

Chapter 5

St. Francis of Assisi Parish in a Larger World: 1910-1920

Part I

- Overview
- World War I: Ethnocentrism, Nativism, Xenophobia and Racism
- California's Native Americans
- Spanish Californians: The *Californios*
- Mexicans and Chinese—The Foreign Miners' Tax
- The Chinese
- The Japanese
- African Americans
- The West End: Minority Settlement Patterns
- Chinatown
- Alkali Flat
- African Americans on the West End
- Japantown
- The "Lower Side": A Mexican View

Part II

- Urban Growth on the "High Grade"
- St. Francis of Assisi Parish
- Diocese and City of Sacramento
- Grace Day Home
- Miss Nettie Hopley and Lincoln Elementary School
- California and the Nation
- The Larger World
- World War I and Sacramento
- The Sacramento Region
- St. Francis of Assisi Parish Photos



Overview

When a parishioner arrived at the new St. Francis of Assisi Church in the Fall of 1920, he or she may have walked, come by electric trolley on the J, 28th or M street lines (P. G. & E. trolleys carried 15 million Sacramentans a year), or driven in their new car (there were more than 47,000 registered in the region). An auto camp in the panhandle of McKinley Park, opened in 1916 and used by more than 10,000 campers a year, would be closed in 1923 due to overcrowding.

The St. Francis parishioner would have many reasons to feel optimistic: the Great War had ended in 1918, with the Allies victorious. More than 4,000 from the Sacramento region served in the war, more than 70 died (among them at least one

woman—Lillie Catherine Todhunter¹); more than 150 St. Francis parishioners served in the war, at least three died.² The St. Francis parishioner would have also survived the worldwide influenza epidemic of 1918.

Although there was a sharp economic recession in the U.S. following World War I, from which the agricultural sector never fully recovered, the Sacramento region appears to have been spared any significant effects. In part, this may be due to the reclamation and irrigation projects that had transformed valley agriculture between 1900 and 1920. There were more than 120,000 acres of reclaimed land in the Sacramento-San Joaquin Delta alone, and reclamation and irrigation districts extended northward up the valley.

The Sacramento region led the state in pear production, produced as much as 95 percent of the nation's asparagus crop, and 75 percent of the almond crop. These crops—as well as hops, peaches, grapes and citrus fruits—were so profitable that area farmers and ranchers could afford to mechanize. By 1920, an estimated 15,000 tractors had replaced 150,000 horses for use in valley agriculture.



Contributing to Sacramento's flourishing economy, the **Panama Canal** had opened in 1914.³ San Francisco celebrated the canal's opening, as well as its own resurgence from the 1906 earthquake, with the 1915 Pan-Pacific Exposition.

Railroads were still the largest employers in Sacramento, with the Southern Pacific employing as many as 3,500, followed by the Western Pacific and the electric inter-urbans. 75 percent of the fruit crop in California was grown within a 45-mile radius of Sacramento, and canneries were the second largest employer. Among the larger canneries were Calpak plant #11 at 17th and C; Libby, McNeil & Libby at 34th and Stockton; and Calpak plant #12 at Front and P streets. By the middle of the decade, the

Sacramento Terminal Railroad Company had completed a beltline, linking the canneries to river and rail shipping.

In addition to the railroads and the canneries, other new industrial and processing facilities included: P. G. & E.'s steam generating electrical plant on the Sacramento River, south of the mouth of the American River, which opened in 1912; the California Almond Growers Exchange shelling plant at 18th and C; the Northern California Milk Producers Association plant at 19th and B; and Philips Milling Company at Front and P, which, according to the *Sacramento Bee*, was "the only rice mill in California."⁴ In North Sacramento, the Liberty Iron Works was building Curtiss JN-4 "Jenny" aeroplanes.



Scottish Rite Temple, built in 1917

Some of the notable new buildings in downtown Sacramento were the city's first "skyscraper," the 10-story California Fruit Exchange building; the eight-story Forum building; the P. G. & E. building; the Capital National Bank; and the Masonic Temple. New public buildings included the Hall of Justice, a new County Courthouse, and the Carnegie Library.

In 1911, the city annexed Oak Park and East Sacramento, adding 6,000 acres and 15,000 residents. In 1912, the Curtis Park and Land Park districts were annexed. In 1918, the city purchased 236 acres to develop Land Park. In the St. Francis neighborhood, the Tuesday Club built a new facility at 27th and L streets in 1912. The Scottish Rite Temple was built at the southwest corner of 28th and L in 1917 at a cost of \$175,000.

At St. Francis Church, a new pipe organ was installed in 1915, with the Carnegie Foundation paying half of its costs. By 1920, German language services, which attracted worshipers from as far away as Nicolaus, were resumed after being suspended during World War I. The school enrolled 415 students in 1920.

The city's phenomenal population growth during the first two decades of the twentieth century (increasing by 53 percent between 1900 and 1910 and another 32 percent between 1910 and 1920) greatly added to the area's ethnic diversity—with Italians, Croatians, Serbians, East Indians (known to some as Hindus), Japanese,

Chinese, Filipinos, Hispanics and others immigrating in large numbers. In 1920, the city's population stood at 65,908. The total county population was 91,209, with 72 percent residing in the city and 28 percent in the county. By almost all measures, city and country residents, including St. Francis parishioners, were prospering.

World War I: Ethnocentrism, Nativism, Xenophobia and Racism

During World War I, George Creek, a friend and close advisor to President Woodrow Wilson, chaired a Committee on Public Information (CPI) that was created by executive order in April 1917, and abolished in November 1919.⁵ Initially, the CPI's purpose was to "engineer consent" in support of the war effort.

Soon, however, the CPI began depicting Germans as evil monsters. Complete fabrications such as stories of German soldiers killing babies and impaling them on their bayonets were accompanied by Hollywood movies such as *The Kaiser, the Beast of Berlin* (March 1918) and *The Claws of the Hun* (July 1918).

The CPI also enlisted prominent illustrators such as Charles Dana Gibson,



James Montgomery Flagg and N. C. Wyeth to create some of the war effort's most memorable images. In addition numerous "patriotic organizations," such as the American Protective League and the American Defense Society, were "particularly hard on German Americans, some of whom lost their jobs and were publically humiliated" At least one man was lynched in Illinois, and several University of California professors were dismissed. Both the *Sacramento Bee* and the *Sacramento Union*

strongly advocated firing city school teachers suspected of German sympathies.⁶

George Creel referred to the CPI's work as "not propaganda as the Germans defined it, but propaganda in the true sense of the word, meaning the 'propagation of faith.'"

Ironically or not, this reference called to mind the Sacred Congregation for the Propagation of Faith, created by Pope Gregory XV (1621-1623) to train priests to do battle against the Protestant Reformation.

In light of this climate of distortion, fear and hatred, it is not surprising that German language services at St. Francis of Assisi Church were suspended during World War I or that St. Francis of Assisi Parish's **Father Humilis Wiese** issued a strong disclaimer, under the title "Once And For All," in the 1919 Christmas week



bulletin, asserting that St. Francis of Assisi Parish was NOT and had never been a “German Parish in any sense of the word.” Following the first four paragraphs of his disclaimer, Father Wiese asked, “Why do we broach all this at the present time? True, indeed, we have remained silent on the subject for twenty-five years” Indicating his response to World War I propaganda, Father Wiese wrote, there “is no reason why we should remain silent for another twenty-five years and a day.”

“In the future,” he wrote, “we will look upon any aspersions that St. Francis is a German parish” as the “result of invincible boorish, stupidity or cowardly, envious malice.” He went on to suggest the parish might file criminal libel charges and “seek legal redress and vindication” against those who chose to continue referring to St. Francis as a “German Parish.”⁷

We can assess Father Wiese’s strong stand and challenging tone in light of the prevailing anti-German public opinion generated by the CPI between 1917 and 1919. Nonetheless, Father Wiese’s “clarification” contradicted many well-known facts about the parish—for instance, it was founded in 1894 by German-speaking Franciscan priests; for the most part, German-speaking Franciscan priests staffed the parish through the 1920s; and, perhaps most evident, the interior of the church was of classic Austrian/German design.

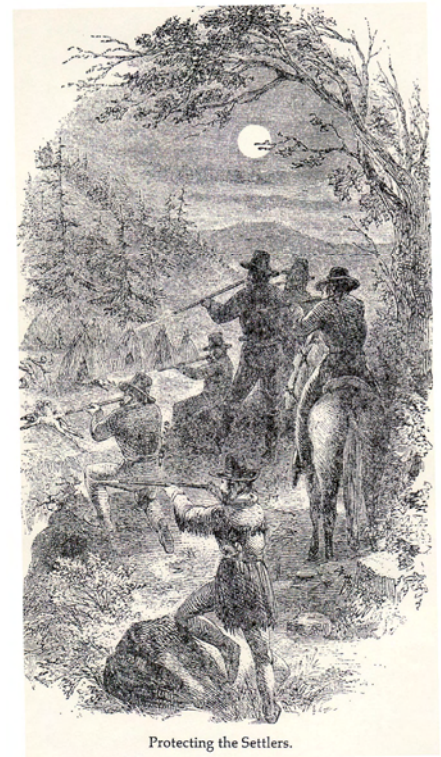
The discrimination against German-Americans was time-specific—once World War I passed, so, too, did the orchestrated discrimination against German-Americans. Discrimination against other groups, however, continued.

California’s Native Americans

The Spanish Franciscans, the *Californios* and John Sutter depended upon Native American labor for the success of their endeavors. That European diseases repeatedly devastated Native American populations increased their vulnerability to enslavement and exploitation by these “new Californians.”⁸

With the coming of the gold rush, however, Native Americans became an impediment, occupying pathways to the gold country, as well as the gold-rich terrain itself. Though the Spanish Franciscans may have exploited Native Americans, their Catholic beliefs held that indigenous people had souls and were children of God. The gold seekers, by and large, held no such views, and Native Americans were regularly shot and killed with impunity.

In 1850, the state legislature passed an “Act for the Governance of Protection of the Indian,” commonly known as the Indian Indenture Act. This law declared that any unemployed Indian could be declared a vagrant and conscripted for public works or auctioned off to the highest private bidder.⁹ This law opened the door to Indian kidnapping and extermination campaigns—financed by the state. Yosemite Valley, for example, was “discovered” by members of the Mariposa Battalion on an Indian hunting expedition in March 1851.



Spanish Californians: The *Californios*

Of the 48 delegates to the 1849 Constitutional Convention in Monterey, eight were *Californios*—Californians of Mexican descent. Of these eight, **General Mariano G. Vallejo** of Sonoma and Jose Antonio Carrillo of Los Angeles may have been the most well-known. In keeping with Spanish Catholic culture, the California Constitution was the first state constitution to grant married women property rights. The constitution also guaranteed all land titles granted by the Mexican government, and it was printed in two languages—Spanish and English.

But as we saw in Chapter 1 of this history, Americans soon:

“established their own systems of taxation, courts and land tenure. In July 1851, a United States survey party established the Mt. Diablo baseline and meridian. Thereafter title to most land in Northern California and Nevada would be determined by the United States Public Land Survey System, originated by Congress with Thomas Jefferson’s Land Ordinance of 1785. The combination of U.S. taxes, court procedures, land surveys and title searches effectively stripped native-born Spanish speaking Californians [*Californios*] of their wealth, land holdings, and social and economic standing within a few generations.”¹⁰

Mexicans and Chinese—The Foreign Miners' Tax

Although a large percentage of California residents in 1850 were by definition “foreigners,” the first foreign miners’ tax was aimed initially at Mexicans concentrated in the southern mines of Calaveras, Tuolumne and Mariposa counties. The result was that as many as 10,000 of the 15,000 Mexican miners left the district in 1850. The tax was repealed in 1851.

The Chinese

In the same year, the Taiping Rebellion began 15 years of civil war in China. By 1852, the number of Chinese in California rose to about 25,000. They became the largest minority in the state, and were perceived as a threat. In 1852, the foreign miners’ tax was re-enacted with the understanding that it would be enforced primarily on the Chinese. Repealed by a California Supreme Court decision in 1870, the 1852 foreign miners’ tax brought in nearly 25 percent of the state’s annual revenue between 1853 and 1870.

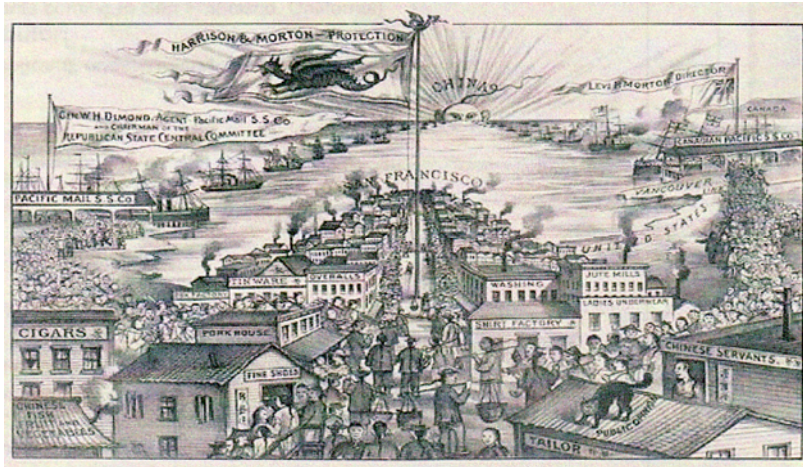
From the earliest days of the gold rush, Chinese had immigrated to California, settling in segregated enclaves or districts. In the 1850’s, Sacramento’s Chinatown stretched along the north side of I Street to K Street between 5th and 6th streets. One of the Sacramento region’s most notable Chinese heritage icons, the town of Locke was founded in 1912 and grew rapidly after a fire destroyed the Chinese section of Walnut Grove in 1915.



Chinese event on I Street, c 1880s

An 1850 state law, which forbid both African Americans and Native Americans from testifying in either civil or criminal court cases, was extended by the California Supreme Court in 1854, when it ruled that Chinese would be classified as Native Americans since they were descended from the same Asian ancestors.¹¹ In 1855, a state law, using a 1790 federal ruling that only “free white persons” could become naturalized citizens, specifically targeted the Chinese (in 1913 this same legalism was applied to the Japanese in the form of the Alien Land Act).

The Central Pacific railroad, with Charles Crocker as superintendent of construction, began hiring Chinese laborers to complete the railroad as early as 1865. At the peak of construction, the Central Pacific employed as many as 10,000 Chinese workers. But the completion of the Transcontinental Railroad in 1869, accompanied by the opening of the Suez Canal in the same year, brought unemployment to California, and, by 1873, a nationwide depression. In March 1873, the San Francisco Workingmen's Alliance joined with the Anti-Chinese League and the Industrial Reformers to create the People's Protective Alliance, uniting all the anti-Chinese associations in the state into one organization.



Anti-Chinese cartoon (1882)

Violence against Chinese in the greater Sacramento region increased in the late 1870's. 1876 saw the birth of the Order of the Caucasians—a militantly anti-Chinese organization, which held its first convention in Sacramento in 1877.

In 1877, four Chinese were killed in Chico, and Chinese were burned out of Chico, the Rocklin/Roseville area, Oroville, Grass Valley and Colusa. In 1878, Dennis Kearney became president of the Workingmen's Party of California with the motto "The Chinese must go," pitting the state's two largest minorities—the Irish and the Chinese—against one another.

1879 saw the adoption of a new state constitution and a gubernatorial election—in both, anti-Chinese feelings ran high. A ballot measure barring Chinese immigration won overwhelming support, and Article XIX of the Constitution stipulated that no corporation could employ any Chinese, and that no Chinese could be employed on any state, county, municipal or other public work "except for punishment of crime."

The anti-Chinese issue was such a priority that Governor Perkins devoted five paragraphs of his 1880 inaugural address to it, calling for "speedily erecting a barrier against this new danger [the Chinese], which threatens the very existence of our civilization."¹² Moreover, Governor Perkins declared the fourth day of March 1882 a legal holiday for anti-Chinese demonstrations.¹³

In 1882 Congress passed the Chinese Exclusion Act, effectively ending immigration from China; the law was renewed in 1892, and made permanent in 1902. It was not repealed until 1943 during World War II.

Nonetheless, anti-Chinese agitation in the Sacramento region continued, reaching a peak in 1886 when an anti-Chinese convention was held in Sacramento. Anti-Chinese protests occurred in Vacaville and Chico, and the Chinese were driven out of Redding. Sacramento's progressive 1893 city charter banned both hiring and doing business with Chinese people.

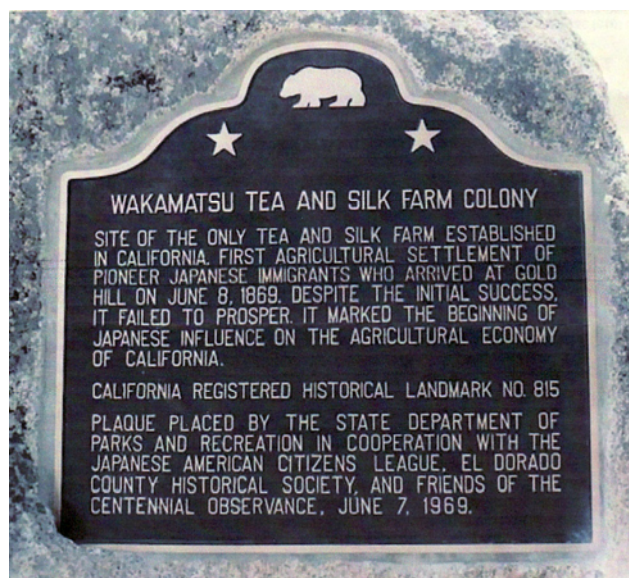
The Japanese

With the exclusion of the Chinese, Japanese immigration to California grew rapidly after 1890. The 1900 census listed 336 Japanese residents of the City of Sacramento and 1,209 residents in the county. The 1910 census listed 1,437 Japanese in the city and 3,874 in the county—nearly a four-fold increase during the decade.

Japanese settlement was predominately rural—with a ratio of approximately three Japanese residents living in the county for every one in the city. The earliest farm leased to a Japanese tenant was recorded in 1894. Early twentieth century Japanese agricultural settlements were found in Walnut Grove, Courtland, Clarksburg, Vacaville, Woodland, Winters, Esparto, Loomis, Penryn, Newcastle and Auburn. Closer to Sacramento, Japanese farmers settled in a number of regions—along the Y Street levee near Riverside Boulevard, in Brighton, Broderick, West Sacramento, Oak Park and Mayhew, with the largest concentration in the Florin district. Through the industry of Japanese farmers, Florin became one of the state's largest producers of both strawberries and Tokay grapes.¹⁴

The first Japanese settlement in North America was established in 1869 by Japanese pioneers at Gold Hill, four miles south of Coloma. Today, there is a state historic plaque commemorating the community—the Wakamatsu Tea and Silk Farm colony.

The Japanese were initially seen as “good” immigrants, in contrast to the “bad” Chinese, but by the early years of

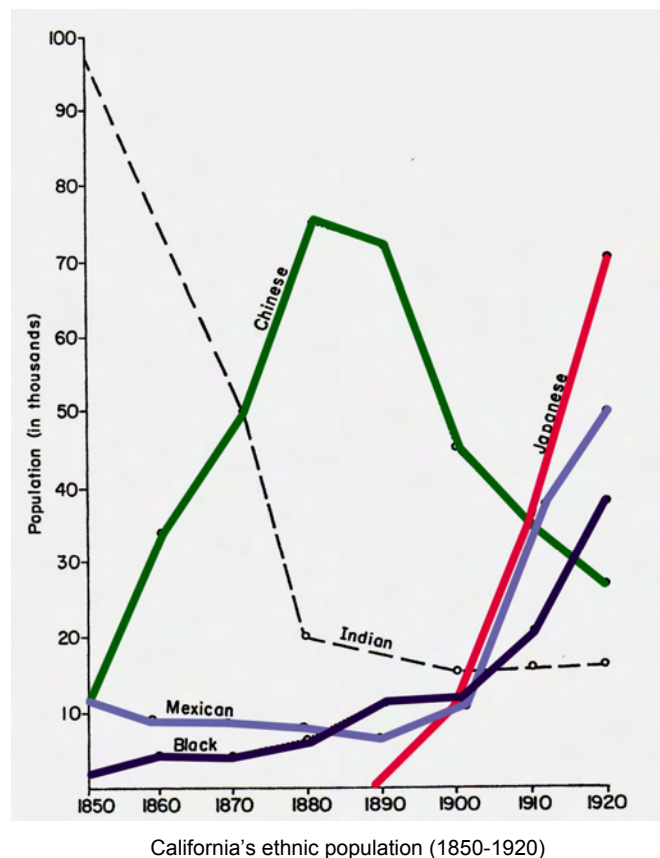


the twentieth century, they were acquiring property and becoming successful farmers and business people, and the opinion was changing.¹⁵ Employing the 1790 federal ruling that only “free white persons” could become naturalized citizens, Californians in 1913 specifically targeted the Japanese with the Alien Land Act. The 1913 act was made even more restrictive in 1920 through the elimination of leases and the formation of corporations to purchase land. These alien land acts were in effect until repealed by a California Supreme Court decision in 1952.

African Americans

California was admitted to the Union as a Free State in 1850. However, in debating a proposal to prohibit free African Americans from migrating to California, Robert B. Semple, the president of the 1849 Constitutional Convention said, “In God’s name let us make California a place where free white men can live.” Dr. O. M. Wozencraft, a San Joaquin delegate, expressed his belief that: “It would appear that the all-wise Creator has created the negro to serve the white race.”¹⁶

Fearing that any bar on African-American migration or citizenship would leave Congress no choice but to reject the Constitution and the statehood status they so ardently desired, the Convention became mute on the subject. Once granted statehood, however, the legislature passed laws denying African Americans the right to testify in civil or criminal cases. California’s 1852 Fugitive Slave Law was harsher and more restrictive than the 1850 Federal Fugitive Slave Law. In 1858 the California Supreme Court ruled that Archy Lee, an African-American man, should remain a slave in violation of state and federal law. Lee was subsequently freed by a federal commissioner in San Francisco.



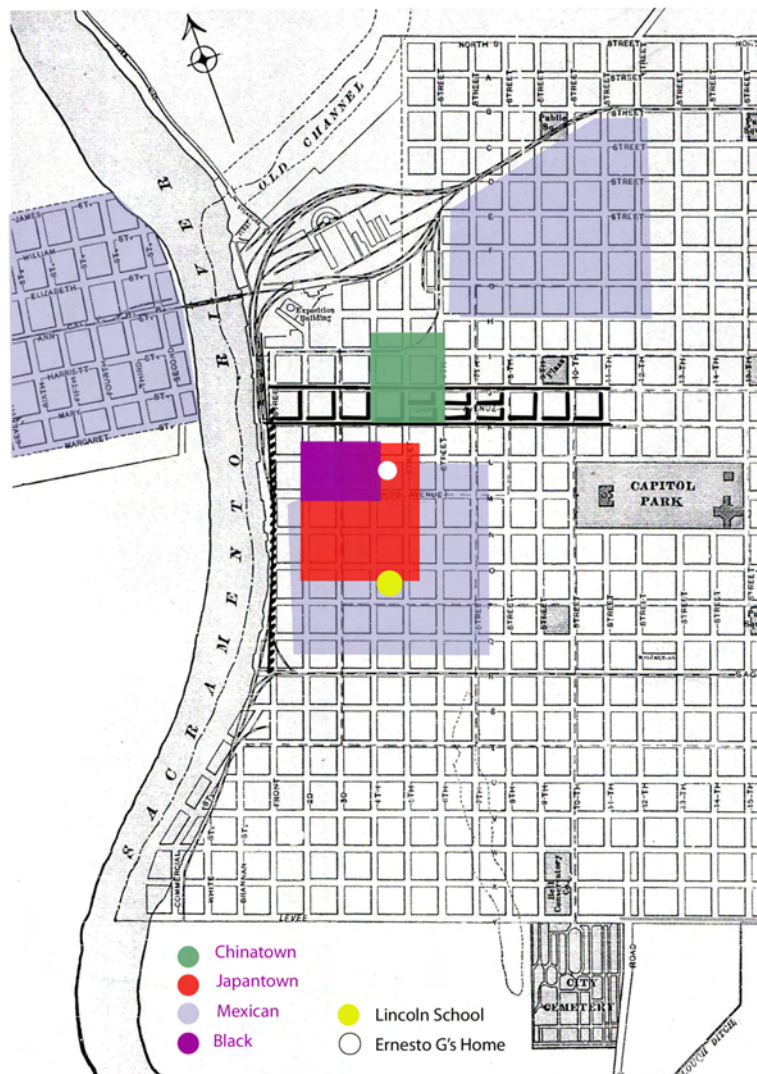
California's ethnic population (1850-1920)

Legal restrictions and de facto prejudice kept California's African American population below 10,000—on par with Mexican and Japanese populations—until 1900. But by 1920, the population of each ethnic group had greatly increased—Japanese to nearly 70,000, Mexicans to about 46,000 and African Americans to about 33,000.¹⁷

These statewide population trends were reflected in the growth of ethnic minorities in Sacramento city and county. In the early years of the twentieth century Sacramento's West End became both a point of entry and a holding area for migrant workers and new immigrants.

The West End: Minority Settlement Patterns

The West End, as seen in the early twenty-first century, is anchored by the Capitol Mall (the wide open strip running east along Capitol Avenue from the Capitol



West End settlement patterns

building to the Tower Bridge), with 11th Street being its east end and Front Street being its top (or west) bar. It extends north to I Street and south to maybe O or P streets—where redevelopment efforts taper off.

The historic axis of the West End was the “high grade” streets of J and K, from Front Street east to the Cathedral of the Blessed Sacrament at 11th and K streets.¹⁸ From this high grade, the city's terrain quickly sloped off to lower ground—to both the north and the south of this man-made plateau or peninsula.

Front Street from I Street to the R Street levee and

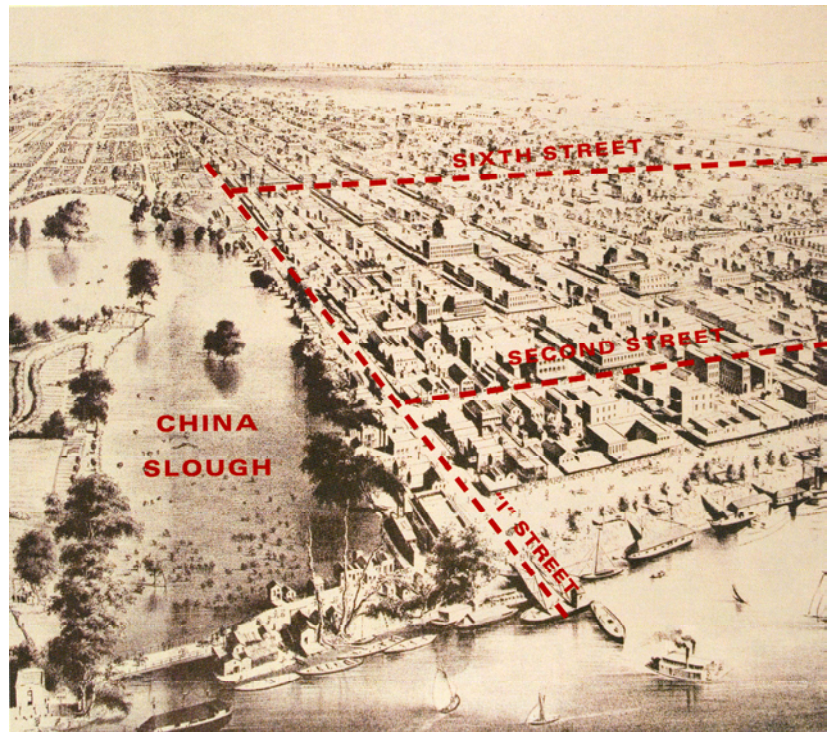
beyond—a distance of about three-quarters of a mile—formed Sacramento’s industrial hub. Along the Front Street levee clustered docks, warehouses, lumberyards, mills, fruit-packing houses, a box factory, a foundry and other enterprises.



Chinatown

I Street was designated a levee road, along which the Chinese settled. As early as 1852, a Chinese store at 4th and I streets served as a post office for Chinese patrons. Chinese dwellings, boardinghouses, wash houses, brothels, gambling and opium dens, and restaurants backed up to the notorious China Slough or China Lake, which from the 1860s on was a “receptacle for filth and garbage of every description and even the dumping ground for railroad scrap, including worn-out locomotives and cars.”¹⁹

The hub of Sacramento’s **Chinatown** lay between 4th and 6th streets from the north side of I Street to K Street. Chinese entrepreneurs operated many businesses that continued in the early twenty-first century. Among them was the Fulton Market at 400 M Street, operated by Yee Noon Chung and his sons, Ging Yee and Yee Lim Chung. Fong Yue Fo opened the Lincoln Market at 316-318 K Street in 1912. The Quong Fung Company



at 915 4th Street was a wholesale produce enterprise. Tong Sung Fish Market at 916-918 3rd Street opened in 1898, went bankrupt in 1933, but was reorganized under the name General Produce, and at this writing, is a multi-million dollar business.²⁰

The Capitol Poultry and Fish Market was another Chinese enterprise; here the hot water used to defeather the chickens was collected by Henry Yee. For many generations, the Yee family conducted their herbal medicine practice from their home and office at 707 J Street.

Sun Yat-sen, the father of modern China, arrived in Sacramento's Chinatown in the summer of 1909 where he was received at 611 J Street. As Charles M. Goethe would have it, he wrote "much of his Chinese Constitution in his lonely exile upstairs in Bing Hong Tong clubrooms" on 4th Street.²¹ When the Chinese Revolution broke out in October 1911, he returned to China, becoming its first president in 1912. Five young Sacramento Chinese joined him there to serve as his honor guard. Among them were Fong Chuck, Fong Woon Duk and Fong Lum—all related to Fong Yue Po, the founder of Lincoln Market.

The Chinese also organized schools to preserve their culture. In 1908 the **Que Lup Wah Gong Tong School** was housed on I Street—where it enrolled 20 students.



In 1909, the school moved to 915 Third Street. In 1920, the Chinese Baptists established the Wah Hun Hawk How School. A later school was founded by the Chinese United Methodist Church as well as a Congregational Chinese Mission School at 622 I Street.

Frank Fat arrived in 1919, and initially washed dishes at the Sutter Club. He later picked fruit in Isleton and Walnut Grove before spending some time in Cincinnati working in a restaurant. He then returned to Sacramento.

As energetic and enterprising as the Chinese had proven themselves—building the Central Pacific and other railroads, constructing by hand many of the levees in the Sacramento Delta, prospering in rural and urban businesses, creating churches, schools and mutual aid societies—many Sacramentans thought of them principally as

the proprietors and denizens of Chinatown's opium and gambling dens and houses of prostitution.

Alkali Flat²²

Sacramento's oldest residential district, Alkali Flat, lay to the north of Chinatown, bounded on the west by the Southern Pacific railroad yards, on the north by the railroad levee, on the east by 12th and 13th streets, and on the south by G Street.²³ During the 1850s and the 1860s, Alkali Flat's proximity to the business district made it ideal for the homes of successful merchants. For example, the A. A. Van Voorhies Mansion at 925 G Street was built in 1868 by Sacramento's most successful harness and saddle maker. By the turn of the twentieth century, however, the large older homes had been converted into rooming houses or demolished.

"By the 1920s the neighborhood was home to Irish immigrants as well as a growing number of Mexicans," many of whom were employed by the Southern Pacific and built or rented single family homes.²⁴

Landmarks on the parameters of Alkali Flat would be the Southern Pacific rail yards to the west, the Globe Mills at 12th and B streets to the northeast, and just beyond the Globe Mills, the Southern Pacific stockyards at 13th and B streets.



Double row houses 608-614 10th Street (built 1872)²⁵

African Americans on the West End²⁵

Although African American migration to California remained low during the nineteenth century due to legal and de facto exclusion, there were African Americans in Sacramento from the years of earliest settlement. The 1854 *City Directory* lists the Delmonico Saloon, owned by Albert Grubbs, on L Street between 3rd and 4th streets, and a hotel, The Hackett House, owned by Jessie Hackett, on 3rd near J Street.

Over the years, numerous African American entrepreneurs operated successful businesses in the West End; one of the most ingenious was Taylor Walker, who employed six white barbers while running the business from his shoe shine stand.²⁶ One of Sacramento's most venerable African American businesses, George Dunlap's

Family Dining Room, opened at 612 J Street in 1917. Like Taylor Walker, George Dunlap found his greatest success in catering to a white clientele, and he soon began discouraging African American patronage. Dunlap was so successful that he opened a restaurant concession at the State Fair. In 1921 he became manager of the dining cars on the Sacramento Northern railroad. In 1929 he moved his restaurant to his family home at 4212 4th Avenue in Oak Park.

Sacramento's pioneer African American churches and schools had their origins in the West End. **St. Andrews A.M.E. Church** was the first African American congregation on the Pacific Coast. The church originated with a small group who gathered at the home of Daniel Blue on I Street between 4th and 5th streets. On June 10, 1850, Barney Fletcher along with his brother George and others, organized the church, which became known as the Methodist Church of Colored People of Sacramento. The congregation bought land and built a wooden church at 715 7th Street.²⁷

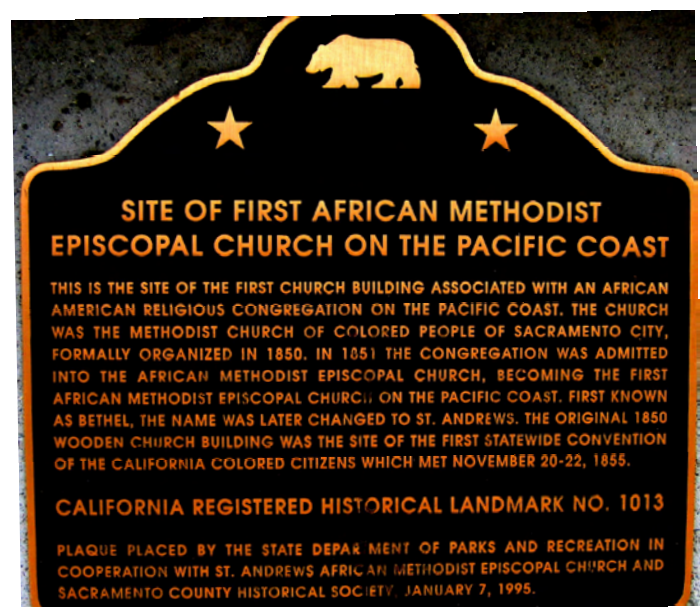


St. Andrew's, following its 1926 renovation

In the same year, the congregation became the Bethel A.M.E. Church; the name was later changed to St. Andrew's A.M.E. Elizabeth Thorn Scott soon opened a school for "Negroes, Indians and Mongolians" in the basement of St. Andrew's.²⁸ By 1854, the school had moved to a building on 2nd Street between M and N streets.

In 1855, the first State Convention of Colored Citizens convened at St. Andrew's, as did the second in 1856, and a third in 1865 at the end of the Civil War. "The right to testify in court against white persons was the political issue of the first two conventions; abolition of segregated schools was the subject of the 1865 convention."²⁹

In 1856, Sacramento saw the creation of its second African American congregation—Siloam (later Shiloh)



Baptist Church. For more than three years, congregants met at the Chinese Chapel at 6th and H streets; in 1860, they raised enough money (\$800) to purchase a former synagogue on Fifth Street between N and O streets.

The 1900 census listed 511 African Americans in Sacramento County, with 402 living in the city. The city's African American population had its nucleus within 2nd and 3rd streets, between L and M streets. The 1920 census listed 873 African Americans in Sacramento County, with 675 living in the city. In 1920, the city's African American district extended from I and R streets between 2nd and 5th streets. In 1915, the Reverend J. M. Collins, formerly of Siloam Baptist Church, began publishing a monthly newspaper, *The Western Review*.

Sacramento's third African American church, Kyles Temple A.M.E. Zion Church, was organized in 1916 under the direction of the Reverend Thomas Allen Harvey, its first pastor. Church services were initially held at 7th and J streets at Foresters Hall, but soon moved to Redmen's Hall at 33rd and 3rd Avenue in Oak Park. In 1919, an Episcopal Church building at 36th Street and Fourth Avenue was purchased. It became the home of Kyles Temple A.M.E. Zion Church for some years.³⁰

When a chapter of the National Association for the Advancement of Colored People was established in Sacramento in 1918, the Reverend Harvey was elected its first president. In that same year the Reverend Harvey sued an Oak Park restaurant owner when he and a fellow clergyman were refused service. He was awarded a \$50 settlement in what may be the first racial discrimination suit in the city's history.

Japantown³¹

The Japanese quarter was bounded by Second Street to Fifth Street and L and O Streets. The heart of "Japantown" was located on both sides of L and M streets between Third and Fourth streets. As early as 1891, a boardinghouse and two hotels opened and provided housing for Japanese workers. By 1910, almost 40 boardinghouses in or near Japantown provided lodging for Japanese and other workers; among them were the Watanabe House at 224 M Street and the Kyushuya House at 217 M Street. Japantown was the hub of Japanese settlement in the region with more than 200 thriving businesses.

In 1899, the Sacramento Young Buddhist Association was founded at 1221 Third Street (Third and L streets). With increasing membership, a new hall was acquired at

410 O Street in August 1900; the first resident minister, Ryotetsu Harada, arrived in December 1900.

The Young Buddhist Association became the first formal Buddhist organization in California. In 1901, the new title, “Buddhist Church of Sacramento,” was officially adopted. By 1903, the Buddhist Church had established a Japanese Language School. In 1911, the Indian Buddhist missionary, Dr. Madhinanda, began a one-year stay at Sacramento’s Buddhist Church. In 1912, the missionary territory of the Sacramento Buddhist Church was extended to Colusa, Chico, Oroville and Marysville.³²

The 1910 *City Directory* listed four Japanese doctors, two Japanese dentists and three Japanese language newspapers. By 1920, a number of Japanese hospitals had been founded but had failed. In 1913, Tsunesabuto Miyakawa, owner of Eagle Drugs, opened Eagle Hospital at 1210 3rd Street—it, too, failed and declared bankruptcy in the early 1920s.

The first Japanese Methodist Mission opened in Sacramento in 1892. Soon establishing itself at 310 Q Street, the Japanese Methodist Church of Sacramento became the religious hub of Japanese Methodists in Loomis, Walnut Grove, Vacaville and Woodland. The Japanese Presbyterian Mission was established in 1912. After several moves and name changes the Parkview Presbyterian Church was established at 8th and T streets, on the north side of Southside Park, where it remains at this writing.



Japanese M.E. Church (Easter 1918)

The “Lower Side”: A Mexican View

In *Barrio Boy*, Ernesto Galarza adds his own sub-designation to the West End, the “lower quarter” or the “lower side.” From the perspective of his home at 418 L Street, Galarza wrote, “The lower quarter was not exclusively a Mexican *barrio* but a mix of many nationalities.”

In the hotels and rooming houses scattered about the *barrio* the Filipino farm workers, riverboat stewards and houseboys made their homes. Like

the Mexicans they had their own poolhalls, which they called clubs. Hindus from the rice and fruit country north of the city stayed in the rooming houses when they were in town, keeping to themselves. The Portuguese and Italian families gathered in their own neighborhoods along Fourth and Fifth Street southward toward the Y Street levee. The Poles, Yugo-slavs and Koreans, too few to take over any particular part of it, were scattered throughout the *barrio*. Black men drifted in and out of town, working the waterfront. It was a kaleidoscope of colors and languages and customs that surprised and absorbed me at every turn.³³

The western parameters of the lower side, as experienced by Galarza, were Front Street from L Street to the Y Street levee, where the California Packing Company plant on the east side of Front between P and S streets employed many minority women during the harvest season.

Other features on the parameters of the lower side were the city garbage incinerators at Front and S streets, the adjacent sewage pumping station, the Sacramento Reduction and Tallow Works at 4th and R streets, Duck Pond, and the city dump at 15th and Y streets. Like Alkali Flat to the north, the lower side was lower in elevation than the high grade of the business district between K and J streets.

As Galarza suggested, Mexican settlements were more widely dispersed than other ethnic groups. In the years of the Mexican Revolution (1910-1920), Mexican railroad workers worked their way north, leaving the turmoil of Mexico behind. They made their way into California to Sacramento and Roseville—at the time the largest rail hubs in the West. Thus, from the early years of the twentieth century, there were large Mexican settlements within walking distance of the Southern Pacific rail yards—in Alkali Flat, across the river in Broderick and Bryte, and throughout the West End and the lower side.

There were, of-course, far more Mexican farmers than railroad workers; they, too, made their way north, finding work in California agriculture and settling where they could in small towns or migrant worker camps. They came in such numbers that 75 percent of California's farm laborers were Mexican by 1920, and that year became known as the "first big Mexican harvest."³⁴

Photo credits

1. Centennial logo. St. Francis of Assisi Parish, Sacramento (2008).
2. Panama Canal. Wikipedia: http://en.wikipedia.org/wiki/Panama_Canal
3. Scottish Rite Temple. SAMCC, 1970/001/0116.
4. "I Want You." James Montgomery Flagg illustration (1917). Wikipedia: http://en.wikipedia.org/wiki/James_Montgomery_Flagg
5. Father Humilis Wiese. St. Francis of Assisi Parish Archives, Sacramento.
6. "Protecting the Settlers." *The Other Californians*, frontispiece.

7. General Mariano G. Vallejo: <http://www.sfmuseum.org/bio/vallejo.html>
8. Chinese event on I Street (c 1880s). *Canton Footprints*: 35.
9. Anti-Chinese cartoon (1882). Bancroft Library, University of California, Berkeley.
10. Wakamatsu Plaque, Gold Hill, California. Photo by Gregg Campbell.
11. California Ethnic Population graph (1850-1920). *The Other Californians*: 203. Adapted by author and Khoa Van Do, ITC, California State University, Sacramento.
12. The West End (1920) base map. SAMCC, adapted by Gregg Campbell, Khoa Van Do, ITC, California State University, Sacramento, and Andrew Cason, ITA, California State University, Sacramento.
13. Chinatown map. *Canton Footprints*: 23.
14. Sun Yat-Sen. Wikipedia: http://en.wikipedia.org/wiki/Sun_Yat-sen
15. Chinese Language School (1908). California State University, Sacramento.
16. 608-614 10th Street. Photo by Gregg Campbell.
17. St. Andrew's Church building, following its 1926 renovation. SAMCC.
18. St. Andrew's A.M.E. California Registered Historical Landmark No. 1013.
19. Japanese Methodist Episcopal Church. California State University, Sacramento (JC28F):17.

Notes

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- ¹Todhunter, Lillie Catherine, Yeoman (F), 2nd class, USNRF (mother, Mrs. Catherine Todhunter, 1508 O Street, Sacramento, Calif; enlisted San Francisco, Calif., August 29, 1918), Navy Yard, Mare Island, Calif., influenza, October 21, 1918. <http://www.naval-history.net/WW1NavyUS-CasualtiesAlphaT.htm>
 - ²Edward Reinlander, Henry Wallner & Patrick Dillon, "St. Francis Parish," *Catholic Herald*, 1918.
 - ³Note this view of the Panama Canal is facing south with the Atlantic Ocean on the left, the Pacific on the right.
 - ⁴*Sacramento Bee*, August 26, 1915: 4.
 - ⁵Information on the Committee on Public Information is available at: http://en.wikipedia.org/wiki/Committee_on_Public_Information. See also George Creel's *How We Advertised America: The First Telling of the Amazing Story of the Committee on Public Information That Carried the Gospel of Americanism to Every Corner of the Globe* (1920) (Kessinger Publishing LLC, 2008). Emphasis added.
 - ⁶In one instance in 1917, the father of a German Lutheran boy, who was constantly being beaten at public school, took his son to St. Francis elementary school, where the sisters accepted him as a student. The boy was subsequently "received into the Church and his entire family followed." "St. Francis Province, Part One," Archives of the Diocese of Sacramento, St. Stephen's Box.
 - ⁷"Once And For All," St. Francis Church Announcements, December 21-27th, 1919. Santa Barbara Mission Archives. We can also note that in 1918 Sacramento city schools suspended all German language classes, and the *Sacramento Union* called for the disclosure of all German language services. In 1919 the German Evangelical Church changed its name to St. John's Lutheran.
 - ⁸Hurtado.
 - ⁹Bean and Rawls: 102 and 142.
 - ¹⁰Campbell, Gregg. Online history of St. Francis of Assisi Parish, Sacramento. <http://www.stfrancisparish.com/> See chapter 1: "St. Francis of Assisi Parish in a Larger World, Prehistory to 1894": 15. See also Leonard Pitt, *The Decline of the Californios*.
 - ¹¹"the words, Indian, Negro, Black and White, are generic terms, designating race. That, therefore Chinese and all other people [that] are not white, are included in the prohibition from being witnesses against whites." *The People v. Hall*, October 1, 1854. Reprinted in Heizer and Almquist: 229 ff.
 - ¹²http://www.californiagovernors.ca.gov/h/documents/inaugural_14.html
 - ¹³Choy: 36.

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- ¹⁴ Brown.
- ¹⁵ In 1913, for example, J. M. Inman, a leader of the Anti-Alien League stated that “he favored running the Japanese into the Pacific Ocean if necessary to get rid of them.” Quoted in Cole: 12. In 1929 as a state senator, he proposed converting Sacramento City College into a four-year institution. His legislation was defeated.
- ¹⁶ Quoted in Heizer and Almquist, *Other Californians*: 104 ff.
- ¹⁷ Heizer and Almquist (graph): 203.
- ¹⁸ Lagomarsino: 127.
- ¹⁹ Marios: 14.
- ²⁰ Choy: 62.
- ²¹ Goethe: 3.
- ²² National Register Landmark No. 84000929. Alkali Flat Central Historic District, bounded by E, F, 9th and 12th streets.
- ²³ Marios: 1.
- ²⁴ Ibid.: 16.
- ²⁵ Caesar: 62 and passim.
- ²⁶ Ibid.: 102. The 1910 *Sacramento City Directory* lists Taylor Walker, residence, 1412 4th Street, as a porter for Wm. Guinn; Wm. Guinn is listed as a barber, residing at 1008 7th Street.
- ²⁷ California Registered Historical Landmark No. 1013. Site of First African Methodist Episcopal Church on the Pacific Coast, 715 Seventh Street.
- ²⁸ “Our Pioneer Churches”: 26.
- ²⁹ Crim: unnumbered page 4.
- ³⁰ “History of Kyles Temple”: 1.
- ³¹ Maeda: Chapter 4; and Japanese American Archival Collection, California State University, Sacramento.
- ³² *Sacramento Betsuin*: unnumbered pages 1-3.
- ³³ Galarza: 98-199.
- ³⁴ Madrid: 39.