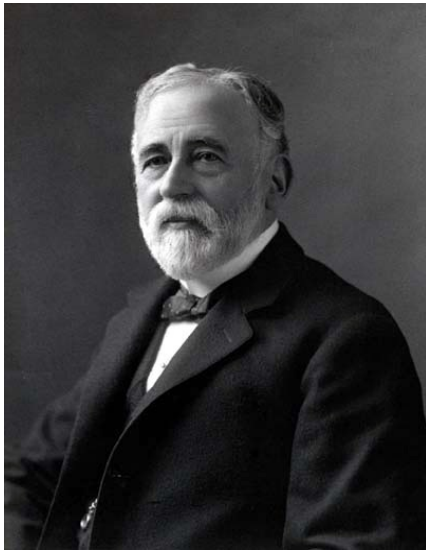


The Life and Times of Francis Cutting (1834 – 1913)
Unitarian Lay Leader, Businessman, Benefactor
Colloquium 2011, Arliss Ungar



“The death of Francis Cutting” said Earl Morse Wilbur, “...removes from the life of the Pacific Coast a man who for nearly half a century has been an active and important factor in its commercial and industrial development, and has also for many years been one of the most devoted and generous friends of Unitarianism” (Pacific Unitarian, Obituary, Nov. 1913).

When Francis Page Cutting was born in Lowell, Massachusetts on August 22, 1834, his ancestors had already been in Massachusetts for 200 years. His father, Lewis Cutting, the superintendent of a cotton mill in Lowell, had a decided mechanical talent. He invented a “stop motion” device for cotton spinning which Charles Wendte called “one of the greatest and most valuable inventions ever produced.” Wendte continued, “...He dedicated his great practical abilities to the services of his son...in the mechanical department of the canning and packing industry....He labored diligently, lived simply, was of cheerful disposition....He was an independent and liberal thinker” (Wendte, “Worth and Dignity of Labor,” 1892). His mother, Jane Page Cutting, from a once wealthy family, was working in the mill when she met his father. Her parents were Free Will Baptists. His grandfather, John Cutting, a manufacturer of boots and shoes, and later a farm owner in Weston, “was a deacon in the Congregational Church (before the Unitarian”heresy”), but became a liberal in religion as are nearly all his direct descendants” (*Illustrated History of San Joaquin County*, 1890).

The first Unitarian Society of Lowell was formed in 1829. The church structure was built on land purchased by Unitarians, but the building was erected by the Congregationalists as a business venture. It had businesses on the ground floor, and in exchange for use of the land, Unitarian worship space on the second. The parishioners were some of the wealthiest people in town. Perhaps this arrangement contributed to Cutting’s early sense of entrepreneurship.

As far as I know, Cutting never went to college. At sixteen, he was a clerk in Lowell. The next year he entered the wholesale dry goods business with Hamilton Hill and Company in Boston. He worked there for seven years. He was living in Woburn, MA in 1856 when he married Frances Isabella Frost, also of Woburn. Her father was a founder and deacon of the Unitarian Church there.

1858

In 1858, when he was twenty-four years old, Cutting (and his father) came to San Francisco by ship, taking the railroad across the Isthmus of Panama. His wife came a little later. The trip was a three week journey. San Francisco was a bustling city of about 50,000 people, up from 1,000 at the start of the Gold Rush less than ten years before. The first transcontinental mail service began that year, with a letter (or a passenger) taking twenty-five days from St. Louis to San Francisco.

The city directory described the interior of the First Unitarian Church of San Francisco, then at 805 Stockton Street, near Sacramento Street as “chaste and elegant.” The minister was Rev. R. P. Cutter, one of five ministers there in the ten years before Thomas Starr King came in 1860. King was there less than four years, but oversaw the construction of a church in what is now the center of San Francisco, which he tried to make “cheerful, churchly & Christian” (TSK Letter to Mr. Sawyer, June 22, 1862). Starr King was followed by Henry Bellows as interim minister, then Horatio Stebbins who remained throughout Cutting’s time in San Francisco.

Francis Cutting was one of the most influential figures in the state’s financial history. (*Tribune* 10/1/13) He was the first large industrial fruit and vegetable canner in California, the first California packer to use tin containers, and the first to export California grown and processed fruit to the East coast, Europe and the Far East. He was a brilliant entrepreneur in the right place at the right time. But Earl Morse Wilbur said of Cutting, "He was not at heart primarily a money-maker or a man of business. His deepest interest and his greatest enthusiasm was religion. He was a mystic, almost to the verge of pantheism... In personal character he was affectionate, kindly, thoughtful, patient, charitable, courteous" (President’s Report 1913-1914, 3).

Although the first American canning factory was built in New York City in 1812, there was only one very small canning operation in California when Cutting arrived in 1858. In November of that year, he purchased half interest in a vinegar company packing pickles for the miners. The high cost of glass jars from the East Coast limited profits; he sold his interest the next year, and opened a company in his own name in rented quarters. Cutting & Co., he said, was “necessarily very small in its capacity and imperfect in its appointments at that time” (Cutting manuscript, 1880).

1859

Glass jars were expensive. About half of those imported by ship broke in transit around the treacherous Strait of Magellan at the tip of South America. With a partner, Cutting established a small glass making plant, Baker and Cutting, in 1859. He is said to have personally blown the first glass jar made in California. Cutting’s glass jar process was crude, and not successful. His glass company went out of business in less than a year.

1860

Francis Cutting received a shipment of mason jars in 1860, just in time to take advantage of the low price of one cent a pound for peaches in 1860 and 1861, though he was listed in the San Francisco Directory as a manufacturer of pickles. By 1860 he was packing mostly in glass, jams and jellies, but also tomatoes, catsup, pickles, and cider vinegar. He had a reputation for excellent

purity and quality. His company continued for thirty-nine years until it merged with several other predecessors of the Del Monte Corporation.

1861

By 1861, Cutting and his family lived in a house in the then fashionable Rincon Hill Area of San Francisco, not far from the waterfront. It was a “genteel neighborhood” where “people of wealth and quality” lived (*Elite Directory*, 1879).

Due to its sunny climate, views and topography, during the 1850s and 1860s Rincon Hill was particularly attractive as a residential area for the merchant and professional class. Mansions, carriage houses and stables dominated Rincon Hill. Rincon Hill was considered quite fashionable. Families of sea captains and shipping merchants as well as foreign nobility lived on the hill (*SF General Plan*, Rincon Hill).

Cutting lived there most of the time until 1872. His father lived next door. A genealogy including Caroline Ford Shaler, who worked for the family in 1867 states, “on arrival [in San Francisco] she became a seamstress in the Cutting family. Mr. Cutting was head of the Cutting Packing Co. the largest processors of fruit and vegetables and was very wealthy. She was well treated there and was given every consideration.”

<http://www.genealogyforum.com/gedcom/gedcom3b/gedr3389.ged>

The first transcontinental telegraph was completed in 1861, making communication with suppliers and markets in the East more feasible. (This was the end of the eighteen months of the pony express.)

1862

With several partners, Cutting erected the Pacific Glass Works, a glass-making plant in the North Beach Area of San Francisco. They soon moved to Potrero Hill. Their first bottle was blown the following year. They employed twenty-five glass blowers and used materials superior to those used by Cutting in his first attempt to manufacture glass (*Early Fruit Jars*, 1995).

Tin cans were expensive. By 1862 Cutting was importing tin plate from the East and making cans. He was connected with the Pacific Sheet Metal Works which was the first company to manufacture fruit cans by machinery. He shipped fruits in gallon to five gallon containers around the Horn to the Parker House in Boston and the Fifth Avenue Hotel in New York and the Continental Hotel in Philadelphia. He canned 5,400 cases of California fruit in 1862. By the next year he was packing in tins, berries, plums, peaches, apricots, currants, grapes, quinces, apples; and cranberries brought from British Columbia (*A History of the Canning Industry*).

1864

By 1864, the Cutting Fruit Packing Company advertised:

Jams, Jellies, Pie and Table fruits, and all kinds of hermetically sealed Vegetables, Fruits, Meats, etc. etc etc. Wine, Cider, Meat and Concentrated Vinegars of superior quality.

The pioneer establishment on the Pacific Coast....one of the largest establishments in the

United States. Their manufactory and warehouse occupying the fifty – vera lot Nos. 21 to 31 Main Street near Market, San Francisco. [*vera* is really *vara*, a Spanish land measurement of a little less than a yard] (*1864 SF Business Directory*, 272).

In 1864 he began packing Columbia River salmon, a business in which he continued as long as he lived; and in 1878 his company established the first salmon cannery in Alaska, at Sitka. Within a year they were using Native Americans (supervised by Caucasians) in their operation there. But at Sitka, the supply of fish was irregular, freight costs were high and communication irregular. The site was abandoned about 1885. They relocated on the Kusiloff River.

1865

By 1865 Cutting packed about 12,500 cases, including shipments to the Army and Navy on the Pacific Coast. With the exception of one small operation, he was the only company packing fruit.

In 1868 the transcontinental railroad was completed, but freight rates were so high that most goods were shipped East by sailing ship around Cape Horn until rates dropped in the late 1880's. The railroad did bring streams of people from across the country, some of whom grew fruit or worked in the packing industry.

1869

In 1869, Sanborn brought to Boston the first car load of fruit from California. It was from Cutting.

In 1869, to provide better access to the wharves and industries along Mission Bay, a major street reconstruction, the Second Street Cut, was undertaken by the City. This public works project literally divided Rincon Hill [where Cutting lived] and created raw edges which led to the eclipse of Rincon Hill as a fashionable site for the homes of San Francisco's middle and upper classes. (SF General Plan), and where, by 1879 "fragments of polite society still linger" (*Elite Directory*, 1879).

1870

The Spanish padres had introduced fruit trees to California for the missions. But few of the trees of reasonable quality survived until the mid-nineteenth century. After the Gold Rush, new, better quality fruit trees were introduced from the East Coast and planted in the river beds of the American River, and in the Sierra foothills. With the advent of irrigated agriculture in the San Joaquin Valley about 1870, the availability of fruit skyrocketed. Many packing companies were established.

In 1870 Cutting was living in Woburn, MA (as was Sarah Abbie Kendall, the woman he married over 25 years later, and her husband.) The census lists the value of Cutting's estate as \$100,000 (\$2,500,000 in today's dollars).

1872

In 1872, at least through 1877, he was also a vice president of Schleifer & Co. liquors. Francis Schleifer held patents, assigned jointly to Cutting, for improved methods of manufacturing vinegar and for refining liquor.

Cutting returned briefly to his San Francisco home in 1872, but in 1873 returned to Boston. In 1874 and 1875 (at least) Cutting lived at 12 Commonwealth Avenue, near Arlington St and the Boston Gardens, not far from the Boston Commons. Commonwealth Avenue, a recently built fashionable area, was made in imitation of French Boulevards—wide, with a generous median strip with grass and trees. It was part of Back Bay, an area of over 700 acres of the bay being filled in. He lived near the Arlington Street Church which was built in 1861 as the first public building in Boston’s historic Back Bay. It still stands at Arlington and Bolton Streets. The minister then was John F. W. Ware. (From 1803 – 1842 William Alar Channing had been minister there) (Arlington Church website). Cutting lived in the Boston area from 1873 to 1877. He is listed in one Boston directory as “merchant,” and another as in “canned goods.”¹⁸⁷⁶ Cutting’s company also had an office in New York. Joseph R. Kendall, the husband of the woman Cutting later married, also lived in the same house. Presumably she did too, but married women were not listed in directories.

In 1875 Cutting & Co became the Cutting Packing Co. “and careful management and a proper spirit of enterprise and development of the business has been constant and reliable, until at present time its magnitude is enormous and really a monument to the energy that developed it.” (Cutting manuscript, 1880).

1877

Cutting returned to California in 1877. His wife did not. He lived briefly at the elegant Tubas Hotel, a “center of society” in Oakland, then moved to San Francisco to the Baldwin hotel in 1878 and 1879, then to the Palace Hotel in 1880 (both large, fancy hotels). The *Elite Directory* for San Francisco and Oakland stated in 1879, “It has been remarked by Eastern visitors that in no hotel in the country, excepting perhaps those in the fashionable watering places, can there be seen such well dressed and self-possessed an assemblage of people as gathers every evening in the dining room of the Palace.”

1880

By 1880 Cutting was producing 2,510,000 tin cans of produce as well as a vast quantity of glass jars, goblets, and jugs, also casks and kegs. Over a million pounds of salmon was put up in San Francisco, out of 2,040,000 pounds total sales (Cutting manuscript, 1880). He had branch offices in New York, Chicago, Cincinnati, and St. Louis. In the winter 100 men and 100 women worked in canning, in the summer, there were 600. The company produced 2,500 cans of produce, plus many in jars, goblets, jugs and casks. They canned 2,940,000 pounds of salmon. A.D. Cutler, the brother of Cuttings future wife, was the superintendent.

1881

From 1881 to 1887 Cutting lived in Oakland, first at 164 Lake, then he lived at 1405 Alice, as

did his son (when he was in Oakland), and Joseph R. Kendall.

1883

Wilbur tells us, “He was also the moving spirit in 1883 in the first manufacturing on this Coast of automatic tin cans, which supplied practically all the packers here until the business was absorbed by the American Can Company” (Obituary by Wilbur). Before that time, a worker could make only about five cans an hour by hand. (Others say that in 1872, 22,000 cans were made in one day and “those in the business threw up heir hats and began to dance” (*History of Canning*, 32).

1885

Around 1885, an official of Cutting Packing Co. testified that “The condition of the Salmon packing industry in Alaska up to the present time has not been encouraging to those who have been engaged in it.” A large amount of capital was required, payments for material had to be made four to five months in advance, the low price of canned salmon, transportation cost for laborers, etc. He concluded “It is a question of time until the excessive fishing on the rivers of the Pacific Coast will tell very materially on the catch” (Cutting fisheries statement *ca.* 1885).

According to the *Alta California* Newspaper, in Feb. 1886, the Cutting Packing Company was formally incorporated with a capital stock of \$200,000. Francis Cutting was among the Directors. The trademark was a griffin with body of a lion and head of an eagle. There was a griffin on the Cutting family crest (TA Cutting). The labels contained the phrase, "No goods genuine unless bearing this trademark and signature" (*Alta California*, 2/19/1886). In addition to its own name brand, it marketed a line of "Griffin Brand" canned goods.

1887

An 1887 San Francisco publication stated:

These productions include all kinds of hermetically sealed goods generally—fruits, vegetables, meats, etc. They are of such a superior quality and manufacture that they far excel in this respect the productions of other markets. This is evidenced by the fact that the trade of the company lies not only with the Pacific Coast and Eastern States, but also foreign countries, such as England, China, Austria, and, in fact, all parts of the world. Large quantities of their goods are exported, the sum total of these shipments forming a large item in the export trade of this city. Very little local trade is done (1887 *San Francisco*, 130).

The publication continued:

The Cutting Packing Co., the parent corporation incorporated in 1858 (*sic*), transacts also an immense salmon packing business at various points on the Pacific Coast...a pioneer of Alaska salmon catching and packing since 1881...it also transacts a general commission and merchandise business in California produce of all kinds, having engaged therein under the old firm name of Cutting & Co, for 18 years previous to its incorporation, and has established an enviable reputation for enterprise and fair dealing, both here and abroad...the company has fruit and vegetable canneries at Santa Rosa and Fresno, Cal., ...which are run during the

summer months only, the city establishment being kept open the year round (1887 *San Francisco Directory*).

The first workers in California's peach orchards just after the Gold Rush and the completion of the transcontinental rail road were mainly Chinese, most of whom had agricultural experience in China. "They were patient, steady, willing workers, usually under a leader who could bring in as many 'cousins' as the employer desired or needed. They lived in any sort of tumbledown shack and did their own cooking. Their wages were usually a dollar a day for 16 hours of toil" [Cross, 262). After the Chinese Exclusion Bill of 1882, cheap Chinese labor for the orchards and canneries became scarce. From about 1890 Japanese came to help fill the vacuum, until they, too, were severely discriminated against.

Earl Morse Wilbur tells us:

And yet, though business affairs necessarily occupied a large part of his time and thought, and he gave himself to them with conscientious faithfulness, Mr. Cutting was far from being a mere businessman, or from being interested merely, or even chiefly, in the acquiring of wealth for its own sake. For while he was a man of reserve, and spoke freely of his deepest interests to only a few, those who shared the confidences of his soul knew that he was to an exceptional degree what is called a spiritually minded man. Whenever he was free from the claims of business his thoughts would gravitate by natural preference to the great themes of religion; and on such themes, as on no others, his conversation would glow with enthusiasm. To quote his own words, he "was always most deeply interested in the idea of God, of the way to reach him, of his possible thought, how to find him, of his relations to us."

Cutting was not a member of the Hamilton Church in Oakland, the 1st Independent Presbyterian Church, which broke from the mother church and followed their heretical minister. They formed the base of the Oakland Unitarian Church, which was founded in 1887. "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." "The membership," Rev. Charles Wendte, the first minister, said, "was composed of families of education, moral worth, and social standing and means." Cutting subscribed \$50 and his future wife, Mrs. J.R. Kendall, subscribed \$30 at the founding of the Oakland Unitarian Church.

When the structure was built in 1891, Cutting gave \$3,000 and a stained glass window in honor of his parents. The window was dedicated to "the Brotherhood of man" [to bring about] the complete transformation of society, re-establishing it upon the new bases of righteousness, love and peace" (Wendte, 1892, 20).

"The Worth and Dignity of Labor" illustrated in the lives of Lewis and Jane P. Cutting is the subject of the window given in their memory by their son, Francis Cutting. In the discourse is amplified the noble thought profoundly believed, it is evident, by the preacher, "*Laborers est Orate*" – to work is to pray.... "Never until now has labor been this honored in a Christian Church (Wendte, 1892, 12).

The window depicts the kneeling figure of an artisan, and "a woman lighting a torch with which to kindle the fire for her husband at the lamp of knowledge. "To work is to pray" is exemplified

in Cutting's life.

In Cutting's obituary, Earl Morse Wilbur says that Cutting became a trustee of the church in 1891 and continued until his death in 1913. But according to hand written notes of the church Board meetings, he began attending Board meetings, at least on occasion, starting in September 1889, and it was he who made the motion that year, "Resolved that we call this hall Wendte Hall," (after their minister) a name that remains today.

1887

In November 1887, The Alaska Coast Fishing Company was organized by Cutting and others. Being heavily involved in catching and canning salmon in Alaska, gasoline engines would be a great asset for his business. From 1890 – 1892, and again in 1895, he was the president of the Regan Vapor Engine Company, and usually still a vice president of the packing company.

In 1887, Henry Peterson designed a gasoline engine for a boat; it was perfected with Daniel Regan from San Francisco. Regan was likely the first person to develop a commercially viable gasoline engine (for ships, instead of steam from coal), and almost certainly the first person anywhere to manufacture one with electric ignition. Many others soon followed. The Regan Vapor Engine was also used for electric lighting. The company merged with the Pacific Gas Company to become the Union Gas Engine Company in 1882 after it failed in bitter law suits, and the patents were acquired by the Union Gas Company. It was the first successful manufacturer of gasoline engines in this country. The Union Gas Engine Company was located on Howard Street, in the South of Market neighborhood of San Francisco. The company burned down in the 1906 earthquake and fire and then relocated across the Bay to Oakland (*American Marine Engines*, Chapter 1).

Cutting was a director of the Mariposa, Phoenix and Salt River Valley Rail Road, which was sold to the Southern Pacific Rail Road in 1887. He built the greater part of its forty- two miles of road, and served for many years as its president. He owned fruit ranches, as well as tin mines and other mining operations in Alaska. He assisted in establishing the American National Bank of San Francisco, where he served as its first vice president. He was active in the Republican Party (then the party of Lincoln) though he never sought office.

1890

In 1890 he owned land in Arizona and was a frequent visitor to it.

1891

Cutting's daughter, Isabella, was mentally ill and spent two years in a private mental institution. Thinking that the stability of marriage would improve her condition, during a period of mental clarity, Cutting arranged for her marriage to Harold Courtenay, an unsuspecting British nobleman from the House of Courtenay, who was a relative of the Earl of Devon. An elaborate wedding was performed, and the couple set sail for Genoa, Italy. The second day out, a man who closely resembled the new husband, committed suicide. Isabella saw him jump overboard and was

convinced it was her husband. She again became mentally unstable. “Hopelessly insane,” she was placed in an asylum in Postage, Italy. When she was discharged from the asylum in 1894, she was placed under the care of her cousin, Mary Nelson Patterson (*St. Paul Globe*, Nov. 12, 1899). She spent many years on the Isle of Wright, in the English Channel. Her husband sued to retain the \$50,000 in bonds Cutting set aside for the couple if they stayed happily married. Her husband, who lost in court, divorced her in 1900. Another newspaper account says that she fell in love with the young actor and married against her parents wishes. The husband demanded \$125 a month for four years to “release all claims on his wife” and return her to her parents’ care. (Delphis, Ohio *Daily Herald*. Dec. 16, 1896).

In 1891 Cutting was the second vice president of the Unitarian Club.

1892

At the fifth annual meeting of the Oakland church in 1892, Cutting was again nominated as a trustee. His name continues in the list of trustees through 1906. In 1907 and 1908, Mrs. Cutting was on the Board. In Sept. 1907 she was president of the Women’s Alliance (*Unitarian*, Volume 12).

1893

Cutting’s son Frederick was married in New York in October 1893. The son became seriously ill with typhoid fever just before the wedding. By his wedding day, he was not expected to live. Guests were on hand, presents offered. Thinking that postponing the ceremony might kill him, and at the request of his bride, the ceremony was performed. She helped nurse him back to health. He lived for many years.

1894

In 1894, Cutting was elected a Director of the American Unitarian Association (UUA) which was founded in 1826. By 1894 it was “the chief missionary association of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts and devotional works” (*The Pacific Unitarian* 1907, 351). Missionaries helped to establish churches in this country, as well as occasionally abroad. Cutting continued on the Board until 1900.

In 1894, Cutting was appointed to a committee of the Pacific Unitarian Conference to consider the founding of a Unitarian theological school in Berkeley, a long time dream of his.

That year, Mrs. Laura Orison Chant, before leaving for England, gave an address in Boston, on "America as Seen Through an English Woman's Eyes." “.....One good general criticism that she made on America was that our children are led to feel that the chief end and aim of life is not to be useful but comfortable” (*Pacific Unitarian*, Vol. 2, No. 3 January 1894, p.68).

The January 1894 *Pacific Unitarian* also contained this explanation of “Christian.”

We accept the name "Christian" because to us Jesus — the noblest product of the Jewish

race — was the manifestation of our highest ideal of human life, not because we deify him or regard him as more than human. We are quite ready to accept as a substitute any one whose life, character and teachings commend themselves to us as being more noble, more true, or better calculated to serve us in our endeavor after the ideal life. It may be that a more intimate knowledge of the life and teachings of other men would lead us to give the preference to some other teacher, but, with our present knowledge, he stands apart and above the rest.

In using the word Christian, we must discriminate between genuine Christianity, which is based on the teachings of Jesus, whom we accept as our Christ, and the Christianity of the churches, which is based on dogmas and beliefs about Jesus, and on creeds which have nothing whatever to do with Jesus, or he with them. Reprinted from the *Non-Sectarian (Pacific Unitarian)*, Vol. 2, No. 3 January 1894, 80).

Cutting's time on the UUA Board was a time of a national depression, especially felt in California.

1894

It was reported by the Secretary of the AUA that in 1894:

At last accounts, the Unitarian Montana Industrial School on the Crow Indian Reservation had fifty-four pupils. The parishes during the last twelve months have raised nearly if not quite enough for its support, and to enable some improvements which were very much needed to be made. What will be required hereafter will be eight thousand dollars each year, punctually paid. Only a moderate sum, therefore, is asked from each of our societies. This is a duty which especially belongs to us all as Americans, and ought increasingly to commend itself to all.

It is pleasant to be able to report that the last year has been one of great prosperity and usefulness in our Indian School. The full complement of boys and girls, fifty-three to fifty-five, has been steadily maintained, and the progress made in industrial, school, and moral education, most satisfactory....I cannot but feel with renewed force the permanent value of the education thus imparted to these Indian children. It breaks down the terrible barrier of an alien language, it quickens intelligence, develops the sense of self-reliance, and inspires respect for a higher life of industry, morality, and usefulness. Would that more of our Unitarian friends could visit the school. It would do their hearts good to see the girls washing, cooking, reciting their lessons, sewing, and knitting, and the boys cultivating crops, tending cattle, learning the use of tools, and gaining new ideas of the nature and resources of the country of which they are to become full citizens. To see all gathered together at the evening religious service and hear them repeat in concert the parables of Jesus is a touching spectacle.

1895

But, after nine years, in July 1895 the Montana Industrial School closed, and passed to the US Government when the government would no longer help subsidize it. During that year “considerable sums of money and a large amount of books for work among our colored people, especially at Tuskegee School, have been received and forwarded” (Anniversary of the UUA 1895). Aid to the Unitarian Church in Hungary was discontinued because “the church was

strengthened” (UUA, *Anniversary of the American Unitarian Association 1895, 70th Annual Meeting*).

In 1895, the UUA had 2,114 members and 451 societies (269 eligible to vote because they had paid the UUA and did not owe money for building loans). The work of the UUA dealt primarily with “missionary work” – building Unitarian congregations. Directors of the UUA were nominated by a nominating committee of the UUA and elected at the May meeting (over 1,000 delegates voting) (*69th Annual Report*).

Of the missionary expenditure, \$8,718.65 was to the Pacific Coast. The single mission to Japan cost \$10,020.84. It was reported in June 1895 that the eleven Pacific Coast churches had contributed \$976.65 to the UUA in the last year (*69th Annual Report*).

In 1897, Rev. Clay Mc Caley spoke to the UUA about Japan, saying that the Unitarian body was the most widely known in Japan of any “foreign” religious body, and “Unitarian” had become incorporated in the Japanese language as meaning reason in religion (*Unitarian*, volume 12).

From 1895 to 1897, Cutting was living at the Kendall home at 1404 Harrison Street, in Oakland. Cutting wrote to the UUA saying that with Horace Davis he was considering the needs of the Berkeley Church and he felt quite strongly that they should have at least \$500 for the Berkeley Church. He said, “It often seems to me that frontier places are riper for our teaching than the older places where thought has become molded with old ways.” He also expressed appreciation for the mission in Japan. He felt the UUA had a moral responsibility to keep in going. “I think it is a field which will afford us ultimately great satisfaction” (Letter to Rev. George Bachelor, Sect. Am Un Assn, Dec. 12, 1895).

The UUA reported in 1895 that:

Your Directors believe that in these two years of financial distress your Association has passed with as much credit and as little disaster as will be found in the records of the banks, railroads, and other financial institutions of the country....We maintain warm and light headquarters for the use of the whole denomination. We furnish our literature to all who ask for it. We support preaching in college towns. We keep in existence old and feeble societies. We aid new societies in all stages of their growth, from the beginning of a useful career up to vigorous self-support. We help young men to enter the ministry. We have engaged in some efficient work abroad. We have put into the field missionary superintendents, who both foster the old and create the new. We have given encouragement and help to those valuable parish and church organizations — unity clubs, guilds, and church temperance societies. In addition, we laid a heavy burden upon our treasury to establish the Church Building Loan Fund, and have done what we could to promote higher life both at the South and among our Indian tribes.

When we seriously consider how great is the extent, the diversity, and the importance of the work thus undertaken, the fifty-four thousand dollars which our parishes contribute, even when reinforced by the twenty thousand dollars which we are compelled to take every year

from our General Fund, seems to be, and is, a very inadequate sum with which to do it.... If the number of churches can be taken as a guide, the denomination has increased fifteen per cent in the last four years. The donations have increased but five per cent (*Anniversary of the UUA 1895*).

At the 1895 Pacific Unitarian Conference, Prof. Alain Peskier, of Berkeley, ...made an earnest plea for the help of the Conference in securing a certain desirable plot of ground in Berkeley, near the campus of the University, in order to erect a Unitarian chapel, and, in course of time, a theological seminary. The matter was now taken up and seriously discussed. Mr. Wendte [UUA supervisor for the Pacific Coast as well as minister in Oakland] strongly endorsed the Berkeley plan so far as it implied the acquirement of a church site and subsequent erection of a chapel, but deprecated precipitate action as regard the inauguration of a theological school. The latter was a project very near his own heart, and would unquestionably come about in due time, but it was not feasible under present conditions. For one thing — the Unitarian ministry was being rapidly recruited by orthodox converts,—five or more well-trained and earnest ministers coming to us from this source every month. Whereas formerly it was next to impossible to secure desirable pastors. He now had applications on file from at least thirty clergymen seeking settlement on the Pacific Coast.

1896

In April 1896, Cutting divorced his first wife, Frances Isabella Frost, on grounds of desertion. They had been living apart for many years, though he supported her while she lived in an elegant house in New York. At the divorce proceedings, his wife's cousin related that Mrs. Cutting had told her many times that she would not go back to him.

1897

When Cutting began his second term on the UUA Board in 1897, the secretary, George Bachelor, reported, "Our first difficulty has been the necessity of not spending money which we did not have....The whole country has passed through a period of financial tribulation. Every interest has suffered; and our work has been made more difficult by the double necessity imposed upon us of reducing our expenditure and increasing our helpfulness at the same time...." Bachelor discussed support for the church in Hungary and the Unitarian missionary in Japan. He then concluded:

To recapitulate, we have 378 settled ministers, of whom Cambridge [Harvard] furnished 104, Meadville 100, the Fellowship Committee and other agencies 174. We have had in ten years 282 new candidates for settlement in our churches, of whom 102 have not been settled....These figures seem to indicate an astonishing amount of misdirected effort and unrecorded misery which ought to be preventable. Some of these one hundred new candidates—to say nothing of candidates already admitted to the ministry—might be employed with profit to all concerned, if we had the means to sustain them in missionary work. But, aside from this, there is evidently a difference between the standards of the parishes and the standards of the candidates.

He continued:

The Church Building Loan Fund continues its good work. Mistakes have been made, hopes

have been excited which could not be realized, churches have sometimes been tempted to undertake more than they could perform, and distress has sometimes followed the incurring of too great obligations. But now, taught by experience, the trustees are more careful to reduce the expectations of borrowers to the limit of their probable ability to repay. Used in this way, the fund is an undoubted blessing....

Concerning foreign missions, he reported:

Our relations with the Unitarian churches of Hungary are very cordial. All Americans who visit these churches return with an enthusiastic admiration for our brave and devoted brethren who, under the Catholic government of the Austro-Hungarian Empire, still maintain their liberties, and, vastly out of proportion to their scanty numbers, furnish the leaders in all movements of political and social progress. Acting with the British and Foreign Unitarian Association, we have appropriated \$300 to the church in Budapest. Our mission in Japan continues. Rev. Clay Macaulay, our representative there, last Friday met your directors; and, after a full consideration of the matter, they voted to authorize the Committee on Foreign Missions to appropriate \$2,250 additional for the current fiscal year...(*Unitarian, Volume 12, 1897, 264 – 268*).

On May 5, 1897, Cutting wrote to the Secretary of the UUA, Rev. George Bachelor: [As best I can make out his handwriting]

My Dear Mr. Bachelor,

I am in receipt of yours of April 25 and 30. I have been away some months with illness and regret that I am not in a position through knowledge of matters to give you suggestions about expenditures in this department. You know I suggested you have a better man in my place. I don't feel I am doing what your representative ought to.

I want to say regarding our Oakland society and its pastor's service that he gives fully one third of his time to the association's matters. He seems to be the person to whom everybody and everything...therewith are referred, and there are some "snickers" about it in the society. It has always been a work so near his heart that I hesitate to be one of those who insist he drop it and attend wholly to his pastorate work, but if he is to continue it, it should be arranged [end of page] (*UUA Letter books 1822 – 1901*).

In June 1897 Cutting wrote to the Secretary of the UUA, "My Dear Mr. Bachelor, ...Is there not a rotation of Directors or Trustees of the UUA? Are they not elected for a term and supposed to go out when that ends?" He did not go off the UUA Board until 1900. At that time, he recommended that a former president of the Oakland Church to replace him (Cutting to Sam Eliot, May 7, 1900).

Cutting married Mrs. Sarah Abbie Kendall in 1897. Her obituary by Earl Morse Wilbur states, "Their union of intellectual interests, spiritual sympathies, and practical aims was complete, and their life of fifteen years together has been known of those who saw them in their home to be one of singular happiness." They knew each other for forty years before they married. Cutting's wife was educated in the normal school in Massachusetts. "In early life," says Wilbur, "she was a teacher, while later she gave much attention to the practice of medicine." She was a physician in

the very early days of women doctors. She specialized in homeopathy, as did many women doctors then. She came to Oakland in 1877, and married Francis Cutting twenty years later. Her former husband, Joseph Russell Kendall, was a mine owner in California. At that time, in California divorces were granted only for adultery, extreme cruelty, willful desertion, willful neglect, habitual intemperance or conviction of felony (*SF Call.*, 3/29/1896). I have no idea when the Kendall were divorced, but in 1890, their valuable joint property in Oakland on Lake Merritt was deeded to her. She was independently wealthy.

The Kendall were very closely associated with Francis Cutting for many years. Sara Abbie's brother, A.D. Cutler was at one time superintendent of Cutting's packing company. Both of Joseph R. and Sarah Abbie Kendall's sons were officers of other Cutting enterprises, Frank with the Maricopa and Phoenix Rail Road and Frederick with the Arctic Fishing Co. Before his marriage in 1879, Cutting (and sometimes his son Frederick when he was in town) lived for years at the Kendall residence, or they with him, or at the same hotel. Both Kendall (possibly with his second wife, Hattie) and Cutting lived at 1404 Harrison in Oakland in 1896. In 1897 when Cutting married Sarah Abbie Kendall, Joseph R. Kendall moved elsewhere. One newspaper lists Cutting's daughter, at the time of his death, as Mrs. AD Cutler. (Oakland Tribune

In 1898, Samuel A. Eliot became Secretary of the UUA (at that time the Secretary was the administrative head). He was the "missionary agent responsible for overseeing churches, settling ministers, distributing literature and implementing decisions of the Board of Directors. Eliot believed that "A corporation managed by ministers needs business discipline more than work" (Quoted in Wright, 96). In 1900 Eliot's title and roll was expanded to active president of the UUA.

1899

By 1899 the Cutting Fruit Packing Company was operating plants in San Francisco, Santa Ana, Colton and Santa Rosa, and had the assets of \$600,000. That year, it became the principal founding member of the California Fruit Canners Association when it merged with ten other fruit packing companies. (CFCA) (Los Altos Hills Historical Society). The Association could negotiate prices with the growers' cooperatives. It operated twenty-eight fruit and vegetable canneries throughout the state, and acquired operations in Oregon, Washington, Idaho, and Hawaii. Francis Cutting was one of its Vice-presidents (CA Fruit Canners Ass'n).

In these years, all steps along the production line were done by hand, including steaming, peeling, cutting, slicing, sorting, packing in cans, cooking, soldering, labeling and warehousing.

Men were assigned to do the heavy lifting, including work in the warehouse, inventory, delivering produce to the canning lines, and monitoring the labeling machines. Much of this work was staggered to supply a steady stream of product leaving the cannery year-round, so it was not dependent on the seasons....Women were assigned to the food preparation tasks on the production line, including peeling, cutting, sorting and can filling. These jobs were in many ways reflective of the domestic work women did in their own kitchens. This work was...entirely seasonal (California Fruit Canners Assn.).

The Pacific Oil, Mining and Development Company and the Sunset Oil, Mining and Development Company were incorporated in 1899. Cutting was a director of each (*Sacramento Record Union*, Sept 28, 1899).

1900

In 1900 there were 475 Unitarian churches in the US and Canada combined. Three hundred one were in New England and two-thirds of these were in towns of fewer than ten thousand people. Sixty Unitarian churches within ten miles of Beacon Hill provided over half of the UUA's income (Wright, 97–98). 1900 the UUA gave away over \$40,000 to eighty-nine churches, while its income just topped \$60,000 (Buehrens, 121).

As he left the UUA Board in 1900, Cutting was appointed to the Pacific Coast Committee of the UUA.

1901

At the Easter Service in 1901, in an attempt to pay off the Oakland church debt, the Cuttings led the subscriptions with \$2,000 each. This was by far the largest donation except for \$1,000 from Hugh Hamilton.

Cutting and his new wife built “one of the show places of the bay city” on her same large lot where they were living. The new house was listed at various times as 274 19th Street at Alice, 19th St. Opposite Jackson, or Lakeside Terrace. The grounds went to the shore of Lake Merritt, the first wildlife refuge in the United States.

The largest contract for the week was for a residence for Francis Cutting the wealthy Packer of San Francisco, the price being \$20,000. It will be built on the north side of Durant Street opposite Alice. It will be a cottage after the colonial style of architecture, covering a ground space of 75 x 85 feet. A broad veranda 42 feet in length will extend along the front. The main floor will contain its living room, a large hall, two bedrooms, dressing-room, baths, sewing room, servants room, kitchen, butler's pantry, and closets. There will be a basement finished in hardwood to contain a billiard room, wine room, store room, fruit room, heater and dryer. The second floor will contain four bedrooms, two for guests and two for servants. D.F. Oliver is the architect and George R. Lang the builder (*San Francisco Call*, June 3, 1901,7). (Other houses were being built for \$2,000 to \$5,000. With one at \$10,000.)

It was the second Mrs. Cutting dream that after her death the house would be used as the campus for what became Starr King School for the Ministry. But the school needed to be in Berkeley close to the University and other seminaries. Several years after Cutting's death, the house was purchased by the City of Oakland, and was used as the Stow museum to house a large exhibit of stuffed big game animals, the precursor of the natural history section of the Oakland Museum. The house is gone, but the land remains as a park—Stow Park, across the street from the Kaiser Building on Lake Merritt.

Cutting was nominated for the executive committee of the Oakland Economic League in June of

1901. The topic of the evening was the evil of trusts. That same June, he signed a petition to the City to provide funds to equip the new Carnegie library building

1902

In 1902, the Chinese American Commercial Co. was incorporated. It was capitalized at \$1,000,000. Among the organizers were: Yo How, the Imperial Chinese Counsel General in the United States, and businessmen in the US including Cutting and Spreckles. The paper reported, "The purpose of the company is to develop trade between China and this country. The Company will develop commercial museums all over both countries for the exhibition of manufactures and products" (*The Commoner*, Lincoln, N.B., 8/22/1902).

P.E. Bowles and Francis Cutting bought the American Bank and Trust Company of San Francisco. Six years later they organized the 1st Trust and Savings Bank of Oakland to handle the San Francisco firm's savings and loans (*Oakland Tribune* 11/4/1959).

1903

Cutting was a director of the newly organized Petaluma and Santa Rosa Railway Company, organized to operate an electric railroad between Sonoma County points (*SF Call*, Volume 94, Number 151, 10/29/ 1903).

1904

In 1904, Cutting donated money toward the erection of the YMCA Building in Oakland, and served on its Board of Directors (*SF Call*, 1/13/1904). The Cuttings held a party for the Unity Club at their home, Lakewood Terrace. The San Francisco Call related that "there is no more artistic residence in Oakland" (SF Call 9/11/1904).

The Pacific Coast branch of the American Conference on International Arbitration held a meeting of which included many civic leaders in San Francisco on Dec. 5, 1904. Francis Cutting was one of many vice presidents of the meeting. "Advocates for peace on earth gathered their moral support for the great movement inaugurated by the US for international arbitration." The motion that was passed began: "Resolved:....that it is our profound conviction that an appeal to arbitration in all controversies that may fail of diplomatic adjustment is the only humane and rational method of settlement for civilizations" (*SF Call*, 12/ 6/1904, 5).

Cutting and his wife entertained lavishly in their beautiful home. A San Francisco newspaper reports, "In the subdued light of hundreds of Japanese lanterns, the Unity Club enjoyed a few delightful hours in the gardens of Lakeside Terrace, the artistic home of the Francis Cuttings. The carriage house was brilliantly lighted and canvased for dancing, and with vocal and instrumental music, the hours fled all too swiftly" *SF Call*, 9/15/04).

It was in 1904 that Francis Cutting and his wife donated money (along with Horace Davis and his wife) for the establishment of what is now Starr King School for the Ministry. Earl Morse Wilbur stated, "Mr. Cutting was one of the founders of this School and most vitally interested in its

success. He was a religious soul and most profoundly influenced by the fact and experience of the immanence of God in the world. It was this notion that led him to found a theological school where missionaries of this gospel might be thoroughly equipped. He was one of the gentlest and best of mankind" (*President's Report 1913-1914*, 3).

Cutting had been interested in establishing a seminary as far back as the 1880's, and had made a provision for a school in his will. An earlier attempt to found the school was cut short when a president could not be found, and a severe depression cut off promised funding. Earl Morse Wilbur, the first head of the School, tells the story this way:

But the direct impulse that led to the founding of the school was due to Rev. George W. Stone, Field Secretary of the American Unitarian Association. In the winter of 1903–04 he happened to be for several weeks the guest of Mrs. Cutting, while supplying, the pulpit of the Oakland church. One day when Mrs. Cutting had been speaking of her hopes and purposes with regard to the founding of a school, he said to her: "Why not do it now?" This led to a discussion of ways and means, and of plans which Mr. Stone formed and pushed with energy. The result was that early in the year 1904 Mr. and Mrs. Cutting had placed in the hands of the President of the American Unitarian Association a definite pledge of \$1,000 a year each, for five years, in order to discover whether a school could be successfully developed in California; and had given assurance that if the results of the experiment were favorable, they would make provision for a permanent endowment.

It happened that on the very day on which President Eliot received information of this offer, Mr. [Horace] Davis came into the office in Boston. When told of it he at once made a similar offer of \$1,000 a year (doubled in 1906) in the name of himself and Mrs. Davis.[Edith Davis was Thomas Starr King's daughter.] Payments were made by both parties beginning with March 1, 1904, which may therefore stand as the date of the actual founding of the school (Wilbur, *Pacific Unitarian*, 1909).

Wilbur relates that in conversations on religious subjects with his second wife:

[Cutting] became possessed of what was for the rest of his life his master-thought — the great conviction of the immanence of God — "that all our gifts, all our lives, were but his inflowing and outflowing;" and of "the hope it inspired to be and live out to the fullest that life, that way of being and living." This thought was henceforth his constant inspiration, and to his intimate friends he would talk eloquently upon it. It made him feel that in all the activities of his life he was somehow doing God's work....But he also felt that all the world must be longing, as he had longed, for this thought that was so much to him; and it presently became his most intense desire that he might communicate it to others, so that it might be the great joy of their lives as it had been of his. His first impulse was to hire a church or a hall and go to preaching this gospel himself; but upon reflection he saw that his talents lay in the world of business, not in that of public speaking, and that others might do this work far better than he; while his share in the work should be as a business man to earn and conserve the means for educating others to do fittingly the work that he himself had so much desired to do. This is the account....of how he came to be so deeply interested in the cause of theological education; and this explains why he, a singularly successful manager of large business

enterprises, desired to use his means so largely to help establish the Pacific Unitarian School for the Ministry, and chose it for his enduring monument. For he and Mrs. Cutting gave to it jointly during his lifetime something like \$55,000, and in his will he left to it a bequest of \$100,000 (Wilbur, obituary).

The 1932 Cornish Commission Report tells the story like this:

It was a profound religious experience that inspired Mr. and Mrs. Francis Cutting to become founders of a School of the Prophets. The omnipresence of the Infinite Spirit became very real to Mr. Cutting. On that memorable morning the sunshine was brighter, he walked with a lighter step and the flowers, trees and grass imparted a new message. It was an ineffable experience, he realized that the immanent God was in the sidewalk and even in unlovely objects, transforming all into manifestations of a glory that humbled his understanding and inspired heart. The God within seemed to meet its counterpart in the God without. His office in the city became a holy temple; his co-workers veritable children of God. When he learned that Mrs. Cutting was not only in full sympathy with his experiences but had similar experiences herself, he felt a compulsion to do something about it—“I would go at once,” he stated, “take a church or a hall and begin to go into all the world and preach this gospel – I should have done this – but in our talk about it we said, I was unfitted really for such a calling, thousands of ministers could do it better and thousands could be trained therefore.” From this time a School for the Ministry became the all-absorbing interest of both (Cornish 1932, 7).

1905

In 1905, he was a member of the Society for the Prevention of Cruelty to Children. This is interesting in light of the use of children to pick fruit for the canning industry.

In response to a talk by Professor Howison, head of the psychology department at the State University (University of California) who said that Unitarians don't believe in immortality. Cutting, replied in the *Oakland Tribune*:

In view of the recent statements of disbelief in immortality by liberal theologians, I would like to say that I never knew a Unitarian who held such a disbelief. Indeed it would seem an absurdity of their part as separating them from the divine life which becomes positive and continuous to them with self consciousness – so called death being a mere incident in their continuous life.

Scientists seem to be passing many of the theologians by demonstrating the universal imminence of the force or power that religious minds term God, proving the universe to be his body and his life all pervading (*Oakland Tribune*, January 16, 1905, 8).

1906

The San Francisco earthquake and fire destroyed all the canneries in San Francisco. They were hastily rebuilt.

Cutting donated land for the construction of Harrison Boulevard between his property and Lake

Merritt.

The seminary was incorporated. The papers were signed at the Cutting house on Lake Merritt, "Lakeshore Terrace." When the school was incorporated there was discussion about its name. Horace Davis and Samuel Eliot liked "Starr King Divinity School"; Mr. Cutting liked "School of Rational Theology." Samuel Eliot related, "Mr. Cutting does not like the idea of 'The Starr King Divinity School.' Apparently Mr. Cutting thinks that Starr King has been overdone. Mr. Cutting, if I remember rightly, is a man of pretty dogmatic views, not essentially cranky, but what a New Englander calls 'sot.'" The name chosen was Pacific Unitarian School for the Ministry, which, according to Wilbur "is at least honestly descriptive even if it is not euphonious and was not wholly satisfactory to any one" (Wilbur 1930, 21).

The Cuttings provided for the school while they were alive, and left money in their wills. Earl Morse Wilbur said, "Mr. Cutting's relation to the School was altogether exceptional. But for his co-operation it could hardly have come into existence, and but for his steadfast faith in its mission and usefulness it could hardly have been sustained through its infancy . . ." (*President's Report* 1913-1914, 3) He said of Mrs. Cutting, "From the first inception of the school, its interests engaged her ever-increasing devotion as long as she lived" (Wilbur 1930, 27). She served on the board of trustees from the school's founding until her death at the age of 82. She gave to the school not only her money and her attention, but also her heart.

1907

Francis Cutting and his wife were selected as official delegates to the International Congress of Religious Liberals in Boston, September, 1907, representing the Pacific Unitarian School for the Ministry. Cutting was among the many honorary vice-presidents. But the records show that they did not attend. The purpose of the Congress was "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them" (4th Int'l Congress, 1907, 2).

1908

Cutting was a Director of the Pacific Coast Conference of Unitarian and Other Christian Churches. (Which in 1910 became the Pacific Unitarian Conference of Unitarian Churches). He continued until 1913, the year he died.

The Oakland Tribune (Sept. 8, 1908) reported that the Cuttings returned to their lakeside home after they were away for many months while Mr. Cutting recovered from illness caused by overwork because of the earthquake.

1910

In an article in the *Pacific Unitarian* in 1910, Rev. Wm. G. Eliot, Jr., the minister in Portland, Oregon explained "What Unitarians Stand For"

Unitarians stand for freedom against arbitrary authority of hierarchy or creed. They hold that the ostracism of honest doubt and the suppression of earnest and reverent inquiry is the bane of Christendom and utterly inconsistent with the spirit of Christ. Unitarians hold that human

nature is not ruined but incomplete. They hold that spiritual development is a normal moral process rather than a pathological nervous crisis. Unitarians hold that God is the Supreme Being working with all souls, not by mechanical compulsion, but by moral attraction, by deathless love. Unitarians hold that God is at least as good as man, and would not condemn any soul to interminable and irremediable torment for any sin committed in a finite career, and especially for honest doubt concerning mediaeval metaphysical formulas....Unitarians hold that Jesus was not the Deity, but a great and holy prophet; that he was not God, pretending to be a human being, but a human being achieving the inherent divinities of our wondrous human nature....Unitarians hold that social sins are as perilous if not as deep-seated as personal sins and that it is a mistake to separate the church from the moral problems of the social order...(*Pacific Unitarian*, Vol. 18-19, 374).

1911

In 1911 he was an active member of the Panama Pacific Exposition boosters' organization, "The Flying Legion" composed of sixty representative businessmen under the auspices of the San Francisco Commercial Club. They traveled by train to Northern California and to Arizona to promote the exhibition which celebrated the completion of the Panama Canal. The Nov. 18, 1911 *San Francisco Call* reports that he was one of the persons speaking. This was one of the rare times he gave a speech that was reported in the press.

1912

On October 3, 1912 Sarah Abbie Kendall Cutting died after a lingering illness. She left a \$70,000 estate, mostly in Cutting Packing Company Stock (*Oakland Tribune*, 10/16/1912). The seminary closed from the time of her death until after her funeral several days later.

1913

Seven months after Sarah Abbie Cutting died, in a ceremony "marked by simplicity" Cutting married her niece, Alice M. Duren "in the presence of a few close friends." He was a widower having a fortune of approximately \$500,000 (\$11 million today) and was the father of two adult children; she was an unmarried teacher at Prescott School in Oakland. The groom was seventy-eight years old; the bride forty-nine, had never been married. The newspaper headline was "Oakland Millionaire Weds Schoolteacher" (*SF Call*, May 11, 1913). They lived at his elegant home in Oakland.

Five months later, Francis Cutting died from diabetes. He was seventy-nine. At that time Cutting was president of the American Tin Mining company of Alaska, vice president of the Sacramento Valley Colony, vice president of the American National bank, and was interested in a number of other large corporations (*Oakland Tribune*, 10/1/1913). He left an estate of \$1,600,000. (Over \$36 million in today's dollars). (*Oakland Tribune* 3/20/1914)

Francis Cutting was ill for some months before his death. For some weeks prior to his death he was blind. His son had power of attorney authorizing him to sign checks in the name of his father. Cutting was distressed that he had not included his long time gardener and coachman in

his will. At his father's request, the son sent a check for \$1,000 to Cutting's wife's account to be given to his coachman and gardener Henry Heitman. Cutting died soon afterwards. His wife contested the claim that the money should be given to Heitman. The gardener sued. She lost in court, and in the appeal court (*The Pacific Reporter* 174, 676). His third wife, who had signed a prenuptial agreement entitling her to \$250 a month for life, contested his will. She took the suit all the way to the California Supreme Court twice. The suit was finally settled in January 1917. She lost. He left \$100,000 to Starr King School, and most of the rest to his son and daughter. Unfortunately in 1937, Starr King School's stocks in the Cutting Packing Company and Francis Cutting Company (mining) were written off as worthless.

Several years later, Cutting's ashes, mixed with those of Sarah Abbie Cutting in single urn, were buried in an unmarked grave at Mt. View Cemetery in Oakland. In the same plot, her first husband, Joseph R. Kendall has a tall black marble headstone, and there is a small marker for a grandchild, which says simply "Josephine, June 15, 1886 – Oct. 21, 1890."

1958

On the 100th anniversary of the development of canning in California, the California Canning Industry commissioned a statue of Francis Cutting by Lia de Leo. It was to be displayed throughout the state before finding a home in San Francisco.

In the way of obituaries at that time, Francis Cuttings' relates that:

In his personal character Mr. Cutting was precisely what one would expect the possessor of such a religious faith to be. He fulfilled the prophet's demands for the man of true religion; for he did justly, loved mercy, and walked humbly with his God. He was modest, affectionate, gentle, kindly, thoughtful of others, patient, unselfish, charitable, generous, uncomplaining, courteous; more ready to listen and learn than to thrust himself forward in thought or action (Obituary by Wilbur, 1913).

Or, in the words of the faculty minutes of the seminary which he helped to found and sustain, Francis Cutting was "one of the gentlest and best of mankind" (*Records*, 97). His ashes are in an unmarked grave. Starr King School for the Ministry is his monument.

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