the annual Santa Fe pack train caravans of the Trujillos and others.

Before the Mormon soldiers left Chino, however, they had talked with owner Williams and were given a price for which he would sell the big rancho. The Mormons conceived the idea of a Pacific outpost colony there.

In the meantime great events were happening 400 miles to the north. James W. Marshall was building a sawmill for Capt. John A. Sutter. In the millrace gold nuggets were found. Gold had been found in California before, but earlier discoveries had failed to attract much attention.

SPREADS WORD

Now Sam Brannan, a Mormon leader who had brought a shipload of colonists to San Francisco but subsequently severed ties with President Young of the church, was publishing an infant newspaper. He became the publicist of the gold discovery, rushing into Portsmouth square at San Francisco displaying a bottle of nuggets and shouting "Gold! Gold from the forks of the American River!"

The cry electrified the tiny San Francisco, almost equally small Monterey and spread in an ever increasing shout across the mountains and plains to New York, Washington and on to Europe, South America and even far-off Australia.

Some historians have offered the thesis that no event had so violently affected world civilization since the Crusades. At any rate, the young men of America started for California. Before Marshall's Jan. 24 discovery was three months old, the little towns of Northern California were virtually depopulated as all went to the mines.

A few weeks later Southern California followed suit. At Chino Williams could not even collect enough cowboys to round up his cattle.

HUMAN TIDAL WAVE

The next year came the great tidal wave of humanity overlaid by ox team, around Cape Horn by sailing vessel, over the Isthmus of Panama and by a dozen other less favored routes. At one time

some 200 ships lay idle in San Francisco harbor, deserted by crews and officers alike. Every one headed for the Sierra and its streams with their yellow nuggets.

More than a year prior to the gold discovery, in late October 1846, an overland party had become trapped in the Sierra snows and many perished. One of the survivors had turned cannibal.

The fate of these travelers — the Donner Party — served to warn later emigrants of the danger of attempting Sierra Nevada crossings at any time except late spring and summer.

ALTERNATIVE FACED

Thus when California-bound parties began reaching Salt Lake City in the summer of 1849, too late to safely attempt the trip on to the gold regions, their members faced the alternative of either spending the fall and winter in overcrowded and undersupplied Salt Lake or finding an alternative route to California.

At this juncture Capt. Jefferson Hunt, late of the Mormon Battalion and who had made three trips to Southern California, offered to guide argonaut wagons to Los Angeles over the Old Spanish Trail. It would accommodate a wagon, he knew, because his former soldiers had blazed the way, though he also knew and warned that it was no boulevard.

Hunt's offer to serve as guide was accepted by a large number of California-bound travelers with some 100 wagons. After a shake-down march and organization as the Sand Walking Co., the group started southwest pointed toward Cajon Pass and Southern California.

In the southern part of Utah territory, near Mountain Meadows, dissension in the ranks resulted in a major division with the majority deciding to try a "short cut" to California.

MOST RETURN

Most of the dissenters returned to Hunt's leadership after the "short cut" reached a steep bluff at Beaver Dam Wash, but the hard core pressed on directly west to become trapped in Death Valley on Christmas week.

The Hunt caravan made the trip with no great difficulty, reaching William's rancho at Chino in time for Christmas dinner. The remaining dissenters extricated themselves from Death Valley by varied rough routes, all but one family — that of Harry

Valley Rich in Historic Place Names

Wade — being forced to abandon wagons and most possessions.

Largest of the marooned groups, the Jayhawkers, consisted of between 20 and 40 young men predominantly from Illinois. This group made its way out of Death Valley through Emigrant Wash, over the Panamint Range, down Panamint Valley close to the present Trona, over the Argus Mts. to China Lake and Indian Wells then down Red Rock Canyon to the Mojave Desert and on to the Del Valle family's San Francisco Rancho near Saugus, where they arrived Feb. 4, 1850.

REMAIN CAMPED

Two families, those of Asabel Bennett and John Arcane, remained camped at a small water seep on the valley's west side, probably the later location of the Eagle Borax Works, while two of their ox drivers, one a family friend, set out on foot to find help. These young men, William Lewis Manly and John Rogers, walked all the way to San Fernando, obtained horses at the Del Valle Rancho and returned to Death Valley with provisions to rescue the two families.

The remarkable Manly and Rogers trip, one last some six weeks, wrote one of the greatest chapters of heroism in the thick volume of overland trail exploits. One of the rescued Bennetts is credited with naming Death Valley.

With the gold rush in full swing, a constitutional convention was held in Monterey which drew up California's first constitution. Congress accepted California as a state, President Millard Fillmore signing the bill on Sept. 9, 1850.

Peter H. Burnett had already been chosen governor, and state government was a reality. The state originally had 27 counties.

PART OF SAN DIEGO

In the first year most of what is San Bernardino County was a part of San Diego. The next year lines were shifted and the San Bernardino Valley became a part of Los Angeles. San Bernardino County was created April 26, 1853 and the City of San Bernardino was incorporated on April 13, 1854.

Back in Salt Lake the rapidly growing Mormon territory was receiving large additions through migration of converts from Europe, Scandinavia and elsewhere.

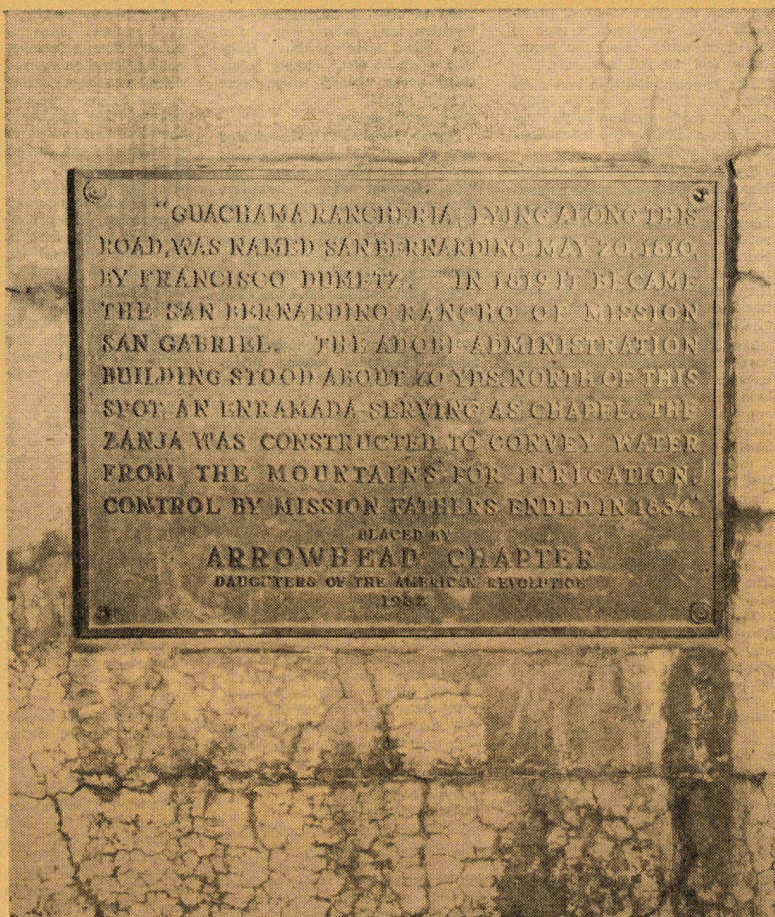
It was found that converts reaching the United States through New York and other Atlantic Coast ports were subjected to temptations to tarry and work under the high American wage standards. Many never left the, to them, unbelievably rich employment to continue their pilgrimage to the church's territory.

With the gold rush, an even greater diversion was presented to converts arriving in San Francisco.

LESS WORLDLY PORT

Latter Day Saints authorities decided that it would be best to land immigrants at some less worldly port than either New York or San Francisco. San Diego was regarded as ideal for this purpose and plans were drawn for an overland chain of Mormon settlements to serve, in part, as assistance stations along the San Diego-Salt Lake route. Such towns as Nephi and Paworan were established in Utah and the call made for volunteers to form the projected Southern California settlement.

Amasa M. Lyman, one of the Council of 12 of the church, was selected by President Young to head the Southern California colony volunteers. When, however, this group had assembled, the church president is reported to have wept because instead of the handful he had envisioned as willing to settle in far off California, the group numbered around 500 persons.



This bronze tablet was placed at the site of the Guachama Rancheria in the Mission Township by the DAR. It marks the location of the second mission penetration in 1819.

Because it was so large a group, Charles C. Rich, another apostle, was named as co-leader of the enterprise.

NEW CALIFORNIA

Both Apostles Lyman and Rich had been in California before.

Lyman had been in the San Francisco and Sacramento region where he had been sent by President Young to collect tithes from Mormons working in the gold placers and to reason with the recalcitrant Brannan.

Rich had traveled over the Old Spanish Trail with the Hunt caravan in 1849. Rich was also experienced in desert travel from numerous other missions. It would have been difficult to have found two leaders better qualified to head a pioneering colony in the semi-arid southwest.

In the California-bound party were also Capt. Hunt who, as has been noted, had already served as guide over the route; Davis Seely, who had been over the same route in 1849-50; and several former soldiers of the Mormon Battalion. These men all knew the country of their destination and the rough trail between that goal and Salt Lake.

GROUP SETS OUT

Salt Lake was left behind early in March 1851. On March 24 the group had been "shaken down," organized into 10s and 100s and arrived at Payson. It was at Payson that President Young reviewed the group and apparently realized how large the exodus had become.

The trail followed ran generally southwest to Las Vegas, the route now followed by U.S. Highway 91 and the Union Pacific Railroad, except that in the part of Nevada east of Las Vegas the old trail veered to the south

missing the mud hills and wound closer to the Colorado River over terrain now inundated by Lake Mead.

From Las Vegas the way led through a pass to the west and on into the Pahrump Valley to the little waterhole of Stump Spring, then northwest to Resting Spring, over a divide to Tecopa, and down the Amargosa River canyon to Salt Spring near the southern tip of Death Valley.

LAST WATER

Resting Spring previously named Archilette by Fremont, was the last good water until the Mojave River was reached a few miles downstream from the present Daggett.

In between were Salt Spring and Bitter Spring. Salt Spring is alongside California Highway 127 some 29 miles north of Baker. Bitter Spring, astride the boundary of the Camp Irwin reservation, is about 10 miles north of the midway point between Yermo and Baker. The old trail went that way.

When the trail reached the Mojave River it followed that stream all the way to the present Hesperia where it veered more directly south to Horseshief Canyon, then entered the Cajon Pass through Coyote Canyon and the East Cajon Narrows.

A trail designed primarily for pack animals in the days of the New Mexican trade caravans, it was not too well suited for the heavy-ox-drawn covered wagons.

In the Cajon Narrows wagons had to be taken apart and lowered by rope. By 1852 the resourceful Mormons had found a shorter way by blazing a road from the Mojave River about the present junction of the road to Adelanto south to the crest of the West Ca-

jon through the Baldy Mesa region.

There are monuments in the Cajon Pass marking both trails. The Old Spanish Trail marker is at Cajon alongside the down lanes of the Barstow Freeway. The marker for the road of 1852 is alongside Highway 136 and is surmounted by a wagon wheel set to point toward the steep saddle down which the wagons were skidded.

At the foot of Cajon Pass the caravan of 1851 was halted and camp was made west of the present Devore in Sycamore Grove. The site is marked by a monument now opposite the Ellena vineyard on Devore Rd.

On June 11, 1851, the advance contingent of 50 headed by Captain Seely reached Sycamore Grove. Others were strung out behind in companies of similar size, there being some nine companies in all.

The division had been decided upon by the desert-wise leaders to actually speed desert travel as the intervals between groups gave the tiny desert springs time to be refilled.

NEGOTIATIONS OPENED

At Sycamore Grove negotiations were opened with Isaac Williams for purchase of Santa Ana del Chino. When the Mormon Battalion had men stationed at Chino in 1847, Williams had offered to sell his vast ranch, including cattle, for a down payment of \$5,000.

Hunt, to whom the sale offer had been made, looked over the cattle and reasoned that there was enough stock, if sold for meat in the mines, to fully pay Williams' price. Four years later when the Mormons were three months or more from home,

Williams doubled his asking price.

Ranching income had picked up since his earlier conversations with Hunt.

In the camp at Sycamore Grove there were around 450 persons plus sizable animal herds. The prospective settlers had come in 150 wagons which had been drawn by nearly 600 oxen and over 50 mules.

100 HORSES

There were also over 100 horses, most of which had been ridden overland by their owners, though the bulk of the horse herd was designed for farm work. Several had been harnessed to buggies and light wagons, there being numerous conveyances in the emigrant group in addition to the covered wagons that served as homes on wheels.

Inside these prairie schooners were the clothing, household implements, bedding and furniture of the settlers. Often a cook stove was in the wagonbed, a stovepipe protruding through the canvas cover while water barrels, plows and other farm implements were lashed outside.

There were many steep grades to cross, on which it was customary for the multiple teams of two wagons to be hitched to a single heavy vehicle. At these rocky grades there were habitual halts both while doubled teams made the two trips and while the men "shortened wagons," which meant moving the wheel sets closer together to prevent hanging up in sharp, pitchy terrain.

Sixteen miles was about the 1 of a day's travel even over favorable terrain with good tough ox teams.

LORD'S BIDDING

During the 90 days or more of the trek the Mormon colonists, inspired with the belief they were doing the Lord's bidding, were a cheerful group. Even after hours of jolting travel or walking through rough country there was merriment.

Instead of 80,000 acres the Mormons bought only 40,000. The balance was held by the Lugos under a "permit to occupy" and not a true title. The United States land commission, however, permitted the Mormons to select what part of the vast rancho they desired.

Title passed to Lyman and Rich who were, in a sense, trustees. Louis Rubidoux, who held Jurupa Rancho alongside Bandini, advanced money for the Mormons to complete the purchase. There was left, however, a big mortgage, and the prevailing interest rate in California was around 30 percent annually; so it was imperative to pay as soon as possible.

CAMPERS MOVE

No sooner had the sale been made than the campers started moving onto the new land. There was no time to wait for surveys. Cabins, small ones, were erected. They could be moved later when streets and roads were plotted. No time was lost in sowing fall grain to take advantage of the rainy season.

At this juncture a mountain Indian chief, Antonio Garra, conspired to drive all the whites out of Southern California. Attacks were made on isolated ranches in the interior. One person occupying such an exposed position was Pauline Weaver, living in an adobe at Beaumont and running cattle in the San Geronimo Pass in partnership with Isaac Williams.

TELLS FRIENDS

Weaver was a friend of Juan Antonio, powerful chief of the Cahuillas, who had been brought to Politana by the Lugos to supplant the Trujillo colonists after the latter had moved to Agua Mansa. When the Lugos sold the Rancho Juan Antonio and his cowboys moved up into San Timoteo Canyon and started a rancheria near El Casco where Duff Weaver

