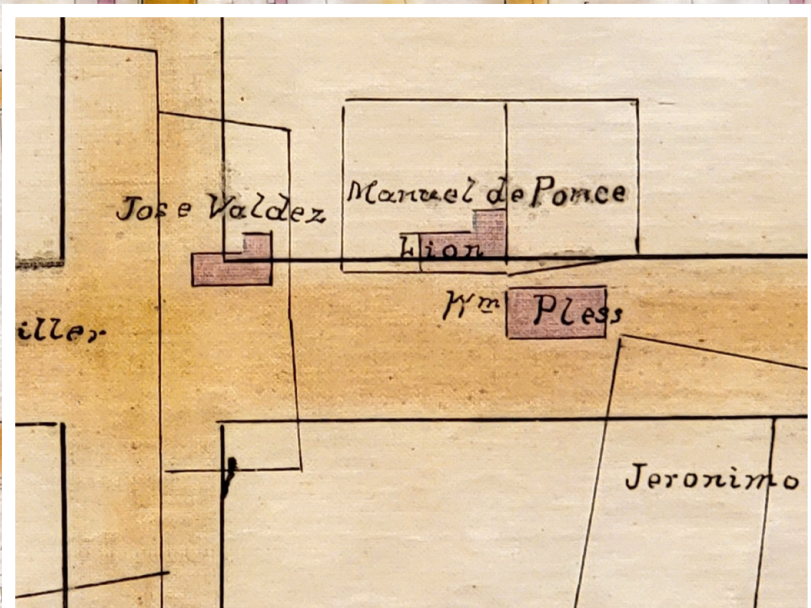
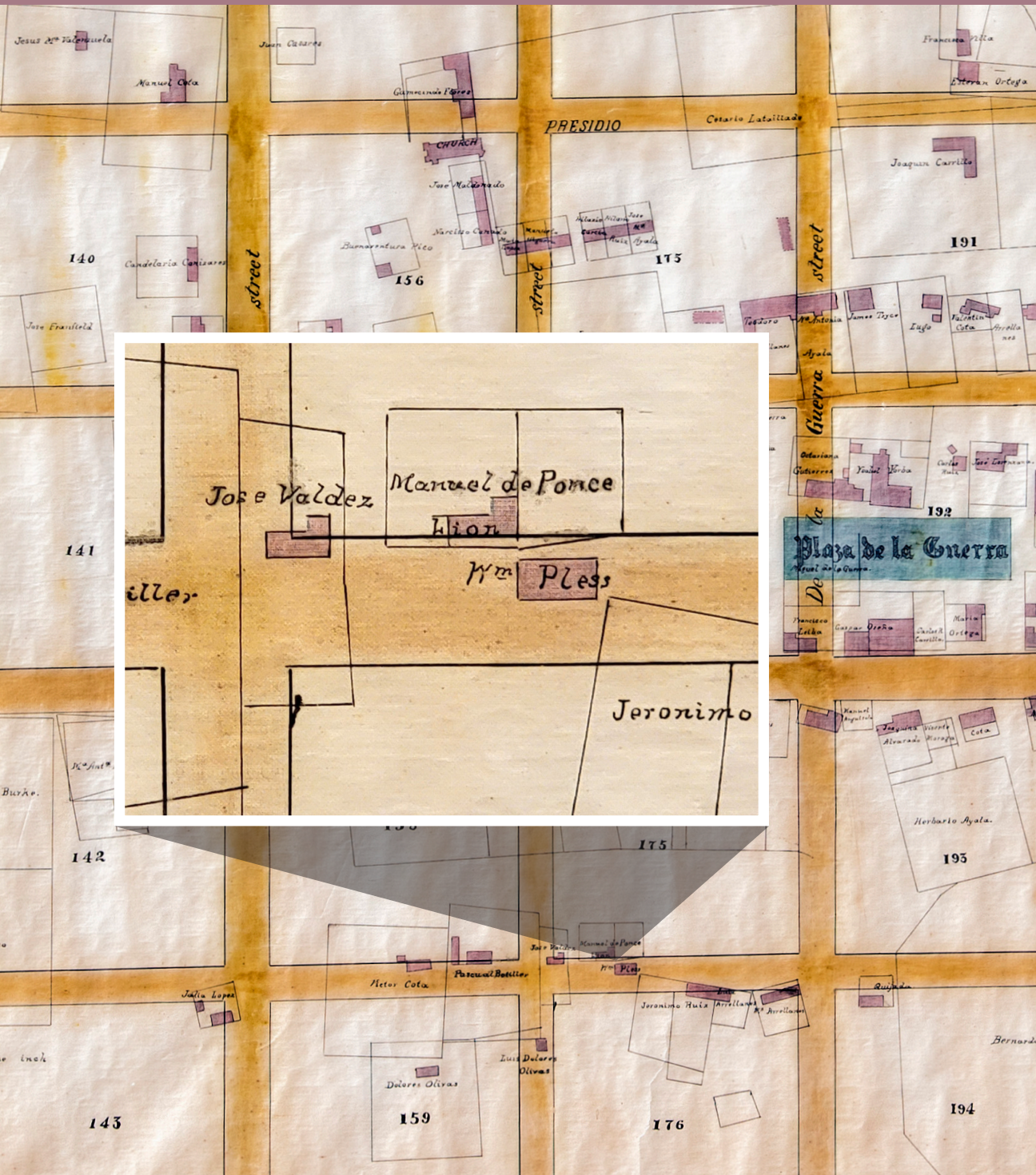




La Campana

SUMMER/FALL 2021 | VOL. 47, NO. 2



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La Campana is a publication of the Santa Barbara Trust for Historic Preservation (SBTHP), a 501(c)(3) nonprofit organization. Members of SBTHP receive *La Campana* as a benefit of membership.

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The house of William Place ("Wm. Pless") is shown on this color copy of the 1853 map prepared by Vitus Wackenreuder, which established the original street grid for the City of Santa Barbara. Courtesy of Gledhill Library, Santa Barbara Historical Museum.

ON THE BACK COVER

Photograph of the interior of El Cuartel by Stephen Schafer (Schaf Photography), June 2020 (HABS Survey No. CA-37-36).

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OUR MISSION

The Santa Barbara Trust for Historic Preservation stewards the past and present of the Presidio Neighborhood and inspires preservation advocacy throughout the County in order to create a more vibrant community.

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Letter from the President

Dear Friends of SBTHP,

It is an honor to serve the Santa Barbara Trust for Historic Preservation as the new President of the Board of Directors. Having had the chance to witness the hard work of my tireless predecessors Debby Aceves and Terease Chin, it is clear that the bar has been set high, and I will do my part to continue the tradition of leadership for this wonderful organization.

Throughout the last four years as a Board member with SBTHP, I've gained valuable insight into the organization. Serving on multiple committees including the Historic Resources as well as Restoration Committees, I have had the chance to appreciate how complex and active an organization SBTHP really is, and know what a joy it is to be a part of such a vibrant community of historic preservation-minded people.

For those of you who do not know me, I am a principal and architect at Harrison Design, have served on the City of Santa Barbara's Historic Landmarks Commission for a number of years, and am involved in a variety of projects throughout the city to bring attention and appreciation to the great historic architecture traditions of Santa Barbara. At times I may have been accused of being an uptight, historical-centric, nerdy classical architect... to which I happily respond: "Guilty as charged!"

It is a pleasure to report to you that despite the craziness of this past year SBTHP has done an amazing job of "pivoting" and has turned a potentially disastrous year into a time of new opportunities and great successes.

Two events that I have been privileged to



witness firsthand this year were the continuation of the symposium *Santa Barbara: Yesterday, Today, Tomorrow* (recordings now available on SBTHP's website) and *Love in Every Language*. Both programs have shown me the talent and ingenuity of the staff to be able to accomplish events remote/digitally in a time when they could not be held in person.

In closing, I would like to thank all of you, Friends of SBTHP, as well as the Board of Directors for their tireless service during these difficult times, and especially Debby Aceves our past President, who didn't let a pandemic slow her down one bit! And finally, a huge "thank you" to Dr. Anne Petersen and the whole staff of SBTHP who have really done an incredible job throughout this last year-and-a-half. May the most difficult days be behind us.

And, in continuation of Past President Debby Aceves' closing quote from Padre Serra:

Siempre adelante!

Anthony Grumbine

Programs Update



SBTHP Board Member and Asian American Affinity Group Co-Chair Kai Tepper facilitating a community discussion with three local Asian American small business owners about their experiences living and working in Santa Barbara. Photo by Kevin McGarry.

SBTHP Hosts Virtual Series to Commemorate Asian American Pacific Islander Month

by Kevin McGarry, Associate Director for Public Engagement

In May 2021, as acts of violence and racism against Asian Americans escalated across the country, the Santa Barbara Trust for Historic Preservation (SBTHP) offered a free virtual series to commemorate Asian American Pacific Islander month. SBTHP's Asian American Affinity Group, made up of diverse members of Santa Barbara's AAPI community, helped SBTHP plan each Zoom Webinar program. The series, titled *Santa Barbara Belonging: Commemorating Asian American*

Pacific Islander Heritage Month, explored the historical context surrounding recent acts of prejudice and violence towards Asian Americans, provided space to listen to and support local AAPI business owners, and celebrated the diverse and rich AAPI musical and artistic traditions that define cultural life in Santa Barbara today. ●

To view recordings of these events, visit: sbthp.org/lectures



58th Annual Meeting

by Tim Aceves, Associate Director for Advancement

Held remotely for the first time due to COVID-19, on January 23, 2021, members gathered virtually over Zoom for SBTHP’s fifty-eighth Annual Meeting. Board President Debby Aceves welcomed Life Honorary Directors and members of Los Distinguidos, thanking them for their contributions to ongoing preservation and restoration work, and to the financial stability of SBTHP. In her remarks, she shared her enjoyment serving as president for the past three years and thanked the Board and Staff for their energy and support in helping affirm “that history matters.”

Executive Director Anne Petersen shared SBTHP’s Diversity Equity and Inclusion Plan and highlighted repair and preservation projects such as 131-137 East De la Guerra Street and the landscape at the Moullet House, the student program *Where We Are From*, local partnerships like Divinitree Yoga and Casa de la Guerra, improvements to SBTHP’s website to learn about and watch lectures at home, and thanked outgoing President Aceves. She closed by remembering Bud Decker, Kellam de Forest, Judy Pearce, and Jack Romero,

who all passed away last year, for their enthusiasm and engagement over many years that contributed to the history and relevance of the Presidio.

After members unanimously approved the Amended and Restated Bylaws, Nominating Committee Chair Leslie Zomalt led the vote to re-elect board members Debby Aceves, Cody A. Makela, Kyle Slattery, and Leslie Zomalt along with the election of new directors Jeff Haight, Salvador Güereña, Andrea Steward, and Kai Tepper. Immediately following the meeting, the Board of Directors elected officers for the 2021-2022 term: President Anthony Grumbine, First Vice President Tara Wood, Second Vice President Michael Neal Arnold, Treasurer Kyle Slattery, Secretary Cody A. Makela.

In lieu of the annual Community Awards presentation, President Aceves acknowledged and honored the accomplishments of outgoing board members Terease Chin, Mary Louise Days, Craig A. Makela, and Kevin Snow. Terease Chin was named a Life Honorary Director. ●

New SBTHP Board Members

The Santa Barbara Trust for Historic Preservation (SBTHP) is pleased to announce the election of new community leaders to its Board of Directors. At the 58th Annual Meeting and Community Awards Presentation, members voted to elect new members: Jeffrey Haight, Salvador Güereña, Andrea Steward, and Kai Tepper to the board for a three-year term.

Jeffrey Haight S.E. is a Principal Structural Engineer at 19six Architects and Engineers. Previously, he was the President of Ehlen Spiess & Haight, Inc. Structural Engineers in Santa Barbara. He joined the firm in 1992 after working in Newport Beach upon grad-



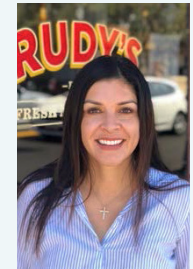
uating from Cal Poly San Luis Obispo with a Bachelor of Science degree in Architectural Engineering in 1988.

Salvador Güereña is an archivist, librarian, and writer and was director of the California Ethnic and Multicultural Archives from 1988-2019 in the Department of Special Research Collections, UCSB Library. He is a native of Santa Barbara,

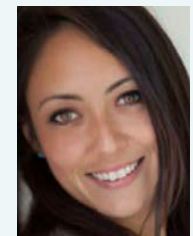


earning his B.A. degree from Westmont College and his MLS from the University of Arizona.

Andrea Steward was born and raised in Santa Barbara, the daughter of Mexican immigrants. She attended the Fashion Institute of Design and Merchandising in Los Angeles and after graduation worked in the fashion industry. Upon returning to Santa Barbara, she worked alongside her parents at the family business, Rudy’s Mexican Restaurants. Andrea and her husband, Neal, opened their own Rudy’s in the Presidio Neighborhood just over three years ago.



Kai Tepper is the Executive Director of the Children’s Creative Project (CCP). Before CCP, Kai was the Outreach Program Manager for the Santa Barbara Bowl Foundation, Executive Director for The Arts Fund, and founding board member of the Santa Barbara School of the Arts. She received a BA from California State University Channel Islands with an emphasis in Studio Art and Art History, where she discovered her love of arts non-profits.



Early African American Settlers in the Santa Barbara Region

by John R. Johnson, Ph.D.

Dr. John R. Johnson is Curator of Anthropology at the Santa Barbara Museum of Natural History. He specializes in the archeology and ethnohistory of California.

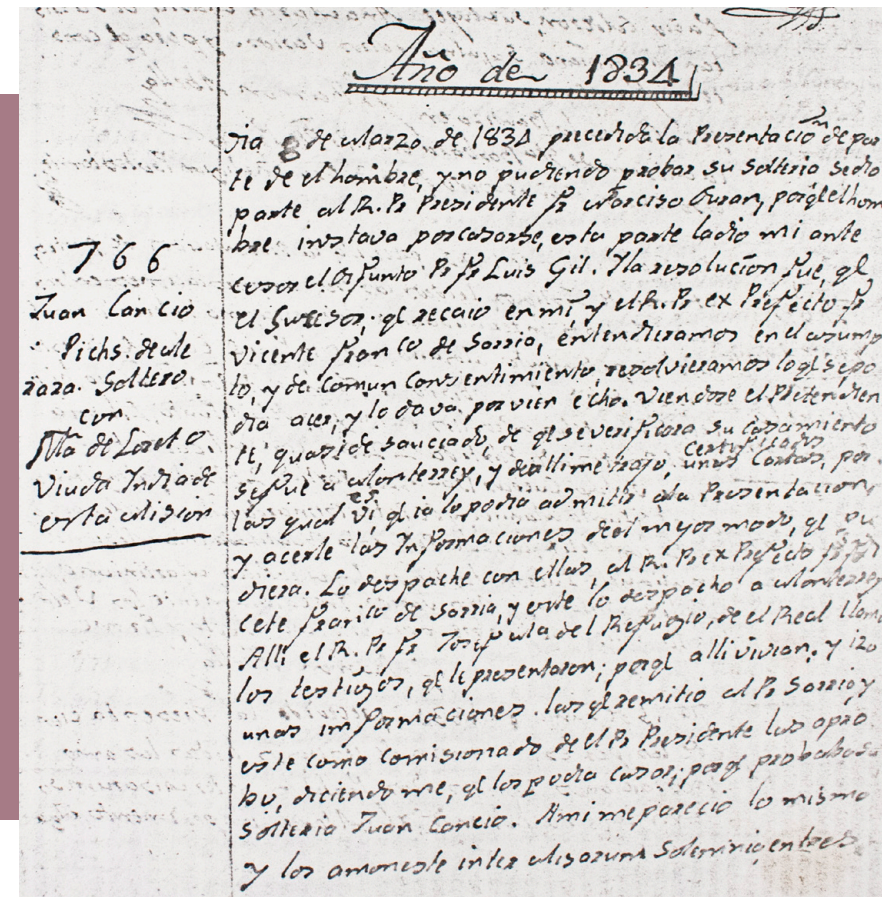
In the course of researching Santa Barbara's Native American population, I unexpectedly came across information regarding three men of African ancestry who settled in our region. As far as I know, many biographical details regarding these individuals have not yet appeared in local histories. Therefore, encouraged by Mary Louise Days, I am presenting what records reveal about these early African Americans in our communities. All three married Mission Indians after they immigrated to the Central Coast. The earliest record I found was for Juan Cancio Piths, who evidently arrived about 1833. The second immigrant was William ("Guillermo") Place, described as a mulatto, who settled in Santa Barbara as early as 1845 and became a property owner there. The third was Benjamin ("Benito") Elmore, who escaped slavery and came to California in 1849, stopping first in San Luis Obispo before taking up residence in Ventura. Records for all of these individuals exist in mission and parish registers kept by Spanish priests, as well as other archival sources.

Juan Cancio Guillermo Piths

I initially came across the name of Juan Cancio Guillermo Piths in the burial records of Mission Santa Inés, where he was described as a "descendiente de Africanos" from the British island of Grenada. He died at a Chumash woman's home at that mission on October 6, 1838. The text associated with his burial

entry stated that Piths was a widower of María Loreta, a neophyte Indian woman from Mission San Luis Obispo. Indeed, when I looked into that mission's book of marriages, I found that his marriage to "María de Loreto" had taken place on March 8, 1834.² At that time, his surname was spelled "Pichs," and he was stated to be single at the time of his marriage and native "de Merara, ysland perteneciente en la actualidad de Gran Bretaña." Demerara is the name of the principal river in Guyana, not an island. The island of Grenada and Guyana were both British colonies at the time and were relatively close to one another. Perhaps Piths (or "Pichs") was born at one place and lived more recently at the other, thus explaining the conflicting statements as to his origin. His marriage record provided the names of his parents, Guillermo Pichs and Asicla Pichs, "residents in said island." Both his marriage record and his burial record stated that Juan Cancio Guillermo Piths was a convert to the Catholic faith and his baptism took place at Mission Santa Barbara in 1833;³ however, neither the mission nor the presidio registers contain a record of that event.

Beyond the few clues provided in his mission register entries, other aspects of Juan Cancio Piths's story present something of a mystery. It is likely that he descended from people brought to the Caribbean as a consequence of the slave trade, and perhaps he himself was born into slavery. The English



Initial part of San Luis Obispo marriage record for Juan Cancio Piths ("Pichs") and María de Loreto. Courtesy of the Santa Barbara Mission Archive-Library.

parliament passed the Slavery Abolition Act in 1833, which ended the institution of slavery in the British Empire. Whether the immigration of Juan Cancio Piths to Santa Barbara in that year was a consequence of that event cannot be determined without further evidence. Most likely he had arrived on one of the ships that traded along the California coast in the 1830s. Piths's employment and his activities after his arrival likewise remain undocumented.

Although much about Juan Cancio Piths's life has yet to be revealed, some biographical details can be reconstructed for his Indian wife, María Loreta. She was born at Mission San Luis Obispo in 1789, the daughter of Tomás Telepuyo from Pismo (*pismu'*) and María Loreta from Sepjato (*tsipxatu*), native

rancherías once located in the vicinities of Price Canyon and Avila Beach respectively.⁴ In subsequent records, their daughter María Loreta was listed with the surname *Telepuyo*, her father's native name, a common example of surname inheritance at Mission San Luis Obispo. María Loreta Telepuyo's mother died in 1809, and her father passed away in 1816.⁵ During her adult life, María Loreta outlived four husbands prior to marrying Juan Cancio Piths in 1834.⁶ She had no children born from any of these marriages. Her death is recorded in the burial records of Mission San Miguel in 1837, a year prior to her last husband's death.⁷

As a side note to the story of Juan Cancio Piths, it is interesting to note that one of the witnesses to his marriage to María Loreta was

Bonifacio Calderon (1787-1837), a Northern Chumash Indian interpreter for the missionaries at San Luis Obispo. Bonifacio Calderon was married to Ana María Masta (1799-1850). Two of Ana María's daughters were María Antonia Olivera (née Calderon) and Rosario Cooper, both of whom have many descendants living in San Luis Obispo County today. Rosario Cooper was the last person living who spoke Obispeño (Northern Chumash) as her first language. Near the end of her life, she worked with anthropologist and linguist John P. Harrington to document Obispeño language, culture, and history, prior to passing away in 1917.⁸

William Place

Juan Cancio Piths was not the only African American who arrived along our coast in 1833. Another individual, whose biography can be better documented, was William Place. He served on a whaling vessel as a sailor or cook and was left behind in Santa Barbara after taking sick.⁹ He recovered from his illness, and settled in Santa Bárbara. The 1836 *padrón* of the pueblo lists Place's age as 34.¹⁰

The *Libro de Casamientos* of the San-

ta Bárbara presidio records the marriage of "Guillermo Pless" (William Place), and Apolonia, an Indian woman, on October 30, 1845¹¹. Although she was then living in Santa Barbara, Apolonia was not from the local Chumash population, but had been born at Mission San Miguel, Baja California, and was likely a native speaker of the Tipai (Southern Diegueño or Kumeyaay) language.¹² Local citizens Teodoro López and María Soledad Romero served as witnesses for William and Apolonia Place's marriage. That marriage record described Place as a native of North America. More specifically, his place of origin was listed, evidently erroneously, as New York when he was tabulated in the 1850 federal census.¹³ Later records correct the information about his birthplace. The 1852 California State census reported that Place had been born on the Island of St. Vincent in the West Indies, but recently had lived in Florida prior to emigrating to California. His youngest daughter's baptismal record corroborates the information that Place was native to the Antilles.¹⁴

William Place's racial identity was described as Mulatto in both the 1850 Federal Census and the 1852 California State Cen-

sus. In both those census records, his occupation was given as "cook." Further research will be necessary to determine whether Place worked as a cook for one of Santa Barbara's wealthier citizens or prepared meals at a local eatery. Whatever the nature of his employment, Place accumulated enough income to establish his own home within the growing pueblo. The original volume of pre-statehood property titles, bestowed by the Pueblo of Santa Bárbara's *ayuntamiento* (city council), shows that in 1850 the house of "Guillermo Ples" measured 9 varas by 6 varas (about 25' x 16.5').¹⁵ Santa Barbara's 1853 Assessment Roll mentions that Place's property was adjacent to that owned by Joaquín Valenzuela¹⁶; however, the Wackenreuder map prepared earlier that year does not show Valenzuela as Place's neighbor. That map shows that Place's house was located just south of what became the intersection of Canon Perdido and Chapala.¹⁷

William and Apolonia Place had one son and two daughters born in Santa Barbara between 1846 and 1850. In order of their birth, these were María Antonia Ramona, Guillermo, and María Helena Isabel.¹⁸ The 1852 California State Census lists all three children with their parents. William's age was given as "52" (according to his will, he was actually closer to 50), and his wife, a "Domesticated Indian" was said to be 30 years old. The Place family was listed immediately following Thomas Jeffreys (Jeffries), a mariner native to the British island of Ascension in the south Atlantic.¹⁹ Jeffries, like William, married an Indian woman at Santa Barbara. Jeffries's wife was Sebastiana, who was Barbareño Chumash.²⁰ Jeffries is remembered in history as the owner of a small schooner, who visited San Nicolas Island and searched unsuccessfully for the Lone Woman who had been left behind at the time that others of her tribe were removed to San Pedro in 1835. He re-

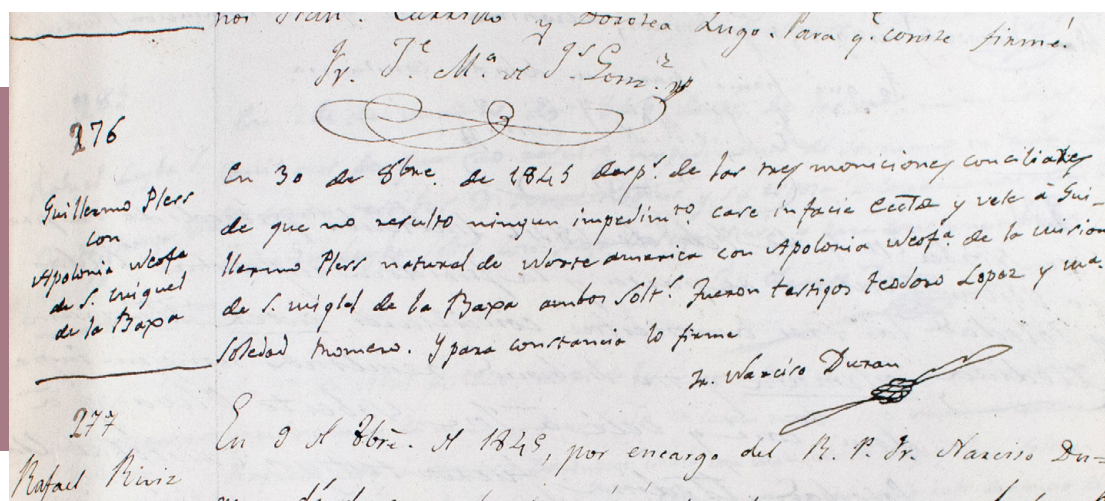
turned a year later, accompanied by George Nidever to hunt sea otters. In 1853, Nidever returned with another crew and this time discovered the Lone Woman, upon whose story the award-winning children's book, *Island of the Blue Dolphins*, was based.²¹

Santa Barbara County court records contain the will and probate documents of William Place, who died in 1855. His original will of the previous year, reads as follows:

In the name of God, amen. I, William Place, of the City of Santa Barbara, in the County of Santa Barbara and State of California, of the age of fifty two years, and being of sound mind and memory, do make publish and declare, this my last will and testament, in manner following, that so I say:

I give and devise to my wife Maria Apolonia and to my children Maria Antonia Ramona, William, and Helena Isabel, in common, all and the only real property I possess, to wit: the house and lot in which I now reside, being in the City of Santa Barbara – but it is my desire that my wife Apolonia do not sell any portion of said property which I do now by will devise to her –

I give and bequeath all the rest, residue and remainder, of my formal estate, goods, and chattels, of what nature or kind sooner, in common to my said wife Maria Apolonia, and to my said children Maria Antonia Ramona, William, and Helena Isabel – and I do hereby appoint my wife Maria Apolonia sole executor of this my last will and testament.



Santa Bárbara Presidio marriage record for William Place ("Guillermo Pless") and María Apolonia. Courtesy of the Santa Barbara Mission Archive-Library.

I declare that I owe to the following persons to wit: John Kays about \$25 – the heirs of the late Maria Zurita \$25 – and to Messrs. Adler and Cronthal \$7.25.

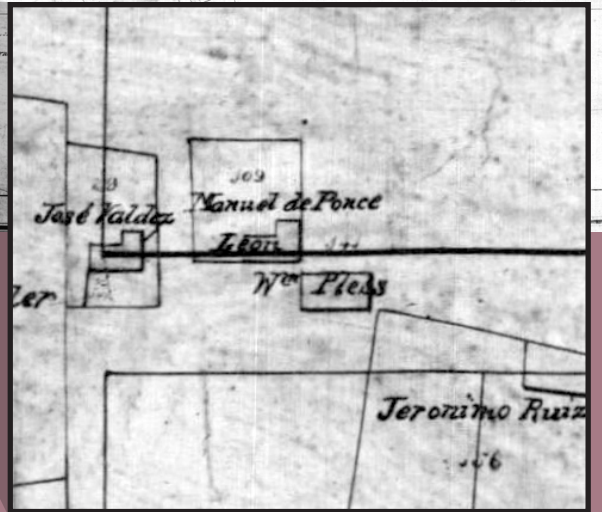
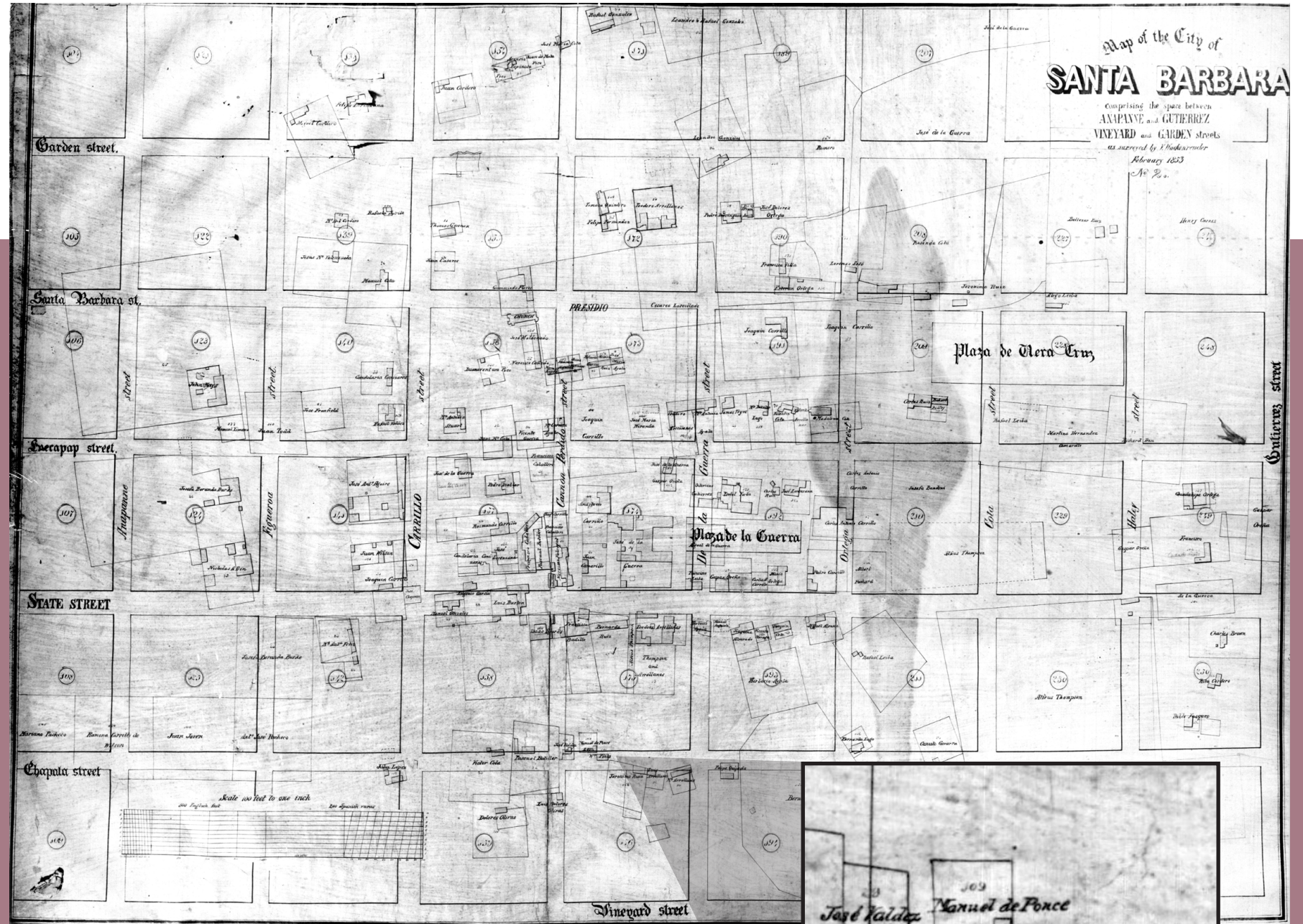
I declare also that the following persons are indebted to me to wit: Juan de Mata Pico in the sum of \$15 – José Arellanes in the sum of \$12 – Joaquin Valdez (hijo) in the sum of \$40 or one of the oxen – Robert Patterson in the sum of \$30, and José de Jesús Olivera owes me one mare – and Guadalupe Cordero owes me one tame cow.

I desire that my executrix pays to the individuals first above named the sums owing them by me, and that she also recovers the sums and animals owing me as aforesaid. I do also appoint Henry Carnes of this City joint guardian with my wife Maria Apolonia, of my three children Maria Antonia Ramona, William and Helena Isabel.

In witness whereof, I have herewith set my hand and seal, this thirty first day of August, in the year of our Lord one thousand eight hundred and fifty four.

William Place

The above instrument, was, at the date thereof signed, sealed, published and declared, by said William Place, as and for his last will and testament, in presence of us, who, at his request and in his pres-



The house of William Place ("Wm. Pless") is shown on the 1853 map prepared by Vitus Wackenreuder, which established the original street grid for the City of Santa Barbara. As this map indicates, Place's home was destined to be removed, being within the proposed roadbed for Chapala Street. Its former location was in the northbound lane of Chapala, shown in this figure to the right of its intersection with Canon Perdido Street. Courtesy of Gledhill Library, Santa Barbara Historical Museum.

ence and in the presence of each other, have subscribed our names as witnesses thereto.

Francis W. Louis,
Residing at Santa
Barbara County

Henry Carnes,
Residing at Santa
Barbara City & County

William Place apparently had second thoughts after signing the first version of his will, because he revoked that will and filed an amended version just ten days later. In the second version, he altered the apportionment of his estate, specifying that his wife, María Apolonia, was to receive half of his estate “as allowed her by the law of this State.” He then stated that his three children were to receive in common “all my real property – said property consisting of the house in which I now reside



Ramona Wolf (née Place). Photo courtesy of the San Diego History Center.

and the lot upon which is built said house,” as well as the “residue and remainder of my personal estate, goods and chattels, of what nature or kind so ever.” Thus, it would seem that some marital discord had arisen between William and his wife that led him to remove her as executrix. In his second will he appointed his attorney Henry Carnes to be the sole executor of his last will and testament. He also appointed Carnes to be “guardian and tutor of my eldest daughter María Antonia Ramona.” Furthermore, he specified María Ignacia Pico de Váldez to become guardian of his youngest daughter Helena Isabel and Encarnación Carrillo de Robbins to be guardian of his son William.²² The women proposed as guardians for Place’s two youngest children had served as their godparents respectively at the time they were baptized.²³

The probate of William Place’s will took place on September 24, 1855.²⁴ Curiously, his death record is missing from Santa Barbara’s “presidio” burial register, which could mean that he died elsewhere or that he no longer followed the Catholic faith. What became of his widow is unknown. No listing for Apolonia Place occurs five years later in the 1860 federal census for Santa Barbara County, but all three of the couple’s children were tabulated, then living in with the family of James McDonald.²⁵

No further records for the Place children occur in Santa Barbara’s parish registers, but the destiny of one of the children is known. Maria Antonia Ramona Place grew up to marry Louis Wolf, who hailed from the Alsace region of France. Wolf immigrated to California in 1852 and after a failed mining venture, established a store in Old Temecula by 1859. How and when Wolf met Ramona Place does not seem to be recorded, but it is known that the couple wed in 1862.²⁶ They were living at Temecula at the time of the 1870 census in a

household including three sons and Ramona’s 19-year-old sister (Helena) Isabel.²⁷ Wolf not only was the owner of a store and tavern, he at times served as postmaster, justice of the peace, erstwhile land developer, and intermediary between local Luiseño Indians and the ranchers who wished to hire laborers. Helen Hunt Jackson, the author of the famous novel *Ramona* (1884), met Ramona and Louis Wolf on several occasions in 1882 and 1883. Her description of the fictional Hartsel’s Store in *Ramona* was based upon Wolf’s store. Some even have suggested that the main character in *Ramona* was named for Ramona Place Wolf. Indeed, Ramona Wolf was a likely source for Hunt’s description of the eviction of the Indians from their homes at Temecula that she used in her famous novel.²⁸

Benjamin Elmore

The most colorful backstory to emerge from this study of African American pioneers is that of Benjamin Elmore, known more often as “el Negro Benito” by Spanish speaking Californians.²⁹ Benjamin was born into slavery in Tennessee about 1827, the son of Matthew and “Juana” Elmore.³⁰ Later, after being moved to Arkansas, Elmore escaped slavery by hiding in an empty water barrel on a horse-drawn wagon, and eventually found his way to San Luis Obispo in 1849. In 1854, he moved to Ventura, being the first black man to settle there. At Ventura, Elmore made his living as a day laborer, particularly specializing in coating building roofs with tar. He resided among Ventura’s Chumash community and thus acquired a facility in the native Ventureño language, sometimes being called upon to act as court interpreter in cases involving Indians.³¹

On August 21, 1863, “Benito” Elmore married María, a Ventureño Chumash woman, in the church of Mission San Buenaventura.³² María was the widow of an Indian man named

Buenaventura. The record of her marriage to Elmore identifies her parents as former neophytes Guillermo and María, both being deceased. Benjamin and his wife “María R.” (Refugio or Rosario?) were listed seven years later in the 1870 federal census. Benjamín Elmore’s age was rounded off at 35, while his wife’s age was given as 37.³³

Simplicio Pico, a Ventureño Chumash man who once lived near the Elmore, provided anthropologist John P. Harrington with the following recollections about his neighbor:

Benito was a negro who was baptized in San Luis Obispo and lived at Ventura. At Ventura, he married an Indian woman named Maria. [Simplicio] is not sure they baptized him at San Luis Obispo, but he lived up there before he came to Ventura. He talked pretty good Spanish and pretty good Ventureño – talked Ventureño with his wife all the time. He was a . . . good man [and] much liked by all the Ventureño Indians. El Negro Benito they called him. Benito knew many *gente del país* [paisanos] in San Luis. He was very *divertido* [amusing] [and] played the violin a little. Benito and wife lived in a little house near where Hobson’s slaughterhouse is now [in 1917].³⁴

María Elmore became sick and suggested to her husband that it might be good for her to visit friends in Piru. Accompanied by Simplicio Pico and his wife Petra, Benjamin Elmore hitched his horses to a wagon and brought his wife to Piru. There she was given red ants to swallow as an indigenous medical treatment.³⁵ She felt better after the stinging ants caused vomiting, but this native therapy did not cure her, and she soon succumbed

to her illness. Elmore brought her body back to Ventura, and she was buried in the graveyard there.³⁶

In June 1880, when the next federal census was taken, Ben Elmore is listed immediately following a residence inhabited by Rebecca Elmore, a black woman, 25 years old. Rebecca became Elmore's wife following María's death. The Elmore's were living directly adjacent to property owned by Roberto Salazar, the Mexican husband of Juliana, a Ventureño Chumash woman. Salazar's household included the Chumash family of his stepson, José Peregrino (*Winai*), and two other Chumash men who boarded with the family. One of these boarders was Vicente García, the son of a Barbareño Chumash mother and a Mexican father.³⁷ The following year, Benjamin Elmore served as godfather for a child born to Candelaria Valenzuela, the renowned Chumash basketweaver.³⁸ A little more than a year after the census was taken, Elmore played a major role in a notorious murder trial involving Vicente Garcia.

About an hour after midnight on September 19, 1881, a Ventureño man named Estanislao, while drunk, was mortally wounded by a knife attack along Front Steet in Ventura. The stabbing took place near residences occupied by Chumash families. The victim lay in the street for two hours, before two Chumash women responded to his cries and called upon Benjamin Elmore's neighbor José "Huinai" (José Peregrino *Winai*) for help. *Winai* enlisted Elmore to assist, and together they carried the dying man to the home of Petra Pico, a Chumash woman who lived nearby. There Estanislao spoke in the Ventureño language about who had attacked him and identified Vicente García as one of three assailants. Based on this information and testimony from other witnesses, the sheriff arrested García and formally charged him, along with two ac-

complices, with murder on October 6.³⁹

The trial of Vicente García took place on October 31. Benjamin Elmore was the first person called as a witness for the prosecution. He reported that after helping to carry Estanislao to Petra Pico's house, he went to notify Ventura's physician, Dr. Cephas Bard, who attempted to save the dying man's life. Elmore testified that at three different times, as his life ebbed away, Estanislao identified Vicente García as the one who stabbed him. Other trial testimony by Chumash witnesses indicated that two others also were involved and that the knife used in the attack belonged to one of them. Unfortunately for García, one of the alleged attackers became a witness for the prosecution and backed up Elmore's testimony.⁴⁰

One fact that came to light during García's trial was that the deceased had been in an argument with him over a woman. One implication is that Estanislao was jealous of García for having assumed the affections of a woman with whom the former had formerly resided and had a grudge against García because of this. Certain defense testimony called into question García's culpability, but in the end the jury found him guilty of murder. On November 12, the judge sentenced García to death by hanging. The execution was delayed while the case was appealed all the way to the State Supreme Court. Despite finding certain testimony improper, the court upheld García's conviction, and his execution was set for April 3, 1883. García's story does not end there, however. Additional evidence emerged following the trial that implicated the man who had turned state's witness as the actual assailant. A petition was drawn up that appealed to the governor to commute García's sentence to life imprisonment. Benito Elmore's name appears among 238 citizens of Ventura County who supported this appeal, including nine

“

Benjamin Elmore appears to have been a trusted man within the Ventura community at large, as well as in the Chumash neighborhood where he lived

of the jurors at García's trial and the the man who served as district attorney at that time. García's sentence was commuted following this show of community support, and he was sent to San Quentin. Subsequent appeals for a full pardon went unrealized, and he died at San Quentin in 1899.⁴¹

Benjamin Elmore appears to have been a trusted man within the Ventura community at large, as well as in the Chumash neighborhood where he lived; therefore, his testimony as to Estanislao's dying words carried considerable weight. He testified at the trial that "I understand the Indian [language] almost as well as Spanish;" however, neither were his first language. It is possible that Elmore misunderstood some of what Estanislao was saying, because several Chumash women who were present while Estanislao lay dying testified at the trial that he implicated two other men along with García. Also, Estanislao was drunk and may not have been clear-headed enough to recognize all of his assailants in the dark. Furthermore, one cannot rule out the fact that Estanislao's jealous grudge against García over a woman that had once been his lover may also have played a role in attributing blame to his rival.⁴²

Benjamin Elmore died in Ventura on May 29, 1897. The *Ventura Free Press* reported his age to be 80 at the time, but he was actually a decade younger, according to his testimony at García's trial and census records. Ac-

ording to one historical source, Elmore was laid to rest in Mission San Buenaventura's cemetery; however, the burial register of that mission does not contain a record of his interment.⁴³ Further research will be necessary to shed light on Elmore's final resting place and uncover other details about the life of this African American man who earned the friendship and respect of fellow citizens during more than four decades of residence among Ventura's Chumash community.

Codicil

Although I have highlighted three Black Americans whose stories intersected with California Indians, they were not the first or only individuals in our area who possessed African ancestry. Indeed, one may ask the question: Where does one draw the line as being "black?" Such racial categories had little meaning in the colonial frontier of California prior to its conquest and incorporation into the United States. The colonial census of 1790 shows that many Spanish Californians were classified as mulatto and thus had some degree of African ancestry.⁴⁴ I remember meeting with the late Shirley Kennedy, who was then conducting research regarding African Americans in early California. When she published an article based on this research, she included California's last Mexican governor, Pío Pico, in her list of African Americans in our region. Indeed, Pío Pico's grandfather,

one of the founding settlers of the Pueblo of Los Angeles, was listed as a mulatto in the 1790 census. When Shirley located a picture of Pío Pico at the Santa Barbara Mission Archive-Library, she exclaimed to me, "Look at him, he's a Brother!"

At the time of J. P. Harrington's interviews with elderly Chumash Indians in the early twentieth century, he was told about Leandro Gonzales, who once served as mayordomo at Mission Santa Bárbara. Leandro was well-liked by the Indians and was called "*he'* *'ax-imay*," meaning 'the black fellow,' because of his dark skin due to his part-African ancestry.⁴⁵ Some of Leandro Gonzales's descendants are among my good friends. Out of curiosity, several undertook a DNA test and found that they indeed show some percentage of African ancestry. In fact, it is quite common for people who descend from the Spanish-Mexican families of early California to show a certain percentage of African descent when they take such a test. Such a result is all part of *mestizaje*, the intermixing of people of various parts of the world that stemmed from Spain's colonialization of Mexico.⁴⁶ Of course, this process of gene flow and intermarriage has taken place throughout human history, every time different peoples have encountered one another.

Acknowledgements

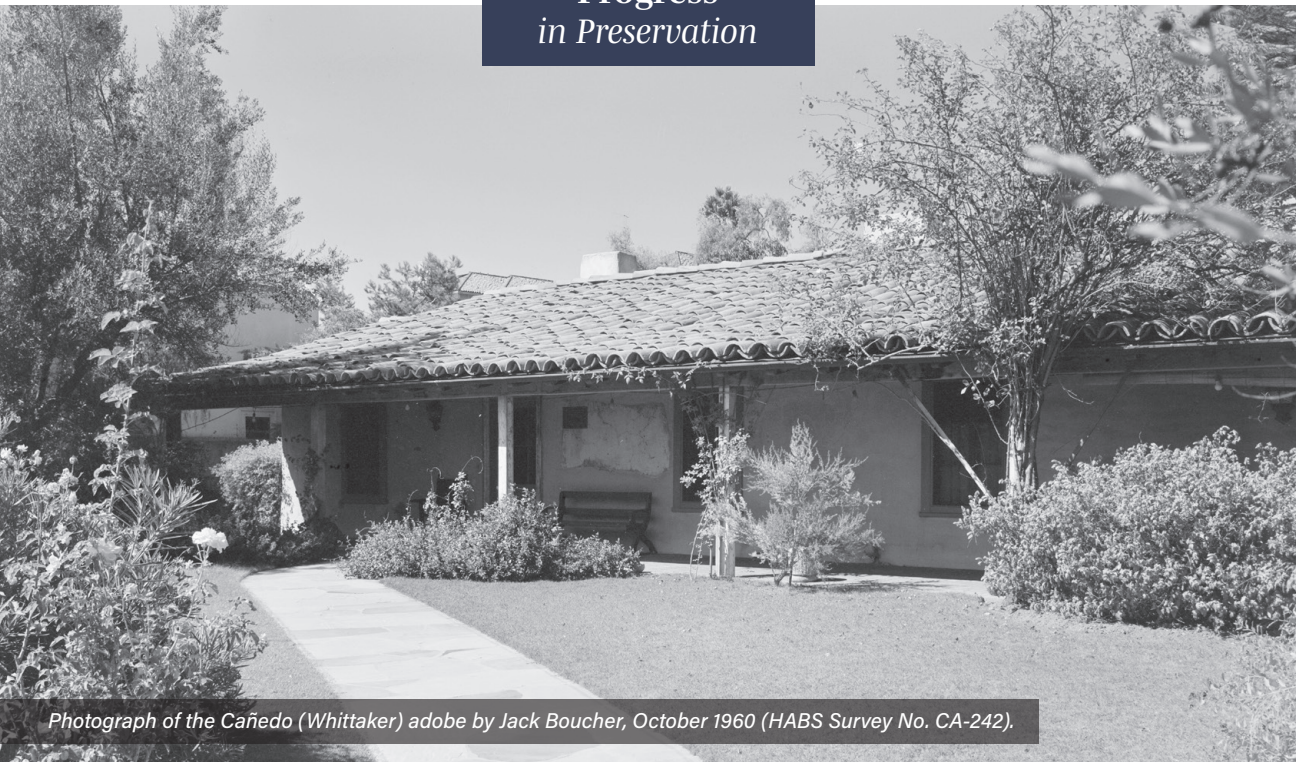
The research that resulted in this article dates back more than three decades, thus a number of individuals have assisted the author in tracking down various pieces of information included herein. The author especially would like to thank Mary Louise Days for encouraging him to bring together what he had collected as an article for *La Campana*. Mary Louise assisted in my effort to find primary documents that described the dimensions of William Place's residence and where it was located. Chris Ervin, archivist at the Santa

Barbara Historical Museum's Gledhill Library, facilitated access to the 1853 Wackenreuder maps and other early documents, as did his predecessor in years past, Michael Redmond. Monica Orozco, Brittany Bracher, and Rebecca Vasquez provided access to copies of mission and presidio registers at the Santa Barbara Mission Archive-Library. After receiving my request to locate notes that I remembered seeing among John Harrington's papers, Janet Erro quickly found those references, which then were incorporated into the article. Katherine Bradford and Kate Paulson provided helpful editorial assistance in the final stages of manuscript preparation. ●

NOTES

1. Mission Santa Inés *Entierros*, No. 1336 (hereinafter, SI = Mission Santa Inés).
2. Mission San Luis Obispo *Casamientos*, No. 766 (hereinafter, SLO = Mission San Luis Obispo).
3. "A Juan Cancio lo Bautizó en la Misión de Sta. Bárbara el R. P. Pfo. Francisco Durán en el año pasado de 1833. *Era de Religión Protestante*" (SLO *Casamientos*, No. 766).
4. SLO *Bautismos*, No. 854, April 12, 1789.
5. SLO *Entierros*, No. 1340, March 21, 1809; SLO *Entierros*, No. 1703, July 23, 1816.
6. SLO *Casamientos*, Nos. 580, 676, 740, 744.
7. Mission San Miguel *Arcángel Entierros*, No. 2185, May 27, 1837.
8. For biographical information pertaining to Ana Maria Masta her two daughters, and their descendants, see John R. Johnson, "Descendants of Native Rancherías in the Diablo Lands Vicinity: A Northern Chumash Ethnohistorical Study," Final Report submitted to PG&E Diablo Canyon Power Plant, Avila Beach, CA, 2020. For Rosario Cooper's work with J. P. Harrington, see Kathryn Klar, "'Precious Beyond the Power of Money to Buy:' John P. Harrington's Fieldwork with Rosario Cooper," *Anthropological Linguistics*, Vol. 33, No. 4 (1991), 379-391, and Elaine L. Mills and Ann J. Brickfield, *A Guide to the Field Notes: Native American History, Language, and Culture of Southern California/ Basin. The Papers of John Peabody Harrington in the Smithsonian Institution, 1907-1957*, Vol. 3, 8-10 (White Plains: Kraus International Publications, 1986).
9. Hubert Howe Bancroft, *California Pioneer Register and Index, 1542-1848*, extracted from *History of California*, 7 vols. (Baltimore: Regional Publishing Co., 1964), 289.

10. Santa Bárbara Presidio *Casamientos*, No. 276 (hereinafter, SBP = Santa Bárbara Presidio).
11. William D. Hohenthal, Jr., *Tipai Ethnographic Notes* (Novato: Ballena Press, 2001); Katherine Luomala, "Tipai-Ipai," in *Handbook of North American Indians*, Vol. 8, *California*, edited by Robert F. Heizer, 592-609, William C. Sturtevant, General Editor (Washington D.C.: Smithsonian Institution).
12. U.S. Federal Census, 1850, California, Santa Barbara County (National Archives RG 29, M432) Dwelling No. 156, Family No. 181.
13. California State Census, 1852, Santa Barbara County (California State Library Microfilm 144), p. 32; SBP *Bautismos*, Bk. 2, No. 328, Nov. 21, 1850.
14. *Solares y Terrenos de Levranza, 1835-1850*, p. 40. Santa Barbara County Hall of Records. Courtesy of the Santa Barbara Historical Museum. These same dimensions for the size of the house owned by "Guillermo Pres [sic]" were described in the "Report of Vitus Wackenreuder," April 22, 1853. Courtesy of Mary Louise Days.
15. City of Santa Barbara Assessment Roll, August 1853, courtesy of Mary Louise Days.
16. *Map of the City of Santa Barbara*, as surveyed by V. Wackenreuder, February 1853, No. 2, Gledhill Library, Santa Barbara Historical Museum.
17. SBP *Bautismos* Bk. 2, Nos. 51, 178, 328.
18. California State Census, *loc. cit.*
19. SBP *Casamientos*, No. 484, August 24, 1857.
20. Emma Hardacre, "Eighteen Years Alone; A Tale of the Pacific," Document 2A in *Original Accounts of the Lone Woman of San Nicolas Island*, edited by Robert F. Heizer and Albert B. Elsasser (Ramona: Ballena Press, 1976), 20-21.
21. Santa Barbara County District Court Records, Last Will and Testament of William Place, Probate, September 24, 1855, Gledhill Library, Santa Barbara Historical Museum.
22. SBP *Bautismos* Bk. 2, Nos. 178, 328.
23. Probate, William Place, *op cit.*
24. United States Federal Census, 1860, California, Santa Barbara twp. (National Archives RG 29, M653), p. 53, Dwelling No. 295, Family No. 311.
25. Phil Brigandi, *Temecula: At the Crossroad History* (Heritage Media Corporation, 1998), 43-47.
26. United States Federal Census, 1870, California, Temecula District, San Diego Co. (National Archives RG 29, M593), p. 3, Dwelling No. 26, Family No. 26.
27. Brigandi, *Temecula*, *loc. cit.*
28. Travis Hudson, *Breath of the Sun: Life in Early California as Told by Fernando Librado Kitsepawit to John P. Harrington* (Banning: Malki Museum Press, co-published with the Ventura County Historical Society, 1979), 119.
29. Hudson, *Breath of the Sun*, 161 and 162; The names of Benjamin Elmore's parents are given in his marriage record. The handwriting is barely legible, but it appears that his father's name was given as "Matheu" (Mathew). Mission San Buenaventura *Casamientos*, No. 1285 (hereinafter, SBV = Mission San Buenaventura).
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31. SBV *Casamientos*, No. 1285.
32. U.S. Federal Census, 1860, California, Township No. 1, Santa Barbara County. (National Archives RG 29, M593), p. 29, Dwelling No. 315, Family No. 319.
33. Simplicio Pico, recorded by John P. Harrington, abt. 1917, Ethnographic Field Notes, Part 3, *Southern California/ Basin* (Millwood, NY: Kraus International Publications microfilm edition and Washington, DC: National Anthropological Archives, Smithsonian Institution, 1986), Reel 86, Frame 21 (online).
34. Further details regarding administration of red ants as an indigenous curing practice may be found in Phillip L. Walker and Travis Hudson, *Chumash Healing: Changing Health and Medical Practices in an American Indian Society* (Banning: Malki Museum Press, 1993), 58-60.
35. Simplicio Pico, Harrington Field Notes, *loc. cit.*
36. John R. Johnson, "Ventura's Chumash Community in the Early 1880's," *Ventura County Historical Society Quarterly*, Vol. 39, No. 2 and 3 (1994), 50, 55-56.
37. Hudson, *Breath of the Sun*, 119; Johnson, "Ventura's Chumash Community," 62-63.
38. *The People vs. Vicente Garcia*, Ventura County Superior Court trial transcript, Governor's Pardon Papers, Prison Papers, File No. 602; Ellis, "Poor Man's Justice," 7, 11.
39. Prison Papers, File No. 602, *People vs. Garcia*, trial testimony.
40. Prison Papers, File No. 602, Petition to Governor Washington Bartlett for the pardon of Vicente Garcia from State Prison; Ellis, "Poor Man's Justice," 5, 11, 14-15, 20, 31; Johnson, "Ventura's Chumash Community," 58-59.
41. Johnson, "Ventura's Chumash Community," 49.
42. Hudson, *Breath of the Sun*, 152.
43. William Marvin Mason, *The Census of 1790: A Demographic History of Colonial California* (Menlo Park: Ballena Press, 1998).
44. Luisa Ygnacio, March 23, 1914, recorded by John P. Harrington, *op cit.*, Reel 19, frames 1630, 1632 (on line).
45. Claudio Estera-Fabregat, *Mestizaje in Ibero-América*, Trans. John Wheat (Tucson: University of Arizona Press, 1995).



Photograph of the Cañedo (Whittaker) adobe by Jack Boucher, October 1960 (HABS Survey No. CA-242).



Photograph of the Cañedo (Whittaker) adobe by Stephen Schafer (Schaf Photography), June 2020 (HABS Survey No. CA-242).

Historic American Buildings Survey of El Cuartel and Cañedo Adobe

By Michael H. Imwalle, Associate Executive Director of Cultural Resources

In July 2019 SBTHP applied for Proposition 68 funds set aside for nonprofit operators of California State Parks. Prop 68 funds were granted for the seismic retrofit of El Cuartel and for the roof repair of the Cañedo Adobe and Padre's Quarters. In advance of both projects, SBTHP contracted with historian Fermina Murray to prepare Historic Sites/Structures Reports for both buildings and architectural photographer Stephen Schafer to update the Historic American Buildings Survey (HABS) records for both sites. The HSSRs and the HABS documentation were generously funded by the Outhwaite Foundation.

HABS and HAER (Historic American En-

gineering Record) collections are among the largest in the Prints and Photographs Division of the Library of Congress. Although created during the Great Depression to employ out of work architects, artists, engineers, surveyors, and photographers, HABS/HAER is still used to archive the records of nationally significant historic resources. With the addition of documentation from the Historic American Landscapes Survey (HALS) in 2000, the collections document achievements in architecture, engineering, and landscape design in the United States and its territories.

Frederick Hageman drew plans of El Cuartel and H. F. Withey photographed it for

HABS in 1934. The HABS record was updated when it was photographed by Jack Boucher in 1960. The Cañedo or "Whittaker" adobe was first documented for HABS when Jack Boucher photographed it in 1960. The record for the Cañedo was updated in 1965 when David Gebhard nominated it for inclusion on the National Register of Historic Places.

In June 2020, Stephen Schafer documented the interiors and exteriors of El Cuartel and the Cañedo adobe using large-format, black & white photography. In addition to updating the HABS records in the Library of Congress, these images will be used to document the existing condition of the buildings in the HSSRs being prepared by historian Fermina Murray. In June of this year, Stephen Schafer sent confirmation that the large-format, archival-quality prints, original negatives, and updated captions had been submitted to the Library of Congress to update the HABS records. ●



Photograph of Stephen Schafer setting up camera and lighting to photograph the interior of El Cuartel by Michael Imwalle, June 2020.



Left: MMM founders from left to right: Elysia Guillén, Lilli Muñoz, Leah Ortega, Daniela Aguirre, and Maritza Flores. Image courtesy of Mujeres Makers Market, photo by Julia Crowson.

Middle: MMM Fiesta 2021. Image courtesy of Mujeres Makers Market, photo by Julia Crowson.

Right: MMM Fiesta 2021 papel picado by Tim Aceves

Mujeres Makers Market

By Tim Aceves, Associate Director for Advancement

With many Fiesta events cancelled in 2021, including Mercado De la Guerra, SBTHP was looking to host an event that still celebrated the spirit of Fiesta. For two days, the courtyard at Casa de la Guerra was full of papel picado as we welcomed the Mujeres Makers Market. Founded in March of 2021, the community market features local women of color artisans selling or curating original handmade, vintage, or reproduced items such as jewelry, clothing, home décor, ceramics, plants, and much more. Their mission is to empower, highlight, and educate underrepresented women in the community.

Mujeres Makers Market founders Daniela Aguirre, Maritza Flores, Elysia Guillén, Lilli Muñoz, and Leah Ortega explained that

they chose Casa de la Guerra because it is “where the community meets and celebrates.” They continued: “This location allowed us to highlight all these incredible women of color and for the community to come out and support. In addition, as locals we understand the importance of Casa de La Guerra in our community. We felt honored to be able to host our market there as it holds a special place in our hearts.”

On November 7, El Presidio SHP will host Mujeres Makers Market once more, this time celebrating Día de los Muertos, on the Presidio Parade Grounds and Orchard. To learn more about the market and the vendors, please visit mujeresmakersmarket.com. ●

A Tribute to Kellam de Forest

By Mary Louise Days

Santa Barbara lost an important history researcher and preservationist on January 19, 2021, when Kellam de Forest died of a Covid-19 related illness at the age of 94. He was born to Elizabeth Kellam de Forest and Lockwood de Forest Jr. on November 11, 1926 in Santa Barbara. Kellam’s father was the well-known landscape architect and his grandfather was a noted artist. His mother co-published a garden magazine and became a landscape architect. Growing up in the family’s Mission Canyon home, Kellam attended Crane Country Day School and Thacher School. After a year’s military service he attended Yale University, graduating in 1949 as a history major. He married Margaret MacCormick in 1952 and they established residence in Los Angeles. The couple had three children.

Kellam’s business firm, de Forest Research, conducted historical, factual and legal research for television series and motion pictures. A large number of popular features are listed to its credit. Kellam retired in 1992, and he and his wife returned to Santa Barbara. He joined the Santa Barbara Trust for Historic Preservation and became a member of the Pearl Chase Society after its founding in 1995. Kellam devoted a considerable amount of time to the board of the society and was the chair of its Preservation Committee. He became a fixture at regular meetings of the City and County landmarks commissions, frequently offering well-researched advice and commenting on the merits (or lack thereof) of development projects that could affect lo-



Kellam de Forest receiving the Pearl Chase Historic Preservation and Conservation Award at SBTHP’s 2010 Annual Meeting. Photo by Clint Weisman.

cal landmarks. Although transportation and physical attendance at meetings became problematic, he could rely on the assistance of devoted friends and Wood Glen Hall staff, where Kellam resided after the death of his wife Peggy. He also spoke at numerous Santa Barbara City Council and County Board of Supervisors meetings. He and this writer conferred with the City of Goleta in its deliberations about the historic Rio Grande gasoline station and creation of a landmarks ordinance. Kellam and friends supported efforts to preserve the Austin Val Verde estate in Montecito, the gardens of which were designed by his father.

On January 16, 2010, the Santa Barbara Trust for Historic Preservation gave its highest award, the Pearl Chase Historic Preservation and Conservation Award, to Kellam de Forest. An excerpt of his acceptance remarks is quoted in the Spring 2010 issue of *La Campana*. In 2013 Kellam received the Saint Barbara Award from the City’s design review boards. Santa Barbara owes an abundance of appreciation to Mr. de Forest for his nearly thirty years of persistent effort to protect her character, architecture, cultural landscape and beauty.

The de Forest family hosted a virtual memorial service for Kellam on Saturday, February 13, 2021, at St. Michael’s University Church in Isla Vista. ●



Kay Van Horn and her husband Bill at SBTHP's 2019 Asian American Film Series. Photo by Danny Tsai.



Left: Kay telling her family story to international students from Japan in SBTHP's *Nihonmachi Revisited* exhibit. Photo by Danny Tsai.



Right: Kay volunteering her time and welcoming guests to SBTHP's 2017 Asian American Film Series outside the historic Alhecama Theatre. Photo by Dr. Paul Mori.

In Memoriam: Kay Van Horn

by Paul Mori, Ph.D.

Dr. Paul Mori is an accomplished musician and conductor. He is a longtime SBTHP volunteer and currently serves on SBTHP's Asian American History Affinity Group (AAAG). Kay Van Horn was a founding member of the SBTHP's Asian American History Affinity Group and instrumental in planning SBTHP's first Asian American Film Series and Asian American Neighborhood Festival in 2010. Kay also served on SBTHP's Events Committee for several years. Kay provided SBTHP with an oral history about her family as well as precious photos and family heirlooms, which SBTHP now uses to interpret Santa Barbara's Nihonmachi (Japantown) history.

Institutionally, it is often said that "everyone is replaceable," but considering the loss of Motome Kay Van Horn, nothing could be further from the truth. Kay's passing in June of 2021 not only leaves a hole in the hearts of her family and friends, but also in the heart of the living history of the Japanese American community in Santa Barbara. Her Santa Barbara roots reach back decades before WWII, when her grandfather opened a barbershop

two blocks off State Street on Canon Perdido Street, in what is now El Presidio de Santa Barbara State Historic Park.

Kay's official involvement with the SBTHP started back in 1991 with the *Nihonmachi* ("Japantown") *Revisited* festival and only ended 30 years later with a reluctant resignation from the Asian American Advisory Committee just a week or two before she left this world. This reluctance to resign represented another

struggle Kay fought, and a nearly lifelong one; to preserve the local and national history of Japanese Americans, and to educate everyone about the injustice that community suffered in the forced removal of their lives, homes, and livelihoods during WWII. Prior to the war, Santa Barbara had a vibrant and breathing Japantown, but it was extinguished as suddenly as the attack on Pearl Harbor. But unlike it, the attack on Japantowns and their residents came with a cost that forever left a scar on the United States Constitution. With the dawn of peace in 1945 and the return of its former residents, the glory that was once Santa Barbara's Japantown lived only in the hearts and memories of people like Kay.

Kay was unique in the community of Santa Barbara Japanese Americans who had lived this history. She not only embraced the cause of injustice so that it would not happen again to other marginalized communities, but also, she wanted to celebrate the joys and legacies of Santa Barbara's pre-war Japanese culture and people, which you can clearly see in her family photographs in the *Nihonmachi Revisited* exhibit at El Presidio SHP. The foul taste of bitterness had no part in who Kay was.

The scars of pre-war, wartime, and post

war racial prejudice were a burden of shame that silenced many in the community, but not Kay. She stepped forward to help SBTHP make contacts with those who had memories of that which once was. In the *Nihonmachi Revisited* exhibit, Kay was a sometime docent who always donned a smile and never turned down answering a question, no matter how simple or naive.

Growing up in Santa Barbara's post WWII community, I first got to know Kay at Bethany Church, which was still a local center of Japanese culture. Kay was like the "cool" aunt everyone loves and deserves to have. She was the kind of person who understood teenagers and their mischief, and with a sly smile and a knowing eye, allowed some of that to happen when other adults were clueless. She was unique in that world as well.

As an adult I was privileged to have worked with Kay at SBTHP. Even though I am well-read on the history of Japanese Americans and have committed to memory many of my family's stories going back a century, what I know cannot compare. No one can replace what we have lost in Kay. Kay lived that history and saw fit to share a priceless and lasting legacy with us all. ●



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Margaret Ricks
Kyle Slattery
Mr. and Mrs. Peter Tannenbaum

Kai Tepper
Deborah Umansky**
Tara Wood
Ernest and Leslie Zomalt

**NORTHWEST CORNER
PASEO PROJECT**
John and Beverly Stauffer Foundation

ORGANIZATIONAL DEVELOPMENT
Santa Barbara County Office of
Arts and Culture

SANTA INÉS MISSION MILLS
Stuart Hauck

**SANTA BARBARA: YESTERDAY,
TODAY, TOMORROW - VIRTUAL
DIALOGUE SERIES**
Allen Construction**
Appleton Partners LLP**
Ashley & Vance Engineering, Inc.**
Cearnal Collective**
DeAragon Group**
Giffin and Crane**
Suzanne Elledge Planning and
Permitting Services, Inc.**
Village Properties Realtors**

** denotes new members

Thank you!



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for Historic Preservation
*El Presidio de Santa Bárbara SHP • Casa de la Guerra
Santa Inés Mission Mills • Jimmy's Oriental Gardens*

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