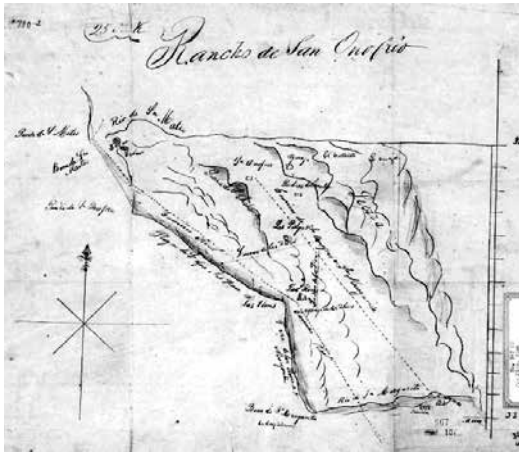


Remembering the Forgotten Village of San Onofre: An Untold Story of Race Relations

Ryan Jordan

From roughly 1925-1960, travelers driving north from San Diego would have been familiar with the small village of San Onofre, the northernmost settlement in San Diego County.¹ Today, little evidence remains of the settlement except for a dormant nuclear power plant, a Marine Corps housing development, and a



Rancho de San Onofre on the original map of Rancho Santa Margarita. (Cecil C. Moyer, Historic Ranchos of San Diego, 1960).

state beach famous for surfing. San Onofre has received scant attention in published sources, but the area's history typifies many of the varied economic, racial, and political changes that have transformed Southern California over the last 170 years.

The first reference to San Onofre appears in a map of Rancho de San Onofre from the 1840s, later filed with the US District Court California, Southern District. The former Mexican-era governor of Alta California, Pío Pico, presented

this map to the US. government (probably in the 1870s) as part of a battle with his son-in-law John Forster over title to the ranch.² Rancho de San Onofre was

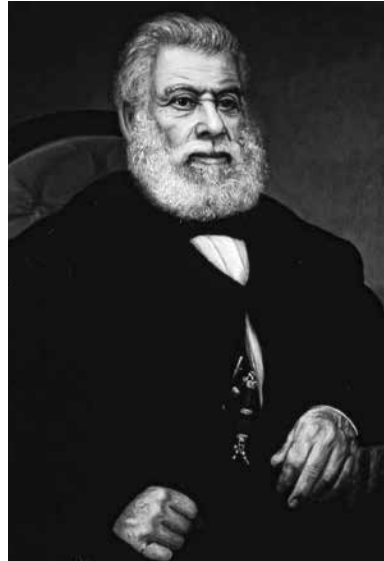
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likely the original title of Pico's holdings, even as the property would later be known as Rancho Santa Margarita y las Flores. This rancho, whose holdings Pico added to over the course of the 1840s, included the Las Flores *asistencia*, roughly 10 miles to the south of what became the village of San Onofre.

Over the next hundred years, three separate owners controlled Rancho Santa Margarita until the arrival of the Marines in 1942.³ As part of Rancho Santa Margarita, San Onofrio (changed to San Onofre at some point in the early American period) referred to the Arroyo and nearby point jutting out into the ocean, as well as to a small vaquero camp east of the Pacific Ocean that appears to have existed from the time of Pico's original map of Rancho de San Onofrio.

Spanish and Mexican Period

To geographers, the Arroyo San Onofre forms the southern border of the much larger San Mateo watershed.⁴ During the Spanish and Mexican periods (1769-1848), the section of the watershed by the coast lay on El Camino Real between Mission San Luis Rey de Francia and Mission San Juan Capistrano. For centuries, the San Mateo watershed had been home to the native village of Panhe, the largest settlement of Juaneño Indians at the time of Mission San Juan Capistrano's founding in 1776. Several hundred natives lived in this village, and with the establishment of the mission, the Franciscans renamed the Juaneno village San Mateo. San Mateo functioned as a mission *ranchería* for San Juan Capistrano at least until the 1820s.⁵



Governor Pío Pico (1800-1894). Courtesy Natural History Museum of Los Angeles County.

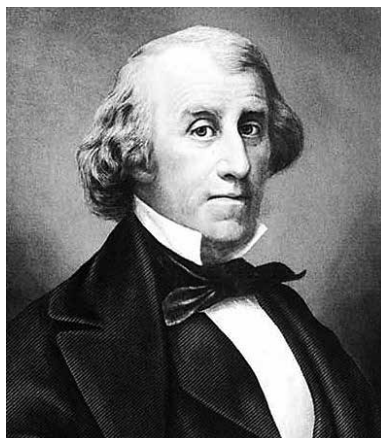
It is unclear, however, how many natives stayed in the area of San Mateo or San Onofre in the Mexican era. Many Juaneños moved southeast to Pala and Warner Springs after the secularization of Mission San Juan Capistrano and the creation of the new pueblo of San Juan in 1838. The unpopularity of the pueblo's Mexican *alcalde*, Santiago Argüello, caused many of the natives to flee San Juan Capistrano and San Mateo for friendlier places in the foothills such as Pala, where natives could live with less white intrusion.⁶

During Pío Pico's tenure as owner of Rancho Santa Margarita, Pico took

advantage of the fresh water provided by the San Mateo watershed to support herds of cattle.⁷ San Onofrio possessed a vaquero camp and it is possible that some of the vaqueros who worked on Rancho Santa Margarita included natives who had lived in the area for centuries. With the takeover of California by the Americans in 1848, along with the resulting gold rush, cattle became an ever more important financial asset to men like Pío Pico. For a time the cattle boom greatly increased Pico's fortune. Yet, even the windfall from cattle ranching could not prevent Pico from falling on hard times in the 1860s, and eventually losing his ranch to his son-in-law John Forster. Forster had actually assumed the deed to Rancho Santa Margarita in 1864 under questionable circumstances, but his ownership of the ranch was later upheld in court.⁸

Early American Era

Yet the financial troubles that had beset Pico did not spare Forster, and by the 1870s, Forster was looking at ways to turn a profit on Rancho Santa Margarita through real estate development. Seeking to emulate the success of Los Angeles ranchers such as Abel Stearns, Forster began a plan to sell off ranch land and create housing subdivisions. Out of this plan came the first town in San Onofre, known as Forster City, built on a bluff overlooking the ocean just to the north of the Arroyo San Onofre. In April 1879 San Diego County made Forster City an official voting district, and up until 1882 thirty-five eligible males cast votes.⁹



Abel Stearns (1798-1871). Courtesy of the Huntington Library.

The 1880 Census for San Diego County included Forster City in the San Luis Rey Township (named for the mission), even though the territory had belonged to Mission San Juan Capistrano. The Census enumerated 165 people in Forster City, but some of these likely lived inland from the coastal settlement. Under the category of occupation, the highest number at 50 consisted of those engaged in farming, followed by 29 people who were sheep raisers or sheep shearers, in addition to 5 others involved in stock raising.

One individual, Samuel Neil, was a stage driver, indicating that Forster City was on the stagecoach line from San Diego to Los Angeles. Pablo Soto owned a general store; there was a stage depot, blacksmith shop, livery stable, and a hotel. A one-room school was also established, with a post office.¹⁰ But the community

was smaller than San Juan Capistrano and for various reasons could not survive when Forster died in 1882. It is likely that the people who lived in and around Forster City either returned to the San Juan area or continued working the land for later owners of the Rancho Santa Margarita. Some of the buildings from Forster City were removed to San Juan Capistrano, and a couple of them are still in the Los Rios district today. Currently, a marker just to the north of Arroyo San Onofre is the only evidence of Forster City's existence.¹¹

After Forster's death, James Flood and his manager Richard O'Neill took over Rancho Santa Margarita, along with the cattle roundup at San Onofre. The O'Neill family actually lived in the old ranch house at Las Flores, and by 1923 the family came to possess the land comprising San Onofre in their own right, even as the Floods held title to other parts of the larger ranch. The newly laid train tracks of the Santa Fe railroad included a San Onofre depot built in 1888 to facilitate the transport of cattle and other livestock or crops to market.¹²

At some point in the first two decades of the 1900s, according to Norm Haven, the O'Neill family constructed a bean processing center and cattle pen at the San Onofre train stop. Jerome Baumgartner, whose mother was a member of the O'Neill family living at Las Flores, recalled some tenant farmers living in the Arroyo San Mateo in the 1910s, although he did not give specifics besides the home of one ranch hand named Rodriguez who possessed the area's first phone to communicate with the main house at Las Flores.¹³ Norm Haven indicated that part of the land to the east of San Onofre Point was leased to Charles Pilgrim around 1912 for the production of lima beans.¹⁴

That same year, the San Onofre train depot entered the history books for its tangential involvement in the San Diego Free Speech Controversy. According to several different sources, many of the unpopular leaders of the Industrial Workers of the World (IWW) were taken by train to San Onofre, kicked off the train, and

threatened with violence if they returned to San Diego. No other information exists concerning how these labor organizers fared in this remote area of Rancho Santa Margarita.¹⁵

Jerome Baumgartner, looking back to his childhood on the Rancho Santa Margarita, recalled particularly fond memories of the annual cattle roundups and rodeos at San Onofre—



Historic San Onofre train station. Author's collection.

entertaining events that attracted hundreds of cattle buyers from all over the Southwest. Baumgartner also remembered playing around the bunkhouses built for the cowboys a couple of miles from the train station. In 1916, Baumgartner's uncle, Jerome O'Neill, allowed a film crew to use the San Onofre corral for the making of an unnamed film, and a photograph with O'Neill and the film crew is probably the oldest known photograph of the area.¹⁶



*Archibald B. Haven resting in his ranch house, ca. 1950.
Author's collection.*

Between 1882 and the arrival of Archibald Blaine Haven in 1925, it is difficult to ascertain the exact population of the area around the San Onofre train depot, but it could not have totaled more than 100. After the 1880 census for Forster City, no mention is made of the area north of Oceanside until the 1910 census (the 1890 federal census was destroyed for San Diego County, as well as most parts of the United States). In 1910, the census taker enumerated roughly 120 people on the entire Rancho Santa Margarita, including 90 people with Hispanic last names, 27 Anglos, and 3 Chinese cooks for the O'Neill family.¹⁷ Nevertheless, no specific identification of the San Onofre vaquero camps or tenant farmers were made in that census. In the 1920 census, again no specific mention is made of San Onofre, but instead the entire area was referred to as part of the Las Flores precinct. The Pilgrim family, known to be living at San Onofre, is enumerated in 1920 along with 10 Japanese laborers. The entire Las Flores area from Oceanside to San Mateo point on the Orange County line consisted of 225 people. Besides the ten Japanese laborers, ninety of these residents possessed Hispanic surnames, and the remainder were Anglos.¹⁸

The Arrival of the Haven Family

It was not until 1930 that census takers used the designation Haven's Ranch or San Onofre to identify the San Onofre inhabitants on Rancho Santa Margarita—also continuing to be known as Las Flores. In the 1930 census, the population of San Onofre rose to 135, even as the entire population north of Oceanside held steady at 250. At this time, the number of Hispanics and Japanese Americans likewise remained relatively constant at 80 and 10, respectively.¹⁹ By the 1930s,

several developments increased settlement in the San Onofre area, the most important one being the growth in the production of fruit and winter crops in Southern California. According to Fred Oyama, many families in the San Onofre area grew celery, lettuce, cantaloupe, tomatoes, sugar beats, and lima beans.²⁰ According to Norm Haven, other tenants in the San Onofre area specialized in the production of flowers, including the poinsettia, which would later become a huge industry further south in and around Carlsbad. In the first three decades of the twentieth century, advancing refrigeration technology, along with decreasing transportation times, buoyed the prospects for California farmers seeking to supply winter produce to other, colder parts of North America.²¹

The man most responsible for increasing the visibility of San Onofre to drivers going to and from San Diego was Archibald Haven, who arrived in the area in 1925. Haven was the proprietor of the Haven Seed Company, founded by his father in Michigan in 1875. The company removed to Tustin in 1910 and later had a large facility in Santa Ana. Haven Seed produced over 70 different varieties of tomato seeds for sale throughout the world.²² The success of the Haven family in Santa Ana enabled them to put money to work in the San Onofre area, and speaks to the economic expansion in agriculture in Southern California during the period of time roughly from 1915 to 1945 that was difficult financially for many other parts of the United States, as well as the world.



San Onofre elementary school, 1933. Author's collection.

Archibald Haven leased roughly 1400 acres around the San Onofre train stop from the Santa Margarita Ranch. Haven took over the lease from Charles Pilgrim, mentioned earlier, who farmed lima beans and had already constructed some buildings near the Arroyo San Onofre. According to his son, Archibald Haven greatly remodeled or removed these structures. Norm Haven remembered that his father also helped remodel the shacks inhabited by several Mexican laborers who had worked in the area during Charles Pilgrim's lease. Besides expanding their tomato production from Orange County, the Havens at San Onofre grew lettuce, cabbage, lima beans and owned cattle and chickens. Haven dug deep wells in the area to help create an irrigation system for parts of the San Onofre valley, which represented an extension of existing irrigation systems already present throughout the larger San Mateo watershed.²³

Further enabling settlement in the area was the completion of a paved highway in 1929. Road building projects coincided with the development of three small communities just to the north of San Mateo Canyon: San Clemente, Dana Point, and Capistrano Beach, all of which were established during the real estate boom of the mid-1920s, even though these communities fell upon hard times in the Depression of the 1930s. The Havens and other residents of San Onofre would vote at Las Flores. The children initially had to go to Oceanside High School in the 1920s, even though Capistrano High in Orange County was closer. By the 1930s, most San Onofre children attended high school at Capistrano. For many years, the largest number of graduates at Capistrano High School actually hailed from San Onofre.²⁴

By the 1940 census, the entire area of Rancho Santa Margarita saw a relatively sharp increase in population from 250 in 1930 to 680. Because San Onofre or Haven's Ranch were not listed specifically in the census, it is not possible to know the exact population of the Arroyo San Mateo watershed region, but anecdotally there is little doubt that the area saw an increase in residents—perhaps having more than doubled from the 125 who lived at San Onofre in 1930. The Japanese-American population grew the most by far between 1930 and 1940 on Rancho Santa Margarita, from a population of 10 to 208. The Hispanic population for the entire area remained at 85, roughly where it was in 1930. When counting those of Hispanic heritage as a separate ethnic group, which included those who possessed Spanish surnames but who were counted as white not Mexican, there were nearly as many Japanese Americans as Anglo-Americans working the land between Oceanside and San Clemente in the 1940 census.²⁵ The increase in Japanese-American farmers during this decade testified to their achievements in Southern California agriculture between 1900 and 1940, even as Japanese immigration to the US was banned in 1924.



Aerial photo of San Onofre, ca. 1940. Author's collection.

The Japanese-American success in California agriculture, however, was not appreciated by many Anglo-Californians. Californians passed the Alien Land Law in 1913 to prohibit Japanese immigrants from owning land.²⁶ An even stronger Alien Land Law received overwhelming approval as a ballot proposition in 1920. This law attempted to curtail leases to Japanese immigrants in addition to forbidding land ownership by Japanese Americans. The 1920 Alien Land Law, however, like the one passed in 1913, saw inconsistent implementation in several parts of California, including the area around San Onofre. For example, at least one Japanese-American family in San Juan Capistrano, headed by P.K. Kotoski and his wife Sakaye, owned land in the 1940 census.²⁷ According to Fred Oyama, other Japanese Americans possessed leases to farm in and around the area from San Onofre to San Juan Capistrano, even as the 1920 land law tried to restrict leases to people of Japanese descent.

With the arrival of the paved highway in 1929, Haven helped construct a café, service station, and post office not far from the San Onofre train station, along the route travelled by car traffic between San Clemente and Oceanside. Frank Ulrich—who held the lease to the small beach that would become famous with surfers—ran the San Onofre Café and service station, while Haven helped run the post office. With Haven's aid, a grade school was remodeled around 1930 to help students avoid having to cross the railroad tracks. Edna Rosnar, a

widow from Escondido, taught at this grade school. She would spend the week at a small teacher's quarters near the beach. Rosnar was well respected and admired by the students at San Onofre.

Local fisherman, who lived along the coast near the site of the present nuclear power plant, opened a fish market at some point in the 1930s and it may have survived until 1950. The area was also referred to as a fishing club, with members fishing along some of the beaches later made famous by surfers. During the 1930s and 1940s, Norm Haven remembers

the growing popularity of the beaches at San Onofre for surfing. He relates that his father confronted surfers who stole food from the farm, but with time the relationship between the surfers and Haven grew friendlier.

Archibald Haven later constructed restrooms near San Onofre point for the visitors, which only led to an increase in surfers who began to build huts down by the beach. As the owner of the beach's lease, Frank Ulrich attempted to collect a small fee—most say it was 25 cents—from surfers turning off the highway to go to the ocean. During these years, San Onofre attracted the attention of many future legends in surfing, such as Lorin "Whitey" Harrison, Pete Peterson, and Bob Simmons. Norm Haven remembers that James Arness was a frequent beach guest at San Onofre in the 1940s and 1950s. Bing Crosby's car broke down at the Haven ranch on his way to Del Mar and the family helped him out. The Haven children did not realize who he was since they knew of Crosby only through the radio.²⁸

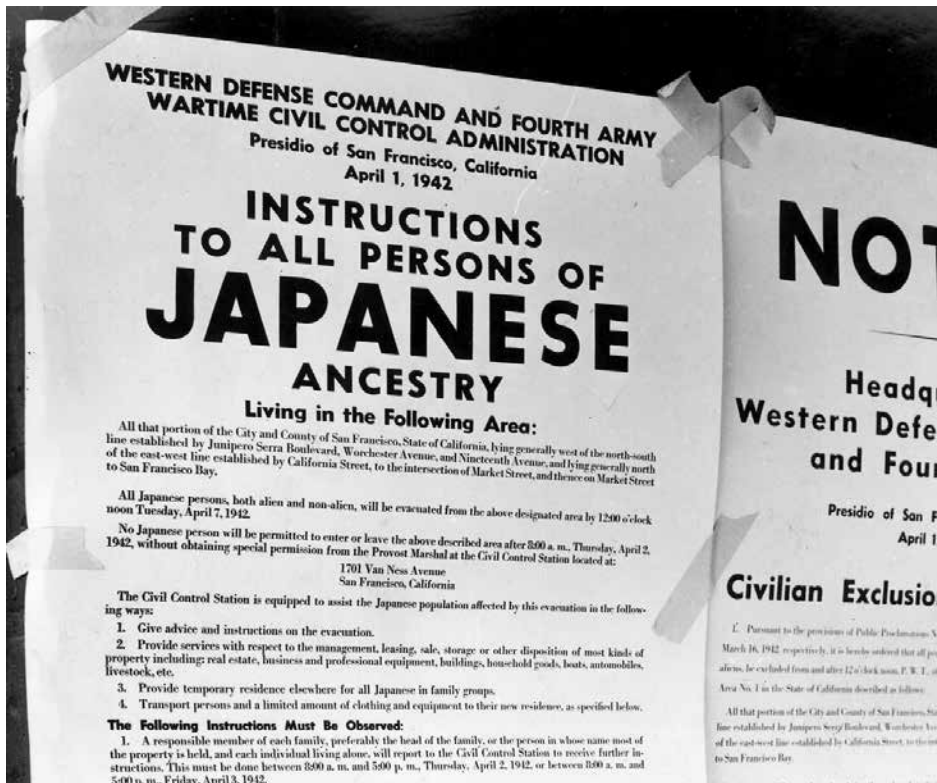


Angie Cruz. Author's collection.



Stephen Cruz outside home. Author's collection.

Angie Cruz, the daughter of Haven's Mexican-born ranch foreman, Stephen Cruz, remembered a good life at San Onofre—one where her father and mother raised ten children. The Cruz family did not want for much, but at the same time, many of the children could not finish high school because their labor was needed on the ranch. Cruz noted that those Mexicans employed in the Bracero program were generally treated well by the Havens, even though as the daughter of the ranch foreman, she did not have too much



Japanese Internment poster. Editors' collection.

contact with the families of the other Mexican laborers. Many of the Mexican families in San Onofre attended a small Catholic church constructed at San Onofre at some point in the late 1930s, likely the only church in the village. The family of Cruz's mother included very old mestizo families from San Juan Capistrano, such as the Rios and Alipaz families. Angie Cruz remembered the enduring connection between Capistrano mestizo families and Luiseño Indian families in Warner Springs and Pala.²⁹

World War II and Japanese Evacuation

The near-idyllic life of farming along the ocean remembered by Cruz would be disrupted forever by World War II. Cruz recalled the climate of near-paranoia concerning foreign raids after the Japanese attack on Pearl Harbor in 1941, and she reported that the families at San Onofre were concerned about suspicious looking boats seen off the coast. For her part, Cruz reported seeing more than one strange vessel off the coast of San Onofre and San Clemente in the late 1930s and

early 1940s, which perhaps speaks more to the era's climate of fear than anything else. In the lead up to Pearl Harbor, Angie Cruz related that many in northern San Diego County claimed that Japanese Americans told them that Japan was going to take over the United States, implying that these Japanese immigrants approved of this plan. Such widespread suspicion of Japanese Americans played a role in the decision to "evacuate" all persons of Japanese descent away from the coast.³⁰

The first mention of the coming evacuation of Japanese Americans in the San Onofre area came in a March 6, 1942, article in San Juan Capistrano's *Coastline Dispatch*.³¹ Other articles also mentioned the need for a blackout along the coast and warned readers to remain vigilant for any suspicious signs of foreign ships on the water. On April 3, the *Coastline Dispatch* reported that Domenico Lisanti was arrested in San Clemente for not registering with authorities as an alien Italian.³² Tomi Iwata, wife of San Onofre resident Norio Iwata, stated that the Japanese Americans in San Mateo and San Onofre were told to evacuate because

San Diego Journal—Thurs., Aug. 23, 1945—Page 3

Ready to Appeal Ruling



KAJIRA OYAMA, right, confers with his lawyer, A. L. Wirin, in court yesterday after learning that agricultural land he once operated for his son in the Rancho de la Nacion in Chula Vista will revert in ownership to the state of California.

• • •

of concerns that they could be used for spy networks as they were too close to the coast.³³ On May 22, 1942 the *Coastline Dispatch* mentioned how some Japanese-American families evacuated on their own, and how the “last of the Japanese families in this part of the county left here early Sunday morning by army motor convoy on their way to the government concentration camp near Parker Dam, Arizona.”³⁴ It is instructive how the editors referred to all of the evacuees as Japanese, even as many of them were born in the United States and were therefore American citizens.

For the entire region from San Juan’s border with El Toro in the North to Oceanside in the South, the Japanese-American population in the 1940 census rested at just under 300 people, out of roughly 5,000 total. As mentioned above, the vast majority of these people resided between Oceanside and San Clemente around places like Las Flores and San Onofre. To the north in Orange County, San Clemente had 17 Japanese Americans in the 1940 Census, an increase from 3 in 1930, and 55 Japanese Americans lived in San Juan Capistrano, which was an increase from 16 in 1930. No Japanese Americans lived in the communities of Dana Point and Capistrano Beach between San Juan and San Clemente.³⁵

It is unclear how many of these Japanese-American families ended up at Parker Dam—the destination cited by the *Coastline Dispatch*—and how many went elsewhere. Many of the Japanese Americans in San Onofre and San Mateo, however, were able to evacuate voluntarily to the area around St. George, Utah. According to Fred Oyama, the Iwatas, Wataris and roughly five or six other families whose names he had forgotten, evacuated with the aid of a Mormon seed salesman named Ezekiel (whose last name has also since been forgotten). This man helped remove these Japanese-American families to the community of Little Pinto, west of Cedar City, Utah. Oyama never forgot the kindness of the Mormons on whose land families like the Oyamas worked. He also mentioned, however, that as a Japanese American, one learned quickly where to go and where not to go. Outside Little Pinto, for example, Oyama and other Japanese Americans helped with the sugar beet crop but were told not to come back, especially after sundown. Fred remembered eating very well in Utah and recalled giving away food stamps because the farm they worked on in Little Pinto produced so many hogs and chickens in addition to other crops.³⁶

But the injustice of the Japanese internment still impacted the Oyamas. Fred remembered how his father shook hands with a Mr. Brown who took over the lease at the San Mateo Canyon farm, but that Brown refused to honor the handshake when the Oyamas returned to San Mateo in 1946. According to Oyama, Brown had made so much money shipping produce east during the war he later retired a wealthy man in Laguna Beach.³⁷ This experience of having to lose out on prime

farmland was one example of the problems facing Japanese Americans returning from the evacuation.

After his forced evacuation and loss of the San Mateo lease, Fred's father Kajiro Oyama fought back against other injustices done to Japanese Americans arising from the Alien Land Law. During his years at San Onofre, Japanese-born Kajiro owned land in Chula Vista, originally purchased in the name of his American-born son Fred to evade the Alien Land Law. When Kajiro returned from Utah, he faced a challenge from the state of California over ownership of his Chula Vista acreage. The resulting legal battle ended up in the United States Supreme Court and the Oyamas became quasi celebrities when the court's ruling in *Oyama v. State of California*, 332 U.S. 633 (1948) upheld Kajiro's right to place title to land in the name of his son Fred. While the Supreme Court's decision in the Oyama case did not immediately overturn the Alien Land Law, it represented a step toward greater acceptance of Asian-American property rights on the West Coast.³⁸

The nature of race relations in the area stretching from south Orange County into San Onofre can be explained with a mixture of positive and negative stories, depending upon circumstance. Obviously, varying degrees of xenophobia toward the Japanese existed before and after Pearl Harbor, and draconian wartime measures meant the loss of significant wealth—or worse—for many Japanese Americans. Moreover, the newly established towns of San Clemente, Capistrano Beach, and Dana Point all enforced housing covenants aimed at preventing non-Anglos from owning homes.³⁹ Yet this does not tell the whole story concerning race relations in the San Onofre area. At Capistrano High School on the eve of World War II, Fred Oyama reported amicable relations with white students and did not encounter any overt hostility to Japanese Americans.⁴⁰ And the fact that a white Mormon helped many Japanese Americans find refuge during the internment also speaks to the goodwill of whites in the area toward their non-white neighbors.

A later Japanese-American emigrant to San Juan Capistrano, Shig Kinoshita likewise reported a welcoming climate in the Capistrano area, largely because Anglos were in the minority as late as 1960. In San Juan Capistrano, housing covenants did not exist because so many of the residents were of Mexican or of partial Mexican descent.⁴¹ When the Iwatas came back to southern Orange County after their evacuation, the Rancho Mission Viejo owners remembered them and were willing to lease the family land around what is now Saddleback College. But Tomi Iwata recalls that whites did not like to sell land to the Japanese Americans and she recounted difficulties becoming a grade school teacher in the El Toro/Irvine area in the 1960s.⁴² Even though many of the Japanese American families came back and were able to lease again in a similar manner as before the war, it



Unidentified surfer, Ken Haygood, Jack Woody Ekstrom, and Brian Raitt at San Onofre, 1944. Author's collection.

took quite a while before they would be allowed to own land outright, partly in deference to still existing housing covenants, which were not ruled illegal until 1968.⁴³ Norio Iwata later owned land in Dana Point, starting roughly 20 years after the war's end. When realtors stopped enforcing housing covenants in San Clemente, Dana Point, or Capistrano Beach is still a point of discussion.

World War II marked the beginning of the end for the village of San Onofre. While both the Army and the Marines had contemplated using Rancho Santa Margarita for military exercises in the years before December 1941, the attack on Pearl Harbor added a sense of emergency to military efforts to grab land for the war effort. In 1942, Major General Joseph Fegan informed the O'Neill and Flood families that the government possessed powers under the Second War Powers Act to take Rancho Santa Margarita for a military base, later named after Major General Joseph Henry Pendleton. The military compensated the two families a combined total of 4.5 million dollars for roughly 123,000 acres of land, including nearly 20 miles of beach front property.⁴⁴ Some families, like the Havens, were able to maintain individual leases from the government until the 1960s. But slowly, many of the other tenant farmers began to move away from the San Mateo watershed.

With the arrival of the Marines, the government decided to build a road,

later named for Gunnery Sergeant John Basilone, along the ridge between the Arroyo San Onofre and the San Mateo watershed. Military housing also was needed in the area to house troops. The military housing at San Onofre initially comprised quanset huts, but by the 1960s construction began on more accommodating housing, which can still be seen today on the hills to the east of I-5. This construction later expanded into some of the inland valleys at San Mateo, as well as just south of San Mateo Point in San Clemente.⁴⁵ By the 1960s, according to Norm Haven, the last of the private leases made with individual farmers lapsed, including the one made with Norm's father, Archibald. Frank Ulrich lost his control over the beach at San Onofre with the transfer to the Marines in 1942. With construction of the I-5 freeway in the early 1960s, the remaining buildings along the old route 101 were demolished, as they stood in the way of the freeway.⁴⁶ This ended any evidence of the old San Onofre village.



Basilone Memorial Bridge dedication sign, 1951. Author's collection.

Post World War II Era



San Onofre surf shack, ca. 1950. Author's collection.

Although the Marines officially frowned upon surfing at San Onofre during the war years, many surfers still made it to the beach. In 1950, surfer Andre Jahan and Barney Wilkes came to an arrangement with Marine leaders that if a San Onofre Surf Club were established to regulate foot traffic and clean up after the visitors, then civilian access would no longer be impeded by the military. Surfing at San Onofre was regulated by the San Onofre Surf Club until the creation of the San Onofre State Beach in 1971.⁴⁷

Meanwhile, the Atomic Energy Commission and California Utility companies sought a coastal site for a nuclear power plant that



San Onofre from north. Photo by Ryan Jordan. Author's collection.

could be easily cooled by water from the ocean. In the early 1960s, San Diego Gas and Electric and the Southern California Edison Company asked for a ninety acre site to build this nuclear plant. Marine leaders at Camp Pendleton resisted any effort to take land away from the military, but Congress voted for and President Johnson approved legislation mandating the armed forces lease land to utility companies for the construction of power plants. In 1964, the utilities and Marines worked out an arrangement whereby the power companies received a sixty-year lease on 84 acres on San Onofre point. Construction of the first reactors began in 1967. Two more reactors were constructed in 1983 and 1984.⁴⁸ In 1970, Camp Pendleton again agreed to give up roughly three miles of coastal property both north and south of the San Onofre power plant to the state of California for the creation of San Onofre State Beach. At this time, President Nixon had already purchased the Western White House, at Cotton's Point on the northern end of the Arroyo San Mateo in San Clemente. Many felt Nixon had been personally involved in getting the Marines to relinquish additional coastal property for the creation of the state beach.⁴⁹

In 2008 an effort to extend a tollroad through San Onofre State Beach to the I-5 generated significant opposition and was rejected by both the California Coastal Commission and the U.S Department of Commerce. In the aftermath of the Fukushima Nuclear disaster, state officials decided to decommission the San Onofre Nuclear Generating Station. As of 2013, the process of winding down the station by Southern California Edison continues.⁵⁰ The only permanent residents of the areas once farmed between San Onofre and San Mateo points are the approximately 5,000 Marines and their families who live in the San Onofre

and San Mateo housing facilities. The rest of the area is preserved as part of a unique open space that has managed to avoid the trends of large scale real estate development seen in other parts of San Diego and Orange Counties. In this way San Onofre—more than most areas along the Southern California coast—still bears at least some resemblance to the country that Pío Pico once used for his cattle 170 years ago.⁵¹

NOTES

1. Saint Onufrius, a 4th century saint in the Roman Catholic Church, is called San Onofre in Spanish and San Onofrio in Italian.
2. United States District Court (California: Southern District). Land case. 367, Rancho de San Onofrio, University of California Berkeley, Bancroft Library.
3. Jerome Baumgartner, *Rancho Santa Margarita Remembered* (Santa Barbara: Fithian, 1989), 159.
4. *Southern California Wetlands Recovery Project*. wrpinfo.scc.ca.gov., retrieved November 11, 2013.
5. For material on Panhe, later San Mateo, see Christine Marie Dias, San Juan Capistrano Mission Record: Juaño conversion and risk minimization: a case study. (MA Thesis, California State Long Beach: 1996), 78-81; and Lisbeth Haas, *Conquests and Historical Identities in California* (Berkeley: University of California Press), 20-24.
6. Haas, *Conquests and Historical Identities*, 41.
7. Baumgartner, *Rancho Santa Margarita Remembered*, 122-123.
8. Paul Bryan Gray, *Forster vs. Pico: The Struggle for the Rancho Santa Margarita* (Spokane, 1998), 160-176.
9. Edgar W. Hebert, "Las Flores," *San Diego Historical Society Quarterly* 3 (1961): 34.
10. 1880 Census San Diego County, California, Enumeration District (ED) 72, San Luis Rey Township, Forster City, 8-11.
11. The Los Rios Historic District, http://www.sanjuancapistrano.net/los_rios, accessed November 11, 2013.
12. Information from Atchison, Topeka, and Santa Fe Railroad Station, <http://www.kansasmemory.org/item/214722> accessed November 11, 2013.
13. Baumgartner, *Rancho Santa Margarita Remembered*, 33.
14. Phone Interview with Norm Haven by Ryan Jordan, July 2, 2013.
15. Rosalie Shanks, "The I.W.W. Free Speech Movement: San Diego, 1912," *San Diego Historical Society Quarterly* 19 (1973): 23.
16. Baumgartner, *Rancho Santa Margarita Remembered*, pp. 122-131.
17. 1910 US Federal Census, San Diego County, San Luis Rey Township, ED 126-14, 1-3.
18. 1920 US Federal Census, San Diego County, Las Flores Precinct, ED 220-9, San Diego County, 1-5.
19. 1930 US Census, San Diego County, Oceanside, pages marked Haven's Ranch and San Onofre, ED 37-20, 1-5.
20. Phone Interview with Fred Oyama by Ryan Jordan, July 2, 2013.
21. Phone Interview with Norm Haven by Ryan Jordan, July 2, 2013.
22. Samuel Armor, *History of Orange County, California* (Los Angeles: JR Finnell 1921), 843-44.
23. Phone Interview with Norm Haven by Ryan Jordan, July 2, 2013.

THE JOURNAL OF SAN DIEGO HISTORY

24. Interview with Doris Drummond by Charles Buck, Manuscript, San Juan Historical Society, March 20, 1983, p. 49.
25. 1940 United States Federal Census, San Diego County, Oceanside Township, E.D. 37-74 pp. 1A-9B.
26. See Bruce A. Castleman, "The California Alien Land Laws." MA Thesis, University of San Diego, History, 1993.
27. 1940 United States Federal Census, Orange County, San Juan Capistrano E.D.30-72, pp.62B.
28. Phone Interview with Norm Haven by Ryan Jordan, July 2, 2013.
29. Phone Interview with Angie Cruz by Ryan Jordan, August 26, 2013.
30. Ibid.
31. "All Aliens to be Eventually Excluded from West Coast," *Coastline Dispatch*, March 6, 1942.
32. "FBI Arrest," *Coastline Dispatch*, April 3, 1942.
33. Phone Interview with Norio Iwata by Ryan Jordan, July 1, 2013.
34. "Japanese Moved out of Orange County Last Week," *Coastline Dispatch*, May 22, 1942.
35. Population tallies for Orange County taken from 1940 US Federal Census, San Juan Capistrano, E.D. 30-72 and 30-74, respectively.
36. Phone Interview with Fred Oyama by Ryan Jordan, July 2, 2013.
37. Ibid.
38. On the Oyama case, see Rose Cuison Villazor, "Rediscovering Oyama v. California: At the Intersection of Property, Race and Citizenship," *Washington University Law Review* 979 (2010):10-39.
39. Titles containing the covenants are on file with Equity Title Company, Santa Ana, CA and several are in possession of the author. One example of a housing covenant in San Clemente can be found on the first page of the "Grant Deed Bank of America National Trust and Savings Corporation," Trust Number, 578 N.S., Tract 852, on file with Equity Title Company.
40. Phone Interview with Fred Oyama by Ryan Jordan, July 2, 2013.
41. Phone Interview with Shig Kinoshita by Ryan Jordan, July 1, 2013.
42. Phone Interview with Norio Iwata by Ryan Jordan, July 1, 2013.
43. Michael Jones-Correa, "The Origins and Diffusion of Racial Restrictive Covenants," *Political Science Quarterly* 4 (2000-2001): 541-568.
44. Baumgartner, *Rancho Santa Margarita Remembered*, 159-161. The value of this ranch in 2014 would easily be in the multiple billions of dollars.
45. Robert M. Witty and Neil Morgan, *Marines of the Margarita and the Leathernecks Who Train on a Famous California Rancho* (San Diego: Frye and Smith, 1970), 14-15.
46. Interview with Norm Haven by Ryan Jordan, July 3, 2013.
47. Oral histories concerning the early days of surfing at San Onofre can be found at the webpage of the San Onofre Foundation: <http://www.sanofoundation.org/site/heritage/surfing-history>, accessed November 12, 2013.
48. Witty and Morgan, *Marines of the Margarita*, 184-185. See also Iris Engstrand and Kathleen Crawford, *Reflections: A History of the San Diego Gas and Electric Company* (San Diego: The San Diego Historical Society, 1991), 194-197.
49. Witty and Morgan, *Marines of the Margarita*, 186.
50. On the toll road, see <http://www.sandementetimes.com/blog/2013/06/20>, accessed November 13, 2013; for the closure of the San Onofre Nuclear Generating Station, see <http://www.nrc.gov/info-finder/reactor/songs/decommissioning-plans.html>, accessed November 13, 2013.