

*Report of Survey Findings
March 1995*

Ethnic History Research Project Pasadena, California

Cover photos (clockwise from upper left):
Pashgian Brothers ("Since 1889"), Roof-top sign, 993 E. Colorado Bl., constructed late-1940s
Women of the congregation on front steps of Friendship Baptist Church (at dedication?), c.1925
Friendship Baptist Church, African-American congregation (established 1893), 80 W. Dayton St., built 1925
The Rev. and Mrs. Francisco Olazabal at dedication of Mexican Methodist Church (demolished), 1915
Chinese bible student in one of two Chinese Sunday Schools established in 1888, c.1888-1890s
Andreas Papaioanu Boulder Bungalow, 314 Del Rey Avenue, built 1925

Ethnic History Research Project

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The Ethnic History Research Project documents the roles of eight ethnic groups in the history and development of Pasadena, beginning with the early settlement of the city in the 1870s through the 1950s. But unlike many previous ethnic histories and historic property surveys in Pasadena, and elsewhere in California, the project report is comprehensively drawn—including both the broad historical patterns of these ethnic groups as well as their individual histories and significant accomplishments. Properties with significant ethnic associations are also identified for each group.

The contributions of ethnic minority groups in traditional histories of Pasadena have not been well documented or greatly acknowledged. Instead, the project report draws from numerous primary sources such as census records, newspaper articles, city directories, church directories, and oral histories, as well as secondary sources. The report includes the immigration/migration patterns, geographic distribution and settlement patterns, socio-economic characteristics (including discrimination experienced on the basis of race), and religious and civic institutions of each ethnic group, as well as significant individuals and organizations.

The eight ethnic groups represented in the report comprised the largest ethnic groups present in Pasadena in the city's early history, including the Mexican, African-American, Chinese, Japanese, Armenian, German, Swedish, and Norwegian communities. Associated ethnic properties identified in the report include both extant buildings/districts and sites; and the property types include residential, commercial, religious, institutional, and public buildings.

The Ethnic History Research Project is part of a larger effort to increase awareness and appreciation of the history and culture of Pasadena's ethnic minority communities, an effort initiated in 1993 with an oral history workshop to begin the development of a historic context statement for the social history of minorities and women in Pasadena. Two half-hour video programs based on these social histories have been produced and shown on the local cable channel. Future efforts anticipate publishing and distributing the project report and presenting a lecture and photographic installation based on the report. The report will also be used as a basis for possible National Register and local landmark nominations of historically significant ethnic properties.

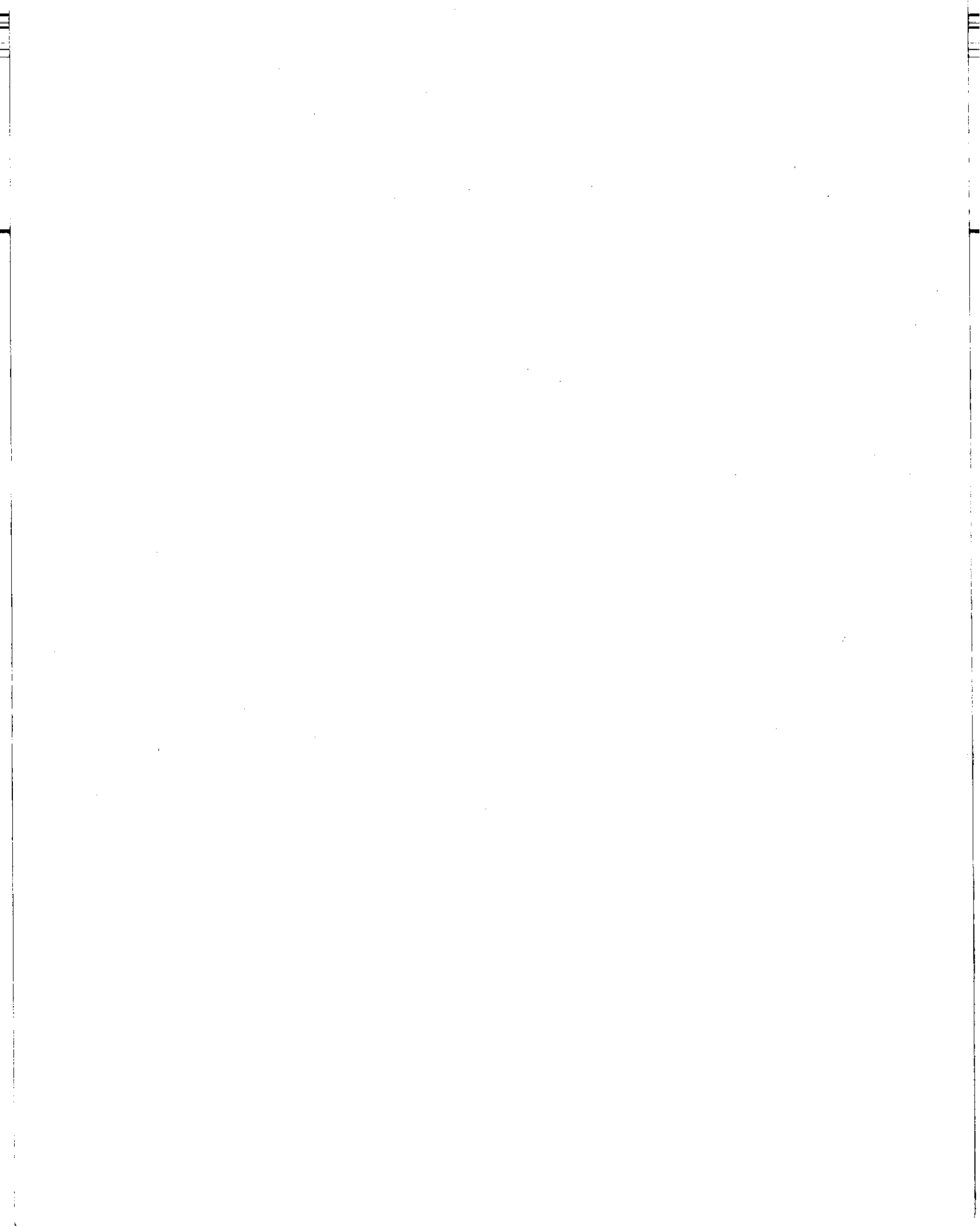


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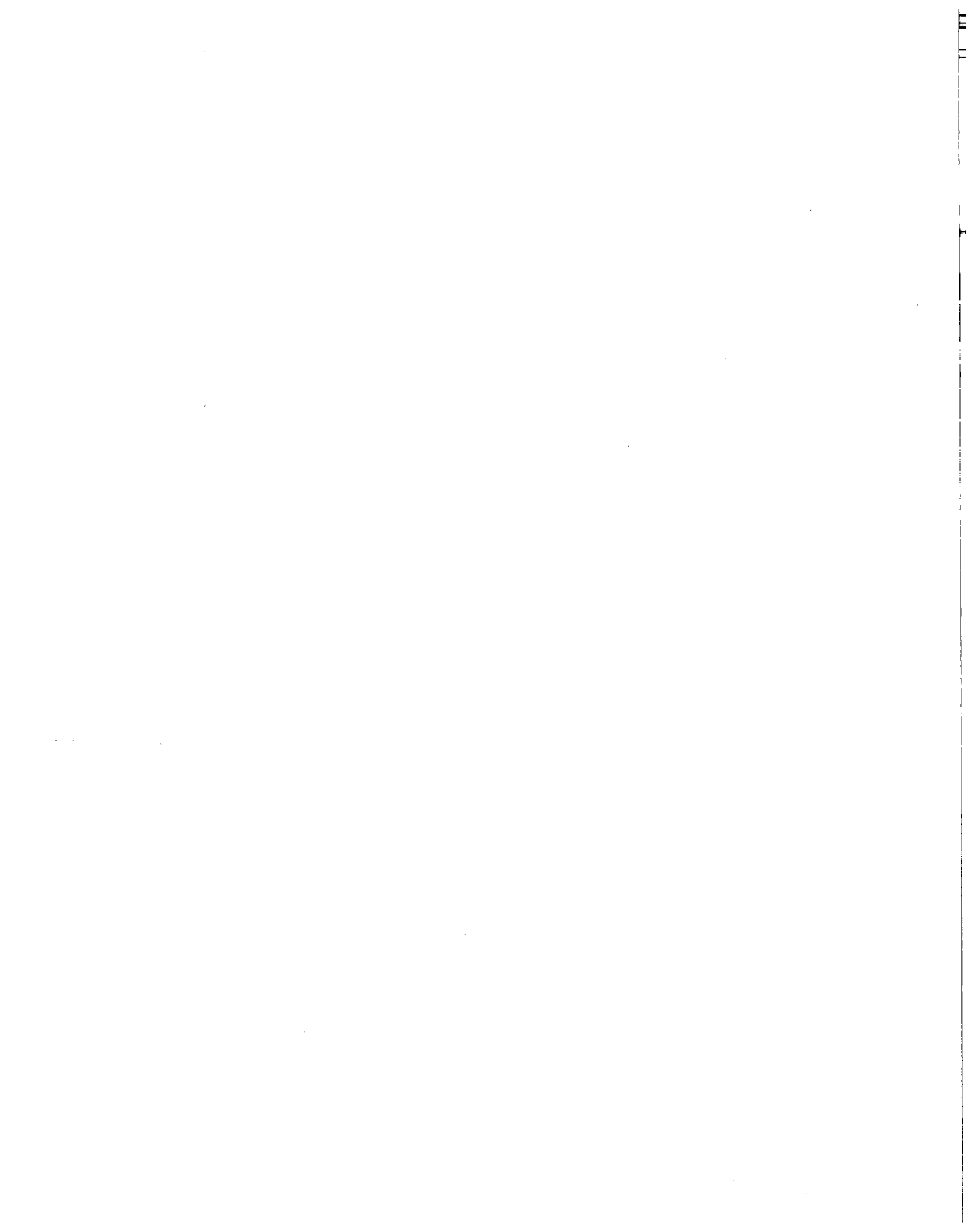
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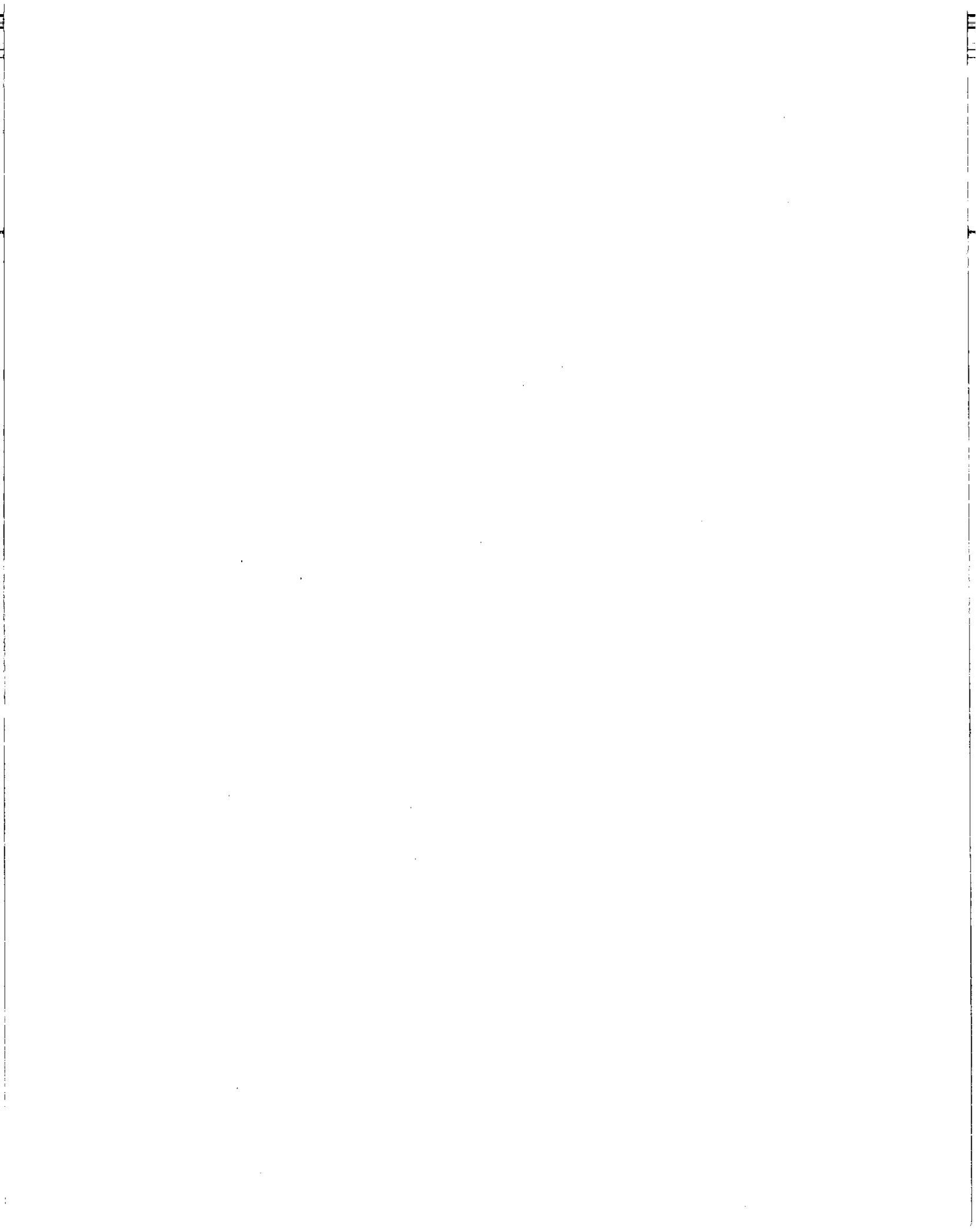
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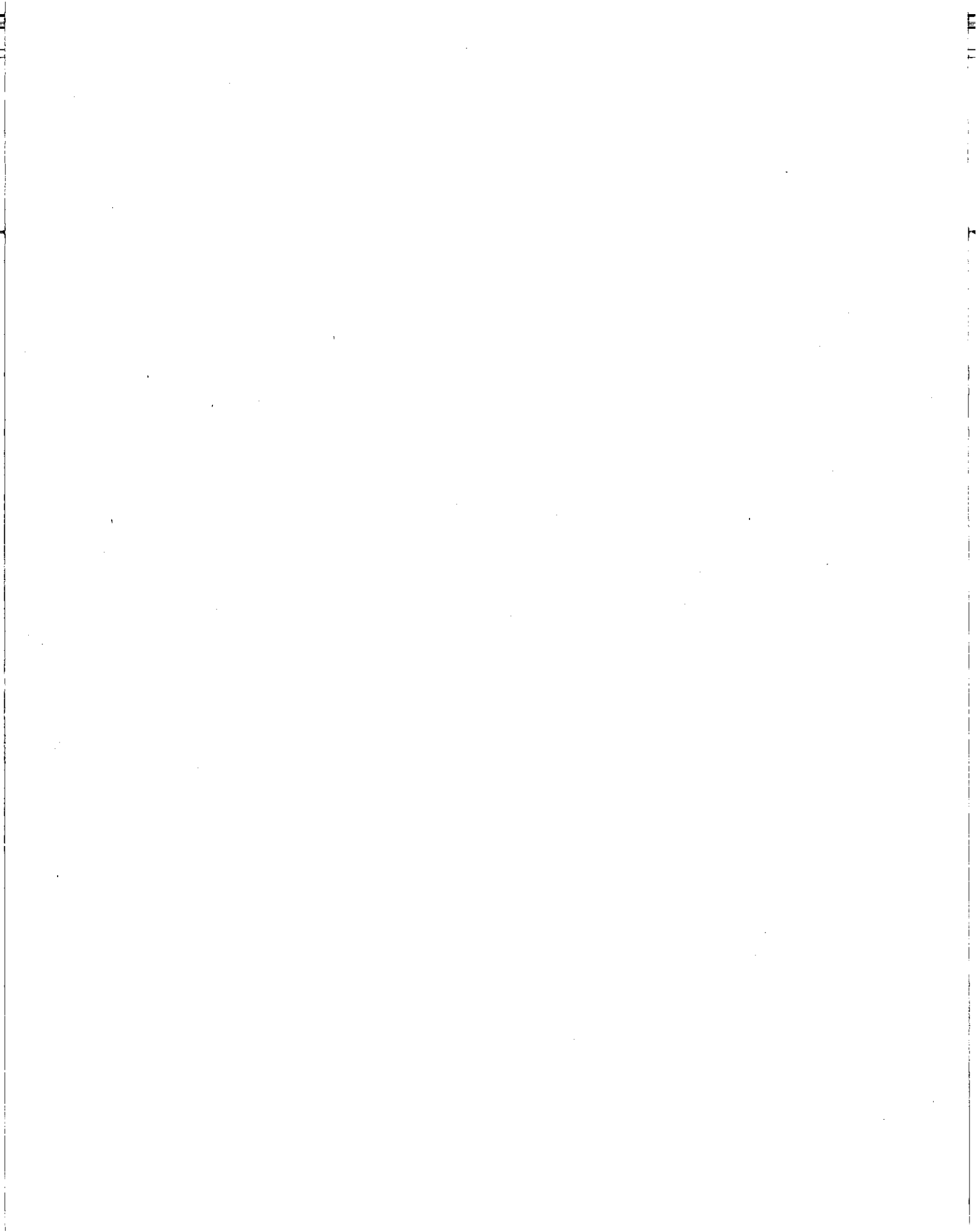
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INTRODUCTION AND OVERVIEW

The Ethnic History Research and Survey Project is an outgrowth of two previous efforts focusing on the history of places associated with ethnic groups in Pasadena -- particularly what we typically think of as the racial-ethnic "minority" groups: Asian immigrants and descendants, African-Americans, and Latinos -- as well as the places associated with the European immigrants who arrived during the last decade of the nineteenth century and the first several decades of the twentieth century. In 1993, the findings contained in a social historical context statement treating the history of women and minorities in Pasadena, as well as a highly successful workshop, showed the potential wealth of resources associated with these groups, and also demonstrated substantial public interest in the topic.

Survey Results

o The Ethnic History Research and Survey Project identified thirty-four (34) buildings and eleven (11) sites associated with the City's African-American, Mexican-American, Japanese-American, Chinese-American, and the largest European immigrant ethnic groups. These properties included residences, churches, commercial buildings, a low-income housing site, two settlement house sites, a cooperatively organized laundry, a club building, and one building which over time served the lodging, dining, and fraternal meeting room needs of both the Japanese-American and African-American communities (EXHIBIT A).

Two overall observations can be made about the ethnic groups studied on the basis of this survey:

o Pioneer members of all the ethnic groups studied either arrived in Pasadena near the time of the establishment of the community in 1874, or within twenty-five years of its founding. The Chinese and Mexican were the earliest immigrant groups to arrive.

o With the exception of the Western and Northern European immigrants, all experienced significant forms of social exclusion because of their ethnicity.

Geographic Distribution:

o The survey revealed that typically the majority of each ethnic group lived in relatively mixed racial and ethnic neighborhood settings. For example, even along the North Fair Oaks and Lincoln Avenue corridors below Washington, where a majority African-American population existed by the early 1940s, other ethnic and racial groups also were to be found in significant numbers (EXHIBIT B). The exceptions appear to be the Mexican-American and Chinese communities.

o Including both buildings and building sites (lost through demolition) it was noted that approximately 40% were built for the

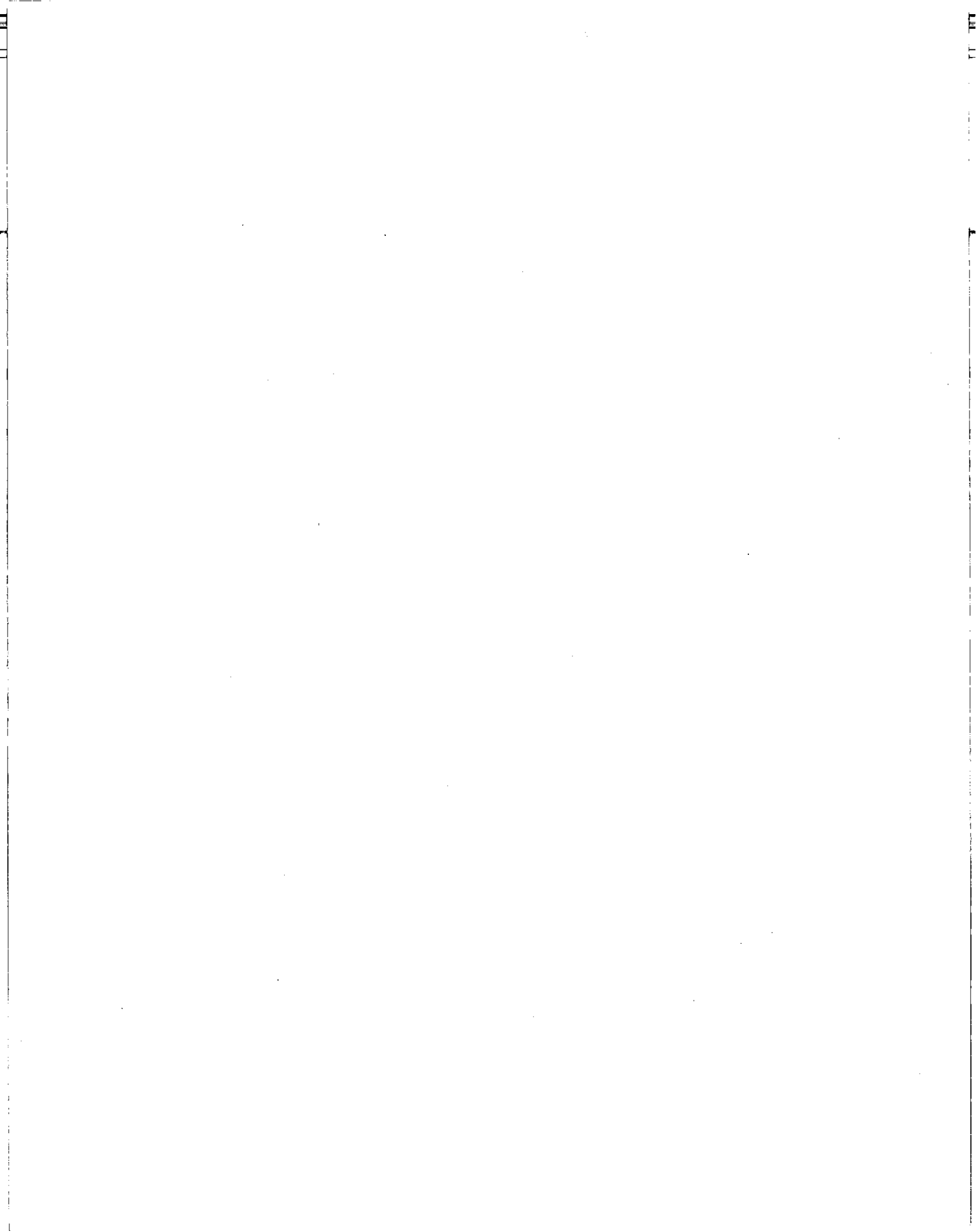


TABLE A

ETHNIC ARCHITECTURAL/HISTORICAL RESOURCES

Mexican-American Properties

<u>Extant Buildings:</u>	<u>Address</u>	<u>Significant Dates</u>
Bonita Cooperative Laundry	170 Fillmore St.	c.1905; 1915
Concordia Court	530-563 Concordia Ct.	1903-1919; 1925-present
Mijares Restaurant	145 Palmetto Dr.	1949; 1984
<u>Sites:</u>		
Our Lady of Guadalupe Catholic Mission Church	43 E. California Bl.	1911-1980
Mexican Methodist Church	145 Fillmore St.	1915-c1960
Mexican Model Homes	920 S. Arroyo Pkwy.	1925
Edna Alter Settlement	864 S. Raymond Av.	1911-c1960
Fremont Park Methodist Church	162 N. Kinneloa Av.	1925-1940

African-American Properties

<u>Extant Buildings:</u>		
Colored Home Guard Armory	34 W. Union St.	1905; 1917-1918
Friendship Baptist Church	80 W. Dayton St.	1925-
Francisco Building	24 W. Dayton St.	1922
St. Barnabas Episcopal Church	1062 N. Fair Oaks	1933-
Clarence Jones Grouping	40 & 120 W. Mountain St.	1886; 1930
William Harrison Grouping	807; 815; 823; 855 Manzanita Av.	1929
Edna Griffin Medical Office	891 N. Fair Oaks	c1920; 1939-1941
Doty Block	103-115 S. Fair Oaks	1887; c1920-1960
Richmond Barthe Studio	289 Barthe Dr. (rear apt.)	1906; c1960-

TABLE A (Cont'd.)

ETHNIC ARCHITECTURAL/HISTORICAL RESOURCES

African-American Properties (Cont'd.)

<u>Sites:</u>	<u>Address</u>	<u>Significant Dates</u>
Scattergood Settlement	855 N. Fair Oaks	1933-
George R. Garner Studio (Association for the Study of Negro Life & History)	470 Blake St.	c1937-1971

Chinese-American Properties

<u>Extant Buildings:</u>		
Low and Son Gift Shops	463 E. Colorado Bl.	1940-1950
Dr. George Chee Residence	979 Atchison St.	c1915; 1918-1922
Low's	3341 E. Colorado Bl.	1960
<u>Sites:</u>		
Dr. Margaret Chung Residence	545 N. Marengo Av.	1920-1922
Chinese Methodist Mission	259 N. Marengo Av.	1887-1929
Chinese Congregational Mission	27 E. California Bl.	c1890- 1925

Japanese-American Properties

<u>Extant Buildings:</u>		
Lincoln Nursery	804 Lincoln Av.	c1900; 1930
Bellefontaine Nursery	838 S. Fair Oaks	1905; c1940
New England Dry Cleaners and Hand Laundry	217 S. Fair Oaks	1922
Sugano Grocery Store	527 S. Fair Oaks	1932
Japanese Florist Grouping	26 E. California Bl. 43 E. California Bl. 51 E. California Bl. 62 E. California Bl. 104 S. Lake Av.	c1930- c1920- c1930- 1933- c1935-
K. Ota Photographic Studio	570 S. Fair Oaks	c1915; 1922- c1935
Toichiro Kawai Residence	84 Harkness Av.	c1910-
Japanese School and Cultural Center	56 W. Del Mar Av.	c1910-1950

TABLE A (Cont'd.)

ETHNIC ARCHITECTURAL/HISTORICAL RESOURCES

Japanese-American Properties (Cont'd.)

<u>Extant Buildings:</u>	<u>Address</u>	<u>Significant Dates</u>
<u>Sites:</u> Japanese Union Church	293 Kensington Pl.	1924-c1970

Armenian-American Properties

<u>Extant Buildings:</u>	<u>Address</u>	<u>Significant Dates</u>
Pashgian's Rugs (original location)	48-58 S. Raymond Av.	1887; 1898; 1900-c1940
(including roof sign)	995 E. Colorado Bl.	1928; c1950
	(post-World War II location)	
Dr. H. Yacoubi Residence	469 Jackson St.	c1890; 1913- 1947
John Pashgian Residence	225 Grand View St.	1922
Samuel Rejebian Residence	598 N. Los Robles Av.	c1903; c1935-1940
Cilicia Congregational Church	920 N. Los Robles Av.	1936-
Bresee Avenue Nazarene	1480-1498 E. Washington Bl.	1926
St. Gregory Armenian Apostolic Church	220 N. Michigan Av.	c1949- c1960

German-American Properties

<u>Extant Buildings:</u>	<u>Address</u>	<u>Significant Dates</u>
St. Paul's First Lutheran Church	379 E. Orange Grove Bl.	1914-1937
	808 N. Los Robles Av.	1937-

Swedish and Norwegian-American Properties

<u>Extant Buildings:</u>	<u>Address</u>	<u>Significant Dates</u>
Messiah Swedish Lutheran Church	570 E. Orange Grove Bl.	1924-
Swedish Methodist Church	474 Summit Av.	1909-
Swedish Baptist Church	128 S. Oak Knoll Av.	c1925; 1940
Vasa Lodge (Vasa Orden Skandia)	2031 E. Villa St.	1928-
Grace Lutheran Church (Norwegian Congregation)	920 Summit Av.	1893; 1927- c1950

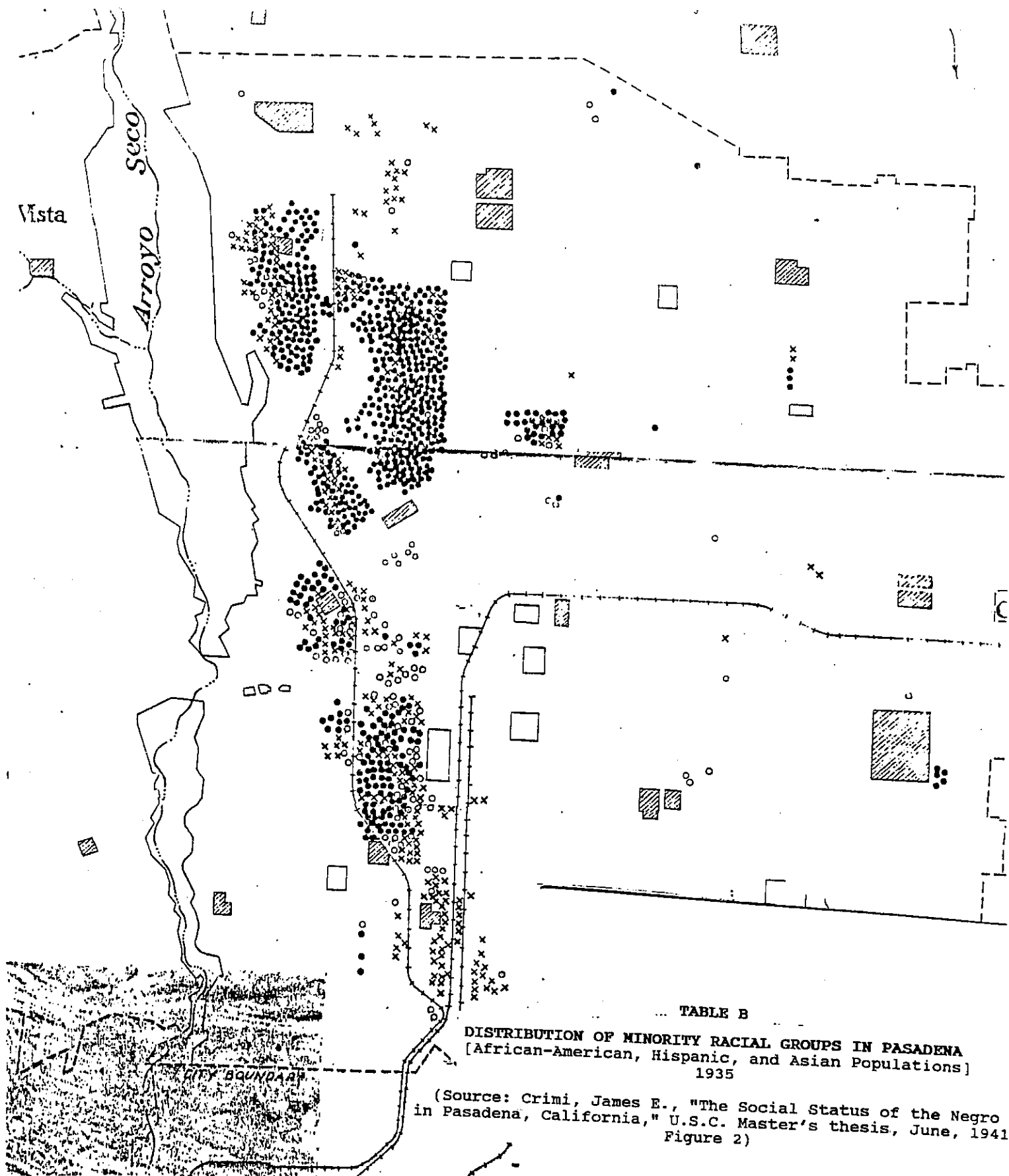


TABLE B
 DISTRIBUTION OF MINORITY RACIAL GROUPS IN PASADENA
 [African-American, Hispanic, and Asian Populations]
 1935

(Source: Crimi, James E., "The Social Status of the Negro in Pasadena, California," U.S.C. Master's thesis, June, 1941 Figure 2)

express use of the ethnic group using them; Roughly 60% of the remaining buildings were constructed by the native white population and acquired or leased for use by ethnic persons at a later date.

o While not addressed comprehensively by the survey, the geographical distribution of ethnic groups seems to have had a variety of causes: For non-whites, tolerance by whites was a consideration -- Settlement occurred in areas where there were not racially-restrictive property covenants in force (or before such measures were instituted in a particular locale). Because immigrants often (though not exclusively) started from a lower economic position and gradually raised their economic status, they tended to settle in neighborhoods with lower real estate acquisition costs, and lower rents. In the case of the South Vernon Avenue corridor (Vernon Avenue and cross street between Colorado Boulevard and Del Mar Avenue), the decision of white South Orange Grove Boulevard property owners to house their servants on Vernon Avenue shaped the street's evolution as a minority residential neighborhood. For immigrant Mexican families, need for low-cost housing, language barriers, and place of employment appear to account for residential patterns. For example, analysis of the 1910 Census revealed that a significant number of the Mexican immigrant men worked for the Pacific Electric Company or other railroads, and resided in housing provided by their railroad company in the South Raymond neighborhood. This was perhaps the key factor in explaining the predominance of Mexican-immigrant households along South Arroyo Parkway.

o No ethnic group was found exclusively in one neighborhood. For example, even in the early days of Pasadena, while a number of African-American families lived in the South Vernon Avenue neighborhood (demolished for the 710 Freeway) others lived in different locations around the city. As the city grew, for example, whites moved out to formerly isolated locales where African-Americans had settled before and after the turn-of-the-century (EXHIBIT C). Most ethnic groups were found in widely scattered locations.

o Though there were many instances of a single street or segments of a small number of adjoining streets being occupied predominantly by a particular group (e.g., "Chihuahuaita," between Foothill and Colorado Boulevards, east of Eaton Wash)(demolished), no group existed in a single location in Pasadena. Even one of the most isolated groups, the Chinese, exhibited diversification of residence based on occupation -- there were many live-in servants who resided in predominantly white middle and upper class neighborhoods; others who resided in or adjoining their business buildings in the Central Business District (a pattern also observed among the Japanese and European immigrants); and others who resided in compounds in the South Raymond neighborhood (where a business building was often adjoined by dormitories or cottages for the workers and/or co-owners).

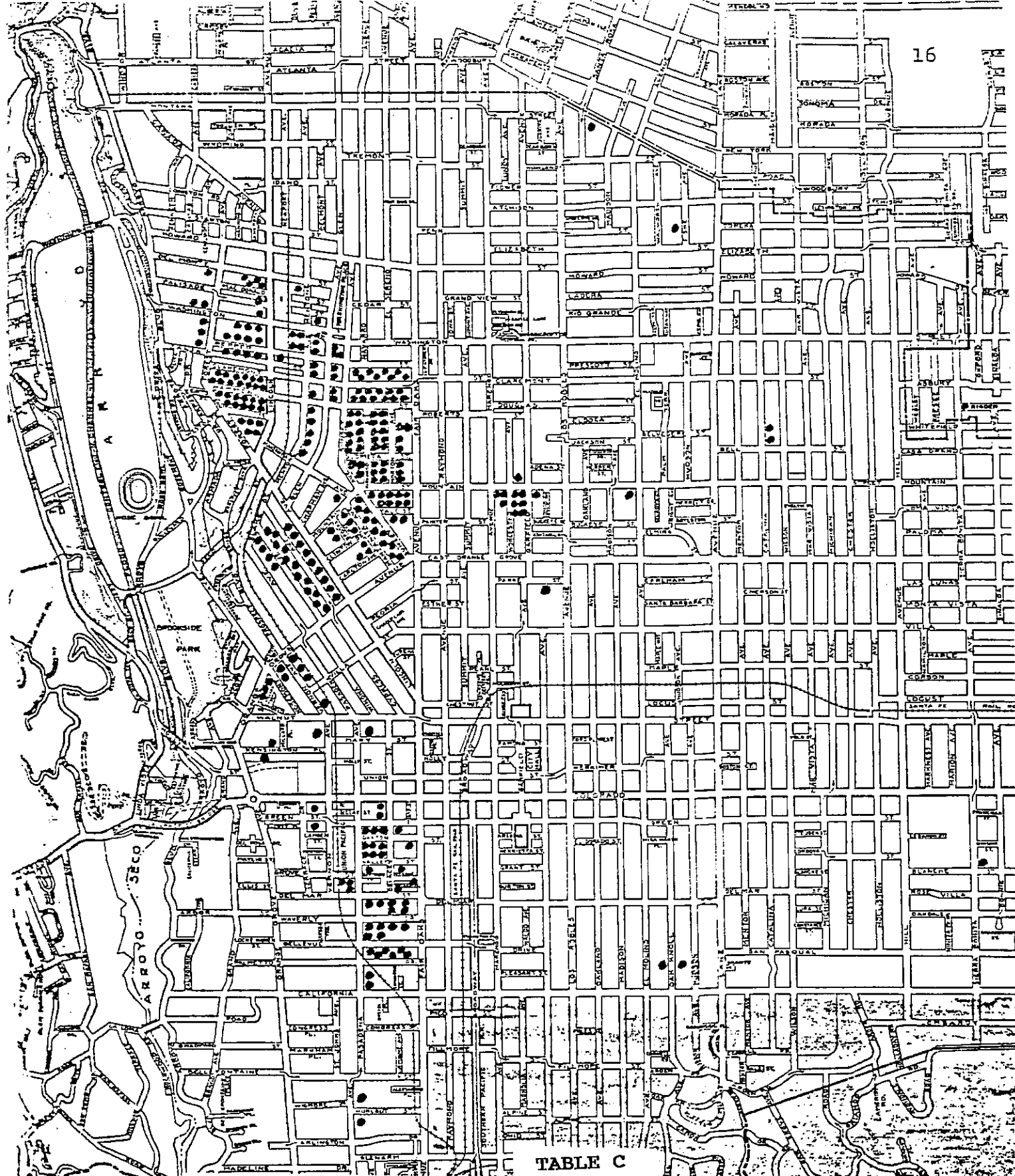


TABLE C

DISTRIBUTION OF AFRICAN-AMERICAN RESIDENTS IN PASADENA
1935

(Source: Crimi, James E., "The Social Status of the Negro in Pasadena, California," U.S.C. Master's thesis, June, 1941, Figure 1)

Socio-Economic Characteristics:

o Often the very first settlers were of higher economic station -- middle and even upper middle-income, or were valued and seasoned domestics brought by their employers to Pasadena (viz., servants). These pioneer individuals were typically succeeded by larger and more economically and occupationally diverse representatives of their group. It is conjectured that later waves of immigrants were attracted by the personal accounts of friends and relatives already in the Los Angeles-Pasadena area. Swedish and German immigrants may have been prompted by books and periodicals available in their homeland about life in the Los Angeles area. Other Europeans settled first in the East and Midwest and moved years later to Southern California after familiarizing themselves with the opportunities. Still others may have been drawn to Pasadena by the temperate climate.

o As might be suspected, the immigrants were typically younger male individuals. Sometimes the individual came alone; sometimes with his family. The Chinese were a conspicuous exception: Because they were transient workers who hoped to return to China, the Chinese were predominantly a population of single men. Only a small percentage of the group brought their families from China, or started families in Pasadena.

One notable exception to these observations about age was the German immigrant group, where a substantial percentage (roughly 10%) in the mid-1890's were of retirement age.

o Intergroup occupational patterns were observed. Among Armenians, for example, there seemed to be three basic occupational categories: professionals, small business proprietors (viz., dry cleaning) and skilled technicians. Among the Japanese, a high percentage of individuals were small-business proprietors -- many were in businesses that had ties to agriculture (viz., grocery store owners, produce vendors, nursery owners, florists). The overwhelming majority of the Japanese appear to have been self-employed (e.g., gardeners).

Intragroup patterns also changed over time. African-Americans during the mid-1890s, for example, tended to be laborers, domestics, janitors, or sole-proprietors. By the 1920s however, the percentage of domestics and sole-proprietors decreased as the African-American population increased, and new employment options became available.

o The Role of Religion

Churches were established as soon as a critical mass in terms of population size was reached. The fact that a sizeable number of the extant resources identified in the Ethnic Survey were churches suggests that they were key social institutions in all of the ethnic communities studied, except for the Chinese (the only group where an overwhelming majority of the immigrants were non-Christian and also elected neither to convert to Christianity nor build Taoist temples).

MEXICAN-AMERICANS

In the years between 1900 and 1930 there was a rapid growth of the Mexican-American population in the United States. In those three decades more than 700,000 Mexicans officially entered the United States, pushed from Mexico by its conditions of political and economic instability, and lured to the United States by the job opportunities for unskilled labor yielded by a booming economy (1). The overwhelming proportion of the immigrants settled in the Southwest -- Texas and California being the strongest magnets. By 1930, 30 percent of all Mexican-born United States residents lived in California (2).

Though the Mexican Revolution was the most spectacular circumstance promoting immigration during the 1910-1930 period, it was not the root cause of emigration during those decades (3). In Mexico, population pressures on land that had been increasingly subdivided; massive expropriations of communal lands for foreign corporations begun under the administration of President Porfirio Diaz; and a drop in real wages, accompanied by increases in food prices, were the most significant factors prompting emigration (4). These factors, combined with the dislocations brought on by nearly a decade of turmoil, caused twice as many to emigrate during the 1920s as had left during the years of the Revolution (1910-1920)(5). Efforts to flee conscription into the Mexican Army also led a significant number of draft-age men to flee Mexico during the Revolution, although emigration to the United States (viewed from a national perspective) during that decade dropped in overall terms (6).

Mexican Settlement Prior to 1905

Mexican emigration to Southern California did not cease with the end of Mexican rule in 1848, nor did it begin with the dramatic expansion of the regional economy at the turn of the century. In his history of St. Andrew's Catholic Parish, for example, Monseigneur James Hourihan writes that at the founding of the parish in 1886 "... many of the parishners were faithful Mexicans (7)." Hourihan mentions three specific factors driving Mexican emigration: The search for better working opportunities, the unstable political situation in Mexico, and the desire for freedom of worship (Note: The Mexican government in certain periods engaged in extreme tactics to secularize Mexican society).

Two areas developed into majority Mexican-American neighborhoods by the early 1900s: The South Raymond neighborhood between the Santa Fe and Pacific Electric railroad tracks (bounded by Raymond Avenue on the west and Arroyo Parkway (Broadway) on the east); and Titleyville, in Lamanda Park, where laborers and agricultural workers settled after the subdivision of the Sphinx Ranch in 1885 (8). Titleyville emerged in and adjoining what is today the FEDCO department store property, south of Foothill Boulevard, and east of Eaton Wash. This neighborhood also came to be

known as "Chihuahuaita" (Little Chihuahua), though in reality many of the residents came from other regions of Mexico.

The 1896 Great Register of Voters, though capturing only a fraction of the total Mexican immigrant population, is helpful when viewed along with the 1910 United States Census. The combined data suggest that dozens of Mexican individuals and families came to the Pasadena area during the last quarter of the nineteenth century. Of the Mexican immigrant heads of household profiled in the 1910 Census, slightly less than 20% immigrated during the last decade of the nineteenth century -- more than twice the number who immigrated during the 1880s. The overwhelming proportion of the arrivals during the last two decades of the nineteenth century were laborers -- chiefly farm laborers, but there was also a small number of day laborers, as well as skilled workers (TABLES 1-1 and 1-2). Only one individual, Abalenio Hernandez, was a business owner -- the sole proprietor of a tamale vending business.

News coverage prior to 1905 concerning Pasadena's Spanish-speaking population was very infrequent, and tended to focus on the accomplishments of a small number of educated long-term, and generally middle-class residents. One of the earliest items concerning a Spanish-speaking person in the local newspapers was Arturo Bandini's 1891 business ad in the Pasadena Star offering his services as a teacher of the Spanish language (9). Bandini, a sheep rancher and an accountant, was a high-status individual of Spanish, rather than of Mexican ancestry (10). He was married to Helen Elliott -- the daughter of one of Pasadena's founding families (11). There were also death notices concerning long-term Hispanic residents. For example, a front page death notice appeared in the September 7, 1898 edition of the Pasadena Daily News for one Antonio Velazquez. Velazquez had achieved status as a Pasadena area resident of more than forty years (i.e., from approximately 1858, hence, predating the founding in 1874 of what became Pasadena)(12).

Maria de Guadalupe Evangeline Lopez, graduate of Pasadena High School and of the Los Angeles Normal School, made news in the Pasadena Evening Star July 24, 1902 when she joined the faculty at the University of Southern California as its youngest instructor (13).

Mexican Settlement in Pasadena (1905-1920)

The development of the interurban railway system in Los Angeles County was an important factor in the dispersion of ethnic communities in the region (14). Following the success of Sherman and Clark's streetcar lines connecting Pasadena and Santa Monica to downtown Los Angeles, Collis P. Huntington, President of Southern Pacific, Henry E. Huntington, and Isias W. Hellman invested heavily to build a land and interurban railroad empire in Southern California (15). Construction of these interurban railroads provided jobs for thousands of unskilled Mexican workers.

TABLE 1-1

MEXICAN IMMIGRANT HEADS OF HOUSEHOLD
Pasadena
1910

(As abstracted from the 1910 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Immi- grated</u>
Lamanda Park-East Pasadena Area				
Arelaz, Sylvester	Mountain View	Laborer (winery)	41	1890
Bella, Luz	58 Lafayette St.	Hired man	50	1900
Carrillo, Raymond	Annie St.	Odd jobs	42	1885
Falcon, Eugeneo	121 Lafayette St.	Farm hand	30	1909
Guerrero, Juan R.	Sierra Madre St.	Laborer	31	1895
Hernandez, Federico	Lamanda Park	Laborer	38	1904
		(street work)		
Lopez, Frank	N. Craig	Farm laborer	25	1902
Sapoto, Maximino	61 Lafayette St.	Farm Laborer	37	1900
Trujillo, Manuel	Annie St.	Laborer	24	n.b.
Reyes, Carmel	Brigden Ranch	Farm laborer	40	1902
Delgado, Santos	Fair Oaks Ranch	Farm laborer	40	1900
Viscara, Aurelio	" " "	" "	28	1906
Murillo, Fernando	" " "	" "	38	1905
Carrillo, Cesario	" " "	" "	50	1905
Sapoto, Ladislao	Allen Ranch	Farm laborer	30	1903
Huerta, Sylvestre	" "	" "	28	1910
Moriya, Anastacio	" "	" "	29	1900
Estrada, Jesus	" "	" "	40	n.b.*
Castro, Santo	Chapman Ranch	Orchard laborer	66	1862
Gonzales, Louis	" "	Fruit packer	24	1890
Mason, Nellie(widow)	" "	None	73	1875
Montes, Tomas	" "	Orange picker	45	1907
Ortega, Adolfo	" "	Farm worker	53	1862
Saenz, Frank	" "	Orchard laborer	40	1893
Estrada, Espirito	Sierra Madre Rd.	Laborer (water co.)	40	1890
Gutierrez, Isadore	" " "	Laborer	50	1888
Herrera, Ani	" " "	Farm laborer	60	1909
Lopez, S.	" " "	Orchard laborer	49	1906
Flores, Francisco	E. Colorado Bl.	Farm laborer	48	1872
Flores, Gabriel	Titelyville	Laborer	38	1902
Granado, Ignacio	"	Laborer	30	1908
Guarel, Santos	"	Laborer	68	1887
Herrera, Francisco	"	"	55	1909
Lopez, Juan	"	"	30	1898
Maldonado, Francisco	"	"	35	1902
Martinez, Victor	"	Laborer	23	1907
Perez, Sostenes	Titelyville	Laborer	40	1900
Sanchez, Carlotta	Titelyville	None	50	1883
Torres, Juan	Titelyville	Laborer	44	1886

* n.b. = Born in California of Mexican immigrant parents

TABLE 1-1

MEXICAN IMMIGRANT HEADS OF HOUSEHOLD (CONT'D.)
Pasadena Page - 2
1910

(As abstracted from the 1910 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Immi- grated</u>
Lamanda Park-East Pasadena Area (Cont'd.)				
Estrada, Manuel	Titleyville	Laborer	45	1892
Garcia, Trenio(?)	E. Walnut Av.	Laborer	21	n.b.*
Gutierrez, Jose	Titleyville	Farm worker	42	1894
Mercado, Jesus	Titleyville	Laborer	42	1899
Rocha, Rocero	N. Huntington Dr.	Railroad lab.	43	1907
Central City Pasadena - South Raymond Neighborhood				
Acebedo, Miguel	615 S. Broadway	Laborer (gas co.)	35	1908
Acosta, Arnoldo	621 S. Broadway	Cement mixer	30	1900
Ananze-Coronacel, Jacinto	S. Raymond	street R.R. lab.	27	1903
Aragones, Rafael	797 S. Raymond	Laundry worker	31	1895
Arieta, Emilio	S.F.R.R. lands	R.R. section hand	25	1910
Ayala, Maria	S.F.R.R. lands	None	36	1906
Calderon, Anastacia	768 S. Broadway	None (widow)	64	1905
Canales, Antonio	S. Fair Oaks	Railroad lab.	22	1902
Carrillo, Maximiliano	619 S. B'way.	Laborer (sewers)	38	1900
Christophe, --	S. Raymond	Laborer	30	1906
Echeverria, Marcelino	126 Pico St.	Brick mason	27	1904
Estrada, Phillip	S.F.R.R. lands	Railroad section hand	25	1898
Garcia, Manuel	850 1/2 S. Fair Oaks	Railroad lab.	40	1888
Hernandez, Abalenio	615 S. Broadway	Tamale seller	50	1895
Herrera, Leonardis	619 S. "	Odd jobs	45	1901
Hortalto, Policarpio	126 Pico St.	Odd jobs	40	1906
Jaimes, John	772 S. Broadway	Laborer (sewers)	43	1899
Juan Jorge	S. Raymond	"	30	1910
Laborico, Elias	623 S. Broadway	Odd jobs	67	1909
Lopez, Isabella	128 Pico St.	Laundress (widow)	39	1905
Lopez, T.	895 1/2 S. Fair Oaks	Railroad lab.	45	1900
Lucero, Feliciano	611 S. Broadway	Odd jobs	35	1909
Maldonado, B.	666 S. Fair Oaks	Laborer	35	1890
Maracas, Thomas	S. Raymond	Laborer	29	1909
		(street work)		
Martinez, Albert	S. Raymond	"	35	1909
Martinez, Aneceto	625 S. Broadway	Odd jobs	50	1909
Martinez, Juan	S. Raymond	"	24	1895
Martinez, --	" "	"	20	1904
Matteneuer, Julian	660 S. Fair Oaks	Laborer	27	--
		(street work)		

* n.b. = Born in California of Mexican immigrant parents

TABLE 1-1

MEXICAN IMMIGRANT HEADS OF HOUSEHOLD (CONT'D.)
Pasadena Page - 3
1910

(As abstracted from the 1910 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Immi- grated</u>
Central City Pasadena- South Raymond Neighborhood (Cont'd.)				
Mendez, Calisto	1024 S. Broadway	Cement wrkr.	24	1909
Mendez, Rafael	S. Fair Oaks	Railroad lab.	35	1908
Miranda, Micha	770 S. Raymond	Laborer	35	1890
Ocona, Braulio	620 S. Broadway	Laborer (sewers)	40	n.b.
Perez, Milo	S. Raymond	street R.R. lab.	22	1905
Pina, Florentino	611 S. Broadway	Odd jobs	40	1887
Quinn, Joe	837 S. Fair Oaks	Laborer	40	1902
Ramirez, Eumano	623 S. Broadway	Railroad lab.	36	1908
Santanna, Alonzo	S. Raymond	street R.R. lab.	30	1908
Saucedo, Juan	620 S. Broadway	Odd jobs	30	1909.
Solis, Joe	624 S. Fair Oaks	Laborer	31	1906
Tapia, Manuel	617 S. Broadway	Laborer (sewers)	36	1898
Telles, Epifanio	768 " "	Farm worker	35	1909
Toro, Juan	S. Raymond	street R.R. lab.	28	1906
Vasquez, Manuel	621 S. Broadway	Odd jobs	52	1885
Yascuta, Vera	S. Raymond	Laborer	30	1910
Yaugus, Lucius	" "	"	28	1888
Zoranda, A.	850 S. Fair Oaks	Laborer	40	--
Straula, Fance ?	895 S. Fair Oaks	Railroad lab.	--	1900
Pasadena Central Business District				
Araiza, Jose	99 Delacey	Laborer	27	1893
Castro, Nicolasa	213 Grove St.	Boardinghouse	38	1900
Chavez, Frank	72 Peach Pl.	Laborer	28	--
Chavez, Frank	— Elevado	Plumber	28	1895
Colozio, Benjamin	99 Delacey	Laborer	28	1893
Correla, S.	Fair Oaks Alley	Laborer	49	1908
Duarte, Peter	59 Dayton St.	Laborer	35	1892
Hernandez, Antonio	134 Dayton St.	Laborer	29	--
Navarro, E.	79 Green St.	None	60	1866
Oach, Frank	72 Green St.	Laborer	23	n.b.*
Ocuna, Louis	23 Dayton St.	Laborer	40	--
Quinn, Joseph	197 Clay St.	Laborer	40	1898
Rodriguez, Cesario	133 Mary St.	Clerk	48	1890
Valenzuela, Pedro	99 Delacey	Laborer	28	1909
Zamora, Victor	59 Dayton St.	"	26	--

* n.b. = Born in California of Mexican immigrant parents

TABLE 1-1

MEXICAN IMMIGRANT HEADS OF HOUSEHOLD (CONT'D.)
Pasadena Page - 4
1910

(As abstracted from the 1910 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Immi- grated</u>
Northwest Pasadena Neighborhood				
Acosta, Simon	517 Hammond	Farmer	30	n.b.
Acosta, Fred	515 Hammond	Farm laborer	29	1885
Beckstead, Emilio	484 N. Orange Grove	Concrete wrkr.	35	n.b.
Hernandez, Julio	N. Fair Oaks	Laborer	35	1909
Perez, Andres	1049 Del Mar Av.	Gardener	33	1903
Lopez, Ricarda	259 Ohio St.	Laundress	54	n.b.
Pina, Francisco	E. Dakota St.	Laborer	31	1886
Reyes, Juan	1656 Elm Av.	"	53	1902
Rios, Tomas	1656 Elm Av. (rear)	"	36	1902
Salcedo, Michael	1873 N. Los Robles	Farm laborer	45	n.b.*
Salcido, Frank	Lawrence Av.	Hostler (stable)	35	1890
Salgado, Jesus	1520 Lincoln Av.	Laborer (street work)	49	1895
Soto, Miguel	482 Washington	Laborer	35	n.b.
Terrazone, Ramon	1672 Elm Av.	Laborer (water company)	52	1883
Terrazone, Frank	1672 Elm Av. (rear)	"	21	n.b.
Vasquez, Frank	507 Pepper St.	Laborer	29	1899
Villa, Librado	1656 Elm Av.	Laborer	60	1902
Villanueva, Joe	595 Pepper St.	Laborer	35	1902

* n.b. = Born in California of Mexican immigrant parents

TABLE 1-2

SPANISH-SURNAMED IMMIGRANTS IN PASADENA (MALE)
1896

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Nativity</u>
Acosta, Jesus	N. Pasadena	Laborer	Mexico
Bandini, Arturo	Lamanda Pk.	Accountant	California
Gonzales, Rosario	Lamanda Pk.	Rancher	Mexico ? (Naturalized at Phoenix, AZ Terr., 1880)
Lopez, Felipe	Pasadena	Laborer	
Melendrez, Vicente	"	Rancher	California
Melendrez, Guadalupe	"	Laborer	California
Samoriano, Ramon	"	Laborer	Mexico
Verdugo, Jose	" (California St.)	Laborer	Mexico (Naturalized through the citizenship of his father)
Poyoreno, Dolores	Garvanza	Laborer	California

Huntington's Pacific Electric Railway introduced the practice of recruiting laborers from Mexico (16). Although railroad companies paid wages slightly lower than other industries, they offered free transportation and provided the workers and their families with company housing, which made the jobs very attractive (17).

In his book History of a Barrio; East Los Angeles, scholar Ricardo Romo briefly discusses the forces which brought about the formation of Mexican immigrant barrios, notably Pasadena's South Raymond neighborhood:

Mexican laborers recruited to Los Angeles by the Pacific Electric became the first group of immigrant residents whose residential locations were directly related to interurban transportation. At every major junction or end of the line, the company constructed labor camps for track hands .. In Pasadena, Long Beach, and Santa Monica, labor camps slowly grew in the postwar years. Many workers left their railroad jobs and joined other industries but maintained residency in their labor camp communities (18).

In 1910, there were an estimated 258 Mexican immigrant residents in Pasadena Commercial Core (19), the overwhelming majority of whom resided in the South Raymond neighborhood-Central Business District. Titleyville was the next largest settlement. The Winona Avenue corridor in Brenner Park and the North Fair Oaks neighborhood straddling West Washington Boulevard also developed a significant Mexican-American presence in the period following World War I. However, Mexican and Spanish-surnamed persons were never a majority. By contrast, while the South Raymond neighborhood remained multi-ethnic, and included members of the African-American, Asian, and European immigrant communities, that portion of the neighborhood on the railroad lands between South Raymond Avenue and Arroyo Parkway (Broadway) was predominantly, though not exclusively, occupied by Mexican immigrant families. The housing between the railroad tracks was of very poor quality generally, and this would draw the attention of civic leaders interested in housing reform, and elicit the concern of individuals, such as Clara Morgan Odell, who had interest in how to better meet the needs of the children, and improve social services to the people, such as health care for pregnant mothers. Such needs were often neglected by area physicians due to racism (e.g., non-whites were not admitted to the community's hospitals); language, cultural, class barriers that separated the white and Mexican communities; and the City's failure to keep adequate health and mortality statistics.

By the early 1910s the Mexican immigrant population had grown large enough, and the issues surrounding integrating the neighborhood schools with large numbers of non-white immigrant children contentious enough, that the white community began to notice its

Mexican-American neighbors. When concern also began to be expressed by some of the civic leaders about the substandard housing in the South Raymond neighborhood, numerous articles began to appear in the local newspapers during the early 1910s introducing the white Pasadenans to the realities facing their Mexican-American neighbors. In addition to news coverage focusing on housing and social services, the newspapers also published sensationalistic articles about violence, and occasionally, a positive story such as when Mexican school children rescued a worker who became buried when the ditch he was digging collapsed upon him (20).

Settlement Patterns after 1920

The Mexican immigrant and native population in Pasadena grew significantly during the 1920s, and continued to grow even during the 1930s notwithstanding the Great Depression and the severe reduction in employment opportunities it brought. Massive forceable deportations were also carried out by the government during the 1930s but this did not bring any noteworthy reduction in Pasadena's Mexican-American population (21). Starting in the 1920s, many began settling outside the South Raymond neighborhood in Palmetto-Waverly, Northwest Pasadena, and in Titleyville, but the population in South Raymond continued to increase through perhaps the late 1950s. By the mid-1960s, however, the combination of redevelopment for new commercial and industrial uses, and less overt discrimination in housing in other parts of the city enabled the South Raymond neighborhood residents to move away in large numbers.

With the demolition of the neighborhood schools, churches, the Settlement Association, and virtually all housing by the late 1970s, Concordia Court (north of West California Boulevard west of Fair Oaks) became one of the few remnants of the old South Raymond neighborhood (EXHIBIT 1-1). The seven houses that survive on Concordia Court were built between 1903 and 1919 for white working class home owners. Between 1927 and 1937 the ownership changed from almost exclusively white to predominantly Mexican-American (22). The residences on Concordia Court are examples of some of the better quality housing that existed in the neighborhood. Interestingly, the street continues to have a high percentage of Mexican-American residents to date. The shrine in honor of the Blessed Mother (rescued from Our Lady of Guadalupe Church during the 1977 fire) has been lovingly preserved in the frontyard of No. 563.

Pasadena's Settlement House Movement (1910-1945)

The newspapers touched upon three basic topics concerning residents of South Raymond during the 1910s and 20s: Need for new sanitary housing to serve low-income families; how the school system was to adapt to serve the needs of a rapidly growing immigrant population; and efforts of the mainline Christian churches to meet the spiritual and social service needs of Pasadena's Spanish-speaking residents.

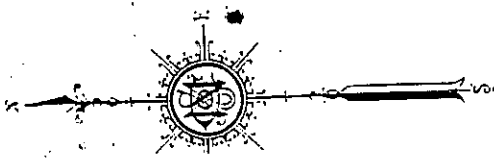
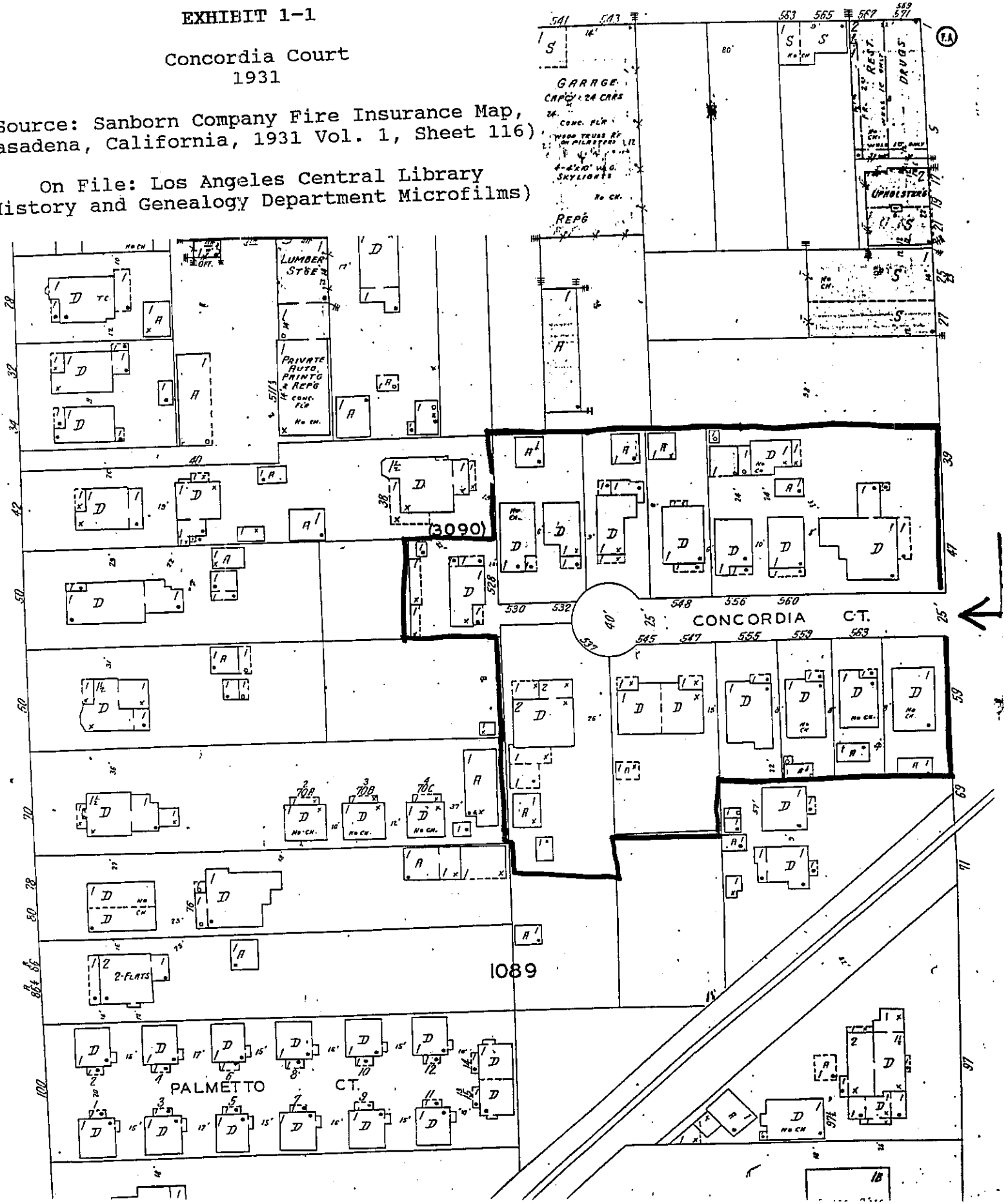


EXHIBIT 1-1

Concordia Court
1931

(Source: Sanborn Company Fire Insurance Map,
Pasadena, California, 1931 Vol. 1, Sheet 116)

On File: Los Angeles Central Library
History and Genealogy Department Microfilms)



In the 1870s the "Social Gospel Movement" was already discernable within the older Protestant church groups across America (23). This movement, whose progenitors were William Augustus Muhlenberg, an Episcopalian priest, and Charles Loring Brace attempted to awaken Protestant churches to problems facing the urban poor (24), connecting the problem of sin with poverty, and eventually deferring direct forms of evangelization for social service-focused forms of ministry. In the period between 1890 and the First World War social scientists attempted on an unprecedented scale to document and measure the extent of urban poverty. Such research helped support the objectives of the social gospel movement. Jacob Riis' book How the Other Half Lives (1890) was probably the best known study of poverty from that period.

The Settlement House Movement was a logical manifestation of the increasing concern with immigration and poverty that marked the decades after the middle of the nineteenth century (25). Charitable organizations, the Women's Christian Temperance Union, institutional churches, and agencies especially interested in the living conditions of city children had begun to publicize some of the most painful accompaniments of large-scale urbanization. In the late 1880s, idealistic young people in several of the nation's largest cities began to establish residences in slum districts; these houses, which were called "settlements," became centers radiating a wide variety of reform impulses - most of them designed to stimulate community spirit among the poor (26). Toynbee Hall in London (1884); the Neighborhood Guild, in New York (1886); and Hull House in Chicago (1889) are the best known examples. The Methodist Episcopal Church's All Nations Settlement in the Central City East Neighborhood of Downtown Los Angeles was established relatively late, in 1917 (27).

In Pasadena, the efforts of the local churches, particularly the Methodist Episcopal church, and of individuals such as Clara Morgan Odell, Edna Alter, and others led to the involvement of community organizations such as the Associated Charities, and quickly paved the way for the establishment in 1911 of the Pasadena Settlement House (known later as the Edna Alter Memorial Association). Mrs. Odell's contact with the Mexican residents of Pasadena began when her children entered Garfield Grammar School (demolished) which originally existed where the shopping center stands today at the northeast corner of Pasadena Avenue and California Boulevard (28). Because of the location of the school between the South Raymond and the affluent South Orange Grove Avenue neighborhoods, it had a socio-economically diverse student body, including a number of children of Mexican ancestry. Mrs. Odell's efforts to bring about greater involvement of the Mexican parents in the Garfield School PTA, led to the establishment of a day nursery on South Raymond Avenue (later absorbed as part of the Pasadena Settlement), and the inauguration of a maternity clinic to serve Mexican women (later operated as the Municipal Maternity Hospital)(29).

From the time of its founding in 1911 till at least the late 1940s the Pasadena Settlement Association was one of the most significant institutions serving Pasadena's Mexican-American population. The Settlement was located for most of its existence in the heart of the South Raymond neighborhood, at 864 S. Raymond Avenue (demolished). In an article that appeared in the Pasadena Star News in January 1933, total attendance for December 1932 was 3730, including 625 club attendees, 1102 playground users, 450 Christmas pageant attendees, 759 acts of personal service (viz., home visitation, interpreting, employment assistance, interviews for advice), and 492 persons taking hot showers (30). To appreciate the implications of such heavy usage one must understand that the Mexican population of the South Raymond neighborhood in 1932 probably did not exceed 1500 (the estimated 1922 population had been 984)(31).

Using the Settlement Association facilities, neighborhood residents and Settlement staff launched a number of fledgling organizations important to Pasadena's Mexican-American community. While the dominant ethos of the social service programs and of the public school system during the first half of the twentieth century had been the Americanization of the immigrants, the Settlement also promoted positive ethnic cultural expression, particularly in the arts. The Jarabe Club, a dance ensemble for girls of Mexican ancestry, performed authentic traditional Mexican dance. Annual fiestas also provided a venue for the teaching of and dissemination of traditional Mexican crafts. Like some of the other youth recreational organizations, the Settlement also offered typical recreational outlets for the boys. Its playground was well used, and probably the first Mexican-American Boys Scout troupe in Pasadena was established at the Pasadena Settlement house in 1932 (32). Adult organizations with civic and political goals also began at the Settlement. Most notable among these was the *Asociacion Civica Mexicana de Pasadena* (Mexican Civic Association) which was established in late 1932. L.A. Regalado, served as its first president (33).

Mexican Civic Organizations

Urbanization paralleled immigration and population growth during the early twentieth century. As Mexican immigrant peoples became urbanized, systematic/sustained community activities emerged, and special Mexican-American organizations were fostered in places across the United States where there was a substantial enough population to sustain them. Most popular were the *Mutualista* organizations, or mutual aid societies, and the *Protectoras*, or protective leagues. Some of the mutual aid societies found across the Southwest included *Club Reciproco* (Reciprocal Club); *Sociedad Progresista Mexicana* (Mexican Progressive Society); *La Gran Liga Mexicana* (The Grand Mexican League). Membership in these organizations varied. Although each had its own goals, they all provided a focus for social life, with meetings, family gatherings,

lectures, discussions, cultural presentations, and celebrations of both Mexican and American holidays (34). Under the auspices of Our Lady of Guadalupe Mission Church, the *Union Mutualista de San Jose* (the St. Joseph's Mutual Aid Union) was established in Pasadena in 1926 (35). Mutual aid societies more typically provided assistance to families in need (e.g., emergency loans), legal services, dispute resolution services, but also acted in civil rights matters. The protective leagues, such as the *Liga Protectora Latina* (Latin Protective League, a chapter of which existed in Pasadena by the early 1920s) and *La Alianza Hispano-Americano* (the Hispanic American Alliance, which was established in Tucson, Arizona in 1894) were closer in kinship to the Mexican Civic Association of Pasadena, which focused on the social needs and civil rights issues confronting the Mexican-American community.

Our Lady of Guadalupe Mission Church

One of the most important and beloved institutions serving the Mexican-American community in Pasadena was Our Lady of Guadalupe Church. The church was established as a mission of St. Andrew's Catholic Church (established in 1886). As previously noted, The History of St. Andrew's Parish, 1886-1986 indicated that many of St. Andrew's early parishners were of Mexican ancestry (36). In the late 1900s Bishop Conaty was asked by the Reverend Quinlan of St. Andrew's to build a chapel to serve the growing Mexican population of the South Raymond Avenue neighborhood. Messrs. Decker and Leddy were the builders of the mission church, which was erected in 1911. The labor for the building's construction was donated by Mexican parishners (37)(EXHIBIT 1-2).

Once established, the congregation grew rapidly, and drew residents from not only the South Raymond neighborhood but Spanish-speaking communicants from all over the city, from Altadena, and from some of the surrounding municipalities as well (38). In addition to its place in the spiritual life of its community, Our Lady of Guadalupe was a vehicle for improving the material lives of its parishners. Organizations affiliated with the church, such as the *Union Mutualista de San Jose* (1926), worked both to improve the church's physical plant as well as serve community need. Other more expressly religious auxiliaries, such as *La Apostolada*, *El Santissimo*, and *Guadalupanos* became focal points for the energies of the parish adults and young people (39). Of the priests serving the parish, two were particularly popular and successful: the Reverends Delfino Garibay (1919-1928) and Antonio Baigallo (who served from 1947 into the early 1950s).

Mexican Methodist Church

Inspired by tenets of the Social Gospel Movement then taking hold of the Southern California Conference of the Methodist Episcopal Church, Pasadena First Methodist Church, in about 1910, began a small mission chapel in the South Raymond neighborhood to serve the rapidly growing Mexican immigrant population (40). Approximately four years later, during the Summer of 1914, a great church building and fund drive effort was launched by the white

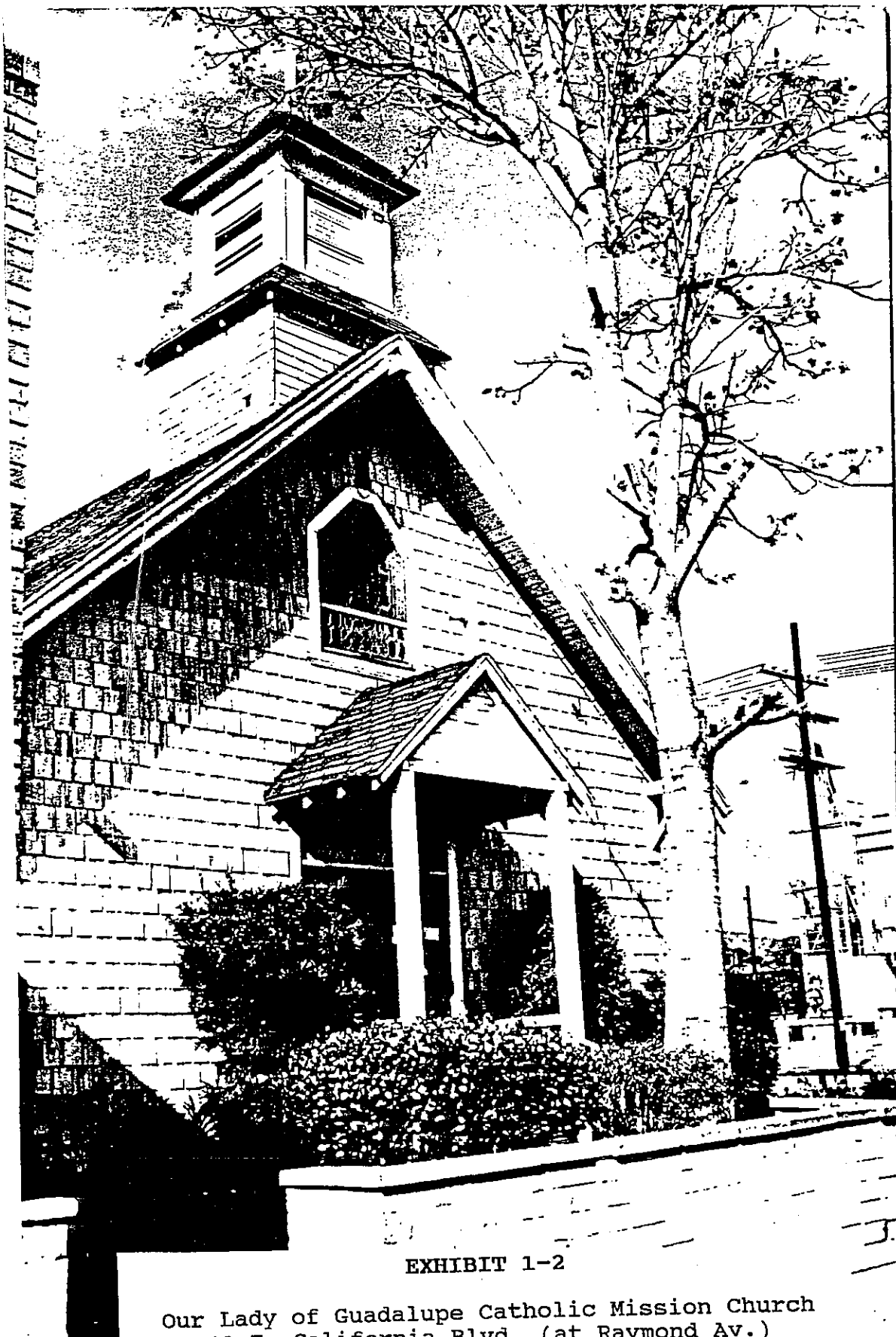


EXHIBIT 1-2

Our Lady of Guadalupe Catholic Mission Church
43 E. California Blvd. (at Raymond Av.)
(Demolished)

Courtesy: Pasadena Historical Society Archives,
Photo Reference No. C8b-5)

Methodist Episcopal churches in Pasadena. One of the goals set in 1914 was to build a permanent church in the South Raymond neighborhood (41). The Reverend Francisco Olazabal, who came to Pasadena from Mexico during Fall, 1913 to serve as pastor of the Methodist mission chapel, continued as pastor during this important period of church building (EXHIBIT 1-3). Land was acquired at the northeast corner of Ritzman (Fillmore) and South Broadway (Arroyo Parkway) (demolished -- current site of the Sizzler's Restaurant). The contract to construct the church was let in mid-April, 1915, and the building was ready for occupancy by September, 1915 (42) (EXHIBIT 1-4). The dedication for the church drew considerable local attention, and was treated in an extensive article in the religion section of the Pasadena Star.

The Mexican Methodist Episcopal Church was intended from the outset to be a settlement house in the South Raymond neighborhood. Home economics-type classes (such as sewing, housekeeping, hygiene) were offered, and a gymnasium was planned for the young people (43). As the systemic causes of the poverty facing the residents became clearer, Olazabal and the missionary organizations at the First Methodist Episcopal and Lake Avenue Methodist Episcopal Churches sought ways to bring new employment opportunities to the community. In this way, the Bonita Cooperative Laundry was launched in 1915 (44).

Bonita Cooperative Laundry

As a way to augment family earnings and provide job skills to Mexican women, the Reverend Olazabal, with the cooperation of First Methodist Episcopal Church, launched the Bonita Cooperative Laundry. A four-room cottage at 170 Ritzman (Fillmore) (across the street from the church) was rented and refurbished to serve as a laundry office and living quarters for the laundry manager; a open-air washing shed designed to accommodate approximately six workers was erected in the backyard; and new seven-foot tall fencing installed to secure the rear of the premises (45).

The Pasadena Star published several articles about the laundry, (suggesting that it was a significant local news item) including one dated April 3, 1915, in which the Reverend Olazabal stated the objectives of the laundry and described its operation:

The institution was organized solely to give employment to Mexican families who are deserving of help, and to teach them a way to earn money instead of having to rely on charitable institutions when in dire need. We have found out that a number of our women, and a few of our men, are especially well qualified to do laundry work under supervision, and rather than have them solicit work around at the various homes of the city, we have established this central place where they can come and work when there is work to be done, and the profits will be divided among those who do the work. It is not a money-making scheme, except as reasonable prices are to be charged for all the work done... (46)

Apparently the idea was inspired by one of the programs established at the Mexican Methodist Church of Santa Ana, California.

The initiative shown by the Mexican community inspired assistance from white Pasadenans. Gussie Packard DuBois' article in the Pasadena Star in August 1915 attracted new laundry clients, and elicited donations for a mangle and to cover the printing costs for 1000 laundry slips (47). Regretably, research could not pinpoint over how long a period of time the laundry operated.

Mexican Home Association

Efforts during the 1910s to build new housing in the South Raymond neighborhood inspired the incorporation of the Mexican Home Association in 1922. The organization was a for-profit corporation with a white board of directors and white shareholders. The Mexican Home Association commissioned the construction of new duplex housing on South Arroyo Parkway which was then leased at low rents to neighborhood families (48). A 24-unit complex called Broadway Court was constructed at 920 S. Broadway (Arroyo Parkway)(approximately 1924-25) -- a significant pioneering for-profit effort in Pasadena to build affordable housing. The now demolished complex was designed by the prestigious architectural firm of Johnson, Kaufmann and Coate (49)(EXHIBIT 1-4).

Despite good intentions, the development eventually came to be seen as symptomatic of the racism in our society that had relegated persons of Mexican ancestry to segregated, over-crowded, marginal neighborhoods. Broadway Court was described as being "...the City's second largest barrio" in a 1968 Los Angeles Times article about the isolation and disenfranchisement experienced by Hispanic/Latino residents (50).

Mijares Restaurant

Probably the most successful business in Pasadena established by a Mexican immigrant is Mijares Restaurant, 145 Palmetto Drive. Mijares Restaurant is important both because of its longevity and because, until recently, very few businesses were established in Pasadena by Mexican-Americans. Well into the 1950s the overwhelming proportion of Pasadena's Mexican immigrant and native born residents were wage earners in low-paying, unskilled occupations, due both to job discrimination and lack of educational opportunity.

Jesucita Mijares, a native of Guadalajara who immigrated to Pasadena in 1920, went into business out of necessity when she became widowed. To support her family, Mijares began making tortillas for sale to area markets and restaurants: she appears to have achieved rapid success (51). By the mid-1940s a take-out Mexican delicatessen type business developed from the tortilla business at 626 South Fair Oaks Avenue (at Pico)(demolished). After success with the take-out business the current restaurant was established in 1949 on Palmetto Drive (destroyed by fire in 1981; rebuilt and reopened in a new building in March, 1984)(52).

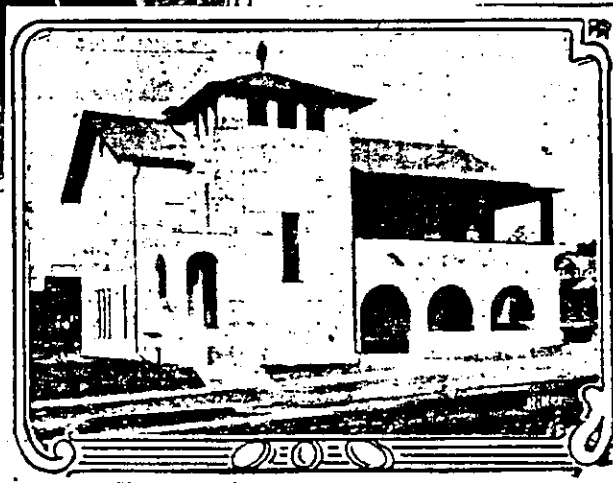


EXHIBIT 1-3

The Reverend and Mrs. Francisco Olazabal,
and the newly completed Mexican Methodist Church (Inset)
1915

(Source: "Dedicate New Church for Mexicans, Pasadena Star,
September 13, 1915, p. 8.)

WORK WILL BE BEGUN EARLY NEXT WEEK ON
FIRST FOUR UNITS OF NEW MEXICAN HOMES

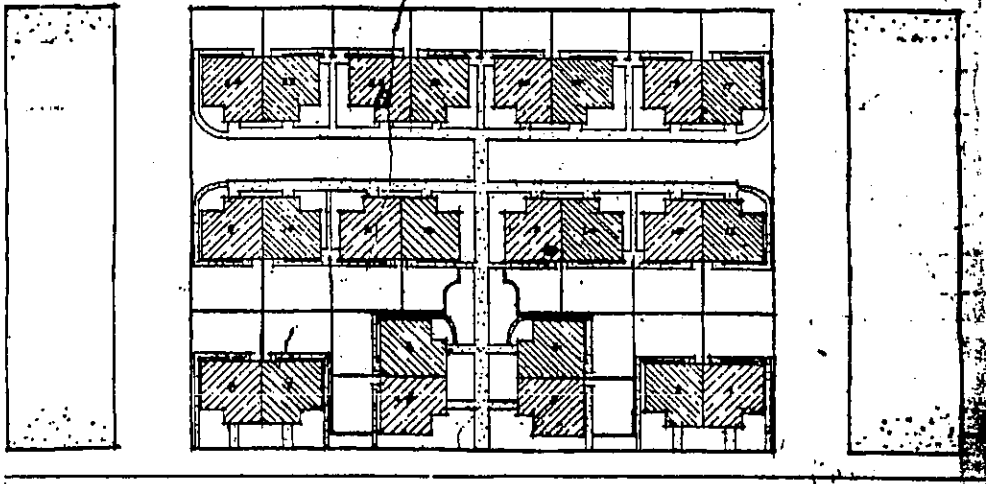
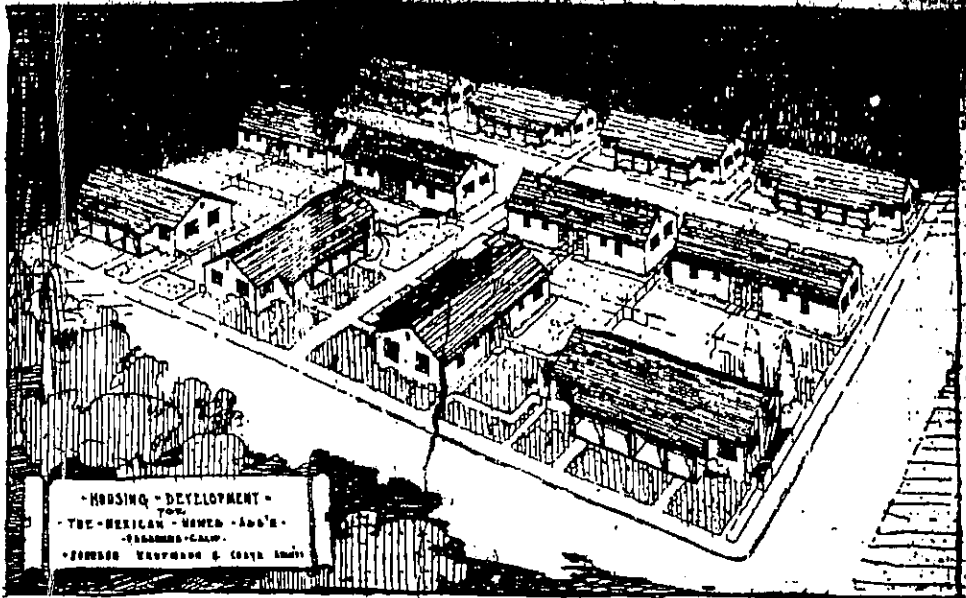


EXHIBIT 1-4

Broadway Court
920 S. Arroyo Parkway
Architects' Rendering and Site Plan
June, 1923

(Source: "Contract Let for Mexican Buildings," Pasadena Star-News
June 30, 1923, p. 30)

Historically and Architecturally Significant Properties

Only a small number of sites and resources survive reflecting the history of Mexican-Americans in Pasadena -- all of which date from the twentieth century. Unfortunately three key churches connected with the community were demolished, including the Mexican Methodist Mission Church (145 Fillmore; 1915-circa 1960); the Our Lady of Guadalupe Catholic Mission Church (43 East California; 1911-1980); and the Fremont Park Methodist Church (1925-1940), which was not only a spiritual home for Titleyville area residents but a community meeting place and cultural symbol for that neighborhood during its years of existence (1925-circa 1940). These sites are probably significant enough to be commemorated, notwithstanding the demolition of the original buildings (EXHIBIT 1-5).

A list of significant surviving resources would include:

Bonita Cooperative Laundry, 170 Fillmore Av. (1915- c.1920)
Established to provide emergency employment and job training (particularly to women) this was a significant self-help, non-profit business initiative taken by Mexican-Americans in Pasadena

Mijares Mexican Restaurant, 145 Palmetto Drive (1949; 1984)
This is one of the key business enterprises in Pasadena started and operated by a Mexican immigrant individual and her family. The business has existed continuously for nearly 50 years and is an example of exceptional initiative

530-563 Concordia Court (1903-1919)
Virtually the last remnant of the residential component of the South Raymond-South Fair Oaks neighborhood. By the mid-1930s a majority of the residents were of Mexican descent

Other significant sites (buildings demolished) include:

The Edna P. Alter Mexican Settlement house (Pasadena Settlement Association), 864 S. Raymond Avenue (1911-circa 1960). An important effort to address the social service needs of South Raymond Avenue neighborhood's Mexican immigrant residents. Several noteworthy Mexican-American organizations were launched at the Settlement

Broadway Court, 920 S. Arroyo Parkway (circa 1925-26)
A significant pioneering effort on the part of a for-profit corporation to build low-income housing for Mexican-Americans. Designed by one of Pasadena's most important architectural firms: Johnson, Kauffman and Coate

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43. "..Plan," Pasadena Star, June 29, 1914, loc. cit.

44. "Churches to Open Hand Laundry," Pasadena Star, March 15, 1915 n.p.

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45. "Novel Laundry Now Ready to Open," Pasadena Star, April 3, 1915, n.p. (Courtesy: Working clippings files, Ethnic History Project, Pasadena Central Library)
46. *ibid.*, loc cit.
47. DuBois, Gussie Packard. "Work Needed at Mexican Laundry," Pasadena Star, August 13, 1915, n.p. (Courtesy: Working clippings files, Ethnic History Project, Pasadena Central Library)
48. "Mexican Home Progress is Made," Pasadena Star-News, January 21, 1924.
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50. Birkinshaw, Jack. "Spanish Speaking Face Profusion of Problems..," Los Angeles Times (San Gabriel Valley Edition), July 20, 1968, pp. 1; 3
51. Scheid, Ann and Kelly, Robert J. Pasadena: Crown of the Valley. Northridge: Windsor Publications, 1986, "Partners in Progress" section, p. 270.
52. *ibid.*, p 271.

AFRICAN-AMERICANS

The history of African-Americans in Pasadena must be told against the backdrop of life in the deep South and the Border States (such as Kentucky and Missouri) during the late 1870s, 80s, and 90s. Because of the failure of America to honor the promises offered at the close of the Civil War, and the absence of the sort of collective will required to actualize the possibilities that might have flowed from ending slavery and empowering the freed slaves to truly shape their own destinies, a large-scale and multi-faceted migration was set in motion. It began quietly in the 1880s, and reached a crescendo during and just after World War One, occasioned by the ebb and flow of economic recession and boom.

In an effort to transform freed slaves into self-sustaining citizens, a number of land reform programs were launched during the 1860s, all falling far short of the goals sought. The Southern Homestead Act of 1866, for example, opened public lands in Alabama, Florida, Arkansas, Louisiana, and Mississippi to purchase on installments by settlers (1). Much of the land, however, was of poor quality, and all of it was undeveloped, thus requiring more venture capital than most free slaves possessed; despite these handicaps about 4,000 African-Americans settled on these 80-acre plots by 1870 (2). In some cases, ownership of plantations in the Deep South passed not to African-Americans but to northern capitalists seeking to take advantage of the high post-war prices of cotton and sugar: The freed slaves simply became tenants (3).

Probably in the majority of the cases white planters retained ownership of land. Freedmen without land or other opportunities found themselves working for these planters under a system of tenancy or sharecropping that mirrored slavery: The owners rarely had weekly payrolls, and their tenants were indebted to them for shelter, rations, seed, tools, and stock and feed. In return, the owner received one-half to two-thirds of the crop produced by their tenant. A combination of factors: The landlord's greed and dishonesty in numerous cases, the tenant's illiteracy and subservience, high interest rates, and a general decline in the agricultural economy (viz., the low average price of cotton between 1874 and 1890) often plunged sharecroppers into a perpetual cycle of poverty (4). By 1900, some 35 years after the close of the Civil War, only 25% of African-American farmers owned their own farms -- often through private initiatives such as African-American land cooperatives created after the Civil War. Most of these farm owners were in the upper South including (in descending order) Virginia, North Carolina, South Carolina and Georgia (5).

African-Americans in urban communities of the North, Midwest and South also faced economic difficulties during the last quarter of the nineteenth century. Although the majority of the urban

African-American labor force consisted of unskilled laborers, there had been a significant core of skilled artisans and semi-skilled workers (6). In the post-Civil War period, these workers lost ground to foreign-born workers, due largely to the shift of production from small family-owned shops to large manufacturing plants, where blacks were excluded on account of their race.

Concomitant with the South's system of economic peonage, Southern African-Americans confronted a political atmosphere shaped both by public sector acts of discrimination and more dramatic extra-legal individualized acts of terror and violence epitomized in the actions of the Ku Klux Klan. Discriminatory laws intended to discourage integration, foil individual and collective initiative, and to promulgate black subservience were enacted by municipalities and state legislatures across the South, in open defiance of Constitutional guarantees provided under the Thirteenth, Fourteenth, and Fifteenth Amendments.

Despite their efforts, which included electing members of their race to state and national legislatures, boycotts, and litigation aimed at recovering civil rights, African-Americans continued to lose ground in political terms through the end of the nineteenth century and into the opening decades of the twentieth century. The triumph of segregation seemed complete when litigation launched at ending the segregation of passengers on streetcars in Louisiana led to the watershed legal case *Plessy v. Ferguson* (1896) in which the United States Supreme Court put its full judicial weight behind the segregationist doctrine of "separate but equal." Nearly complete segregation, political disenfranchisement, violence, and economic bondage, led many African-Americans to consider the option of migration -- first to Southern cities, and ultimately, out of the South altogether. The economic depression beginning in the 1890s, aggravated by drought, and followed by boll weevil infestations at the turn of the century, spurred the beginning of "The Great Migration (7)." Though the majority of those who left the South went to the Midwest and North, some also came to Southern California.

African-American Settlement in Pasadena Prior to 1900

Pasadena's first African-American settler, Joseph Holmes, arrived within nine years of the establishment of Indiana Colony in 1874. According to an interview, Holmes (a Missouri native) drove a herd of cattle into Los Angeles from Nebraska in 1883. When he had delivered the cattle he bought a grape vineyard in Pasadena and sent for his family (8). Holmes is listed in the 1893-94 Pasadena City Directory as residing on South Vernon Avenue (eliminated by the 710 Freeway Extension).

The brothers William and Frank Prince were probably Pasadena's second earliest family of African-American settlers. William Prince moved from Tennessee to what was then the southwestern edge of

Downtown Los Angeles in about 1886 (9). From there, he decided to relocate to Pasadena in July, 1886, becoming a porter at the San Gabriel Bank. Frank Prince joined William in Pasadena shortly thereafter, taking a job as a coachman for the Scoville family (10). In the early 1890s William Prince went into part-time business with a second brother, Charles, to establish the Prince Brothers Feed and Fuel. This was probably the city's first African-American-owned retail business. *

By 1890 the Prince and Holmes families had been joined by at least a couple dozen other African-American families drawn predominantly from the Southern states. A researcher studying Pasadena's African-American community in the 1940s stated that there were 75 blacks in Pasadena according to his analysis of the 1890 Census Abstract (out of a total population of 4,882)(11). In his History of Pasadena, Hiram Reid states that there were 62 African-American children between the ages of 5 and 17 enrolled in the Pasadena school system in 1894 (12). The 1896 Great Register of Voters for Los Angeles County lists 56 African-American male registrants (TABLE 2-1). When that number is added to the number of children counted on the school rolls, and taking into account the fact that perhaps two-thirds of the men were married, Pasadena may easily have had 150-175 African-American residents by 1896, and an estimated 250 residents by 1900 (13).

Several individuals who assumed important roles in the African-American community during the early twentieth century arrived in Pasadena between 1887 and 1890. Silas Carnahan of Arkansas, a blacksmith on at least a part-time basis (he also hired out his services as a laborer according to the 1896 Great Register of Voters), was the first African-American in Pasadena engaged in this craft. He is listed in 1893-94 Pasadena City Directory as residing on what was then the eastern border of the city at Lake Avenue and Earlham Street. Carnahan (along with William Prince) was one of the early benefactors of First African Methodist Episcopal Church. The fledgling congregation met in his home (then at the foot of Raymond Hill) beginning in 1888 until a permanent church facility was acquired in 1892 (14). Henderson Boone, native of Virginia, moved to Pasadena in approximately 1890 to become the city's second African-American blacksmith. Boone established a shop and resided at 707 S. Fair Oaks (near Congress Street)(demolished). Reuben Scott was another important early settler who arrived during the late 1880s. A native of Georgia, Scott developed an express and transfer service, picking trunks up at the railroad station and delivering them to residential areas (15). From this business he became one of Pasadena's wealthiest African-American residents by the early 1900s. Scott was one of the founding members of Friendship Baptist Church (1893) and its first Deacon (16).

* The 1896 Mercantile Guide (Los Angeles and Pasadena Edition), p. 132 lists the business at 101 W. Colorado.

Seaborn B. Carr and Wiley Chafee Dent -- both men from Georgia -- arrived between 1893 and 1894 (respectively)(17). Seaborn Carr was a major political figure within a statewide context, and a major civil rights proponent in the community. Carr and his family (along with Fred Pope and Mr. and Mrs. Joseph Harris) were founding members of Scott Methodist Episcopal Church (1903)(18). Upon establishment of what was probably Pasadena's first African-American newspaper, The Enterprise (1902), Carr accepted the position of Editor and Traveling Agent (19). Dent was the first African-American barber in Pasadena and one of the earliest of his race to establish a business there (20). Dent became one of the early deacons of Friendship Baptist Church, and his wife served as the church's first choir director (21). Dent, Henderson Boone, and William Prince served (along with, among other early residents, Thomas Pillow and Reuben Scott) as Pasadena representatives on the Afro-American State Council - a national civil rights organization started by the activist and journalist T. Thomas Fortune (1887)(22).

Though never exclusively an African-American neighborhood, South Vernon Avenue from Colorado Boulevard south to Del Mar Avenue rapidly emerged as the community's core neighborhood. Not only did the two oldest African-American families settle on Vernon Avenue, but many later families, many of whom were servants in some of the homes of the wealthy along Orange Grove Boulevard settled there as well. The Vernon corridor was thought by one researcher to have been expressly developed by South Orange Grove Boulevard property owners to house their minority domestic staff within a comfortable three block walk (23). Though some of the property belonged to Orange Grove Boulevard owners for staff housing, a number of the Vernon Avenue African-American residents owned their own homes (24).

TABLE 2-1, an abstract of the 1896 Great Register of Voters for Los Angeles County, provides a crisp demographic portrait of Pasadena's African-American population at the middle of the 1890s. There are striking similarities in place of origin as well as occupational consistencies. Twenty-one percent of the 56 male residents were born in Virginia; 11% were from Georgia, Tennessee, and North Carolina; 6% from Kentucky and Missouri. Thirty-six percent of the men were laborers; 27% were in domestic service or served as a porter or servant at a hotel; nearly 10% were janitors; and 11% were sole proprietors of businesses providing personal services (viz., express/delivery, bootblacking, barber services). There was one merchant: William Prince.

When the data from the 1896 Great Register is compared with listings in the 1895 Pasadena City Directory and Gazeteer, interesting subtleties in the occupational patterns and work locations become apparent. Henry Washington, for example, is listed simply as "bootblack" in the Great Register. The Pasadena City

TABLE 2-1

AFRICAN-AMERICAN RESIDENTS IN PASADENA (MALE)
1896

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Archie, William	Pasadena	Laborer	--	NC**
Bolivar, William T.	Lamanda Park	Porter	--	PA
Boone, Henderson	707 S. Fair Oaks	Blacksmith	45	VA
Boykin, Vinson	Pasadena	Expressman	--	VA
Bunch, Joseph J.	Pasadena	Janitor	34	IN
Burk, Erron	Carleton Alley	Laborer	65	GA
Carnahan, Silas	Earlham & Lake Av.	Laborer	56	AR
Carr, Seaborn B.	Pasadena (Prct. 2)	Whitewasher	38	GA
Chapman, Frank L.	Carleton Alley	Shoemaker	44	VA
Clark, George A.	Pasadena (Prct. 4)	Laborer	31	SC
Clark, Harvey	"	Laborer	75	VA
Clark, Noah	"	"	27	SC
Coleman, James	"	Coachman	40	VA
Dansley, George W.	Pasadena (Prct. 6)	Cook	28	TX
Dent, Wiley Chafee	Pasadena (Prct. 5)	Barber	40	GA
Dunson, James	"	Laborer	39	VA
Edward, William H.	Lamanda Park	Rancher	--	MS
Freeman, Shepard S.	565 N. Fair Oaks	Minister	29	AL
Goings, George A.	Pasadena (Prct. 4)	Minister	45	OH
Griffin, Henry	N. Pasadena	Laborer	64	NC
Griffin, William	Pasadena (Prct. 6)	Porter	21	GA
Harden, Alexander	"	Gardener	46	IN
Harris, Joseph Wm.	"	Cook	--	TX
Holmes, John F.	Pasadena (Prct. 5)	Laborer	26	IL
Holmes, Joseph	36 S. Vernon Av.	Laborer	61	MO
Hutson, Albert	Pasadena (Prct. 6)	Laborer	40	OH
Iverson, James E.	Pasadena (Prct. 8)	Coachman	31	VA
Jean, Turner J.	Pasadena (Prct. 4)	Carpenter	73	NC
Lee, Sebron W.	Pasadena (Prct. 6)	Laborer	40	OH
Lee, William	Pasadena (Prct. 5)	Barber	43	B.W.I.
McClain, Oscar	Pasadena (Prct. 5)	Coachman	22	NC
McLaughlin, John	Pasadena (Prct. 8)	Laborer	24	NC
McCoy, Isaac	"	Laborer	27	NC
Mitchell, William	Pasadena (Prct. 6)	Porter	38	NY
Morton, Oakes	Pasadena (Prct. 8)	Hostler	24	KY

** Place of birth, utilizing the U.S. Postal state code system:
NC = North Carolina; PA = Pennsylvania; B.W.I. = British
West Indies, etc.

TABLE 2-1

AFRICAN-AMERICAN RESIDENTS IN PASADENA (MALE)
1896 (Cont'd.)

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Pillow, Thomas	Pasadena	Cook	39	TN **
Pope, Fred	Pasadena (Prct. 3)	Coachman	32	TN
Porter, William	Pasadena (Prct. 2)	Hotel Porter	29	KY
Prince, Frank	Pasadena (Prct. 5)	Coach	24	TN
Prince, Samuel	"	Janitor	50	TN
Prince, William	"	Merchant	26	TN
Reynolds, Rufus	Pasadena (Prct. 2)	Laborer	52	VA
Robinson, Charles	"	Laborer	49	VA
Scott, Parker	Pasadena	Janitor	30	GA
Scott, Reuben	"	Expressman	38	VA
Seagraves, Jordan	Pasadena (Prct. 5)	Laborer	32	GA
Seagraves, Willie	"	Laborer	41	GA
Stewart, Henry F.	Pasadena (Prct. 6)	Laborer	25	MD
Strother, William H.	E. Colorado	Janitor	36	VA
Summers, Alfred	Pasadena (Prct. 1)	Laborer	48	VA
Turner, Hanson W.	Pasadena (Prct. 4)	Janitor	27	KY
Walker, Thomas B.	Pasadena (Prct. 6)	Laborer	34	FL
Washington, Henry	"	Bootblack	49	LA
Weatherston, Nelson	Pasadena (Prct. 5)	Coachman	47	TN
Wilson, Charles	Pasadena (Prct. 6)	Laborer	43	MO
Wilson, Jerry	"	Mason	49	MO

** Place of birth, utilizing the U.S. Postal state code system:
TN = Tennessee; KY = Kentucky; VA = Virginia; B.W.I. = British
West Indies, etc.

Directory reveals, however, that his business was in conjunction with the La Spada Brothers barber shop (25). Joseph and Louis La Spada were perhaps the City's first Italian immigrant residents. This is an early (and possibly unusual) example of inter-ethnic business arrangements and employment patterns.

Early Organizations and Institutions

Churches were at the center of both social and spiritual life in Pasadena, and accordingly, religious congregations were among the earliest institutions formed in the white and as well as African-American communities. In 1885, both the First Presbyterian and Congregational Churches were formed -- the largest Protestant denominations in Pasadena (26): **First African Methodist Episcopal (A.M.E.) Church** was organized within perhaps a year of their establishment. Its first meeting was in the home of Joseph Holmes, Pasadena's first known African-American settler, at 140 S. Vernon Avenue; the Reverend J.R. McLain, served as pastor. In 1892, after meeting for nearly five years in the home of Silas Carnahan, the congregation purchased and refurbished a barn, which was moved to a lot at 565 N. Fair Oaks, for a permanent church home (27).

Friendship Baptist Church was the next congregation to formally organize. This occurred on September 2, 1893 in a hall at 12 Kansas (Green) Street. The organizing council was called by Reverend C.H. Anderson, of Second Baptist Church Los Angeles; Reverend J.M. Fowler became the first pastor. The ten charter members were: Mrs. Alice Griffin, Mrs. Reuben Scott, members of the Fowler family, Mrs. Marie Hill, Ms. Mattie Kines, and Mrs. Reona B. Reynolds. The first deacons were Reuben Scott and James Coleman (28). (EXHIBIT 2-1a, 1b and 1c).

Recreational and political organizations also engaged the energies of the African-American community in Pasadena. As previously mentioned, several prominent Pasadenans formed a local chapter of the Afro-American State Council. Its meetings, elections of officers, and overall political objectives were presented in the Pasadena newspapers as important news items. In 1896, black Pasadenans also launched a marching club (called the **McKinley Club**) as well as a baseball club known as the **Pasadena Stars**. Wiley C. Dent served as Chair of the marching club, and J.H. Kelley as Secretary (29)

Race Relations Prior to the Turn of the Century

Prior to the mid-1900s, there seemed to be little racial friction between white and African-American residents. Scholar Ann Scheid, notes that "... blacks had the general respect of the community at large and had access to most institutions and public accommodations. That there was little discrimination can probably be attributed to the fact that Pasadena, unlike much of Southern California, was settled by people from the Midwest and New England; many of whom had been veterans of the Union Army and a number of them had been prominent abolitionists (30)." After the turn of the

EXHIBIT 2-1a

Friendship Baptist Church
S. Vernon Avenue (demolished)
Circa 1897

(Courtesy: Ron Lewis Collection)

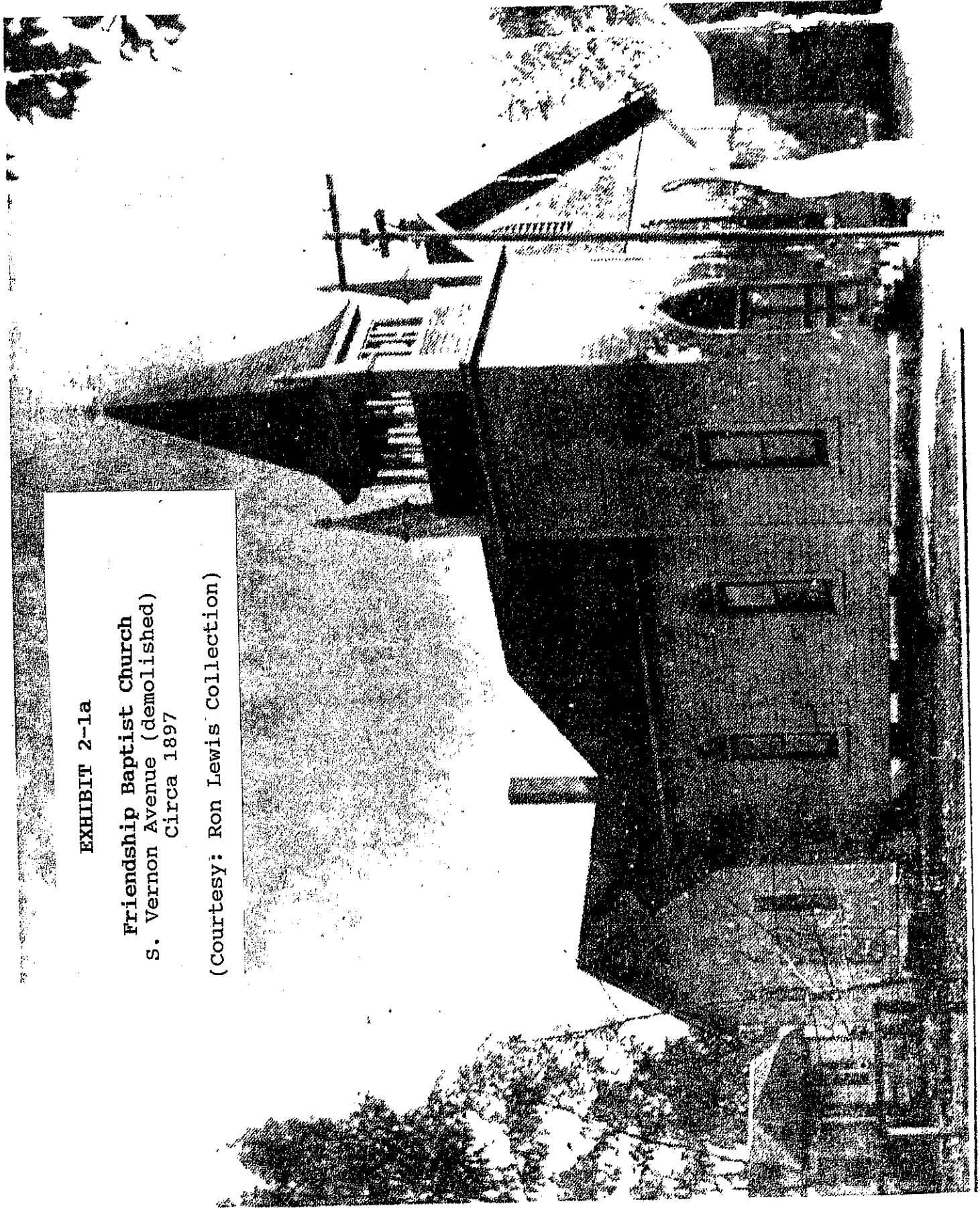


EXHIBIT 2-1b

Friendship Baptist Church
80 W. Dayton Street
Circa 1925

(Courtesy: Ron Lewis Collection)

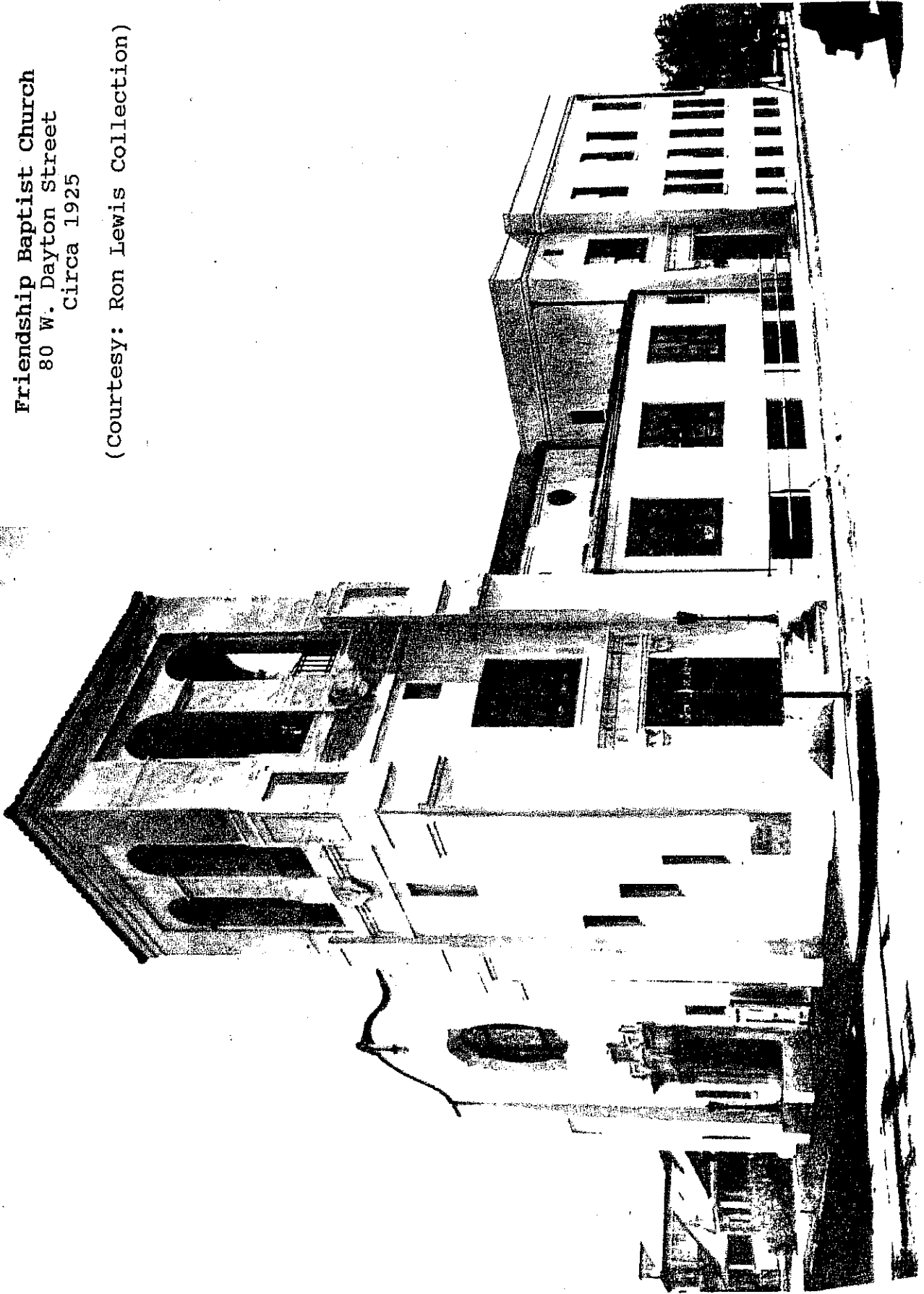




EXHIBIT 2-1c

Church Ushers
Friendship Baptist Church
80 W. Dayton Street
Circa 1926

(Courtesy: Ron Lewis Collection)

century many whites moved to Pasadena who did not share the tolerant values of the earlier settlers, and racial tensions mounted accordingly.

Two incidents provide a jarring illustration of how attitudes changed over a decade's time: In the "Local Briefs" section of the Pasadena Star December 30, 1894, the following item appeared:

A citizen whose name is not to be disclosed greatly suprised and pleased the fifty odd colored families living in town by sending them as a Christmas gift a pound of sugar and a pound of tea each. It is a noteworthy fact, and one creditable to the colored people, that not a beggar or tramp is to be found among them here. They are industrious and, as a rule, prosperous.

In June, 1909, irate white neighbors threatened to burn the proposed Metropolitan Baptist Church, after burning two homes on Cypress Avenue, and a residence at 128 Waverly that were thought to have been occupied, or about to have been occupied by blacks (31).

African-American Settlement; 1910-1919

Pasadena's African-American population increased significantly through the first three decades of the twentieth century. Though the migration to Southern California after 1900 brought a range of persons and occupational skills, the overwhelming majority of the new residents continued to arrive from the same Southern and Border States as before, probably encouraged to come west by the personal accounts of friends and relatives describing the more tolerant racial climate and employment opportunities. Los Angeles and Pasadena also became better known across the United States after the visit (circa 1910) of W.E.B. DuBois, Executive Director of the National Office of the N.A.A.C.P. DuBois, editor of the N.A.A.C.P.'s magazine Crisis, wrote a glowing account of his visit, and of the possibilities the Los Angeles region seemed to hold for African-Americans.

The majority of the new arrivals found employment as laborers or in domestic service. Some opportunities opened for cooks and kitchen assistants as a vogue for catered meals played out over the two decades prior to World War I. Many catering businesses developed in Pasadena; all of them using African-American employees to do much of their work (32).

The African-American community of Pasadena became more politically organized during the 1900s and 1910s as it grew in numerical strength and confronted greater levels of prejudice and segregation. Through the Afro-American State Council, Pasadenans attempted to secure better employment opprtunities by advancing blacks for positions with the city's police department in 1909. In 1914, refusal of admission to African-Americans at the newly-opened Plunge at Brookside Park presented a troubling new

precedent for official city sanctioning of segregation in public accommodations. The challenge did not go unanswered by the African-American community -- Under the aegis of the Negro Taxpayers and Voters Association, led by William Prince and others, residents hired attorneys and launched a campaign to obtain unrestricted access to the Plunge (33). Continuing dissatisfaction with City policies probably contributed to the founding of the Pasadena Chapter of the N.A.A.C.P. in 1919 (John R. Wright, Founder), and led to a suit against the City in 1939. This action ultimately produced a favorable anti-segregation ruling by the United States Supreme Court in 1944. For three decades the Brookside Plunge issue became the preeminent symbol of the African-American civil rights struggle in Pasadena and a proving ground for newer community leaders during the 1930s and 40s.

African-American Pasadenans embraced the war effort, undoubtedly hoping that in proving their commitment to winning the war that they might also receive full recognition as American citizens. A unit of the National Guard was established called the Colored Home Guard. Emmett L. Gaines, commanding officer, petitioned for formal recognition of the unit in June 1917 (34). Finally recognized, an armory was created at 34 West Union Street (35). A group of prominent women formed an African-American Red Cross Auxiliary in 1918; Mrs. Louise Williams serving as Chair; M.E. Scott, First Vice-Chair; M.C. Harts, Second Vice-Chair; Georgia Weatherton, Third Vice-Chair; H. Prince, Fourth Vice-Chair; and Lena Morton, Treasurer (36).

As the population grew, the need for additional churches grew accordingly. Two important African-American congregations formed between 1900 and World War I: Scott Methodist Episcopal Church and Metropolitan Baptist Church (gathered circa 1905; formally organized in 1916 according to historian J.W. Wood). Scott Methodist Church was organized in 1903 and met in the home of Mr. and Mrs. Joseph W. Harris. Charter members included Fred Pope, the Harris family, Seaborn B. Carr and family, with the Reverend G.R. Bryant of Wesley Methodist Church, Los Angeles, presiding (37). In 1905, the congregation purchased a church building in South Pasadena and planned to move it to a site at Pasadena and Bellevue Avenues. White opposition forced them to choose a different location on South Fair Oaks (38). A new church, that became a major architectural landmark within Pasadena's African-American community, was commissioned and completed in 1930 at 55 Mary Street (Marston and Maybury, Architects) (demolished)(EXHIBIT 2-2).

Between 1900 and World War I, South Vernon Avenue became a nearly-all African-American-occupied street. Those who did not settle on Vernon or on the cross streets east to Fair Oaks Avenue established homes in the northwest area of the city, off the Lincoln Avenue and North Fair Oaks corridors below Washington Boulevard (39). By 1920, the estimated citywide African-American population was 1,094 (40).



EXHIBIT 2-2

Scott Methodist Episcopal Church

55 Mary Street (demolished)

1956

(Courtesy: Pasadena Historical Society Archives Esther Jones
Collection [Black History Collection] Photo Item BH-D-18-32)

African-American Settlement; 1920 and After

In the period between 1915 and 1930, the city's African-American population grew from roughly 800 to more than 3,000. Profiles of some 240 heads of household abstracted from the 1920 Census show demographic characteristics similar to earlier arrivals at and before the turn-of-the-century. Two-thirds of those profiled came to Pasadena from the South, with the largest number coming from Georgia, Virginia, Tennessee, South Carolina, and Missouri (in descending order). While the majority of the new residents were laborers, janitors, laundry employees, or domestic workers, there were also a larger percentage of skilled and semi-skilled workers than previously, including several professional persons (TABLE 2-2).

World War I brought about a major shift from domestic service as white workers left factory jobs to fight in the war. Some of the jobs were found at the local ice plants, mills, lumber yards, and manufacturing plants (41). These work experiences made many reluctant to return to domestic service at the war's conclusion (after the turn-of-the-century, there was also new competition from European and Japanese immigrants). However, as whites returned from the war, and a recession ensued during the early 1920s, tensions between whites and blacks arose, and by the late 1920s most African-American employees had been forced out of their wartime jobs (42). Georgia Weatherton's employment service (established in the late 1890s) specialized in referrals for domestic work and was perhaps the earliest African-American owned job service in Pasadena. In September, 1920, an article appeared in the Pasadena Star News profiling Weatherton and soliciting job applicants (43). Some of the new employment opportunities of the 1920s open to African-Americans included being redcaps, car washers, elevator operators, and janitorial and building maintenance work (44).

With the coming of the 1920s, several new professional people joined the community and rose to prominence: Richard S. Whittaker became the Pasadena's first known African-American physician; two attorneys, both of whom made important real estate development contributions, achieved recognition: James T. Phillips and Clarence Jones; Mae Reese Johnson and her husband George Johnson became respected community leaders through their work at the Scattergood Settlement, a program established by the Pasadena Ladies' Christian Temperance League providing after school activities and Christian education to African-American children; and William H. Harrison, a building contractor and real estate developer who built a number of homes for African-American clients in the Brenner Park neighborhood.

Dr. Richard S. Whittaker (1881- ?) was born in Carlton, Kentucky, and was educated at the University of Louisville and at the National Medical College (Louisville). After this, he pursued post graduate studies at Howard University before moving to Kansas City, Missouri, to begin his medical practice (45)(EXHIBIT 2-3).

TABLE 2-2

AFRICAN-AMERICAN HEADS OF HOUSEHOLD IN PASADENA, 1920
(as abstracted from the 1920 United States Census)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Mitchell, (?)	302 Colorado	None	36	GA
Stevens, Hallie	240 Grove	General work	33	GA
Davis, Mary	240 " (rear)	None	48	LA
Woods, (?)	297 "	Laundress	50	DC
Braye, Jerturo	299 "	Foreman	50	VA
Shobe, Isabella	318 Camden	None	68	GA
Hawthorn, Isak	280 "	Porter	49	SC
Bryant, John B.	510 Franklin	Laborer	42	SC
Noel, Henry	486 "	Laborer	62	VA
Coggins, William	474 "	Laborer	72	IN
Davis, Jefferson	466 "	Laborer	50	VA
Serrett, Annie	459 "	None	67	GA
Booker, William	443 "	Janitor	37	MO
Harkless, Judson	475 "	Laborer	45	TX
Mills, George	485 "	None	72	MD
Evans, Abel	132 Dayton	Janitor	54	OH
Ball, Edward S.	132 "	Janitor	35	TN
Perry, Nerilda	134 "	Laundress	60	TN
Galloway, John	126 "	Contractor	42	KY
North, Walter Jr.	110 "	Cook	20	GA
Taylor, Lilly	131 "	Keeper	52	AL
Carr, Seaborn	109 "	Janitor	61	GA
Wilkins, Walter	115 "	Porter	48	VA
Dansby, George	137 S. Raymond	Janitor	45	TX
Ward, Hamilton	598 "	Brick Maker	36	IL
Wooley, Alonso	517 "	Night Watchman	28	NM
Keith, Rutherford	521 "	Rest. Mgr.	40	IA
Brackett, Everett	460 "	Porter	41	WV
Smith, Mercy	497 Franklin	Servant	65	MD
Landy, Sarah	688 East St.	Servant	51	AL
Harrison, Joseph F.	62 Raymond Ave.	Barber	48	GA
Utle, Joseph H.	391 "	Express Man	46	AR
Hook, George A.	(illegible)	Chauffeur	35	Canada
Taylor, George	"	Janitor	21	TX
Jones, Clifford	"	Laborer	55	MD
Perry, (?)	(illegible)	Laborer	58	AR
Forche, William	412 S. Pasadena	Street Sweeper	47	GA
Walden, William	410 "	Janitor	48	VA
Williams, Charles	396 "	Porter	43	OH
Strickland, William (illegible)		Janitor	44	NC

TABLE 2-2

(page 2)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Burth, Mary	37 Waverly	Laundress	50	TN
Nelson, James R.	(illegible)	General Work	53	SC
Sanford, Samuel	"	Laborer	48	GA
Baron, Joseph	"	(illegible)	54	VA
Larson, Julia K.	"	"	47	VA
Ransom, William Y.	"	Salesman	58	GA
Charles, Harry	"	Laborer	22	BWI
Gilchrist, William	"	Porter	36	KY
Hammond, Henry	"	Gardener	52	PA
(illegible), Hattie	"	(illegible)	35	GA
Scott, Ruben	"	"	59	VA
McBride, Fannie	"	Laundress	52	MO
King, William B.	"	Laborer	51	KY
Fryson, Watt F.	"	Laborer	56	AL
Powell, George	"	Laborer	44	PA
Coleman, Minerva	"	(illegible)	?	MO
Harrison, Joseph H.	87 S. Vernon	Porter	43	LA
Floyd, Mattie	99 "	Waitress	35	GA
Sweet, Carrie V.	93 "	None	54	WV
Johnson, Charles	133 "	Driver	37	GA
Nelson, Richard	135 "	Janitor	32	OH
Weimar, Florence	143 "	(illegible)	45	CA
G(?)mond, Mary	169 "	General Work	50	VA
Fields, William C.	177 "	Carpenter	44	TN
Harper, Jack	179 "	Street Sweeper	49	GA
Tollins, Edward	191 "	Cook	45	VA
Robinson, Lulu	(illegible)	Cook	42	KY
Meatlow, William M.	"	Janitor	51	TN
Hunter, Robert H.	"	Minister	87	SC
Perry, Wilfason (?)	"	(illegible)	34	AL
Gorden, Henderson D.	"	Gardener	40	MS
Nelson, Lizzie S.	"	None	58	LA
Harris, Cerrie	121 Camden	Laundress	25	VA
? , Alice	(illegible)	None	42	VA
Jones, Francis	? S. Vernon	None	70	GA
Dodge, Chandler	639 Lester Ave.	Porter	40	WI
Clark, Jennie	296 Williard Pl.	Cook	49	VA
Boykin, Daniel	295 "	Repairman	49	GA
Simpson, Cecelia	303 "	Laundress	54	IL
Davis, Thomas	285 "	Transferman	51	VA

TABLE 2-2

(page 3)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Wolley(?), Albert	336 Seco St.(?)	Janitor	25	NM
Corry, William	807 Garfield Ave.	Porter	38	IL
Scott, Parker	845 "	Laborer	55	GA
Perry, William H.	800 Worcester Ave.	Janitor	29	AR
Harris, Katie	870 "	Laundress	35	MO
Boykin, Vincent	849 "	None	77	GA
Edwards, Henry	877 "	Laborer	50	AL
Miller, Jennie	262 Mountain	Laundress	65	MO
Perry, Leonard	254 "	Stockman	28	AR
Turner, James	920 Worcester Ave.	House Cleaner	49	TN
Reynolds, Louis A.	99 Hale St.	Chauffeur	28	CA
Pyle, W.S.	97 W. Mountain St.	Gardener	57	TN
Bussey, George W.	102 "	(illegible)	53	GA
DePugh, Henry L.	110 "	Gardener	54	OH
Masles, Albert B.	140 " (rear)	Steet Sweeper	44	GA
Anderson, Charles E.	140 "	Janitor	50	OH
Collins, William	60 Glorietta	Janitor	48	GA
Cort(?), Albert	880 Sunset Ave.	Laborer	34	SC
Fouche, Edward	917 Morton Ave.	Shoemaker	52	LA
DePriest, Flora	929 "	(illegible)	49	KY
Griffey, Charles	86 Glorietta	Carpenter	61	MO
Morgan, Edward	948 Kirkwood Ave.	Truck Driver	27	AL
Morgan, Ernest	948 "	Trucking	23	--
Johnson, Harriet	121 W. Mountain	Cook	38	LA
Viser(?), Alice	111 "	General Worker	52	LA
Ruffin, Isaac	111 "	Minister	31	LA
Williams, A.J.	93 "	Car Washer	27	OK
Sutton, Samuel H.	960 Kirkwood Ave.	Chef	55	OH
Randolph, Wilburt	960 "	Letter Carrier	30	OH
Cook, Robert C.	931 "	Gardener	52	IL
Yancey, Annie	170 Glorietta Ave.	Houseworker	49	AL
Edwards, Nettie	190 "	Laundress	?	AL
Fowler, Tessie	200 "	"	27	GA
Bigby, Allen	966 Sunset Ave.	Gardener	60	GA
Clapham, Jennie	970 Kirkwood Ave.	Laundress	40	TN
Curry, Chaney	180 Glorietta Ave.	Chauffeur	42	MO
Palmer, J.C.	55 "	Gardener	44	GA
Young, Hattie	1042 Morton Ave.	Domestic	39	TX
MacWilliams, Wm.	160 Glorietta Ave.	Street Sweeper	49	IN
Wooden, James I.	132 "	Janitor	37	TN

TABLE 2-2

(page 4)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Summers, Raleigh	115 Glorietta Ave.	Laborer	48	KS
McMickin, William	47 "	Chef	42	GA
Jackson, James	99 "	Cook	37	GA
Moore, Samuel(?)J.	77 "	Janitor	34	CO
Snowden, George	1039 Morton Ave.	Janitor	65	VA
Mathison, William A.	1031 Kirkwood Ave.	(illegible)	47	TX
Morgan, Norman	1041 "	Truck Driver	25	OK
Miller, James	1053 Sunset Ave.	Porter	34	VA
Snowden, John	1053 "	Chauffeur	36	NY
McAffee, James M.	1044 "	Expressman	35	GA
Kelly, James C.	1039 "	None	75	GA
Robinson, Beulah	1024 "	Day Work	25	OK
Furrier(?), James	(illegible)	Floor Layer	40	WV
Stewart, Adeline	88 Logan St.	Laundress	60	VA
McCormick, Robert	184 "	Paint Shop	38	AL
Henderson, James W.	121 W. Logan St.	Hauling	47	VA
Rooks, Alexander J.	47 "	Painter	49	GA
Overs, Sherman	157 Glorietta Ave.	Street Worker	39	KS
Callender, Lewis	191 "	Porter	49	VA
Taylor, William F.A.	107 "	Laborer	65	KY
Garner, Clarence	(illegible)	Laborer	40	DC
Jones, Mary C.	"	Domestic	43	TX
Keller, Joseph T.	1052 Sunset	Janitor	37	SC
Benson, James W.	1046 La Loma Rd.	Servant	51	MD
Martin, Tamer J.	260 Mountain St.	Domestic	49	TX
Bouchall, Hinch	(illegible)	Laborer	57	AL
Teat, Isaiah	"	Gardener	48	KS
Salcido, Miguel	1906 Los Robles	Laborer	49	MX
Henderson, Wm. H.	1260 N. El Molino	Laborer	56	AR
Baker, Littleton S.	891 "	Fumigator	40	GA
Henderson, Floyd L.	890 "	Arch.Draftsman	26	MO
Morgan, Robert	1324 Lincoln Ave.	Truckman	54	TX
Harrison, William	1330 "	Pruning	38	SC
Sharied, Marion	1330 "	Laborer	40	SC
Smith, Joel	378 W. Washington	(illegible)	25	SC
McLain, Nat	594 Hammond	Letter Carrier	41	MO
Edmund, Pat	484 "	Janitor	54	GA
Wingfield, Florence	512 "	Cook	37	GA
Jones, Homer	538 "	R.E. Agent	42	SC
Tomson(?), Cecelia	409 Blaine	Laundress	45	GA



EXHIBIT 2-3

Dr. Richard S. Whittaker
Circa 1930

(Source: Wynn, Commodore and Roy, John W., Negro Who's Who in California, 1948 Edition. Los Angeles: Negro Who's Who Publishers, p. 31)

Whittaker came to Pasadena from Kansas City in 1922, started a practice, then moved his practice to Los Angeles in 1923, where he founded the first African-American hospital in Los Angeles -- the Dunbar Hospital (circa 1923-1938)(46). Whittaker resided at and maintained a medical office at 565 N. Fair Oaks (demolished).

James T. Phillips, may have been Pasadena's earliest African-American attorney (EXHIBIT 2-4). He is best known, however, for the commissioning of the Francisco Building at 22-26 W. Dayton Street (J. H. Woodworth Company, Builder; 1922) -- the first known instance where an African-American commissioned the construction of a commercial building for the use of African-Americans (EXHIBIT 2-5).

Clarence A. Jones was born in West Virginia, and earned his Bachelor of Arts and Bachelor of Law degrees from Ohio State University (1912). He moved to California with his family in 1913 and practiced in Los Angeles continuously from that date (47). Jones may not have lived in Pasadena continuously, but did reside at 40 W. Mountain Street from the mid-1920s through the mid-1930s. While residing in Pasadena, Jones ran for a seat on the Pasadena City Board of Directors in 1929. Although unsuccessful in his bid, it was the first time an African-American ran for a major municipal elected office. Jones also commissioned a spec house at 120 W. Mountain (1930) which is a rare example in Pasadena of design collaboration involving an African-American client, contractor (Woodford H. Terry), and architect (James H. Garrott).

Mae Reese Johnson became the director of the Scattergood Settlement in approximately 1927-28. A glowing account of her efforts appears in the June 7, 1929 Pasadena Star News: "... Mrs. Johnson is a gifted colored woman, and is doing great work among her people. She is devoted to the interests of children, instructing them in temperance and religious lines as well as doing welfare work among them (48)." Mrs. Johnson was educated at Clark University, and at Cheyney University, where she did post graduate work. Before coming to Pasadena she worked at Thayer Home, the first home for African-American girls of the Women's Home Missionary Society of the Methodist Church; six years for the United Presbyterian Board, and at Tuskegee Institute (both in Alabama)(EXHIBIT 2-6). Mr. Johnson, who sometimes worked with his wife, was a decorated retired United States Army Sargeant (49).

A manifestation of the Settlement House Movement that began in the late nineteenth century, Scattergood Settlement was one of the key institutions serving Pasadena's African-American children and youth outside the formal churches. Its work was especially important during the Great Depression when unemployment in the African-American community increased families' social service needs. The Scattergood Settlement has occupied a property at 855 N. Fair Oaks continuously since 1933 (original building demolished; current building dates from circa 1960).

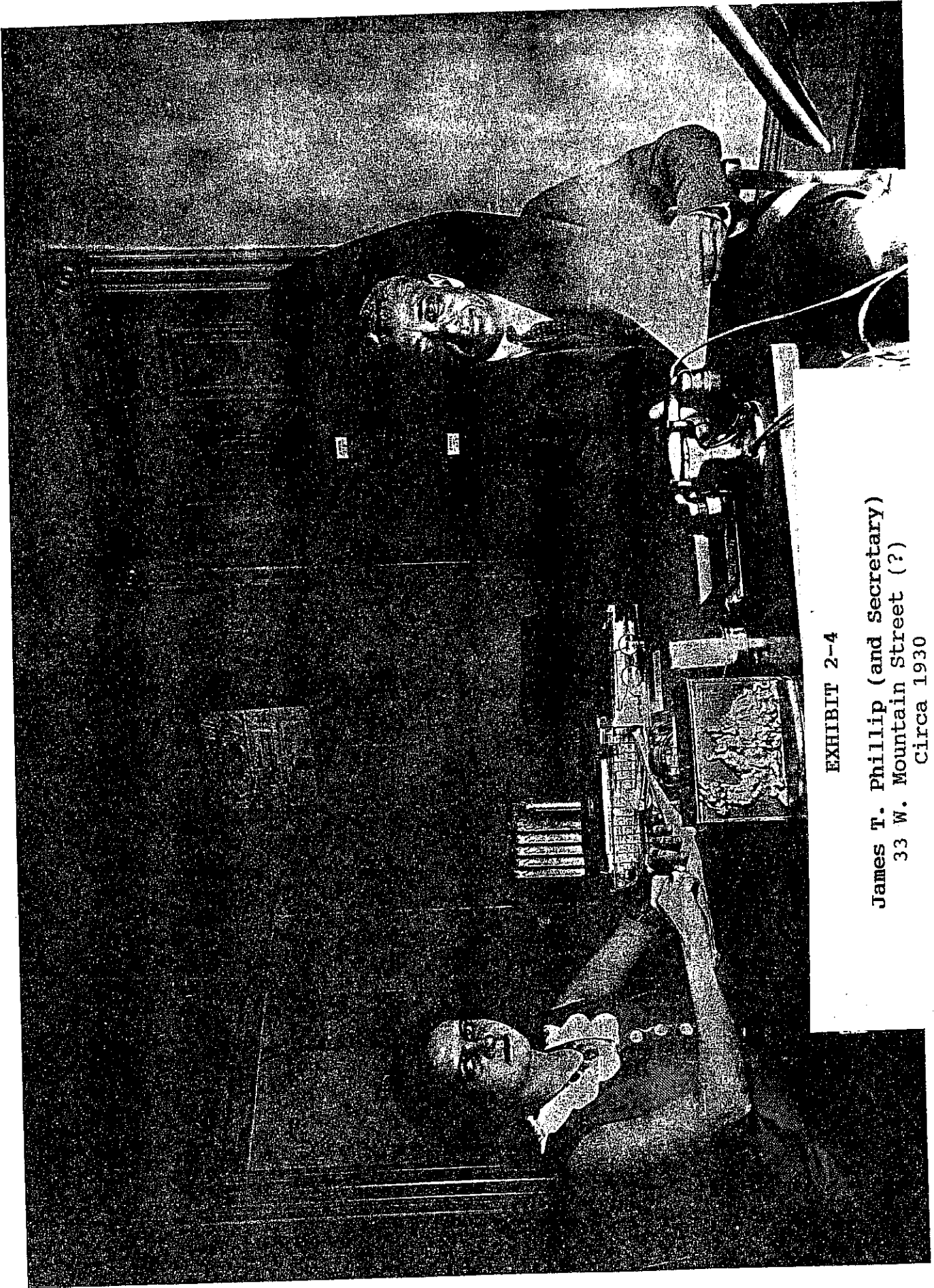


EXHIBIT 2-4

James T. Phillip (and Secretary)
33 W. Mountain Street (?)
Circa 1930

(Courtesy: Pasadena Historical Society Archives
Black History Collection, Photo Item BH-L-48)

LOCAL GROUP ORGANIZED

Leaders In Negro Educational Work

Scattergood L.T.L. Takes Incorporation Step

The Scattergood L. T. L., which has been carrying on educational work among Negro youth of Pasadena for eight years, recently took a forward step and is now an incorporated body known as Scattergood Association, Incorporated.

Mrs. May Reese Johnson started this work in a humble way with twelve children. It now numbers more than 100. Helen May, the first to become a scholarship is now a graduate of Los Angeles and doing well. Frances Brook, who holds the most scholarship, is at Spelman College, Atlanta, Ga., during her school work. A friend who has great interest in the work and faith in its future has taken full responsibility for the scholarship fund of \$400 for this year. Mrs. Melvina Hollingsworth, who gave the first \$50 to start the fund several years ago, has also established a local fund of \$50 to be known as the Harriet Ashwood Fund in memory of her sister, who was always a warm friend of Negro boys and girls. She has many friends in Pasadena who remember her with love and respect.

This association does much welfare work, also finds employment for the older boys and girls and their parents. Much attention is paid to medal contest work, and Lawrence Stewart is now eligible to compete for the Grand Diamond Medal.

The children meet in groups, the youngest Monday afternoon; Mrs. Johnson and Mildred Stoner in charge. Monday evening the High School and College age group study Negro life and history and achievements of outstanding Negro men and women, also temperance, research and civics. Tuesday afternoon, Mrs. Janet Holland has a group of seventh and eighth graders. On Wednesday Miss Alice Knapp has fourth, fifth and sixth grades. She is assisted by Geraldine Solomon in music and recreation.

Educated at Clark

Mrs. Johnson, organizer of this work, was educated in Clark University, was also for some time in Thayer Home, the first home for Negro girls under the Women's Home Missionary Society of the Methodist Church. Later she worked six years in Alabama under the United Presbyterian Board, was at Booker T. Washington's school in Tuskegee, later going with Joseph Elkington to Pennsylvania, where she did post-graduate work at Cheyney. Through her efforts a community center was established at Bessemer, Ala., for the benefit of the factory workers and their families. She also carried on similar work for some time at Camp Stonenberg, Manila. Upon her return to the United States she did the same type of work at Fort Huachuca, Ariz.

Her husband, Sergt. George Johnson, is of great assistance to her in her work, devoting much of his time and energy to it. Sergeant Johnson retired some years ago from the Tenth Cavalry after thirty years of service, much of that time having been spent in Manila. Originally the Scattergood work was carried on by Mrs. Johnson under the W. C. T. U., who sponsored and financed it. Later as it grew other agencies became interested and contributed financially and otherwise.

This newly elected board of directors is a most representative body, coming from seven church denominations, as follows: Mrs. Alice Pearson, president; Miss Mary Orchard, treasurer; Miss Lulu Heacock, secretary; J. M. HENLEY, A. L. Hamilton, Mrs. Bertha Turner, Mrs. M. C. Hollingsworth, Mary Harry Hillard, Mrs. L. P. Peet, Rev. J. Beverly Shaw, Mrs. May Reese Johnson (superintendent), Mrs. May Foster, Mrs. Ella Toner, Rev. L. P. Peet and Mrs. Clara M. Odell.



MR. AND MRS. GEORGE JOHNSON Effort, Which Started With 12, Now Extended to More Than 100

Quarters' Problem

The matter of suitable quarters in which to carry on the activities of the organization has been a problem. A little more than a year ago a house at 855 North Fair Oaks avenue was leased and proved to be well located and adapted to the work and a short time ago the association purchased it. This was made possible by the sympathetic and kindly interest of the owners, Mr. and Mrs. John Chitty. They made a low price and arranged generous and easy terms of payment.

One of the early workers, Mrs. J. C. Toner, who labored for five years in the work, interested a friend of hers in it and she left by will \$500 as a nucleus of a building fund. That has been augmented by various gifts.

The board is now launching a membership drive to new friends and funds to carry on the work and meet monthly payments. Memberships may be regular \$1 annually, associate \$2.50 annually, life \$25, sustaining 50 cents or more monthly. All members joining during 1934 will go on record as founders. The club would also be glad to receive contributions in any amount. The directors feel that the usefulness of organization has been demonstrated and that it is meeting a real need.

Mrs. Johnson and others will be glad to explain the work more fully either to organizations or individuals, and anyone desiring any information may call Mrs. J. C. Toner.

EXHIBIT 2-5

George and Mae Reese Johnson

(Source: "Local Group Organized," Pasadena Star News October 9, 1934, Local News section, p. 7)

TABLE 2-2

(page 5)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Kelly, Andrew	1114 Forest Ave.	Laborer	57	GA
Williams, Hattie	248 Pepper St.	Domestic	38	IL
Watson, Henry	258 "	Laborer	60	GA
Roberts, William	748 San Pedro St.	Laborer	45	GA
Carroll, Harry	473 Mundell Dr.	Clerk	24	CO
Smith, William	469 "	Cook	20	SC
Dickenson, William	449 "	Clergyman	42	MA
Drake, Edna	427 "	None	35	WI
Zion, John	294 Williard Pl.	Janitor	55	VA
Burton, Andrew	339 Vernon Ave.	(illegible)	37	SC
Rosemead, Charles	345 "	Porter	38	SC
Smith, William	343 "	Porter	33	NC
Randolph, William	353 "	Janitor	53	VA
Cruikshank, Alice	365 "	Laundress	53	TN
Yencey, Arthur	367 "	Butler	57	VA
Prince, William	370 "	Porter	50	TN
Lewis, John	370 "	Expressman	50	MO
Mills, William	354 "	Transferman	41	AR
Porter, Nannie C.	156 W. Peoria St.	Laundress	44	KY
Whittaker, J.T.	577 N. Fair Oaks	Doctor	42	IN
Griffin, Ernest F.	805 Sunset Ave.	Huxster	41	LA
Farrow, Georgie D.	801 "	Janitor	57	VA
Tyns(?), Tap(?)	871 Express Ave.	Street Sweeper	64	GA
Lindley, Luathey(?)	?	Laundress	61	VA
Brown, Edgar	821 "	Chauffeur	33	AR
Fisher, Dinnah	829 "	Laundress	58	VA
Pope, Frederick	791 "	Gardener	54	TN
Boyd, Pearl E.	784 "	Janitor	34	KS
Bailey, John R.	710 "	Washer	54	MD
Beasley, J. Albert	667 "	Baggage Man	36	AR
Proctor, Joseph C.	621 "	Janitor	51	KY
Jones, Mary H.	617 "	None	38	LA
Gatewood, Mary	701 "	Laundress	74	KY
Orr, Victoria	881 "	Sewing	68	VA
Miller, Frances	624 Winona Ave.	Nurse	61	MS
Smith, Anna L.	626 "	None	53	SC
Gaines, Emmett L.	708 Express Ave.	Plasterer	50	VA
Palmer, Alfred	888 "	Laborer	27	GA
Duncan, Martha	910 "	None	45	NC
Prince, Charles R.	926 "	Expressman	45	TN

TABLE 2-2

(page 6)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Nati- vity</u>
Derne(?), Loudon	932 Express Ave.	Laborer	46	SC
Turner, Claburn	954 "	Laborer	44	TX
Comines, Amelia	964 "	Laundress	49	LA
Howard, James	900 "	Janitor	43	GA
Coleman, Willis E.	778 Winona Ave.	Boot Black	28	CA
Crump, Allen	794 "	Waiter	33	MO
Allen, Mattie	796 "	None	68	SC
Adams, Anna	794 "	None	52	MO
Brock, William M.	750 N. Pasadena	Carpenter	49	AL
Markham, Millie	(illegible)	Laundress	68	TX
Caldwell, Lincoln	"	Farmer	40	TX
McIntyre, Abigail	786 Winona Ave.	Caterer	44	MO
Milton, Fannie	614 "	Laundress	68	AR
Bryant, Alfred	135 W. Walnut St.	Gardener	45	FL
Corbin, William H.	362 Buckeye St.	Barber	57	KY
Ballard, Porter	372 E. Orange Grove	Letter Carrier	34	GA
Robertson, Susie	325 E. Villa St.	Washwoman	50	MO
Bailey, Nellie	325 "	Washwoman	50	OH
Chapman, Frank L.	486 Worcester Ave.	None	67	VA
Tabor, William	496 "	Mechanic	40	LA
Dansby, Samuel B.	(illegible)	Minister	69	MS
McCord, Sarah A.	771 Herkimer St.	None	72	OH
Edwards, Mary	452 Elm	None	60	VA
Carnahan, Cynthia	644 N. Lake	None	50	AR
Murphy, Susie	594 Buckeye St.	Laborer	32	GA
Robinson, Melvin	598 "	Street Sweeper	48	SC
Hearts, C. May	589 "	Laundress	51	TN
Pendergraph, Ras	606 "	Street Sweeper	49	TN
Painter, Ada	607 "	Laundress	47	TN
Colmore, John	(none)	Barber	56	TN
Roberts, Mary	432 N. Chester Ave.	Laundress	44	OH
Morton, James R.	406 "	Chauffeur	40	KY
Wright, Henry	410 N. Michigan Ave.	Operator	59	MO
Small, Addie	394 "	Domestic	41	MO
Fisher, Fleming	272 "	Street Sweeper	75	LA
Huston, Emma E.	252 "	Laundress	50	OH
James, Fredrick	250 "	Plasterer	39	AL
Riddle, John M.	346 N. Stevenson	Minister	58	VA
Moore, William M.	336 "	Tailor	50	TX
Hopkins, Richard	322 "	Gardener	40	VA

W. H. HARRISON CO.

1334 LINCOLN AVENUE

Pasadena, California

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We can supply you at any time. We have just moved in our new offices and have a large list of modern homes with from 2 to 4 bedrooms for \$200.00 down to \$500.00. Also Income Property. We will furnish the lot and build your home with just a small down payment, in a good location. Buy now while terms are good. Look for my ad every month until you buy.

Phone: Niagara 2576

EXHIBIT 2-6

Advertisement

William H. Harrison Company

((Source: The Informer [a publication of Friendship Baptist Church]
June, 1926, vol.7, no.6, p. 14
Courtesy: Ron Lewis Collection)

William H. Harrison came to Pasadena in 1914 from South Carolina. He worked as a gardener and tree pruner until firmly establishing his own real estate business in Pasadena. Harrison was instrumental in encouraging the professional recognition of African-Americans in the real estate and contracting fields (50). In the 1920s, he studied building contracting and obtained a contractors license and embarked on both the buying and selling of real estate and building construction. His son, Lawrence De Witt Harrison, who studied architecture, assisted him in the design and construction of houses. Five residences in the Brenner Park neighborhood dating from 1929-31 have been authenticated as being Harrison's work: 640 Cypress Avenue (1931); 807 Manzanita Avenue (1929); 815 Manzanita Avenue (1929); 823 Manzanita Avenue (1929); and 855 Manzanita Avenue (the Reverend and Mrs. William D. Carter Residence)(1929)(50) (EXHIBIT 2-7). (Note: Harrison's office at 1334 Lincoln Avenue was recently demolished)

The growth of Pasadena's African-American population during the 1920s, and a new national trend of racial pride fostered by black achievement in the arts, literature and business, is reflected in the construction of imposing new buildings by the city's churches. Under the leadership of the Reverends J.M. Brown and William D. Carter (1865-1960), both First A.M.E. and Friendship Baptist Church completed new church facilities in late 1925. A year-and-a-half later, in July, 1927, Friendship Baptist Church became the site of the Lincoln Industrial Fair, a much-publicized effort to encourage investment and business development among African-Americans (51).

The achievements of Pasadena's African-American athletes during the late 1920s and early 30s was a further source of community pride. James Stocks, distinguished himself in the 1925 and 1926 Pacific Coast Negro Tennis Tournaments. In the 1925 tournament, Stocks won seven trophies (52)(other 1925 tournament winners included Estelle Brownlee, Paul Ford, and Geneva Stocks - all from Pasadena)(EXHIBIT 2-8). Stocks would also become the first African-American athlete to be named captain of any Pasadena High School athletic team in 1926 (53). During the mid-1930s brothers Mack Robinson and Jackie Robinson won recognition in track and field events at Muir High School. Mack Robinson went on to join the United States 400-meter relay team at the 1936 Olympics, and competed in its 200-meter dash, in which event he placed second after Jesse Owens (54) (EXHIBIT 2-9).

Two particularly noteworthy individuals became residents during the 1930s: the singer George R. Garner III; physician Edna Griffin. With the establishment of St. Barnabas Episcopal Church in 1933, the spiritual and community life of African-Americans in Pasadena was further enriched. In 1943, resident Zephyr Moore Ramsey became one of the city's three African-American attorneys,



EXHIBIT 2-7

1925 Pacific Coast Negro Tennis Tournament Winners
Paul Ford, Estelle Brownlee, James Stocks, and Geneva Stocks

(Source: "Crown City Tennis Team Winner of Championship,"
Pasadena Star News, September 26, 1925, p. 25)

and the first woman attorney when she moved her practice from Los Angeles to Pasadena. Ramsey was one of the key members and benefactors of St. Barnabas Episcopal Church.

George R. Garner (1906-1971) was born and educated in Chicago, graduating from the Chicago Musical College. His musical talent brought him to the attention of his fathers' employer, Mrs. T.B. Blackstone, who sent him to England in 1929 to study for three years. He became a soloist with the London Symphony Orchestra, and toured Britain and Ireland in that capacity, sponsored by Lord Beaverbrook and the London Daily Express. In 1934, he joined the music staff of Miss Mary McCormick in Pasadena, and became music director of Friendship Baptist Church (55)(EXHIBIT 2-9). In the year Garner moved to Pasadena, he also became the first African-American man to star in a leading role in a Pasadena Playhouse production (56). Outside his regular teaching and choral directing responsibilities, Garner launched the Pasadena Association for the Study of Negro Life and History (1937), which was housed at his studio at 470 Blake Street (demolished). Modeled after the national organization established by Dr. Carter G. Woodson (1915), the Pasadena Association for the Study of Negro Life and History began with a focus on preserving African-American musical traditions; establishing a musical library; and providing meeting and rehearsal space (57).

Dr. Edna L. Griffin (1905-1992) was born in Fort Smith, Arkansas, and educated at Philander Smith College, and the Meharry Medical School. She interned at John Andrew Hospital, Tuskegee, Alabama, and practiced briefly in Evansville, Indiana, before relocating to Pasadena in the late 1930s. On launching her medical practice in Pasadena at 891 N. Fair Oaks Avenue (later occupying Dr. James T. Whittaker's old offices at 565 N. Fair Oaks Avenue - demolished), Dr. Griffin became the city's first African-American woman physician (58). Griffin was a key community leader, both by serving as president of the Pasadena Chapter of the N.A.A.C.P. (1939-1947), and through her involvements with Scott Methodist Episcopal Church (EXHIBIT 2-10). In her obituary, Griffin was credited as being the leader of the efforts to desegregate the Brookside Plunge (59).

St. Barnabas Episcopal Church was established as a mission of All Saints Church, Pasadena, in 1933. The church came into being through the efforts of: Georgia Weatherton, who proposed the idea; Carolyn Dobbins, who donated the land for the building; and Thomas and Margaret Fleming, who underwrote the construction costs (60). The Reverend W.A. Wilkins served as the congregation's first pastor, and the Reverend Alfred E. Norman as its second pastor. Built during the Great Depression, and in the midst of what was then the North Fair Oaks business district, the church's Spanish Colonial Revival building (Leslie Lippiatt, architect) became an important religious institution, and an architectural landmark for Pasadena's African-American community.

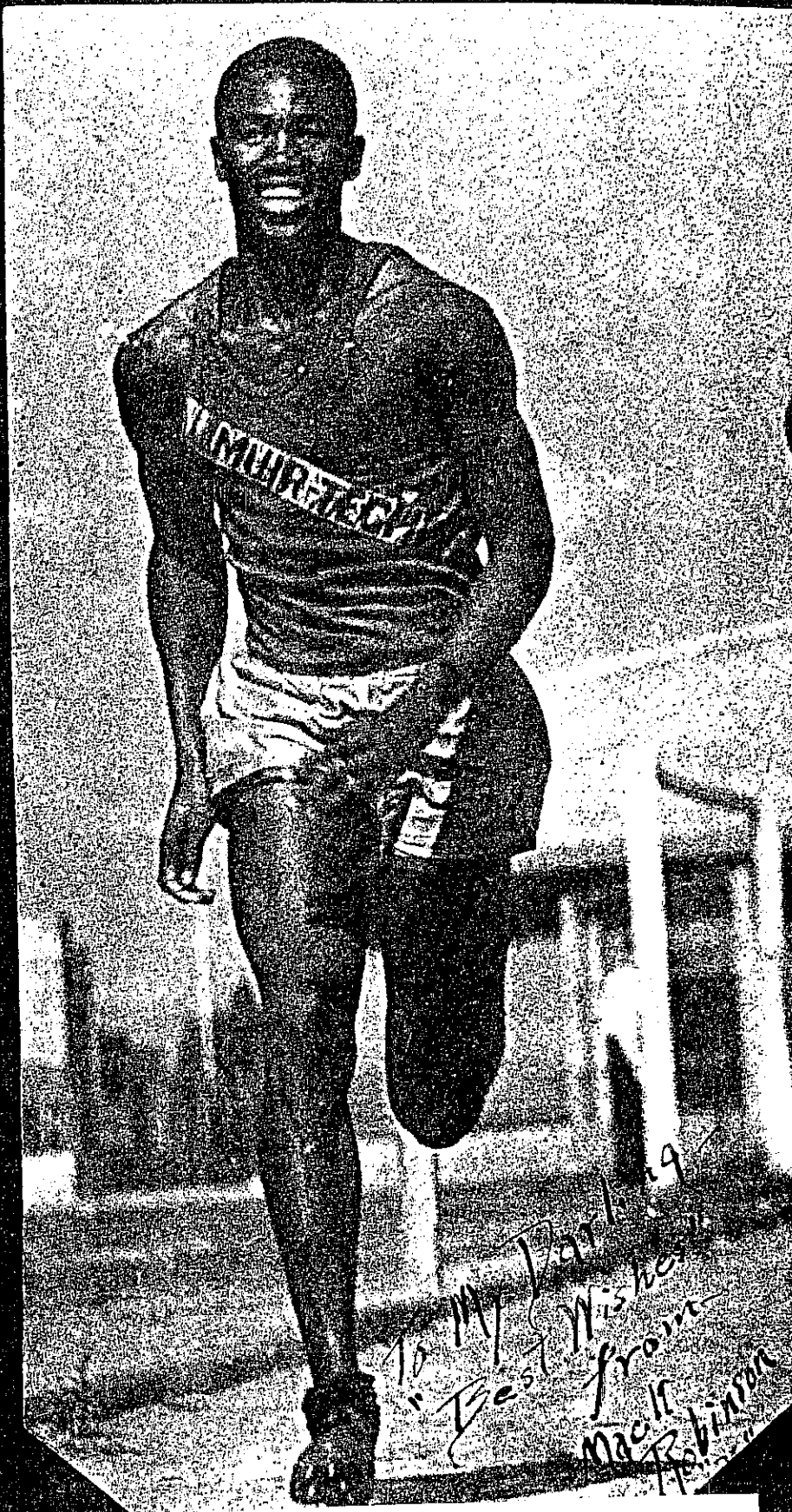


EXHIBIT 2-8

Mack Robinson
Circa 1935

(Courtesy: Pasadena Historical Society Archives,
Black History Collection, Photo Item BH-L-27-3)



EXHIBIT 2-10

Dr. Edna L. Griffin
Circa 1984

(Source: "Edna Griffin Ranks High in Pasadena's Black History,"
Pasadena Star News, February 5, 1984, n.p.
Pasadena Biographical Scrapbook, R 920 C
On File: Pasadena Central Library Centennial Room)



EXHIBIT 2-9

Party hosted by Mrs. Willie Stocks in honor of the Garners
(seated at center)

(Courtesy: Pasadena Historical Society Archives,
Rosalind Stocks Collection [Black History Collection]
Photo Item BH-D-1-2)

Through a combination of new population growth and economic diversification, African-American business and property ownership increased moderately during the 1940s: The Carver Hotel came into being during this period -- generally thought to be the first hotel in Pasadena owned and managed by African-Americans. It was located in the Doty Block, at 103-115 S. Fair Oaks Avenue - a building that previously had housed African-American fraternal organizations, such as the Masons during the 1910s and 20s. The upper floors of the building were probably converted into a hotel from a rooming house owned previously by Japanese-Americans (61). It is believed that the hotel began by taking overflow guests from the nearby Green Hotel (62). The owner/managers were members of the Carver family: Percy Sr., Percy Jr., Littleton, and Kenneth. The hotel's Blue Room Restaurant (second floor) became an important dining spot among African-Americans. The Onyx Club, also located in the building, drew famous jazz musicians, including Charlie Parker, John Coltrane, and Dizzy Gillespie during the late 1940s and early-to-mid 50s (63). The Arthur Davenport post of Veterans of Foreign Wars (an African-American post) was also housed in the building.

Like the Carver Hotel, the Prince Apartments, at 494 N. Marengo Avenue, may also have been a significant early example of African-American ownership and management of rental apartment housing for this period. The property was owned and managed by Nora Mae Prince between approximately 1936 and 1949.

Though the 1940s brought important civil rights successes, as in the Supreme Court's Brookside Plunge desegregation decision, de facto segregation continued to be a feature of community life in Pasadena. By the late 1940s, Pasadena's African-American population had grown to roughly 6,500 (64). Due in large measure to employment discrimination, the overwhelming proportion of these individuals continued to work as laborers, janitors, and in low-paid service and factory jobs. There were only 49 individuals in professional occupations, including 13 teachers (only one of whom worked for the Pasadena School District); 61 city employees (nearly all of whom were in custodial or refuse disposal positions in the Public Works Department); and 25 postal employees (none of whom was permitted to serve the public at customer service windows) (65).

Historically and Architecturally Significant Properties

Twelve resources were identified (eight buildings; two building groupings; and two sites where the buildings were demolished) which reflect the history of African-Americans in Pasadena. Unfortunately, two key churches were demolished, including the Scott Methodist Episcopal Church (55 Mary Street; 1930-circa 1970) and First African Methodist Episcopal (A.M.E.) Church (115 N. Vernon Avenue; 1925-circa 1970). The George Garner studio (470 Blake Street), which housed The Association for the Study of Negro Life and History was a particularly unfortunate loss. The site is probably significant enough, however, to be commemorated, notwithstanding the demolition of the building. Another site that should be considered for commemoration

is the location of the Prince Brothers Feed and Fuel Store, which dated from the early 1890s (101 W. Colorado Boulevard).

A list of significant surviving resources includes:

Colored Home Guard Armory, 34 W. Union St. (1905; 1917-1918)
Built originally as the stable for the Model Grocery Store, this became an armory for an African-American unit of the National Guard during World War I

Friendship Baptist Church, 80 W. Dayton St. (1925)

Francisco Building, 24 W. Dayton St. (1922)
The first Business block in Pasadena commissioned by an African-American for African-American use (J.T. Phillips)

St. Barnabas Episcopal Church, 1062 N. Fair Oaks Av. (1933)
An architecturally and historically significant resource conceived and built through the cooperative efforts of white and black Episcopalians in Pasadena

Clarence Jones Grouping, 40 & 120 W. Mountain St. (1886; 1930)
No. 40 was the residence of the Pasadena's first African-American to run for municipal elected office. No. 120 was a speculative house commissioned by Jones using the services of an African-American architect and contractor

William Harrison Grouping, 807; 815; 823; and 855 Manzanita Av. (1929) - These four homes were designed and constructed for African-American clients by the William Harrison Company, an important early African-American real estate broker and development firm

Edna Griffin Medical Office, 891 N. Fair Oaks (c1920; 1939-1941) - This business block served as the first location of Dr. Edna Griffin's medical offices. Griffin was Pasadena's first African-American woman physician

Doty Block, 103-115 S. Fair Oaks 1887; c1920-1960)
Home to African-American fraternal organizations and the Carver Hotel, Blue Room, and Onyx Club

Scattergood Settlement, 855 N. Fair Oaks Av. (1933; c1960)

Other significant properties constructed after the survey cut-off date (after 1950):

Richmond Barthe Studio, 285 Barthe Dr. (rear) (circa 1960-)

Sites:

George R. Garner Studio, 470 Blake Street (c1937-1971)
(Association for the Study of Negro Life and History)

Prince Brothers Feed and Fuel, 101 W. Colorado Bl. (1890s)

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CHINESE-AMERICANS

Of all the ethnic groups who arrived in Pasadena during the late nineteenth and early twentieth centuries, the Chinese were the least welcomed and the most isolated from the native-white dominated mainstream. This is the result of numerous factors, racism being the key factor -- the Chinese probably being more proscribed than any of the other ethnic groups by social prejudice, overtly hostile immigration policy, and other forms of legal restraint. Yet group purpose and a self-secluding desire for cultural autonomy were also important factors shaping the unique presence of the Chinese community. The first-generation Chinese, who constituted the overwhelming majority of the immigrant Chinese population in California during the nineteenth century and the first several decades of the twentieth century, typically viewed their stay in California as a temporary one; for many, their stay could end when enough money had been saved to enable them to return to live permanently in China, or failing that, they saved what they could to enable them to afford the cost of burial in their native land. Up until the 1920s, the Chinese population of California, and of Pasadena by extension, consisted overwhelmingly of transient single men seeking economic opportunity (EXHIBIT 3-1).

The Chinese in California represented only a small portion of a large-scale exodus from southeastern China. During the latter half of the nineteenth century, the Chinese empire was in decline. Land ownership had become concentrated in the hands of the wealthy; and the peasants' lot was worsened by corruption and oppressive rule (1). Political pressure exerted by the Western powers led to a rapid breakdown in China's economy and traditional society and brought still greater hardships to the masses (2). These circumstances, combined with crop failures, earthquakes, typhoons, outbreaks of illness, and civil war (1856-1867) between the Hakka- and Cantonese-dialect groups, forced many to leave southeastern China's Kwangtung (Canton) and Fukien provinces -- the geographic source of the bulk of the Chinese emigration to California during the nineteenth and early twentieth centuries (3).

During the first period of Chinese emigration (1850-1882), the overwhelming majority were unskilled laborers and peasants, and only a few of the immigrants were merchants and craftsmen. In this regard, the Chinese emigration mirrors that of the Mexican emigration of the twentieth century. The first large-scale use of Chinese labor was in the construction of the Central Pacific Railroad, completed in 1869. This project employed somewhere between 12,000 and 14,000 workers (4). Those who survived the rigors of this work were idled upon the railroad's completion. Some drifted from northern California down to Los Angeles and pursued the few limited occupational lines from which they were not excluded. They were particularly successful in the agricultural sphere, including truck farming, and retail and wholesale produce marketing - a field of endeavor they often started in as peddlers. At first, these



EXHIBIT 3-1

Lee On and Dear On
Pupils, Methodist Episcopal Chinese Mission Church
1898

(Source: C. Fred Shoop, "Taught English, Learned Chinese,"
Auld Land Syne series, Pasadena Star News, April 25, 1962)

Courtesy: Pasadena Historical Society Archives
Milton Brenner Collection, Box 37, Scrapbook No. 7, V-139)

Chinese truck farms catered to the local Chinese market. However, as the white population of the Los Angeles-Pasadena area grew dramatically during the 1880s, the Chinese began growing vegetables for the needs of the non-Chinese as well. By 1880, 50 of the 60 vegetable peddlers in Los Angeles were Chinese (5). With the leadership of Louie Gwan, the Chinese organized their own wholesale produce market (1909) -- the City Market -- at Ninth and San Pedro Streets in Los Angeles (6).

Outside of agriculture and produce sales, large numbers of Chinese found employment in the laundry business, and as cooks and domestic servants. By 1880, there were more than 105,000 Chinese in the United States, most of them in California, where Chinese laborers had become an important factor in the economy (7). Nonetheless, although never more than a tenth of the California population, they formed about a quarter of the state's labor force because they were nearly all males of working age (8).

The large-scale use of Chinese labor, and use of Chinese labor by the railroads and large corporations during the late 1860s-to-mid 1870s period, sparked confrontations with a coalition of white workers and labor organizers (e.g., California Workingman's Party). Many small farmers and businesspeople viewed the Chinese as an economic threat. Appealing to racist sentiments among the general public, these groups lobbied for the total exclusion of the Chinese from the United States. Those lobbying efforts led to a series of congressional acts that proscribed or curtailed Chinese emigration. In 1882, legislation was passed excluding Chinese labor from the United States for a period of ten years. Only officials, teachers, students, merchants, and those who "...travelled for curiosity" were exempted (9). In 1884, an amendment was made to the Act of 1882 broadening the definition of laborers. In 1892, new legislation was passed which extended the exclusion for an additional ten years, and required the registration of all Chinese already in the United States (10).

The negative attention given the Chinese, the unfair scape-goating of them for depressing wages, and repeated self-serving assertions on the part of labor and small business interests that they were undesirables and could not be assimilated into American society, brought a rash of hate crimes during the 1880s and 1890s across the western United States. Pasadena was not immune to these patterns: on November 6, 1885, unemployed white laborers threw stones into a Chinese laundry on Fair Oaks Avenue just south of Colorado Boulevard. The stone broke a kerosene lamp, which caused the building to catch fire. These men then chased the Chinese who were working inside to a nearby building inside of which they barricaded themselves (11). This incident led to an ultimatum from the town council the following day barring the Chinese from residing in the entire center section of the city bounded on the south by California Boulevard and on the north by Mountain Street. Although the prohibition was not unilaterally enforced, it

partially explains the locational patterns of Chinese businesses in Pasadena. Most were located in the South Raymond/ California Boulevard neighborhood and further south. Residential and religious facilities serving the Chinese operated in the proscribed area, as did a handful of Chinese-owned businesses where the owners resided on the premises. The Chinese Methodist Mission, on North Marengo (at Chestnut) (1887-1929) is a further example of a facility operating in violation of the proscription (12) -- probably because the property was owned and operated by a white church.

Early Chinese Settlement in Pasadena (1874-1910)

In an address to the Pasadena Historical Society in May, 1926, Thaddeus Lowe stated that the Chinese did practically all the domestic work in the early days of Pasadena (13). Although Lowe does not define his use of the term ".early days" it is probably reasonable to conclude that he is referring to the period between the establishment of Indiana Colony in 1874 and the mid-1890s, when other ethnic groups, including African-Americans and European immigrants, began to eclipse the Chinese in number in domestic work.

One of the earliest businesses established in Pasadena, and probably the first owned by a person of Chinese ancestry, was the Yuen Kee Laundry (14) (circa 1880). By the mid-1880s there were several Chinese-owned laundries in the city's original commercial sector in the vicinity of the intersection of Colorado Boulevard and Fair Oaks Avenue. Other enterprising Chinese found employment as musicians and performers during the period when Chinese entertainments were fashionable. Itinerant Chinese peddlers sold vegetables and Chinese wares in Pasadena -- both to householders and to the tourists at the Raymond Hotel (15).

By 1910, Pasadena had an estimated 102 residents of Chinese ancestry (16). As was typical of California's Chinese population as a whole, the overwhelming majority of Pasadena's Chinese were single men between the ages of 30 and 60 who had arrived in the United States between 1872 and 1900 (TABLE 3-1). Fifty-eight percent of the heads of households profiled in the 1910 Census were employed as cooks, roughly two-thirds of these working at hotels, hospitals, and at large ranches. Those not employed as house servants and cooks, were concentrated in the South Raymond neighborhood between the Santa Fe Railroad tracks and South Fair Oaks adjoining California Boulevard. Most of these were employed in the produce sale and laundry businesses. A handful of proprietors lived in their business buildings in Pasadena's Central Business district.

When looked at on the 1903 Sanborn fire insurance maps, the South Raymond neighborhood of Chinese settlements provides the biggest clues as to both the impact of social exclusion as well as the economic structure of these businesses. The business structures were often adjoined by residential buildings which housed the co-

TABLE 3-1

CHINESE IMMIGRANT HEADS OF HOUSEHOLD
Pasadena
1910

(As abstracted from the 1910 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Natural- ized</u>
Chew, Lock	494 Kensington Pl.	Servant	63	1872
Chew, Lock	785 S. Orange Grove	Cook (family)	48	1881
Chew, Chow	125 S. Grand	Hotel waiter	49	1882
Ching, Bong Fu	SEC Pico & Raymond	Manager	35	n.b.*
Chong, Toy	106 San Pasqual	Cook (family)	27	n.b.
Bon Woo Don	125 S. Grand	Hotel Cook	32	--
Ah Dow	Raymond & Ritzman	Orange packer	51	1880
Duck, Goon	125 S. Grand	Hotel Cook	53	1863
Fong, Suey	505 Locke Haven	Cook (family)	42	1893
Gau, Sin Kai	156 N. Euclid	Cook	37	n.b.
Bing Gong	784 S. Fair Oaks	Laundry work	22	1908
Goo Hay	Pasadena Hospital	Cook	30	1900
Gee Hook	Pasadena Hospital	Cook	36	--
Joe, Suey	450 S. Grand	Cook (board- ing house)	16	1905
Lee, L.	294 S. Grand	Cook (family)	30	--
Quen, Luck	956 Grove	Servant	58	1895
Quong, Sin	Chapman Ranch	Cook (family)	45	1886
Quong, Suey	450 S. Grand	Cook (board- ing house)	40	1878
Sam, Ah	103 W. Colorado	Proprietor (Laundry)	55	1875
Sing, Chen	125 S. Grand	Hotel waiter	44	1890
Sing, Gim	154 S. Euclid	Cook (private school)	40	1890
Sing, Jue	Brigden Ranch	Cook	51	1874
Sing, Jue	450 S. Grand	Cook (board- ing house)	42	1878
Tong, An S.	Brigden Ranch	Orchard Manager	52	1881
Wing, Ching	38 Pico	Laundry work	36	1900
Wong, Chew Chung	125 S. Grand	Hotel Cook	30	--
Wong, Jam	225 S. Madison	Cook (family)	17	n.b.
Wong, Joe	868 S. Fair Oaks	Laundry work	40	1870
Wong, Pang	971 S. Raymond	Laundry work	42	1900
Wong, Yew Wo	357 Hawkeye	Cook/servant	33	--
Woo, Yin	484 Bellefontaine	Cook (family)	25	--
Yee, Hing	30 Green St.	Laundry work	40	1900
Yum, Julius	--	Proprietor (Drug store)	50	1870

* n.b. = Born in California of Chinese immigrant parents

owners and workers in compounds on large lots (EXHIBIT 3-2), compelling evidence of the the legal and social proscriptions limiting where in the city the Chinese could reside. Marguerite Duncan-Abrams describes one of the compounds in her scholarly paper discussing this area:

Within the next block of Pico Street, sandwiched between Raymond Avenue and the railroad tracks, stood a larger Chinese operation composed of four small dwellings, a long horse stable, and a large storage shed with an office in front. The twelve Chinese vegetable peddlers and their manager who lived here provided a much needed service, delivering fresh vegetables to the neighborhoods surrounding Pasadena's commercial sector. Three of these thirteen men spoke English. And, like the men who operated the laundry, each considered himself a separate owner or partner in the entire business operation (17).

None of the South Raymond compounds survive today.

News coverage of the Chinese in Pasadena before and just after the turn of the century was sporadic and rather sensationalistic in tone. The activities of the white churches in establishing missions serving the Chinese received consistent coverage, as did bizarre and/or tragic news events (viz., odd rituals, fires, robberies, etc). One of the earliest positive news accounts in the Pasadena Daily Union was an article in 1888 about the wedding of Ling Kee, who is described as a "...prominent merchant" and "leading man among the Chinese in Pasadena" (18). Notices about the opening in the early 1900's of the F. Suie On Company, a Chinese import goods store, appeared in the Pasadena Daily News.

Though racism was undoubtedly a factor in the news coverage of the Chinese, the socio-economic station of the immigrants was probably also a factor, as most of the Chinese were working class men employed as servants, cooks, and laundry operatives. By contrast, several of the early Japanese settlers were profiled in the newspapers -- perhaps because, in their efforts at successful business proprietorship, and on account of their ties to wealth in Japan, they made a more conspicuous effort to assimilate into the Christian, middle-to-upper class native white milieu in which they found themselves in Pasadena.

Chinese Settlement in Pasadena After 1910

Because of America's exclusionary immigration policies, the most restrictive components of which were repealed only in the mid-1940s, the Chinese population in Pasadena gradually declined as the men grew older and died, returned to China, or left to pursue economic opportunities in other locales. In the 1960s the population began to grow again as new middle class and upper class immigrants arrived from Taiwan and from Hong Kong.

The 1910 and 1920 Census give the names of several business and professional people who probably played important roles in the Chinese community due to their positions of responsibility. Unfortunately, efforts to find out more about these persons proved unsuccessful. These individuals include: Bong Fu Ching, Manager of the Fruit packing facility at Ritzman (Fillmore) and South Raymond (1910); An S. Tong, manager of the Brigden Ranch orchards (1910); Julius Yum, drug store proprietor; Margaret Chung, physician (presumably at the Marengo Avenue Hospital, 576 N. Marengo Avenue) -- possibly the first physician of Chinese ancestry, and one of the first women to practice medicine in Pasadena (1920-22); and her colleague George L. Chee -- who practiced in Los Angeles and resided in Pasadena between 1918 and 1922. Dr. Chung resided briefly at 545 N. Marengo Avenue (demolished); Dr. Chee resided with his wife (Edna) at 979 Atchison Street (extant) from 1918 until 1922 (19)(TABLE 3-2).

The achievements of a small number of professional persons such as Doctors Chung and George Chee, and of successful entrepreneurs, and bankers, contrasted sharply with the station of the overwhelming majority of the Chinese immigrant community, most of whom (as previously discussed) worked in a few limited low-wage occupations. Because of racism, however, even second and third generation Chinese had difficulty advancing economically by moving into careers outside the traditional venues open to earlier generations.

Perhaps the best known and most successful native born business persons of Chinese ancestry were Albert C. Lowe, Sr. (1901-1952), his wife Ann Lowe, and their son, Albert C. Lowe, Jr. In 1939, the Lowes established what was probably for many years the largest and most successful business enterprise owned and operated by persons of Chinese ancestry in Pasadena -- the Lowe and Sons Gift Shops. This business generated spin-off businesses -- the Lowe interior design and furniture companies. Albert Lowe was born in Fresno California, studied at the University of California at Berkeley, and then was graduated from the American Institute of Banking. He worked for eighteen years for the Bank of America in San Diego and Calexico before moving to Pasadena in 1939 to launch an oriental art and gift shop business (20). The Lowes were middle-class, educated, and Christian. Unlike many Chinese shopkeepers and businesspeople, Albert Lowe was very active in Pasadena's mainstream business organizations. He served on the board of directors of the Rotary Club, and was active in the Scottish Rite Consistory. He attempted to promote inter-racial understanding and tolerance as a member of the Inter-Racial Commission, and the Inter-Nations Club of Caltech (21). He and his family were members of First Baptist Church of Pasadena (22) -- not of the Congregational and Methodist Church missions formed to serve Chinese-speaking immigrant population -- and resided at 121 S. Chester Avenue (demolished) outside the areas adjoining the Central Business district where the

TABLE 3-2

CHINESE IMMIGRANT HEADS OF HOUSEHOLD
Pasadena
1920

(As abstracted from the 1920 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Age</u>	<u>Year Natural- ized</u>
Chee, George L.	979 Atchison	Physician	33	--
Chung, Margaret	545 N. Marengo	Physician	30	
Koon, Wong	625 S. Raymond	Chair repairer	69	1874
Low, Hong K.	624 S. Raymond	Gardener (private family)	65	1870
Sam, Ah	27 N. Delacey	Laundry mgr.	60	1879
Quong, Lem	24 Glorietta	--	76	1885
Quay, Wong	35 S. Raymond	Grocery worker	30	--
Sing, Chow Chong	27 N. Delacey	Dept. store mgr.	35	--
Sing, ---	583 Pico St.	Store worker	51	1880
Town, Gee	624 S. Raymond	Grocery worker	27	--
Wong, You	624 S. Raymond	Laundry worker	63	1875
Wy, Chin	161 S. Vernon	Vegetable peddler	53	1875
Yaen, Wong	41 S. Raymond	None	50	1890
Yu, Wong	45 S. Raymond	Grocery worker	59	1892

Chinese typically resided. At the time of his death in 1952, Lowe was accorded a front page obituary in the Pasadena Star-News -- a substantial measure of the high regard in which he was held.

Like his father, Albert C. Lowe, Jr.. would achieve comparable social stature as a distinguished member of the Pasadena Recreation Commission, Pasadena School Board, Tournament of Roses Association, Pasadena Beautiful, Community Chest, United Way, Salvation Army, and the Girl Scout Council (EXHIBIT 3-3). Albert Jr. received a number of achievement awards. Included among these was the Pasadena Junior Chamber of Commerce Award; the Recreation and Youth Services Planning Council Golden Goblet Lay Citizens Award; Altadena Exchange Club Citizen of the Year Award; YMCA Central Branch Distinguished Service Award; and the Phi Delta Kappa Citizen of the Year Award (23). In 1962, Lowe became the first non-white to receive the Junior Chamber of Commerce Award (1962)(24).

The Lowe Gift Shops opened during the early 1940s in the (old) Vroman's Bookstore Building at 463 E. Colorado Boulevard, with a satellite store called the Lotus Shop (operated by Ann Lowe) at 394 E. Colorado (demolished). In about 1950, the store reopened at 245 E. Colorado Boulevard (extant), with satellite stores at the Huntington Hotel, and at 490 N. Los Robles Avenue (demolished). The business expanded further in the 1950s with the active participation of the Lowe sons, Albert C. Jr., and Eugene, culminating in the construction of the handsome International Style Lowe's Furniture Store, at 3341 East Colorado Boulevard (circa 1960) (extant) and the Lowe Company Interior Design offices at 836 South Arroyo Parkway (circa 1970)(extant).

Religious Institutions Serving the Chinese

Taoism was the religion of the overwhelming majority of the Chinese immigrants in California, and Kuan Kung was the most popular deity (25). Although no Taoist temples were identified in Pasadena during the course of this survey, it is assumed that the majority of Pasadena's Chinese population was Taoist. Only small numbers of Chinese were active in Pasadena's Christian churches. (alternatively, there appears not to have been a Buddhist temple in Pasadena prior to early 1950s). Furthermore, the overwhelming majority of the Chinese population in California during the nineteenth and early twentieth century originated in Kwantung (Canton) and Fukien provinces where Taoism was the religion of the masses. The religious affiliation of the Chinese majority contrasts with others of Pasadena's ethnic groups who tended to have Christian majorities. This fact undoubtedly served to further isolate the Chinese from the community's mainstream.



EXHIBIT 3-3

Albert C. Lowe, Jr.
Circa 1970

(Source: Pasadena Biographical Scrapbook, R 920 C
On File: Pasadena Central Library Centennial Room)

Shortly after their establishment in approximately 1885, the First Congregational and Methodist Episcopal Churches began ministries to Pasadena's Chinese population, mirroring mission activities of Los Angeles churches during the same period which were stimulated by the interest of Congregational missionaries returning to the United States from China (26). The Congregational Chinese Mission was established at 27 West California Boulevard (between South Fair Oaks and Raymond Avenues) (demolished). The progress of the mission school is described in the January 9, 1891, Pasadena Daily Evening Star. At that time the School had thirteen students (27). The Methodist Episcopal Chinese Mission was established in 1887 at 259 North Marengo Avenue (at Chestnut)(28) (EXHIBIT 3-4) (demolished). The Methodist Mission was relocated to 277 North Lake Avenue in 1929, where it continued operations until 1946 (29) (demolished). Both missions couched their Christian outreach in a night school format geared toward young working men for whom English classes were offered nearly every night of the week, along with instruction in arithmetic and American social customs (The Japanese Union Church was similarly organized): The Methodist Mission included a dormitory offering live-in accommodations for a small number of students.

The missions were operated by white staff and volunteers for the Chinese. They attracted only small numbers of pupils -- probably no more than a couple hundred individuals over their institutional lives. For this reason they are important not for the percent of the Chinese community they served but, rather, as rare documented organizations developed to serve the Chinese, and as one of the few efforts attempting to bridge the social chasm separating the white and Chinese communities. Most of the pupils were longer-term transients who resided in Pasadena for a period of years before moving on to another community, or returning to China. Among the students were probably several family groups consisting of brothers or male cousins, including Dear On and Lee On, who were live-in pupils, and members of the Wong Family (Bing, Kee, Suey; Taune and Eddie) -- all were affiliated with the Methodist Mission (EXHIBIT 3-4). There may have been a small number of Chinese clergy serving the mission; however, only one individual -- the Reverend Chan Kiu Sing, who joined the staff of the Methodist Mission in 1902 -- was identified during the course of this research project (30).

Historically and Architecturally Significant Properties

Only a small number of sites and resources survive which reflect the Chinese presence in Pasadena during the late nineteenth and early twentieth century. Regrettably, the home associated with the first Chinese physician to practice in Pasadena, Dr. Margaret Chung, was demolished several decades ago (545 N. Marengo Avenue). Also, no temples or church buildings connected with the Chinese survive from the period 1880-1950. Major losses in this regard include the Methodist Mission Churches (259 North Marengo; 1887-1929)(277 North Lake Avenue; 1929-1946) and the Congregational Mission Church (27 East California; circa 1890-1925). These sites



EXHIBIT 3-4

Students, Volunteers and Staff
in front of
Methodist Episcopal Chinese Mission Church
Northwest corner of Chestnut Street and Marengo Avenue
November, 1927

Among those pictured (First Row): Ng Luke, Taune Wong, Bin Wong,
Gung Wong; (Standing): Henry H. Stowell (far right) and
Ada Williams (fifth from left), Superintendents
(Source: C. Fred Shoop, "Taught English, Learned Chinese,"
Auld Land Syne series, Pasadena Star News, April 25, 1962)

Courtesy: Pasadena Historical Society Archives
Milton Brenner Collection, Box 37, Scrapbook No. 7, V-139)

are probably significant enough to be commemorated, notwithstanding the demolition of the original buildings.

A list of significant surviving resources would include:

Lowe and Sons Gift Shop, 463 East Colorado Blvd. (circa 1930)
Established in 1939 by Albert C. and Ann Lowe, this is the earliest documented location of the business.
(Note: satellite shops were located at the Huntington Hotel, and at 245 E. Colorado Blvd (circa 1950-1960).

Dr. George Chee Residence, 979 Atchison St. (circa 1915)
This was the home for approximately five years of one of a small number of physicians of Chinese ancestry serving the Los Angeles-Pasadena area during the early twentieth century. Dr. Chee practiced in Downtown Los Angeles.

Other significant sites (buildings demolished) include:

Dr. Margaret Chung Residence site, 545 N. Marengo Avenue
Dr. Chung was one of the first woman physicians serving Pasadena, and was probably the city's first physician of Chinese ancestry (the residence was demolished for a circa 1925 apartment building). Dr. Chung, who was probably connected with the Marengo Avenue Hospital (later known as the Roosevelt Hospital) was at this address for approximately three years (1920-1922).

Methodist Episcopal Chinese Mission Church and dormitory site,
259 North Marengo Avenue (at Chestnut) (circa 1887).

Congregational Chinese Mission Church site, 27 E. California Blvd. (circa 1890)

Other significant sites constructed after the survey cut-off date (after 1950):

Lowe's, 3341 E. Colorado Blvd. (1960)
Albert C. Lowe, Jr. and Eugene Lowe developed this as a very successful expansion furniture business out of Lowe and Sons Gift Shops import business. The building is one of finest and most intact examples of the International Style along Colorado Boulevard.

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JAPANESE-AMERICANS

By 1890, 37 years after Japan was opened to the Western world (after more than two and half centuries of isolation), there were only 3000 persons of Japanese ancestry on the American mainland; and 12,000 in the Hawaiian Islands (1). The overwhelming majority of those on the mainland were residents in California. Between 1891 and 1924, however, 295,820 Japanese would emigrate to the Hawaiian Islands and to the United States mainland -- chiefly California. During this 33-year period the Japanese became the largest Asian ethnic group in the United States, though never comprising more than 2.1 percent of the population in Los Angeles County (2). The 1920 Census included 111,010 Japanese-American mainland residents. A large proportion of these were *Issei*, or "first generation" Japanese immigrants. They were joined by other unrecorded *Issei* who arrived in the United States illegally from Canada and Mexico.

The demand for cheap labor stimulated the bulk of the Japanese emigration during the late nineteenth and early twentieth centuries. However, unlike most of the European immigrant groups, the Japanese, as well as the Chinese, faced unrelenting discrimination in their efforts to attain full American citizenship and to enjoy a full range of opportunities. Initial tolerance toward the Japanese turned to vehement opposition by the end of the first decade of the twentieth century as their population in California increased substantially. Even the success of the Japanese in the agricultural sector generated further racist campaigns to curb immigration and to impose permanent alien status on all *Issei* (e.g., Webb-Heney Act, 1913; California Alien Land Law, 1920). There were also efforts at the local level (e.g., San Francisco, 1906) that led to statewide legislative attempts to bar Japanese immigrant children from the public school system (1909). During this same period, local newspapers reported numerous personal acts of disrespect and sometimes violence directed at individuals of Japanese origin in the Pasadena area (3). All this agitation culminated in 1924 with United States Congressional passage of new immigration and naturalization standards which imposed annual quotas on all immigration based on national origin. Rather than being restricted to a set number as were the European immigrants, the Japanese were barred entry altogether.

The Japanese immigrants came to California with attitudes and values that were well suited for life in American society. Most of them were young; they tended to be hard-working and efficient, to learn quickly, and to seize whatever opportunities presented themselves. These very qualities, however, were held against them: an editorial in the San Francisco Chronicle in 1910 declared that if the Japanese insisted on progressing beyond servile labor and competed with American workmen for better jobs and housing, they would no longer be considered acceptable members of American society (4).

Ironically, the *Nisei*, or "second generation" faced the same level of discrimination as their parents generation, notwithstanding their superior fluency in English and assiduous efforts to observe community norms and American habits. Due to discrimination, even with college education the *Nisei* had great difficulty obtaining professional positions in the government or teaching within the public school system, and when in private practice (e.g., physicians), they were often limited nearly exclusively to a Japanese-American clientele. As a result, more Japanese entered business and service jobs than might otherwise have.

Pioneer Individuals and Families (1895-1915)

Though there are many references to Pasadena's Chinese community during the late nineteenth and early twentieth century, the earliest known newspaper reference to the Pasadena's Japanese residents appears on June 3, 1898, when the Pasadena Daily News ran a first page article announcing the birth of a child to the Watanabe Family -- possibly the first child of Japanese ancestry born in Pasadena. G.S. and F.N. Watanabe, were proprietors of The Manako Restaurant, 30 North Fair Oaks Avenue (demolished). The Watanabes' facility with English, early adoption of Christianity, and their ties to wealth in Japan were undoubtedly helpful in winning the acceptance of Pasadena's white community (5). The Manako Restaurant appears to have been among the earliest businesses established by persons of Japanese descent in Pasadena. In the period between 1900 and 1920 the Watanabes advertised extensively in the local newspapers and placed ads in the city directories. They appear to have been very successful, particularly during the early 1900s when anti-Japanese sentiment was minimal. A photograph taken sometime during the early 1900s shows the family in the interior of The Manako -- the very embodiment of the middle-class immigrant success story. The restaurant looks prosperous and well-maintained (EXHIBIT 4-1).

Other proprietors of small businesses seem to have thrived in the early 1900s but then saw failure as the racial climate became more polarized in Pasadena. Frank Kuranaga was just such an example. The opening in 1903 of his curio shop in the Richardon Block drew an enthusiastic response initially. Its window and counter displays were described as being "magnificent," and the business as a whole was found to be "...a great credit to Pasadena (6)." Yet by 1907 the Pasadena press focused on the failing of the business and the misfortunes of Kuranaga's personal life. His marriage to a white woman (Leona Wilcox) and the then highly publicized break-up of the marriage were sensationalized in the newspapers. This negative publicity may certainly have been a factor in the demise of the business.

More fortunate was Hisajiro ("Harry") Miki, one of the proprietors of the successful Fujiyama Restaurant (95 E. Colorado Blvd; 1902-04; 1929 remodeling), for several years during the

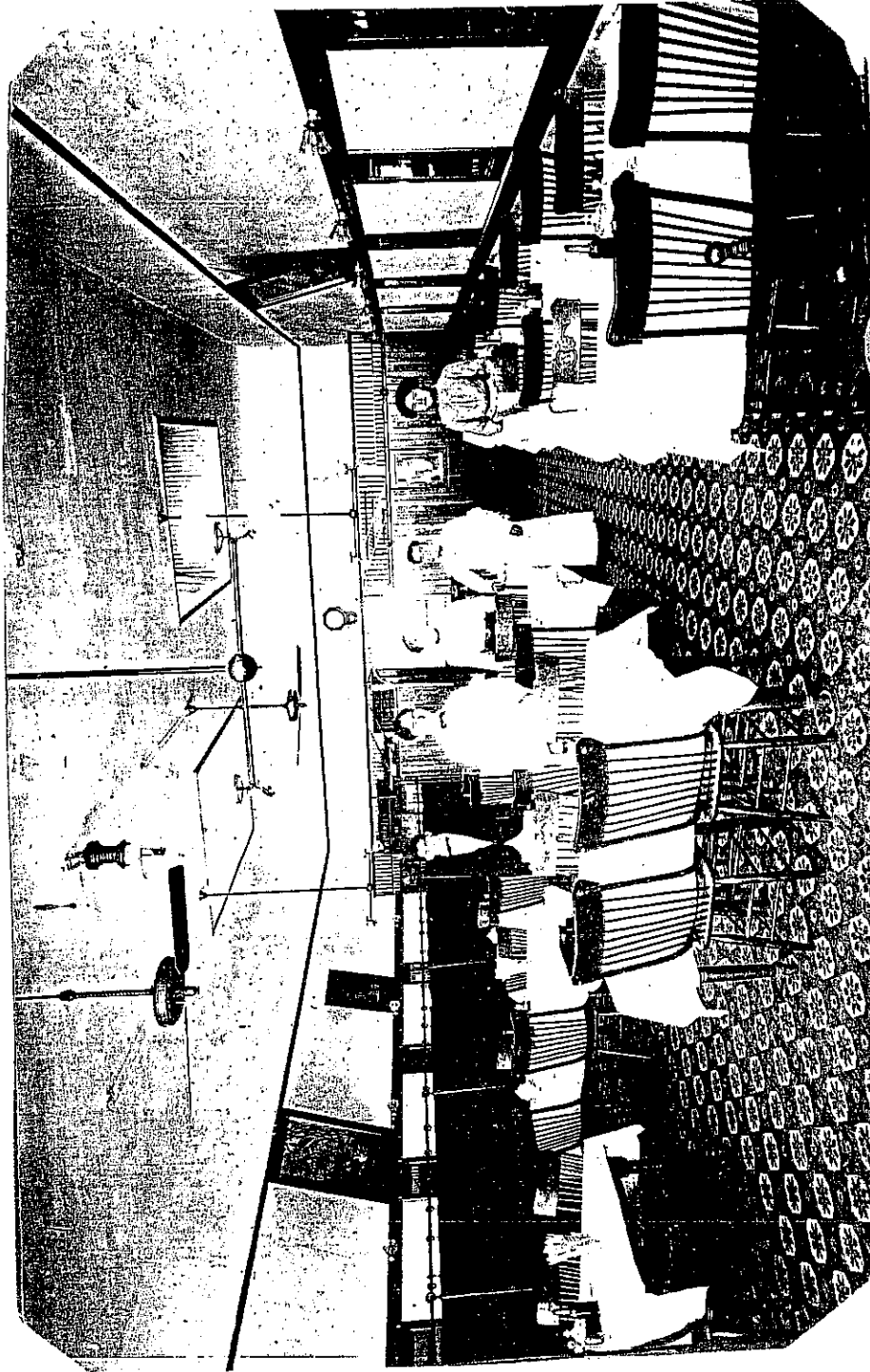


EXHIBIT 4-1

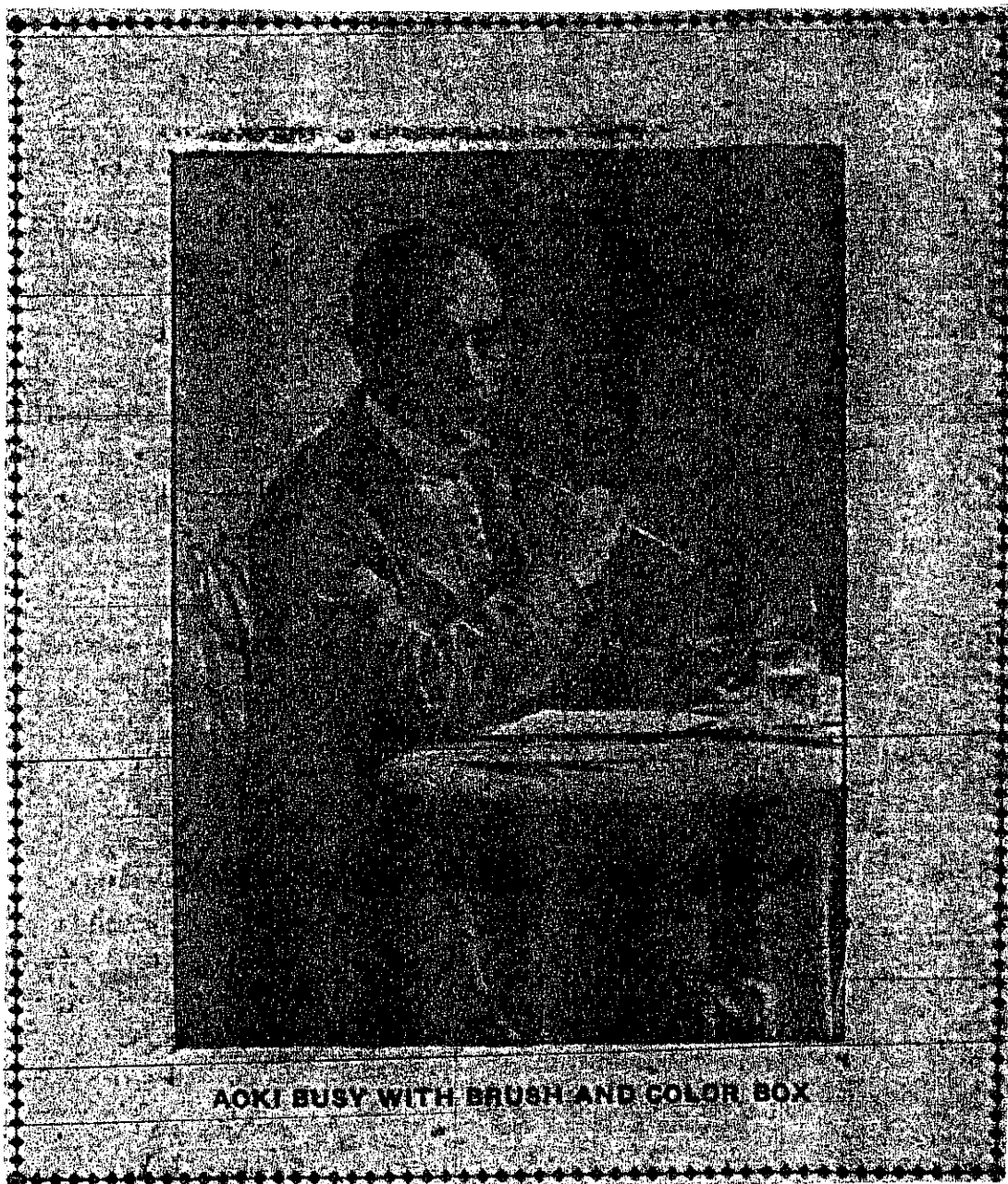
Interior: Manako Restaurant, 30 N. Fair Oaks Avenue
Circa 1905
(Courtesy: Pasadena Historical Society Archives
Photo B 8 b17)

1900s and early 1910s. The December 4, 1904 announcement of Miki's and Tatsumi Izuma wedding in the Pasadena Star suggests a measure of acceptance in Pasadena at the turn of the century (7). Izuma was a servant in the household of Mr. and Mrs. Clayton Harvey, and one of only a small number of Japanese women in Pasadena at the turn-of-the-century.

Among Miki's contemporaries were a small number of proprietors of laundries. Along with the florist, grocery, and produce businesses, in which persons of Japanese descent were represented out of proportion to the size of their community, the laundry business was an important field of endeavor for the Japanese of Pasadena. Of the twelve laundries listed in the classified section of the 1911-12 Pasadena City Directory at least three were Japanese-owned: The S. Inouye Laundry was located at 891 E. Colorado (demolished). Of much greater significance were the New Meiji and New England Hand Laundries (244 W. Colorado, demolished; and 217 S. Fair Oaks Ave., respectively). The New Meiji Laundry (established 1907) catered to the wealthy families of South Orange Grove Avenue neighborhood, who often insured their European linens before having them laundered (8). The proprietors, Messrs. Takayama and Nekane expanded the laundry twice, building in living quarters for the staff (Note: Nekane lived on the premises). The New England Laundry was established by Chosaburo and K. Sameshima in approximately 1910, at 1170 S. Fair Oaks Avenue (demolished). In 1923, the business was relocated to 217 S. Fair Oaks. This laundry appears to have been very successful, and drew its chief customers from the major hotels in Pasadena -- the Green Hotel, the Raymond, and the Maryland and Huntington Hotels (9).

The artist Toshio Aoki (c1856-1912) is another of Pasadena's early and accomplished residents of Japanese descent (EXHIBIT 4-2). Like the Watanabes, Aoki was from the Japanese upper classes, and because of his talent as a muralist and in the hand painting of fabric, built a substantial clientele -- first among the San Francisco elite, then in Pasadena, when he moved here around 1890 (10). Because his clients were the wealthy from other parts of the nation coming to Pasadena to spend the winter months, his success in Pasadena led to hundreds of commissions across the United States, including Chicago, St. Louis, Denver, and Colorado Springs among other places (11). Mrs. George Pullman and Mr. Arthur Magnus of Chicago; and Mrs. Adolphus Busch and Mrs. Harrison Drummond of Pasadena were among Aoki's better known clients.

Aoki came to the United States in 1882 at the invitation of the Deakin Brothers, San Francisco, relocating to Pasadena during the 1899-1900 period. He seems to have enjoyed very high social status for a time. However, it is conjectured that a combination of changing fashions, and increasing anti-Japanese sentiment during the late 1900s caused a drop in patronage, and that this led him to relocate to San Diego. His relatively high social status is reflected in the fact that he could reside at the Hotel Green



AOKI BUSY WITH BRUSH AND COLOR BOX

EXHIBIT 4-2

Toshio Aoki
Circa 1907

(Source: Pasadena Daily News, February 9, 1907, p. 15)

(approximately 1902-1906) -- perhaps the first of a small number of persons of color (excluding servants) to have done so -- and at a time when large hotels routinely refused accommodations to non-whites. Another measure of his status was the fact that he was profiled in at least four known articles in the local Pasadena papers between 1902 and 1907. One of the articles is a glowing account of an elegant cherry blossom festival dinner sponsored by Aoki at his studio on Worcester (Euclid) Avenue in 1903. The guest list included prominent Pasadena residents as well as "distinguished" tourists from the major local hotels, including hotel owner Colonel and Mrs. G.G. Green, and Mrs. George Pullman (12).

Another important early resident of Japanese descent was Saburo Ito. Ito, who was among the earliest group of Japanese immigrants, arrived in California in 1886 (13). He operated one of the earliest and apparently one of the most popular employment agencies serving the Japanese community at the turn-of-the-century. The agency was located at 61 North Fair Oaks Avenue (demolished). The offices were on the first floor with residential quarters for his family and lodgers located above on the second floor -- a typical residential pattern for the Japanese and other immigrant shopkeepers in Pasadena during the early 1900s.

A later competitor of Ito's, during the 1920s and 30s, was Iwazo Yamaguchi's Mikado Employment Agency. The agency was located in the Doty Block (107 S. Fair Oaks Avenue), and like others of the agencies had a barbershop operate in conjunction with it (Tomohiki Kurihara, barber)(14).

The Yamato Company, a store specializing in Japanese art and dry goods, drawn work, and kimonos, was a successful Japanese-owned businesses begun by 1915. Formal announcement of the store's opening was made in the November 27, 1915 Pasadena Star. The store survived up to the time of the internment (the building still stands today, at 102 E. Colorado Blvd.). W.T. and Michi Suzuki were the owners.

Two other important early members of Pasadena's Japanese community were friends Nisuke Mitsumori and Kuniyoshi Uchida. The two emigrated together from Yamanashi Prefecture, Japan in 1905, settling first in San Francisco before coming to Pasadena in 1906 (EXHIBIT 4-3)(15). Mitsumori and Uchida became charter members of the Japanese Union Church (139 Mary Street; 1913 - demolished) -- the key community organization serving and unifying Pasadena's Japanese Christian residents (16). Uchida and Mitsumori became gardeners, a typical occupation for Japanese men during the first half of the twentieth century. Shortly before 1940, Uchida established the Bellefontaine Nursery, 838 South Fair Oaks Avenue. Reopened after Japanese internment during World War II, this nursery still exists and is still operated by members of the Uchida (and Yamada) families. It is the second oldest Japanese-owned nursery in continuous operation in Pasadena; The Lincoln Avenue Nursery (804 and 823 Lincoln Avenue), which was established by

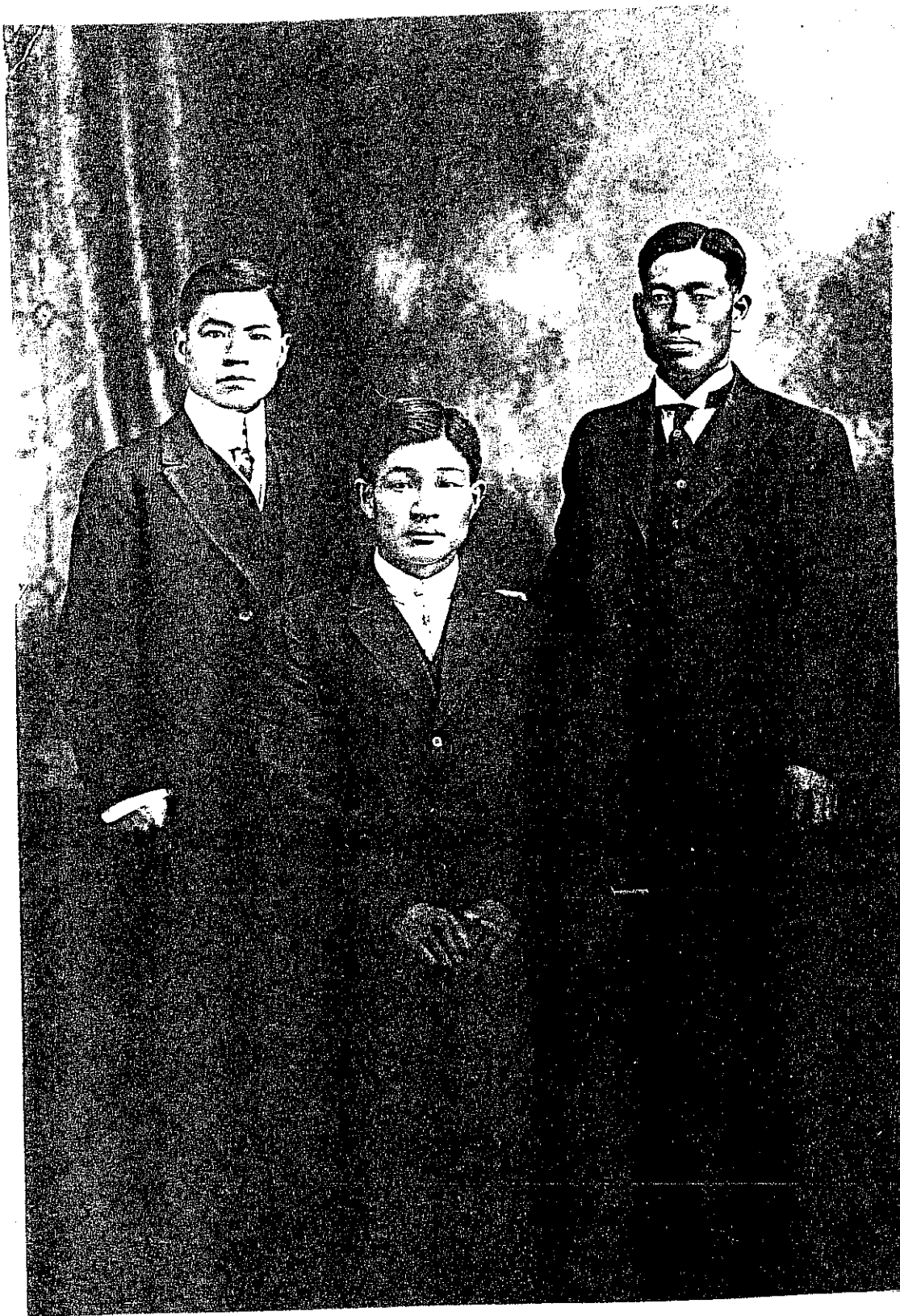


EXHIBIT 43

(From left to right) Friends Nisuke Mitsumori, Tokohei Matsuzawa,
and Kuniyoshi Uchida
Date Unknown
(Courtesy: Uchida Family Photo Collection, Pasadena)

Tokohei Matsuzawa -- a friend of Kuniyoshi Uchida and Nisuke Mitsumori -- is Pasadena's oldest Japanese-owned nursery in continuous operation (circa 1930)(EXHIBIT 4-3). **

Possibly the first building contractor to advertise in the mainstream press was Y. Koba, a house carpenter, with offices at 43 E. Green Street (demolished). His advertisement with a portrait appears in the Pasadena Evening Star May 5, 1906 (p. 24)(EXHIBIT 4-4). Koba and Toichiro Kawai are early carpenters within Pasadena's Japanese community. Kawai, who arrived in the California in 1902, was the builder of the Japanese Bridge, Tea House, and Bell Tower currently installed at the Huntington Gardens (17). His son still resides in the house Kawai designed for his family at 84 Harkness Avenue. Other noteworthy individuals include Maurice Tanashi, a porter at the Hotel Guirnalda who published Pasadena's first Japanese-language newsletter (18). The first known professional photographer of Japanese ancestry to maintain a studio in Pasadena was K. Ota, 570 S. Fair Oaks Avenue. Ota's work was celebrated in international photographic circles, and was exhibited as part of the British Photographic Society Album for 1928 (EXHIBIT 4-5).

Demographic Characteristics

At the turn-of-the-century many Japanese began their working lives in California as agricultural workers, beginning as common laborers, progressing to contract farming, and then truck farming. Two parallel trends occurred which brought the Japanese to the state's urban centers: As they advanced financially and learned English some Japanese moved to the state's urban centers to advance economically, often branching into businesses allied with the agriculture such as wholesale produce sale, retail produce sale, grocery stores, nursery businesses, and gardening. At the same time, many Issei were forced from their farms as a direct consequence of racist legislation such as the Alien Land Law. Perhaps because of their agricultural background and associations, the Japanese, along with the Chinese, were major factors within the wholesale produce industry in Southern California. In Los Angeles they formed a substantial minority of the shareholders who along with Chinese business leaders such as Louis Gwan helped establish the City Wholesale Produce Market (San Pedro and Ninth Streets, 1909)(19).

Not all urban Japanese followed lines of work connected with agriculture. Many were employed in domestic service as houseboys; others were sole proprietors who operated laundries, cafes, and rooming houses. A survey of the occupations of Japanese immigrants in Pasadena based on City Directory data and the data contained in the 1910 and 1920 Census demonstrates that Pasadena's Japanese population closely fits this general demographic profile (TABLE 4-1).

** The first Japanese-owned nursery may have been the Nippon Nursery, 1485 E Orange Grove Boulevard, H. Wakiji, proprietor (demolished).

Office Phone Sunset 492; Res. Sun. 7178.

Y. KOBA



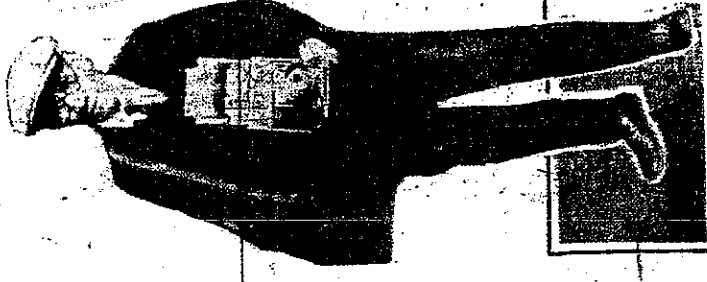
Japanese First-Class
House Builder and Carpenter
FINE FURNITURE MECHANIC.
All Kinds of Repairing.
43 E. GREEN ST, PASADENA, CAL.
P. O. Box 785.

EXHIBIT 4-4

Y. Koba, Carpenter
Display ad, Pasadena Evening Star, May 5, 1906, p 24

Proprietor of South Fair Oaks Photograph Shop Wins Renown For His Camera Studies

PSM 1-12-24



In a small photographic shop on South Fair Oaks avenue printing kodak snapshots of Aunt Susie holding the baby, Freddie and his girl friend—ain't he a cace! Uncle George in a Nippo-lesic attitude, and other subjects interesting only to the persons who took the pictures, is a little Japanese. The photographic shop is the bread and butter and his customers brag about the work he does.

Few, perhaps, know that he is a real artist in his line, one whose prints have been exhibited all over the world and reproduced in the annals of photographic societies here and abroad. His name is K. Ota, a native of the land of Nippon, but for the last eight years he has been in California. For eight years he has conducted the small shop at 570 South Fair Oaks avenue.

Famed for Prints
For a number of years his renown has been known to photographers all over the world and only recently he had two prints accepted for the international exhibit at Exposition Park in Los Angeles. Two of his prints, which are reproduced above, have been particularly well received by art critics.

"Early Morning," a study of three geese on the bank of the lake in Hollenbeck Park, Los Angeles, was exhibited the past year in the international salon in Roubaix, Belgium, and the other, "Corner of the Playground," a delightful study of two children in a batch of sunlight on a typically California lawn, has been exhibited both at the Roubaix salon and at the international exposition in Dunkirk, Belgium. The prints that are on exhibition in Exposition Park are "Obedience Boy" and "Wave." The former is an early morning picture of a boy

returning from milking the cows. In the mist can be seen the outlines of Mount Wilson, making a most charming study of light and composition.

"Wave" was taken by Mr. Ota on a recent voyage to his native land. From the deck of the ship he photographed a wave, sparkling in the setting sun. High praise of critics was won by this picture, a wonderful feat, considering the difficult subject.

Many real artists seemingly are happy in prosaic work such as Mr. Ota does every day. Of course, it is monotonous to develop and print pictures all the time, but the joy of taking an occasional excursion up the seashore, woods, mountains and desert, and there choosing such subjects as arouse his fancy, is compensation enough for the humdrum occupation he follows every day.

Photography is his life work and he enjoys it. His knowledge of light and shadows and composition, and how each may become the obedient servant of the artist, is apparent in his work. He has a wonderful collection of prints, taken on his many journeys in this country and in his native land. He has learned, by long experience, just what exposure to give a certain subject in a particular light and how much time to give the negative in the "hypo," and in the other various stages of evolution from the exposed film to the finished print. He has an expensive array of lenses, each suited to a particular work. Some he uses for speed and some for the dim light in which one usually works to obtain an artistic effect.

Mr. Ota works at Twilight after the sun has gone down. The shadows are softer then and the brilliant, harsh high light and deep shadows are not

bother him. With the discrimination of an artist, Mr. Ota usually selects some original idea for his work. One of the best known of his prints and one that has been widely exhibited, is a photograph of the swirling wake of a ship, backing up, in the harbor at San Pedro. Another is a study of a little Japanese girl, daughter of a Pasadena physician. She looks at the world like a doll, particularly because of the expression she had at the moment the shutter was snapped. This print was selected by the British Photographic Society for its annual last year. Mr. Ota has been represented in this annual for several years.

EXHIBIT 4-5

Profile
Photographer K. Ota

(source: Pasadena Star-News, January 12, 1929)

TABLE 4-1

JAPANESE IMMIGRANT HEADS OF HOUSEHOLD
Pasadena
1920

(As abstracted from the 1920 Census of the United States)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Year Natural- ized</u>
Akana, Ishido	108 N. Delacey	Gardener	1888
Arakawa, Ryichi(?)	1357 E. Colorado	Nursery gardener	1911
Chigami, Takeuka	825 E. Walnut	Laundryman	1911
Fujimoto, Tamahse	707 First St.**	Landscape gardener	1891
Suzuki, Fukutoru	575 Lester	Gardener	1912
Wakiji, Hakichi	--	Nursery owner	1896
Hamada, N.	145 Mary	Barber	1880
Hashimoto, Henry	15 S. Marengo	Hotel Gardener	1914
Hidashi, Mascuichi	29 S. Raymond	Laborer	1908
Horoda, Kiushichi	154 Delacey	?	1907
Ikebata, S.	134 N. Arroyo Prky.	Restaurant worker	1915
Ino, K.	174 N. Arroyo Pkwy.	Gardener	1906
Ito, Kishiso	108 N. Delacey	Gardener	1888
Ito, Terukichi	108 N. Delacey	Gardener	1886
Juraku, Takahicho(?)	--	Gardener	1903
Kamagoro, S.	215 N. Fair Oaks	Restuarant cook	1905
Kanasaka, K.(?)	--	garage worker	1889
Kanto, K.	34 Mary	Curio shop mgr.	1905
Kawai, Toichiro	84 Harkness	Carpenter	1902
Kayama, M.	293 Kensington Pl.	Gardener	1911
Kichi, Yonekichi	--	Restaurant cook	1916
Kodama, T.	Delacey	None (age: 67)	1906
Kojima, K.	107 S. Raymond	?	1898
Kubota, U.	--	Chauffeur	1904
Miyama, K.	--	Hotel cook	1898
Manabe, Tokiuchio(?)	--	Gardener	1906
Moto, Fuji I.	--	Cement laborer	1902
Mura, Tom	130 N. Arroyo Pkwy.	Auto worker	1905
Muraoka, Satnichi	26 S. Raymond	Florist	1908
Nagami, Kami	108 N. Delacey	Florist	1889
Nakamura, N.	--	Gardener	1897
Nekane, Koeshiro	244 W. Colorado	Laundry owner	--
Nishi, Joe	355 Kensington Pl.	Gardener	1888
Nakata, Y.	158 Franklin	Fruit Store Prop'r.	1900
Nakagawa, Torakychi	30 N. Fair Oaks	Restaurant mgr.	1896
Nara, William	156 N. Arroyo Pkwy.	Night watchman	1911
Narumoto, Isuke	1944 Morton	Sanitarium cook	1906
Nishimoto, Sanishi	544 S. Fair Oaks	Florist	1900
Nishimoto, Ayano	540 S. Fair Oaks	None	1916
Nobuichi, Kamaro	544 S. Fair Oaks	Garage Mechanic	1899

TABLE 4-1 (Cont'd.)

NATURALIZED JAPANESE-AMERICAN HEADS OF HOUSEHOLD
Pasadena

(Source: Fourteenth Census of the United States -1920)

Ogura, Areisha(?)	--	Cook (private home)	1902
Oki, Saiichi	45 Rowland Ln.	Florist	1914
Otsuka, Koshichi	108 W. Union	Grocery store mgr.	1902
Sahioya(?), Aikiya	43 E. California	Gardener	1900
Saito, Eiichi	174 N. Arroyo Pkwy.	None	1896
Sasaki, Keisuke	1700 Morton	Gardener	1907
Sato, David	313 N. Mentor	Laundry worker	1910
Serra, S.	--	Gardener	--
Shimizu, Yoshikaga	175 Mallard	Restaurant cook	1910
Suji, Takeo	371 Vernon	Servant	1918
Takenaka, Ryoziira	457 Pepper	Gardener	-0-
Tagahara, Kumaroku	158 E. Colo.	Housekeeper (roominghse)	1898
Tamura, Paul K.	215 N. Fair Oaks	Presbyterian Minister	1904
Tanamine, I.	--	Gardener	1915
Tokushigo, Tazuo	26 S. Raymond	Gardener	1905
Uchida, Kuniyoshi	296 Kensington Pl.	Gardener	1905
Yakata, Taneichi	154 N. Arroyo Pkwy.	Grocery Clerk	1910
Yamanasuki, Hayashi	26 S. Raymond	Gardener	1913
Yamamoto, Y.	125 N. Delacey	Gardener	--

** First Street was an east-west street that existed between El Molino and Lake Avenue. It was absorbed as part of East Green Street.

-0- Unnaturalized; resident alien status

In Pasadena, there were several proprietors of employment agencies catering to the Japanese men. These sometimes were combined with a barber shop or with recreational outlets such as a billiards parlor (later a target of police crackdowns because of the public perception that gambling was occurring in these places). Some of these (e.g., Saburo Ito) provided upstairs lodging. These employment agencies, with their auxiliary uses, provided an important form of support for newly arrived Japanese men. The importance of these establishments is revealed by a review of the classified section of the city directories. The 1911-12 Pasadena City Directory, for example, lists only eight employment agencies serving Pasadena at that time. However, at least three of these were Japanese-owned (viz., the Asashi Agency, 34 1/2 N. Fair Oaks; The Mikado Agency, 6 E. Colorado; and the Yamato Employment Agency, 158 E. Colorado).

During its initial phase (1890-1915) the Japanese emigration was essentially a movement of young single males, there having been no more than perhaps a dozen Japanese women in Pasadena before approximately 1915. During the mid- and late-1910s however, many of the men either returned to Japan to seek wives or sent for "picture brides," and a majority of those who had arrived during the 1900s were married by the early 1920s. Although often lumped together with the other Asian immigrants the Japanese emigration is distinct from that of the Chinese and even that of the statistically smaller group of Filipinos with regard to the percentage of population which was married.

Geographical Distribution

During the first decade of this century, the Japanese community in Pasadena was concentrated in the Central Business District and in the South Raymond-Fair Oaks Avenue industrial-commercial district. Those who were not small shopkeepers or self-employed were often employed as live-in servants in the homes of the wealthy. The Japanese typically resided in upstairs apartments above their shops (city directory listings, for example, would give a business addresses and then list residence as "same"). Several of the Japanese employment agencies also provided lodging for their clients. Not only were Japanese-owned businesses concentrated in the Central Business District -- particularly on or near Fair Oaks Avenue -- but the first churches serving the community were also in the neighborhood as well (EXHIBIT 4-6). As early as 1905, First Congregational Church and First Friends Church of Pasadena had maintained missions serving the Japanese (at 128 E. Colorado and 400 Lincoln Avenue, respectively). In 1913, they joined forces with Federated Missions and helped in the creation of the Pasadena Japanese Union Church at 139 Mary Street (demolished -- current site of Parsons Headquarters). The Union Church was not simply a church but also a school for teaching English, and a residential facility for newly-arrived young men (EXHIBIT 4-7).

By the mid-1920s the Japanese individuals in the city numbered about 700, and were scattered throughout Northwest

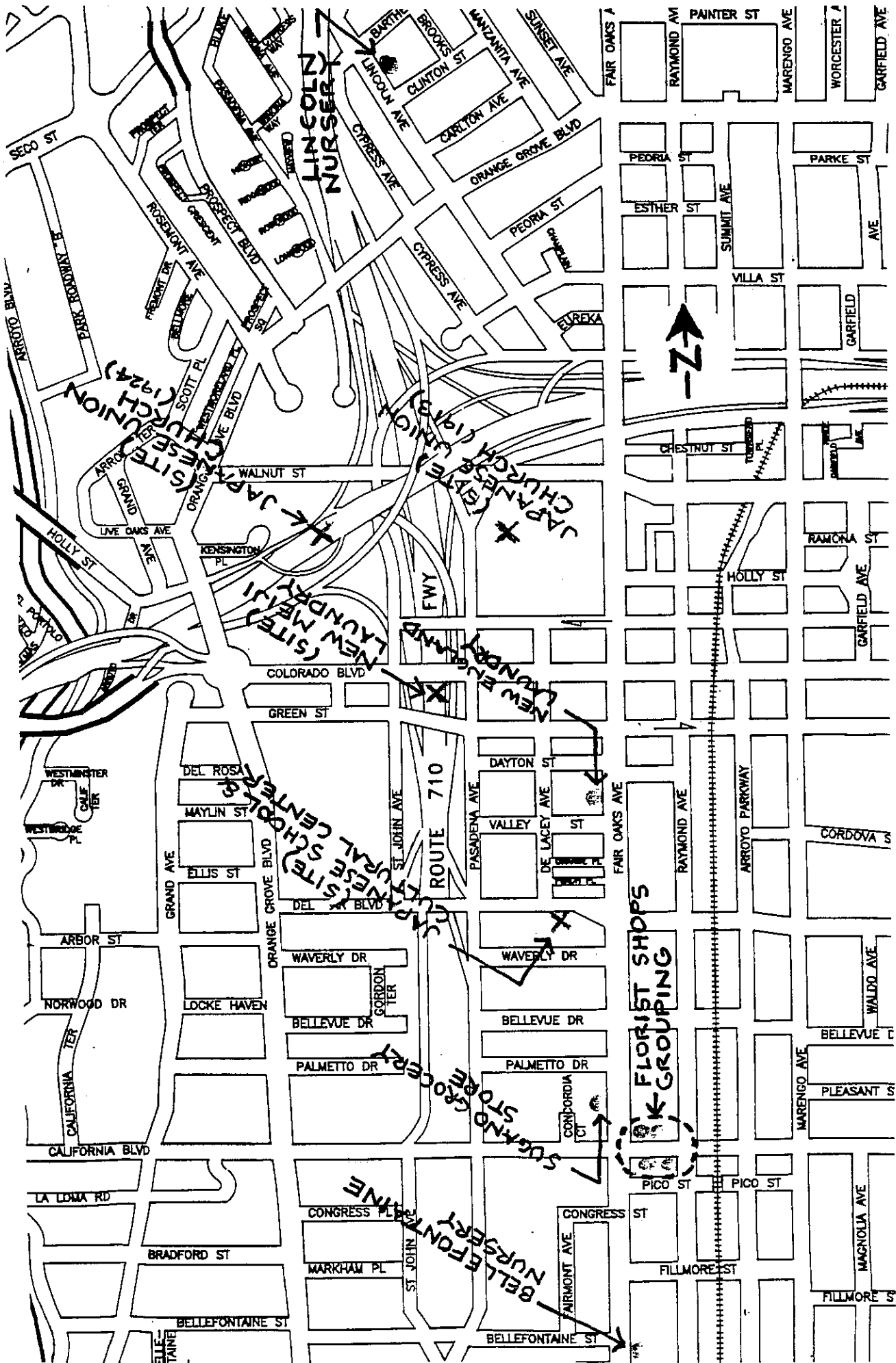


EXHIBIT 4-6
 MAP: SIGNIFICANT HISTORICAL AND ARCHITECTURAL RESOURCES
 ASSOCIATED WITH THE JAPANESE



EXHIBIT 4-7

Group Portrait
Members, Benefactors and Friends
Japanese Union Church, 139 Mary Street, Pasadena
Circa 1915

(Source: First Presbyterian Church, Altadena 1913-1988; 75th
Anniversary; Celebrating our Mission and Ministry)

Pasadena, the Lincoln Triangle, and Brenner Park (20). There were also a small number of Japanese-owned grocery stores in scattered locations outside the neighborhoods where the Japanese population typically resided -- along East Colorado Boulevard east of Lake Avenue; and along North Fair Oaks Avenue near Washington Boulevard (viz., Fuyume Store, 1241 N. Fair Oaks Avenue, demolished; Hayashi Store, 1158 E. Colorado; 1976 E. Colorado Blvd., demolished; Tanazawa Store, 2620 E. Colorado Blvd.).

A very small number of Japanese middle and upper middle class individuals resided outside the usual neighborhoods. The Shimanouchis, for example, resided at 375 S. Marengo Avenue in a middle class white setting. Y. Shimanouchi was editor of the Los Angeles Japanese language newspaper Rafu Shimpo. His wife Shizue was very active with the women's auxiliary of the Japanese Union Church. There were a small number of Japanese families in Lamanda Park, and at least one family - the Toichiro Kawai family -- resided on Harkness Avenue (21).

The largest percentage of the Japanese, however, continued to reside, operate businesses, and work in both the Central Business District and the South Raymond-Fair Oaks neighborhood. According to the 1910 Census, they had been the third largest ethnic immigrant group (93 persons) in these two districts. Significantly, when the new Japanese Union Church was constructed in 1924 it was built at 293 Kensington Place, north of, but closely adjoining the Central Business District.

The Japanese Union Church

As was true for the Pasadena community as a whole, the Christian church played a major role in the social and spiritual life of Pasadena's Japanese community. Though a temple had been formed in Pasadena by the early 1950s to serve those of the Buddhist faith, Protestant Christians were the first among the Japanese to coalesce into a formal religious organization. They were aided by the mainline white churches in Pasadena as part of vigorous mission efforts. The establishment of the church was a major interest among the local white churches, and each big step in the growth of the Japanese Union Church was treated enthusiastically in the local press. The Union Church, an outgrowth of the First Congregational Church and First Friends Church missions, was officially organized in 1913, with the Reverend Shokichi Hata as founding pastor. Hata, a graduate of Auburn University and of Princeton Seminary, drew key members of the Japanese-American community to the fledgling church and thus helped establish it on a solid footing (22). Among the early members were Nisuke Mitsumori (an important lay leader within the church 1910-1981) and Dr. Katsuzo Ishizuki, a well-known scholar from Japan studying at USC, and an accomplished translator of Greek mythology (23).

Hata was joined in 1915 by Reverend Tsuyoshi Demura, who helped greatly build up the church's membership during the mid-1910s. Subsequent ministers who played an especially noteworthy role in serving the Union Church were Reverend "Paul" Kiyoshi Tamura (1922-25) who served during the financially challenging time when the new church was commissioned and built (Leon C. Brockway, architect; 1923-24 - demolished)(EXHIBIT 4-8); the Reverend Kengo Tajima (1928-1944) pastor during the Great Depression and World War II years; and Reverend Donald Toriumi (1948-79), who served as the church's first Presbyterian minister when the church shifted its affiliation from the Congregational to Presbyterian denomination (ultimately becoming First Presbyterian Church, Altadena). Toriumi was one of the first Nisei Presbyterian ministers in the United States (24).

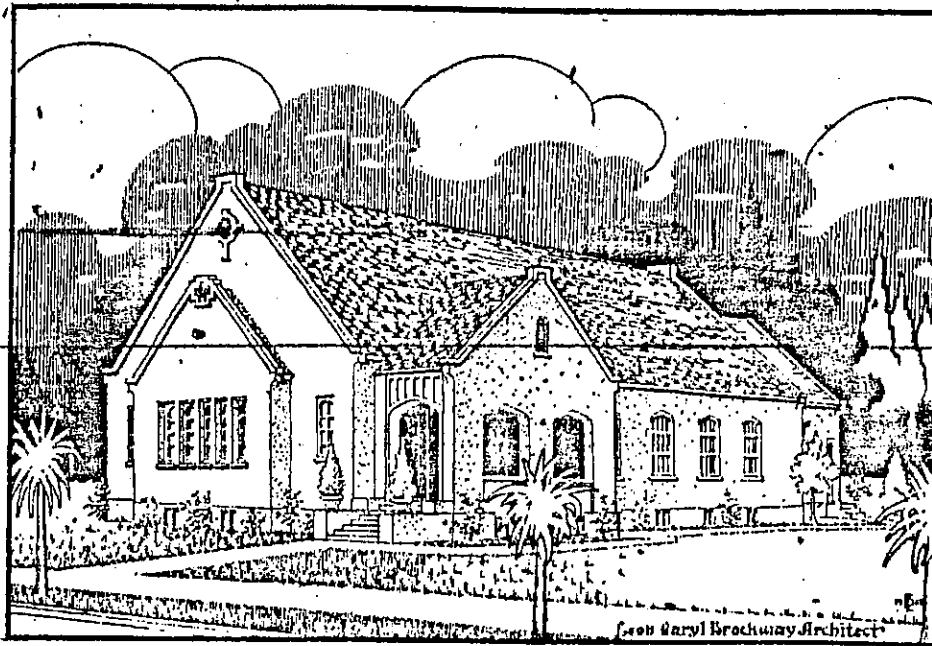
Y. and Shizue Shimanouchi were among the more distinguished and influential members of the Japanese Union Church during the 1920s. Mrs. Shimanouchi was a founder of the *Fujin-kai*, a group of benefactors dedicated to raising funds to support the church. These efforts helped alleviate the debt incurred in building a new church (1923-24), and helped fund church activities and improvements to the church's physical plant.

In addition to housing religious services and church activities the building was used to store the belongings of the congregation during the internment years. The church was under the surveillance of the Friends of the American Way organization, which staved off vandalism and looting during the period of the internment. This organization worked to restore the civil rights of Japanese-Americans both during and following World War II (25). At the end of the internment the Union Church buildings served as a dormitory and job placement facility for some of the Japanese returning to Pasadena.

Pasadena Japanese School and Cultural Center

In addition to the Pasadena Union Church, and organizations like the Japanese Citizen's League, the Japanese School and Cultural Center was a key institution serving the Japanese-American community in Pasadena. The school was established in 1910, and located at 56 Elevado (Del Mar Avenue) Street (demolished). The school was created for Nisei children to promote the development of bilingual skills (26). During the 1920s, adult programs were introduced, such as cooking and sewing classes, language study courses, and the Center became a movie theater for the screening of Japanese language films (27). In 1942, the Cultural Center also served as a warehouse for the belongings of Japanese families evacuated to internment camps. This site was not under surveillance and was extensively vandalized, leaving little for those returning to Pasadena.

**CORNERSTONE OF NEW JAPANESE CHURCH WILL
BE LAID SUNDAY WITH SIMPLE CEREMONIES**



THE PASADENA JAPANESE CHURCH

Which Is Being Built on Kensington Drive; Representatives of City's Churches, Municipal Government and Schools Will Participate in Exercises Tomorrow.

Ceremonies marking another forward step in the history of the Pasadena Japanese church will be held at 2:30 o'clock Sunday afternoon when the cornerstone of the new building on Kensington drive will be laid. The cornerstone will contain copies of English and Japanese Bibles, a history of the Pasadena Japanese church and copies of Saturday's Pasadena newspapers. Representatives of the city gov-

ernment and of the city schools will participate in the program and the principal address will be delivered by Dr. John Marvin Dean, pastor of the First Baptist Church.

The complete program is as follows:

Scripture reading, Rev. A. O. Pritchard.

Congregational singing.

Prayer, Rev. Walter C. Buckner.

Greetings from the city, Prof. Franklin Thomas.

Greetings from the city schools, Dr. J. F. West.

Remarks, Rev. Paul K. Tamura.

Address, John Marvin Dean, D. D.

Music, Mrs. J. A. Wollam.

Laying of cornerstone, Rev. B. B. Jacques.

Benediction, Rev. Robert E. Evans.

EXHIBIT 4-8

Architect's Sketch, Japanese Union Church, 1923
(Source: Pasadena Star-News, November 10, 1923)

Historically and Architecturally Significant Properties

A suprising number of resources survive which reflect the vitality of Japanese-owned business enterprise in Pasadena during the first half of the twentieth century. Regrettably, no buildings connected with key cultural institutions survive from the period covered in the architectural and historical survey (1880-1950). Major losses in this regard include the Japanese Union Church (293-295 Kensington Pl.) and the original Japanese School and Cultural Center (56 West Del Mar Av.). Important cultural institutions which do survive, such as the Japanese American Cultural Center, 595 N. Lincoln Av. (circa 1965), and the Pasadena Buddhist Temple, 1990 Glen Av. (circa 1960) date from after the survey cut-off date:

Lincoln Nursery, 804 Lincoln Avenue (circa 1900)

Established in 1930 by Tokohei Matsuzawa, this is the Oldest Japanese-owned nursery in continuous operation in Pasadena.

Bellefontaine Nursery, 838 S. Fair Oaks Av. (1905)

Established circa 1940 by Kuniyoshi Uchida, this is the second oldest Japanese-owned nursery in continuous operation in Pasadena. Uchida was a charter member of the Japanese Union Church and an important figure within Pasadena's Japanese community.

New England Dry Cleaning & Hand Laundry, 217 S. Fair Oaks Av.

(1922; Herbert Hamm, Architect) Along with the New Meiji Laundry (demolished) this was one of the most successful of the Japanese-owned laundries in Pasadena. The laundry moved to this site in 1923 but was established in approximately 1910, Chosaburo Sameshima, proprietor.

Sugano Grocery Store, 527 S. Fair Oaks Av. (1932)

Iwajero Sugano had this building built to house his and Mrs. (Ume Iwata) Sugano's grocery store in 1932. The market served the Japanese community, selling primarily Japanese food stuffs and grocery items.

Japanese Florist Grouping

Raymond Florist, 62 E. California Bl. (1933)

J. Oshiro had this building built and acquired the adjoining Victorian structure at 597 S. Raymond Av. (1895)

California Florist, 26 E. California Bl. (circa 1930)

Chiyeiko Mikuriya, proprietor

Ito Florist, 43 E. California Bl. (circa 1920)

Takehige Florist Shop, 51 E. California Bl. (circa 1920)

K. Ota Photographic Studio, 570 S. Fair Oaks (circa 1915)

K. Ota, internationally exhibited photographer, had a studio at this location from 1922 through at least 1935

Toichiro Kawai Residence, 84 Harkness Av. (circa 1910)
Home constructed by one of Pasadena's earliest carpenters
of Japanese ancestry. Home still owned and resided in by
Kawai's son.

END NOTES (Japanese-Americans)

1. Harvard Encyclopaedia of American Ethnic Groups. Cambridge: Harvard University, 1981, p. 561.
2. *ibid.*, p. 562.
3. Five articles were counted in the Pasadena Daily News in the period between 1908 and the end of 1909 describing incidents. Particularly glaring among these was an incident in December, 1908, in which three Japanese men were ordered to leave the Orange and Lemon Growers Association facilities under threat of violence solely because of their national origin. In July, 1909 the paper reported an incident wherein an intoxicated white customer creates a disturbance in the restaurant owned by the Watanabe Family and then sues the Watanabes when they force him to leave the premises.
4. Harvard Encyclopaedia of American Ethnic Groups. Cambridge: Harvard University, 1981, p. 564.
5. Duncan-Abrams, Marguerite
"Pasadena's Forgotten Neighborhoods: Residential and Cultural Aspects of Pasadena's Commercial Sector in the Early Twentieth Century." Term Paper, History 275A, University of California, Riverside, June 14, 1990, p. 44.
6. "Magnificent Art Display...", Pasadena Evening Star, December 9, 1903, p. 1.
7. Pasadena Star, December 4, 1904, p. 9.
8. Design and Historic Preservation Office, City of Pasadena, Public Forum Interview with Mr. Shigeo Takayama, June 26, 1993, and follow-up interview by researcher, October 1, 1994, First Presbyterian Church, Altadena.
9. Interview by researcher, October 1, 1994, First Presbyterian Church, Altadena.
10. Tower, Grace Hortense
"Hand Painted Rooms Fad of Society Women," Pasadena Daily News, February 9, 1907, p. 15.
11. *ibid.*, p. 15.
12. "Cherry Blossom Dinner Tonight," Pasadena Daily News, March 7, 1903, p. 3.
13. Duncan-Abrams, Marguerite, *op. cit.*, p. 43.
14. *ibid.*, p. 43.

END NOTES (Japanese-Americans) (Cont'd.)

15. Issei Christians, Issei Oral History Project, Inc. The Sierra Mission Area: the Synod of the Pacific, United Presbyterian Church, United States of America, 1977.
16. Tajima, Ted.
"A Humble Beginning..A Healthy Growth." First Presbyterian Church, Altadena; 1913-1988 75th Anniversary; Celebrating our Mission and Ministry. Altadena: First Presbyterian Church, p. 5.
17. Interview with Mr. Shigeru Kawai by researcher, October 2, 1994, First Presbyterian Church, Altadena.
18. Pasadena News, November 4, 1910, p. 2.
19. Yee, George and Elsie Yee.
"The Chinese and the Los Angeles Produce Market." Gum Saan Journal (Vol. 9, No. 2), December, 1986, p. 7.
20. Reverse directory and classified sections, Thurston's Pasadena City Directories, 1912-1929.
21. Interview by researcher, October 2, 1994, First Presbyterian Church, Altadena.
22. Tajima, Ted., op. cit., "A Lay Leaders Chronology," p. 11.
23. *ibid.*, p. 11.
24. *ibid.*, "Three Programs Worthy of Note," p. 23.
25. *ibid.*, "A Humble Beginning .. A Healthy Growth," p. 8.
26. Design and Historic Preservation Office, City of Pasadena, Public Forum Interviews with Mr. Shigeru Kawai, Rev. Ted Tajima, and Ms. Sophie T. Toriumi, June 26, 1993, and follow-up interview with Toriumi by researcher, October 3, 1994, First Presbyterian Church, Altadena.
27. *ibid.*

ARMENIAN-AMERICANS

Introduction: History of the Armenian Immigration

Most Americans familiar with Armenia, know of it in geographical terms only as a republic within the former Soviet Union. Very few Americans outside the Armenian community realize that the Armenian republic is only a fraction of historic Armenia, or that there were two Armenian kingdoms -- both of whose destinies were dramatically shaped by a history of religious and ethnic persecution, and the political and social upheaval in the region. Both kingdoms were located (partially at least) in present-day Turkey. The larger of the two kingdoms survived to the beginning of the sixteenth century before being destroyed by a constant stream of invading hordes. This kingdom encompassed the eastern third of Turkey, the northwesternmost tips of Iraq and Iran adjoining Lake Urmia, as well as the present-day Armenian republic (i.e., that portion which was formerly part of the Soviet Union)(EXHIBIT 5-1). The smaller kingdom, known as Cilicia, was established on the eastern Mediterranean coast of Turkey by Armenians fleeing the invading Seljuk Turks, Turkomans, Tartars and Mongols who overran present-day Turkey between 1000 and 1500 A.D. The Cilician Armenian Kingdom lasted from 1080 and 1375 (1)(EXHIBIT 5-1). The existence and dissolution of kingdoms that crossed several modern political borders, accounts in part for the peculiar diasporality of the Armenian immigration to the United States: Although ethnically homogeneous, connected by language, minority Christian status in predominantly Moslem societies, and their shared history, they emigrated from the differing political jurisdictions in Asia Minor which had absorbed their historic homeland. At the turn-of-the-century, for example, some were part of the Russian empire. Others were subjects of the Ottoman Turk empire. During the twentieth century, Armenians emigrated from Lebanon, Iraq, Syria, Poland, and Western Europe. They had gone to seek better economic opportunities and to escape religious and/or ethnic persecution.

The first period of Armenian immigration, which occurred during the second and third quarters of the nineteenth century, and the second period, which occurred from the 1890's through 1908, consist primarily of persons coming from Turkey. Most scholars credit the first period of this immigration to American missionaries who had established churches, schools, and hospitals in Turkey during the early and mid-nineteenth century. The missionaries encouraged their students to go to the United States to train for the ministry, and to obtain other professional training in medicine and engineering. At the same time, a small number of business people who had missionary-school educations emigrated in search of greater economic opportunities (1).

The second wave of immigrants came in response to the deteriorating state of Armenian-Turkish relations under Sultan Abdul Hamid II. The stepped-up repression was both economic and political in nature, and included a series of pogroms in which

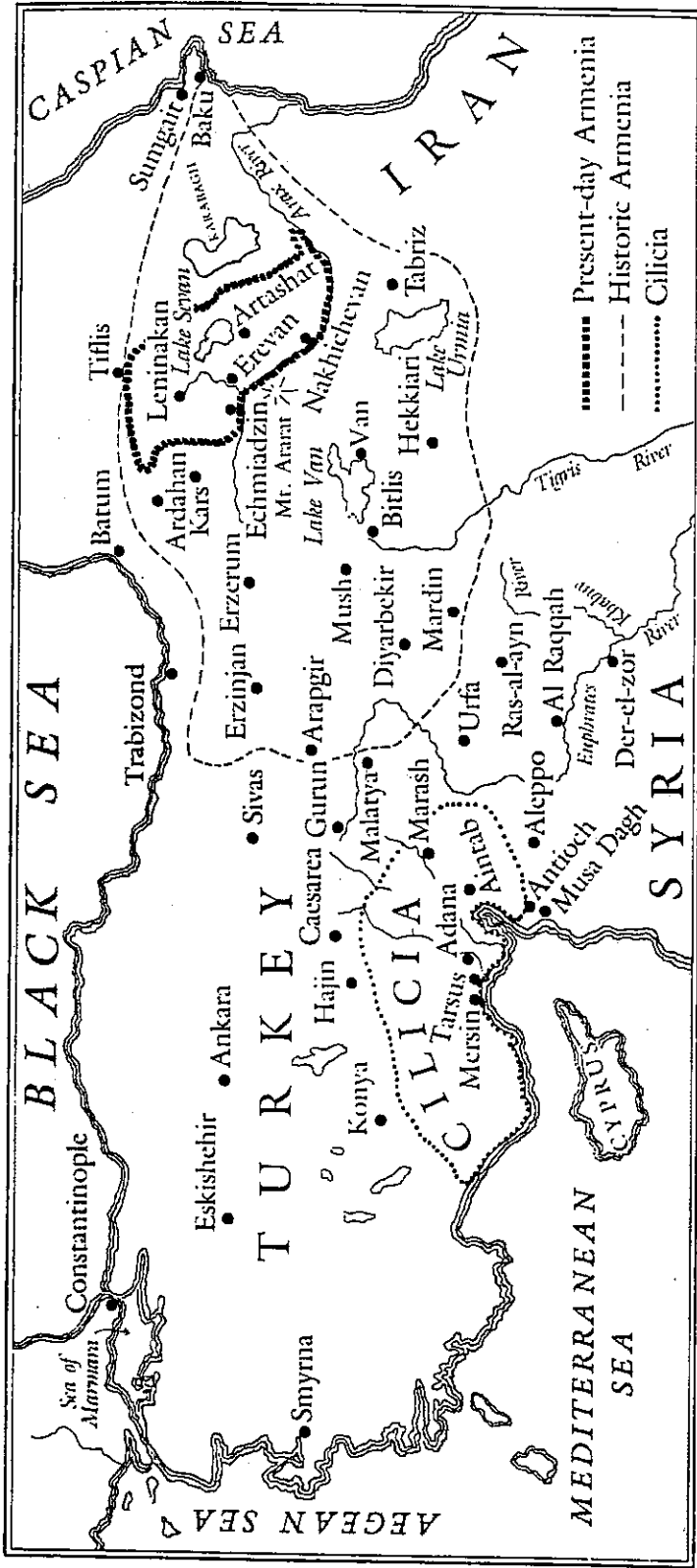


EXHIBIT 5-1

Map of Present Armenia, Historic Armenia, and Cilicia Asia Minor
 (Source: John M. Douglas, The Armenians, 1992 [after Page xiv])

tens of thousands of Armenians were massacred. Refugees who managed to escape Turkey for the United States brought the Armenian rate of immigration to roughly 2,500 annually during the mid- and late-1890s (2). These figures contradict the common assumption that Armenians arrived in the United States in sizeable numbers only after the close of World War I.

At the turn-of-the century, Turkish Armenian and Turkish diaspora Armenians were joined by Armenians from the Czarist Russia. After years of political persecution, large numbers of Russian Dukhobors and Molokans -- two Protestant pacifist sects who lived among the Russian Armenians -- began emigrating to Canada, and from there, to Southern California (3). They wrote back to Russia asking the Armenians to join them. Russian Armenian settlement in California between 1908 and the outbreak of World War I in 1914 was essentially prompted by such invitations. Many of these Russian Armenians settled in the San Joaquin Valley in and around Fresno, where they joined a large group of Armenians who settled there from Marzovan, Turkey in the 1883-84 period: Others came to Los Angeles and established a neighborhood in Boyle Heights amongst the Molokans (4). The Los Angeles Armenian community also owes its development to the arrival here in late 1905 of Yenook Der Stephanian, a philologist and theologian who graduated from the Union Theological Seminary. Der Stephanian also wrote letters describing the opportunities offered in the Los Angeles area and apparently induced many Armenian families to settle in Los Angeles (5). He would ultimately become the founder of the Armenian Evangelical Church of Los Angeles.

After 1905, reductions in the price of ship passage between Black Sea ports and New York provided Armenians a further inducement to relocate to the United States (6).

In around 1900, the first Armenian families arrived in Pasadena by way of Los Angeles. In his "History of the Armenian Immigration to America," Aram S. Yeretzian writes that the first two Armenians to settle in Los Angeles were the student Parnag Seropian (later Director of Forests for the United States Forest Service) and John (Hohannes) Pashgian, who started the first oriental rug business in Southern California. Pashgian, who relocated to Los Angeles from Columbus, Ohio, shortly thereafter opened an oriental rug business in Pasadena with his brother Moses.

Pioneer Individuals and Families (1900-1918)

The earliest known reference to Armenians found in a Pasadena newspaper appeared on November 27, 1895, and concerns Dr. A.J. Milchonias, who was to be a guest speaker at the First Congregational Church. While there is no evidence that Dr. Milchonias ever resided in Pasadena, this speaking engagement points out a long-standing religious denominational tie between the relatively affluent native white membership of the Congregational Church and

the so-called "Assyrian" Armenians whose families originated in the Diarbekim and Harpoot region of Turkey: They share an affiliation with the Congregational Church, which appears to date from a major missionary campaign in the Armenian portions of Turkey that began in 1831. In that year, the American Missionary Board of the Congregational Church sent Eli Smith and Harrison Gray Otis Dwight to address the spiritual and social service needs of the Armenian people (7). In so doing, the American Missionary Board laid the groundwork for not only Armenian demoninational affiliation but for later emigrations to the United States. Typically, the Armenians who affiliated with the Congregational Church were educated, middle and upper class business people. Their relatively high economic status and affiliation with a mainstream Protestant American church no doubt facilitated their assimilation into American society and life in Pasadena.

The first Armenian families to reside in Pasadena appear to have been the Pashgians and Khazoyans. All three family heads, John (Hohannes) Pashgian, Moses Pashgian, and Haigag H. Khazoyan, were oriental rug dealers, upper middle class, and affiliated with the Congregational Church. Pashgian's son, Aram, is thought to have been the first person of Armenian parentage born in Southern California (8).

The 1903-04 Leonard and Thurston City Directory of Pasadena shows a classified listing for "Pashgian Brothers [John and Moses], rugs and draperies" at 58-62 South Raymond Avenue, H.H. Khazoyan initially conducted his business in Los Angeles, then later opened a satellite store in downtown Pasadena at 38 S. Raymond Avenue (9). The Pashgian Brothers later moved to 200 E. Colorado Boulevard, and from there to the store's current location, at 995 E. Colorado Boulevard during the late 1940s. The Pashgians and Khazoyans seem to have enjoyed a high social status. As experts on the design and craftsmanship of oriental rugs they interacted, on a business basis, with the affluent and advised on matters touching upon taste. Elegantly attired in full riding gear, Moses Pashgian is shown as an entrant in one of the Tournament of Roses parades circa 1915 (EXHIBIT 5-2). John Pashgian, who was born in Harpoot, Armenia, Asia Minor, had been a professor of classical Armenian literature before emigrating to the United States with his brother in 1889 -- certainly a marker for high social status both in Armenia and Pasadena (10). Khazoyan's elevated status is reflected in both a profile that appears in the October 3, 1927 Pasadena Star-News in honor of his twenty-fifth year in business in Southern California, and coverage afforded in the December 7, 1927 Pasadena Star-News to the marriage of his son Aram to Virginia Pushman, daughter of Chicago rug importer and dealer Garabed Pushman (EXHIBIT 5-3).

For perhaps a decade, the Khazoyans and Pashgians were among a small number of Armenians in Pasadena -- probably fewer than a dozen households. A scanning of city directories during the period



EXHIBIT 5-2

Moses S. Pashgian

Tournament of Roses Parade, 1915

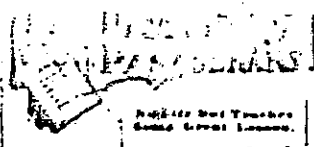
(Source: Joe Hendrickson, Tournament of Roses; A Pictorial History, 1971, Page 23)



EXHIBIT 5-3

Aram and Virginia (Pushman) H. Khazoyan
On the Occasion of Their Wedding
December, 1927

(Source: Pasadena Star-News, December 7, 1927, Page 3)



DR. YACOUBI, WHO CAME BY HIS CALLING HONESTLY

If there is any physician in Pasadena who comes by the profession honestly, it is Dr. Yacoubi. One of his grandsons was "surgeon of his province" in Armenia, which is almost as much of a distinction in that country as being one of the rulers. Some think it more satisfactory, because more stable.

It is a custom in that country to pay great honor to the "surgeon of a province," and Dr. Yacoubi's mother was known better as "the surgeon's daughter" than by her own name. Coming into young manhood, the doctor of today looked anxiously to the day when he, too, could fit himself for the most honorable of professions, and with little else beside determination and pluck, the present Pasadena set off for America, the land of opportunity and education. It was thirty years ago that he set out from his native land, and in his pocket he had an even \$20. Arriving in this country, he worked very hard for the first few years, saving all he could unto the day when he could get into the study that he had chosen. Attracted by his pluck and natural ability, friends rallied around him and he has gratitude for all who in any way made his path easier. Finally in 1893, only six years after he landed in this country, he graduated from Jackson Medical college, Philadelphia.

His one ambition was to return to his native country, knowing that he could not only do well financially there but he could be of great service to his fellow countrymen. To this end, he made a trip back to Armenia the following year. Arriving there he soon discovered how threatening conditions were, and returned within a few months. That was the year of the great Sacoos massacre in Upper Armenia, the Turks urging on the Kurds to kill all natives and devastate the land. Seeing that sentiment was bitter against educated Armenians, he decided to return at once, and brought back with him his brother, a teacher in Central Turkish college at Amstah (an American school), and his family. Three weeks afterwards Amstah was the scene of a terrible massacre, and had the two not left when they did, doubtless neither would have survived.

Arriving in America, the doctor practiced for a time in Philadelphia, later in Missouri and Colorado and seven years ago was lured to California by the ideal climate. Successfully passing the strict examinations of the state he entered the general practice here and has built up a good growing practice.

Dr. Yacoubi, it might be noted, is a native of southern Armenia, town of Abghastan, province of Sibera, Asia Minor, where the last Armenian dynasty held its last kingdom for over 100 years. His mother was a native of Zaitoon, the only city in the Turkish empire where Armenians kept their independence until the present war started.

Naturally, Dr. Yacoubi feels strongly on the subject of Armenian mistreatment during the present war. In a large family of near relatives, the only ones that have escaped are the brother referred to above and his family, and two sons of a sister. All the others are believed to have been massacred, except one sister who is known to have been deported to the Syrian desert. He has tried to send money to her, but has no way of knowing whether or not it ever reached her.

Bitterly as he feels against the Turks for their persecutions, Dr. Yacoubi insists that in the present war the Germans have stood back of them in everything. He thinks that the Turks may have performed many of their massacres through blind leading, but insists that what the German soldiery has done has been with eyes open.

He never misses a chance to put in a good word for Armenia in his work.

EXHIBIT 5-4

Biographical Profile of Dr. Hozarbed Yacoubi
(Source: "Pictures of Pasadenans," Pasadena Star-News, July 11, 1917)

between 1903 and 1919 does not yield the names of any organizations that would be associated with the Armenian community during later decades, such as churches, clubs, and literary societies. This is a measure of how few Armenians there were at that time. It also suggests that the first Armenian families worshipped and socialized with Pasadena's native white families, and/or that they travelled to Los Angeles to worship and socialize with Armenian friends there.

In 1913, the healthful, dry climate that had made Pasadena a popular winter resort induced one of the most eminent members of the West Coast Armenian community to settle here: the Reverend John B. Haygooni, retired pastor of the Armenian Presbyterian Church of Fresno, and former Secretary of the Armenian Relief Association (New York City). Described as being "... one of the most widely-known men of his nationality in America.." Haygooni was typical of the early members of the Armenian community to settle in Pasadena - he was Protestant, educated at American missionary schools in Turkey and at American universities, and had lived in the United States a number of years before coming to Pasadena. The news coverage accompanying Haygooni's plans to move to Pasadena, and his prominent obituary in the Pasadena Star a scant fourteen months later, imply that he was a high-status individual. It is also conceivable that his move to Pasadena may have made other Armenians more inclined to locate here. Haygooni resided at 123 N. Wilson Avenue (demolished).

Dr. Hozarbed B. Yacoubi was another of Pasadena's prominent early residents of Armenian descent. Yacoubi, apparently both a physician as well as an optician, was also one of only four optician/optometrists practicing in Pasadena in the early 1910s. He is listed in the 1911-12 Thurston Pasadena City Directory with offices in room 431 of the Pasadena Chamber of Commerce Building, and as residing at 125 South Los Robles (demolished). From 1913 through the late 1940s, Yacoubi resided in the Orange Heights neighborhood at 469 Jackson Street (extant). A brief biographical profile of him in the "Pictures of Pasadenans" column of the Pasadena Star News in 1917 indicates that, like many of the other early Armenian residents, he was from upper class circumstances, his maternal grandfather having been a surgeon. Born in Albistan, Cilicia (Turkey), he came to the United States in 1887 to study medicine, and was graduated from Jackson Medical College, Philadelphia, Pennsylvania (1893) (EXHIBIT 5-4).

Coalescence of Pasadena's Armenian Community (1918-1940)

By the early 1920s there were perhaps several dozen Armenian families residing in Pasadena. With the increased numbers, Armenian organizations and churches, such as Cilicia Congregational Church, were established, and occupational and residential patterns become discernable. While merchants and professional people predominated among the Armenian residents in the first two decades, by 1920, there came to be a greater range of occupations, though, with rare exception, Armenians were skilled tradespeople or

belonged to the professional class. The relief efforts created during the First World War period to address the Turkish pogroms, in which more than a million Armenians were massacred, may also have helped to organize Pasadena's small Armenian community. Two of the relief organizations mentioned in the Pasadena newspapers of the period include Associated Friends of Armenia, and the Pasadena Committee for Armenian and Syrian Relief. Several Armenian residents who were involved in either the War or relief efforts were profiled in the newspaper (viz., Asadour H. Ashigian, Dr. Hozarbed Yacoubi, A.S. Mehagian).

Representative of the individuals established in Pasadena by the early 1920s were: Samuel Constantian (wife: Elizabeth), prominent merchant; religious leaders: Antraniz T. Ishkanian an evangelist, and Asadour Yeghoyan, a missionary connected with the Bresee Avenue Nazarene Church in North Pasadena (East Washington Boulevard, where a discernable Armenian neighborhood would develop by the 1950s); and large extended family groups such as the Gertmenian and Salisian families. Ganstantin A. Gertmenian, an insurance broker, resided in South Pasadena. Possibly part of a different branch of the family, Mrs. Zarahie Gertmenian (538 East Villa) resided with several of her adult children, including sons Henry, Gary, and Manuel. Gary and Manuel were among the earliest persons of Armenian descent in the retail produce business in Pasadena (Manuel later became owner of a large grocery store -- Gertmenian's Market Basket -- 1950s). Aram S. Salisian (201 S. Marengo) represented one branch of the Salisian family, while Mihran (1005 N. Hudson), an auto mechanic, represented another branch.

By the mid 1920s, Armenians showed preeminence in several trades out of proportion with the size of their community. For example, there were nine individuals with Armenian surnames in the clothes repair and cleaning business in Pasadena -- accounting for approximately one-third of all such businesses in the city. These included members of the Aposhian, Bedrosian, Devirian, Karagozian, Kevorkian, (George) Kooshian, Minushian and Parnakian families. Another trade with a high percentage of Armenian representation was the shoe repair business (viz., Mahserregian and George Rejebian). Professional persons of Armenian descent continued to move to Pasadena and are reflected in the occupational data accompanying individual listings in the 1927 City Directory.

Outside the two churches serving the Armenian community (Cilicia Congregational and Bresee Avenue Nazarene Church) other organizations had developed by the mid-1920s. There were various geographically-based compatriot unions which brought people together who had grown up in particular towns or villages back in Armenia. The Varoujan Literary Club, which met in the homes of its members, was established by the mid-1920s with George B. Kooshian serving as president (1928)(11). The friends of Armenia launched an Armenian history lecture series in 1926. Both organizations

had the support of all the prominent Pasadena Armenian families -- including the Khazoyan, Pashgian, Salisian, Constantian, and Soghomonian families (12).

Geographical Distribution

A sampling of addresses points out a vague demographic pattern within the Armenian community that begins to take shape during the 1920s -- the new arrivals, whether working class or middle-income, overwhelmingly tended to reside in the north central portion of the city, north of Villa between North Raymond and Lake Avenues. There were three noteworthy exceptions: Moses Pashgian, who always resided south of Colorado Boulevard on South Euclid; Aram S. (and Mary) Salisian, at 201 South Marengo Avenue; and Haigog Khazoyan, who resided at 484 South Los Robles Avenue. These were Pasadena's earliest Armenian families, and members of the upper middle class. Moses Pashgian's brother John (Hohannes) followed the dominant trend of the 1920s, however, and chose to reside in the North Central portion of the city. He built a palatial residence atop Monk Hill on North Marengo at Grand View in 1922.

Further confirmation of this residential trend can be found in the location of the two churches serving the Armenian community during the 1920-1950 period -- Cilicia Congregational Church and the Bresee Avenue Nazarene Church. Cilicia Congregational Church was originally located at 495 East Villa (demolished) (the Reverend Haig Adadourian, pastor). Nearby on Villa lived several important families -- the Gertmenians (538 East Villa and 789 East Villa), and Stephen, Rose, and Minnie Salisian (603 East Villa). In 1936, the congregation built a new church further north, at 920 North El Molino.

Another group of Armenian families settled further east in the North Pasadena neighborhood, east of Hill Avenue and south of Washington Boulevard, in the vicinity of the Nazarene Church. These included the Devirian and Kavjian families on Bresee Avenue, and Yeghoyan family (East Washington). By the mid-1920s there were also several Armenian-owned businesses in the 1400-1500 Block of Washington Boulevard (Wesley to Sinaloa): The Mardian & Haim vegetable & fruit store; and Samuel Mardian, Building Contractor (1521-23); and G.M. Aposhian Tailor (1443). By 1930, Manuel Gertmenian operated one of the three retail fruit stores owned by him at 1820 East Washington (just east of Allen Avenue - demolished). Other Armenian-owned businesses included: J.M. Krajian (1633), a rug store owner; and the George Kooshian Cleaners (1769).

By the 1950s there was a substantial Armenian population in this East Washington neighborhood, its population enriched by new diaspora emigrants from Lebanon leaving the turmoil of the Middle East following World War II. These Lebanese Armenians were joined by Russian Armenian emigrants who were permitted to enter the United States as wartime refugees following passage of the Displaced Persons Act (1948).

Historically/Architecturally Significant Properties

The Armenian presence in Pasadena began in about 1900. However, because this early settlement occurred in and adjoining the core of the city, many of the structures were lost to new construction and redevelopment. Also, other than war-related relief efforts directed abroad, there were not yet churches or other institutional buildings serving Armenians. Two properties remain that reflect Armenian achievements during the first two decades of this century (EXHIBIT 5-5). These include:

Dr. Hozarbed B. Yacoubi Residence, 469 Jackson Street (c.1890)
Possibly Pasadena's first physician of Armenian descent, and one of the city's early opticians. Yacoubi and his family resided at this address from 1913 through at least 1949. The building may also to have housed his professional offices during certain time periods

48-58 South Raymond Avenue (1887; 1898 and 1929)
The original location of what was probably the first business in Pasadena owned by a person of Armenian descent: Pashgian Brothers Oriental Rugs

Six properties remain which have important associations with the Armenian community from the 1920s-period onward. They include:

Bresee Avenue Nazarene Church, 1480-1498 E. Washington Blvd. (1948; 1926). Although not a majority Armenian congregation, three of its founding members were Armenian -- Gulenia Eskijian, Victoria Baljian and Noritza Ekmekjian. Organized in 1921, this is one of the two earliest churches serving Pasadena's Armenian residents (13)

John (Hohannes) Pashgian Residence, 225 Grand View (1922)

Samuel Rejebian Residence, 598 N. Los Robles Avenue (c.1903)
Home of the Reverend Samuel Rejebian, the distinguished pastor of Cilicia Congregational Church, 1927- circa 1940 (EXHIBIT 5-6).

Cilicia Congregational Church, 920 N. El Molino Avenue (1936)
This building was designed and constructed by an architect and general contractor of Armenian descent -- Luther Eskijian and Samuel Mardian (architect and contractor, respectively). Eskijian was perhaps the first architect of Armenian descent to practice in Pasadena.

995 East Colorado Boulevard (1928)(including roof sign)
Current location of Pashgian Oriental Rugs

St. Gregory Armenian Apostolic Church, 220 North Michigan Av.
Probably the congregation's first permanent home, for the period from the late 1940s through the late 1950s.

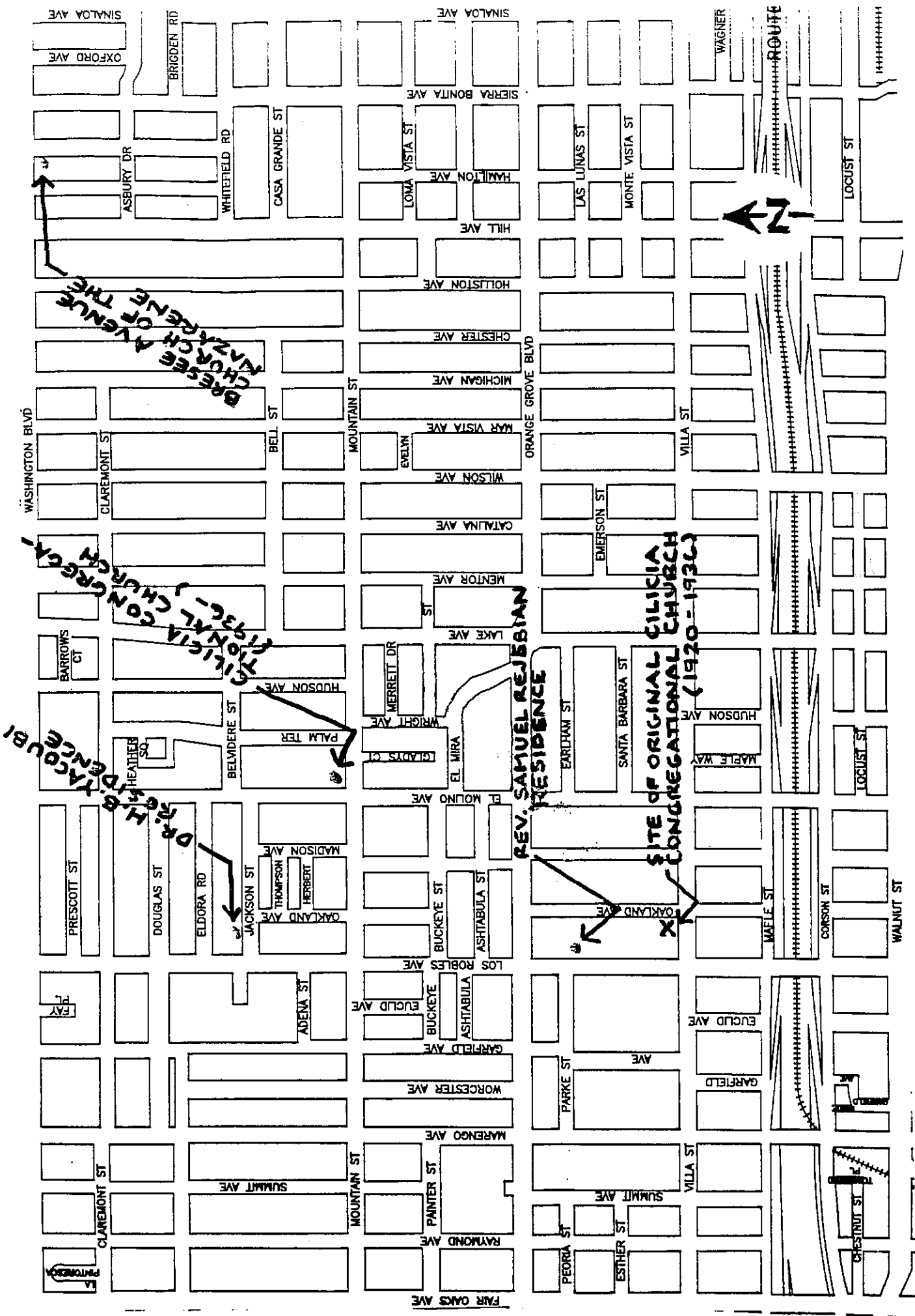


EXHIBIT 5-5
 MAP: SIGNIFICANT HISTORICAL AND ARCHITECTURAL RESOURCES
 ASSOCIATED WITH THE ARMENIANS

NEW ARMENIAN PASTOR WILL BE FETED

Countrymen Will Honor
Rev. S. M. Rejebian

PLAN PROGRAM OF
MUSIC, TALKS

May Change Mission Into
Organized Church

The local Armenian community will gather this evening at 495 East Villa street to give a formal reception to their new pastor, Rev. Samuel M. Rejebian. An attractive program has been arranged by the special reception committee. A. Margosian will act as chairman. The principal speakers are Rev. H. H. Khazoyan, Rev. H. H. Ashjian, Rev. A. S. Yeretzian and Rev. M. M. Ajjian.

In the entertainment part of the program there will be piano solos by Miss V. Luther and Miss P. Haigazian; harp solo by Miss V. Gertmenian, vocal solo by Mrs. J. Deyirian, violin solo by Miss Papazian, reading by Miss E. Pashigian. Refreshments will be served.

Rev. Mr. Rejebian, who has arrived here recently with his family and taken up his duties as the minister for the Armenian Congregational Church of Pasadena, has come from Troy, N. Y., where he has been pastor of Armenian Congregational church for the last six years. He is a graduate of Yale Theological school from which he received degrees of Bachelor of Divinity and Master of Arts. Prior to studying at Yale he attended Marash Theological Seminary, which is conducted under the auspices of American Board of Foreign Missions.

Mr. Rejebian is well known as an ardent and constructive worker. His interest especially for young people in respect of Christian life is commendable. Among the first things he undertook as he assumed his new duty, was to start a Christian Endeavor Society for young folks, of which members are increasing rapidly. The board of directors of the church are planning now, under his leadership, formally to organize their church which has been conducted as a mission.

New Leader For
Pasadena Church



REV. S. M. REJEBIAN
Who Will Serve Armenian Congregational Church

EXHIBIT 5-6

Biographical Profile of the Reverend Samuel Rejebian
(Source: Pasadena Star-News, February 5, 1927)

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7. Davis, Royal G.
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8. Yeretzian, p. 40.
9. "Soon They Expect to be Numbered in Growing Total of Altadenans .. Pasadena Call is Heard by Chicagoans" (wedding of Aram and Virginia [Pushman] Khazoyan)," Pasadena Star-News, December 7, 1927, p. 3.
10. "Khazoyan, H. H."
1903-04 Pasadena Leonard and Thurston City Directory, and; Urban Conservation Office, City of Pasadena. Architectural and Historical Inventory, Monk Hill, Survey Area 22, 1984, p. 62
11. "Literary Club Meets," Pasadena Star-News, June 8, 1928, n.p. (Courtesy: Working clippings files, Ethnic History Project, Pasadena Central Library)
12. "Armenia History Lecture Series Announced," Pasadena Star-News, _____, 1926, n.p. (Courtesy: Working clippings files, Ethnic History Project, Pasadena Central Library)
13. Telephone interview with A. Virgil Shoemaker, Pasadena, September 3, 1994.

GERMAN-AMERICANS

Introduction: History of the German Immigration

Between 1830 and 1890 Germans comprised between 25% to over a third of all immigrants coming to the United States; between the 1850's and late 1860's they comprised more than a third of all arrivals (13). German immigration to Pasadena should be viewed within this broader national perspective. A review of the rosters contained in the 1896 Great Register of Voters, and in the United States Census for the years 1910 and 1920, reveals that Germans were the largest European immigrant group in Pasadena. Not only were the Germans the largest group but their numbers were several times greater than the next largest group -- the Swedish immigrants.

TABLE 5-1 is a digest of data contained in the 1896 Great Register of Voters. The Great Register lists all male German residents living in Pasadena who were naturalized citizens of the United States and who were registered to vote: a total of 85 individuals. In addition to place of residency and occupation, the register also lists the place and year the individual became a naturalized citizen. This data shows an interesting transcontinental movement from the East Coast, Midwestern, and Central Plain States to California. Twenty-six of the 85 individuals listed in the Great Register became naturalized citizens in either New York, Illinois, Ohio, or Iowa before coming to Pasadena. Twenty-Four individuals were naturalized in California. Of the individuals who were naturalized in California, 84% did so in the years between 1885 and 1896 -- a period of exceptional population growth and development in Southern California.

The voter registration data also suggest that the German immigrants who settled first in the Midwest and Central Plains States had come to the United States as part of the earlier phase of the German immigration between 1848 and the 1870's, when opportunities were greatest in those regions, and prior to ready railroad access to Southern California.

The overwhelming majority of the German immigrants came to the United States in search of improved economic opportunity. As a major industrial expansion of the German economy transpired during the 1890s and early 1900s, it absorbed idled farm workers, artisans, and young people coming of employment age. As a direct consequence, emigration to the United States dropped significantly -- to less than 1/20 of all the arrivals by the turn-of-the-century (14). After 1900 most of the increase in the German-born population in Pasadena and Los Angeles is accounted for by retirement age persons moving from the North Central and Mid Atlantic States. In the 1896 Great Register of Voters, 11.7% of those enrolled listed their occupation as retired. As was true for many native-born Americans, California's temperate climate undoubtedly drew a large number of retirement age German immigrants to the area.

TABLE 5-1

GERMAN IMMIGRANTS IN PASADENA

1896

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Place Naturalized</u>
Aberle, John	Lamanda Park	Winemaker	San Bernadino (84)*
Biedebach, Claus H.	" "	Rancher	Muscatine, IA (59)
Engel, Phillip	" "	Farmer	--
Fink, Gustav	Lamanda Park	Laborer	San Luis Obispo (96)
Kowalsky, August	" "	Chicken Dealer	Los Angeles (91)
Moench, August	" "	Rancher	Chicago, IL (87)
Nicholai, Geo. Peter	" "	Painter	- Per father -
Rasmussen, John Diedrich	" "	Butcher	Dakota Terr. (85)
Raschard, Eugene	Lamanda Park	Rancher	Los Angeles (88)
Roy, Charles J.	" "	Agent	Los Angeles (92)
Roy, John C.R.	" "	Cigarmaker	Denver, CO (88)
Schlatter, Guttlieb	" "	Rancher	San Francisco (75)
Schweikert, Joseph	Lamanda Park	Butcher	Los Angeles (90)
Toltschin, Ernst	" "	Merchant	Los Angeles (96)
Brenner, Carl	North Pasadena	Laborer	Muscatine, IA (66)
Dieken, Peter S.	" "	Farmer	Freeport, IL (72)
Eda, Henry	" "	Harnessmaker	Dallas, TX (84)
Forninger, Frank	" "	Blacksmith	- Per father -
Hartmann, Fred. C.	" "	Rancher	Delaware, OH (71)
Hoffman, Julius P.	North Pasadena	Orchardist	Winona, MN (80)
Pinger, Phillip	" "	Retired	Cincinnati, OH (42)
Rauchfuss, Herman	" "	Gardener	--
Schahfer, Jacob	" "	Carpenter	Los Angeles (95)
Christiansen, August	1257 W. Colo.	Merchant	Buffalo, NY (82)
Dillman, Louis	Pasadena	Artist	Wayne Co., MI (56)
Eberlin, George	"	Tinner	(75)
Ehrenfeld, Karl	"	Carpenter	Chicago, IL (84)
Franke, August K.	"	Shoemaker	- Per father -
Genke, Frank H.	378 Winona	Laborer	Albert Lee, MN (86)
Gotz, John	Pasadena	Baker	Los Angeles (90)
Hansen, Andrew	633 N. El Molino	Gardener	Los Angeles (90)
Hansen, Christian M.	N. Mentor	Carpenter	Los Angeles (96)
Haller, George	45 N. El Molino	Laborer	--
Hermann, Louis	Pasadena	Gunsmith	Los Angeles (88)
Hummelke, Fred.	"	Retired	Carthage, IL (66)
Klausmann, John	Pasadena	Carpenter	Wash., DC (94)
Klein, William C.	86 Worcester	Butcher	Douglas, KS (86)
Leuer, John	643 Mercer	Laborer	Pierce, WA (92)
Ninde, Albert	Pasadena	Retired	Baltimore, MD (41)

* The numbers in parentheses refer to the year of naturalization

TABLE 5-1

GERMAN IMMIGRANTS IN PASADENA
1896
(Continuation)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Place Naturalized</u>
Adler, George	Pasadena	Laborer	- Per father -
Babilon, Leonard	"	Laborer	- Per father -
Bairley, Henry	Pasadena	Retired	Wapakoneta, OH (55)
Bandel, Godfrey H.	"	Conductor	--
Blocki, William F.	"	Pharmacist	- Per father -
Buchmuller, Carl	"	Gardener	Los Angeles (89)
Dethman, Claus T.A.	461 S. Lake	Retired	Chicago (73)
Fischer, George	Bradford St.	Carriagemaker	Los Angeles (95)
Fitz, Joseph	Pasadena	Retired	Chicago (55)
Gantzer, Joseph F.	"	Baker	Los Angeles (84)
Garmschausen, Herman	"	Soda Mfg.	" (87)
Gutzweiler, John	134 Waverly Dr.	Laborer	" (89)
Helmke, Jacob	Pasadena	None	Cook Co., IL (80)
Holtz, Frank A.	"	Carpenter	--
Holdorf, Carl	"	Painter	--
Jost, Peter	409 S. Fair Oaks	Baker	San Francisco (94)
Juers, Amandus		Steward	Los Angeles (90)
Klehn, Peter	Avalon, Catalina Is.	Hotelman	Chicago (74)
Koenig, Fred.	Pasadena	Wool Turner	Los Angeles (96)
Mahler, Jacob F.	450 S. Lake	Harnessmaker	Chicago (55)
Metz, Conrad	"	Carpenter	Norwalk, CA (67)
Neis, Fred.	"	Carpenter	Chicago (58)
Papla, Morris	"	Furrier	New York City (88)
Perlich, John F.	"	Tinner	Brooklyn, NY (92)
Pentz, Ferdinand C.	"	Farmer	Philadelphia (52)
Prange, Richard	"	Gardener	Los Angeles (96)
Prinz, John A.	460 N. Los Robles	Carpenter	--
Rickenberg, Henry	"	Rancher	Cook Co., IL (56)
Rohn, Henry	Pasadena	Retired	Chicago, IL (80)
Rosenbaum, Moritz	"	Retired	Troy, OH (56)
Roskam, Frank	"	Stone mason	- Per father -
Schaufele, John J.	"	Gardener	Manistee, MI (82)
Schneider, William	"	Retired	Van Buren Co., IA (59)
Schedwill, Fred. W.	"	Cabinetmaker	Buffalo, NY (78)
Schopboch, William	"	Baker	Tippecanoe, IN (68)
Seeger, Fred. G.	"	Barber	Los Angeles (96)
Standorf, Enerson	Pasadena	Carpenter	- Per father -
Stuck, Jacob	"	Cigarmaker	New York City (91)
Tenhaeff, Willaim	"	Retired	Adams Co., IL (60)
Volmar, Ferdinand	"	Retired	New York City (88)
Weik, Gottlieb W.	"	Shoemaker	Cincinnati (64)
Weil, Jacob	"	Retired	Los Angeles (67)
Wier, William A.	"	Expressman	Los Angeles (88)
Woessner, John	"	Gardener	Los Angeles (88)
Youngclaus, John D.	"	Shoemaker	New York City (77)
Zimmerman, Herman B.	"	Expressman	Chicago (92)

Demographic Characteristics

Viewed from a national perspective, the stereotypical nineteenth century German American was a skilled practitioner of a traditional craft -- baker, carpenter, brewer (15). In 1870, some 37% of the gainfully employed Germans had skilled jobs, 27 percent were in agriculture, 23% in professional and personal service, and 13% in trade and transportation-related occupations. First-generation German women who entered the labor market took service jobs as building custodial workers, laundresses, nurses, servants, saloon and hotel keepers, peddlers, shopkeepers, bakers, and tailors, while avoiding factory work and the kinds of sales and clerical jobs that required education or a knowledge of English (16).

The data abstracted from 1896 Great Register of Voters for Pasadena conforms, in part, to the German occupational patterns observed at the national level. Thirty-six of the 85 persons identified were engaged in skilled trades as carpenters, gunsmiths, shoemakers, bakers, butchers, barbers, or masons. Eight were farmers or ranchers, and seven were laborers. The largest number of Pasadena's naturalized German males on the voter rolls were employed as carpenters (i.e., 12). Only three professional persons were listed: two merchants -- August Christiansen (1257 West Colorado) and Ernst Toltschin (Lamanda Park), and pharmacist, William F. Blocki. This appears to be a smaller percentage than what was typical of other regions of the United States. The data indicate that the German-American population of Pasadena at the turn-of-the-century consisted primarily of working-class and lower-middle class individuals, with a smaller number of middle-class owners of small businesses.

Though no neighborhoods were identified in which German immigrants comprised a majority of the residents, in the period between 1900 and 1920, there were large concentrations of German- and Scandinavian-surnamed persons in the Central Business District and in the neighborhoods adjoining the Central Business District on the north and northeast, including Walnut-North Fair Oaks, Lincoln Triangle, Raymond-Villa, and the South Marengo Avenue neighborhoods. Because a majority of Pasadena's early twentieth century German immigrant population were skilled wage employees and small business owners, residency in the Central Business District and adjoining residential neighborhoods afforded them easy proximity to their places of employment/business and probably explains the residential patterns. By 1930, German-surnamed persons were widely dispersed throughout Pasadena.

The mapping of German church locations provides another clue about the residential patterns of Pasadena's German immigrant community. The 1911-12 Thurston's Pasadena City Directory lists four German-language/ethnic congregations:

Evangelical German Lutheran Church, 33 S. Fair Oaks Av.
First German Evangelical Lutheran Church, N. Vernon and Walnut
Av. (Southeast corner)

St. Paul's Evangelical Lutheran Church, E. Orange Grove Av.,
between N. Fair Oaks and Raymond Avenues
German Methodist Episcopal Church, Worcester (Garfield) Av.
and Ramona

Though not an explicitly German ethnic congregation, there was a fourth Evangelical Lutheran church -- Trinity Church (established 1903), at Walnut and Los Robles Avenues (northeast corner), which served Pasadenans of German and Scandinavian ancestry, even though the congregation elected to be an English-speaking parish from the outset (17). All these churches adjoin the Central business District and are located in the neighborhoods bounded by Vernon Avenue on the west; Los Robles Avenue on the east; and Colorado Boulevard on the south (EXHIBIT 5-7). These boundaries demarcate the area of the city where city directory research indicates that large numbers of German surnamed persons resided. Of these four 1911-era congregations one survives today -- St. Paul's First Lutheran Church (Missouri Synod), which was formed from a merger of two congregations (circa 1920): First German Church (established in 1894) and St. Paul's Church.

By 1928, no churches in the Pasadena city directory bear the word German as part of their name, even though there were three Swedish congregations. This fact reflects the exigencies of the First World War during which the patriotism and loyalty German-American citizens were questioned, and during which time German-language institutions and publications came under suspicion. It is also conceivable, however, that this omitting of "German" from the names of churches also reflected the rapid assimilation of the German immigrants and their descendants into Pasadena's mainstream churches and the dying off of the older German-speaking generation, for by the time Pasadena's German immigrant community had been established in the late 1890s, the numbers of new German immigrants had begun to decline sharply.

In Pasadena, as in other communities across the United States, the decline in the number of new German-speaking arrivals, and the assimilation of the younger generations, eventually caused a decline in the German language churches. With the exception of two churches, no cultural institutions or organizations serving the German immigrant community appear to have survived the first half of the twentieth century. In addition, American political antipathy during the First World War caused many to abandon German-language customs in a gesture of patriotism and unity. On a national level, this phenomenon merely hastened, however, the process of assimilation that obliterated German institutions such as singing societies, literary clubs, German American Associations, and publication of German language newspapers -- all of which had been prominent institutions in the cities of the East and Midwest prior to World War One. The second generation inevitably joined the American mainstream and made the survival of German ethnicity dependent upon continuing immigration (18).

Historically and Architecturally Significant Properties

Churches are the buildings which best reflect the German immigrant presence in Pasadena during the late nineteenth and early twentieth century. Two church buildings -- one which continues to serve its Lutheran parish; one which previously served the parish -- survive that were outgrowths of Pasadena's first German-language Lutheran congregations:

St. Paul's First Lutheran Church (Missouri Synod),
808 N. Los Robles Av. (1937)(current location)
379 E. Orange Grove Bl. (1914)(pre-1937 location)

SWEDISH-AMERICANS

Introduction: History of the Swedish Immigration

Although economic hard times and religious persecution in Sweden prompted 15,000 Swedes to immigrate to the United States between 1845 and 1855, the 1860's marked the beginning of a truly mass movement of Swedes to the United States. This massive immigration continued up to 1930, when the Great Depression essentially removed the economic incentive for further immigration. During the period between 1860 and 1930 nearly 1.2 million Swedes immigrated to the United States. Altogether, nearly a fourth of Sweden's population in the late nineteenth century immigrated to North America (19).

Overpopulation in Sweden was the single, most important, long-range cause of Swedish emigration. Between 1750 and 1850 the population of Sweden doubled to reach 3.5 million; by 1900 the figure was 5.1 million. The result of this surge in population was a dramatic increase in the number of young people looking for work, as well as a growing landless rural proletariat -- 48% of the farm population by 1870 (20).

Swedish emigration was also driven by cutbacks within the industrial sector in Sweden, such as the massive layoffs within northern Sweden's ore mining and timber industries in 1879 (this was triggered by recession in Great Britain and German tariff restrictions). By the 1890s and early 1900s, when most of Pasadena's Swedish immigrant population arrived, word-of-mouth was one of the most important factors in drawing newcomers to come to America. The network of contacts increased the ordinary Swede's ability to take advantage of economic opportunities in the United States -- even during times of recession in the United States (viz., 1893-97).

Unlike many other immigrants, most Swedes could choose their place of settlement and their occupation in the New World according to their previous backgrounds and ambitions. In the 1880s, for example, when the Pacific Northwest opened up to settlement by the

completion of the Northern Pacific Railroad, large numbers of Swedes came directly from sawmill and fishing districts in Sweden to partake of similar jobs in the Seattle-Takoma area, and at the mouth of the Columbia River (21). Similarly, mining and lumber industry workers idled by recession in Northern Sweden in the late 1870s and 1880s found jobs in their occupational field in the Northern Michigan and Minnesota region of the United States from the 1880s onward. From 1860 on, single women aged 15 to 29 were attracted by the opportunities in the textile industry and by the large demand for Swedish maids. In 1880, for example one out of every ten domestic workers in Chicago had come from Sweden (22).

Until the 1890s most Swedish immigrants were farmers or rural workers. By the late 1890's, however, the majority of immigrants was choosing to live in cities. Swedish settlement in Southern California during the 1890s and early 1900s follows this national pattern. A review of the rosters contained in the 1896 Great Register of Voters, and in the United States Census for the years 1910 and 1920, reveals that Swedes were the second largest European immigrant group in Pasadena, and were several times greater in numbers than other important European immigrant groups.

TABLE 5-2 is a digest of data contained in the 1896 Great Register of Voters. The Great Register lists all male Swedish residents living in Pasadena who were naturalized citizens of the United States and who were registered to vote: a total of 16 individuals. In addition to place of residency and occupation, the Great Register lists the place and year the individual became a naturalized citizen. Most of the Swedish immigrants came to the United States as children and had citizenship conferred upon them automatically by virtue of the naturalization of their parents. Unlike the German immigrants, the Swedes were as a rule younger in age -- the overwhelming majority of them between 21 and 35 (23). Half of those on the rosters contained in the Great Register were skilled tradesmen -- carpenters, stone cutters, tailors, and jewelers. Half of those in skilled trades were in construction-related trades. The occupational patterns observed among Pasadena's immigrant Swedish community at the turn-of-the-century mirror national patterns. In Chicago and Minneapolis, for example, which had the largest and second largest (respectively) Swedish populations in the United States, Swedes dominated the construction, lumber, and metal trades, and were also prominent in clothing manufacture. According to a 1928 estimate, Swedes constructed 35 percent of all buildings in Chicago and 80 percent of those in Minneapolis (24).

In Pasadena, one Swedish immigrant, occupies a particularly distinguished place in construction field: Peter Hall, building contractor for Greene and Greene. Peter Hall had a successful building construction business (Offices: 934 S. Raymond Avenue; demolished) but was also associated with several other companies, including the Hall Box Manufacturing Company, for which he was president; Lida Hall, Vice-President; and his brother John,

TABLE 5-2

SWEDISH AND NORWEGIAN IMMIGRANTS IN PASADENA
1896

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

SWEDES

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Place Naturalized</u>
Aden, Gustaf E.	Pasadena	Hotelman	--
Anderson, Nils	Lamanda Park	Rancher	- Per father -
Bergstrand, Carl E.	"	Jeweler	--
Bonderson, Oscar P.	North Pasadena	Fruit grower	Los Angeles (96)*
Emtmann, Theo	" "	Carpenter	- Per father -
Eriksson, Olof F.	" "	Rancher	Los Angeles (96)
Freeman, Otto	Pasadena	Retired	- Per father -
Freeman, William	"	Retired	Elkhorn, WI (51)
Hall, John	Pasadena	Carpenter	- Per father -
Hall, Peter	Lamanda Park	Carpenter	- Per father -
Jacobson, John	Lamanda Park	Tailor	Chicago (84)
Johanson, Peter A.	"	Carpenter	Woodbury Co., IA (92)
Johnson, Frank Lorens	"	Cook	Los Angeles (96)
Johnson, William	"	Gardener	- Per father -
Olson, Albert L.	"	Student	- Per father -
Weylandt, Charles J.	"	Stone cutter	Los Angeles (96)

NORWEGIANS

<u>Name</u>	<u>Address</u>	<u>Occupation</u>	<u>Place Naturalized</u>
Ingvaldsen, Thorwald	Lamanda Park	Farmer	Los Angeles (92)
Landgard, Michael O.	Dayton St.	Painter	Los Angeles (96)
Rene, Sure A.	"	Carpenter	Madison, WI (89)
Skallerude, Theo	Lamanda Park	Coachman	Los Angeles (96)
Star, Abel North	Pasadena	Masseur	Boston (84)

* The numbers in parentheses refer to the year of naturalization

Secretary (25). He was also President of the Crown City Laundry Company during the mid-1910s (26). Hall's South Raymond Avenue offices, and his residence of more than two decades at 769 N. Raymond Avenue, have both been lost to demolition.

In his book Greene and Greene: Architecture as a Fine Art Randell L. Makinson writes of Hall and his importance:

Peter Hall was born in Stockholm, Sweden in 1867 and was brought to the United States at the age of four. He was a self-taught craftsman who gained a reputation as the best stair builder on the Pacific Coast. He went into the contracting and building business for himself and was joined by his brother who ran the mill and also worked closely with the Greens on furniture in later years (27).

Manfred Magnuson (1884- ?) was another successful Swedish immigrant in the construction field. Magnuson emigrated to the United States in 1902 trained as a brick mason. In Pasadena he acquired experience in other construction trades and became a building contracting proprietor (28). In 1924, Magnuson (in collaboration with Claus Westling) constructed the Swedish Evangelical Lutheran Church (Messiah Lutheran Church) -- one of his most noteworthy construction accomplishments (29).

Swedish Secular Societies

Among the earliest Swedish secular societies established in the United States was the Swedish Society, founded in New York in 1836, and the Svea Society, Chicago (established 1857)(30). These organizations were established by the financially successful and educated segment of the Swedish communities and provided libraries of Swedish language publications, and sponsored lectures and Swedish-language theater events.

When fraternal organizations providing sick benefits, life insurance, and funeral funds became popular in the United States during the last quarter of the nineteenth century, the Vasa Order emerged as one of the most successful of such organizations. Established in New Haven, Connecticut in 1896, it grew in slightly more than two decades into an organization with 72,000 members in 400 lodges across the United States (31). A chapter of Vasa was established in Pasadena in 1913 (32). The organization is listed in the 1919 Pasadena City Directory among the Secret Societies. It met the second and fourth Thursdays evenings in leased space at 14 South Raymond (demolished). In approximately 1928, the lodge moved to a newly constructed building at 2031 East Villa (Henning Hedlund, caretaker) and survives today as Lodge No. 247 at that same address (33).

Historically and Architecturally Significant Properties

Churches and the Vasa Lodge are the buildings which best reflect the Swedish immigrant presence in Pasadena during the late

nineteenth and early twentieth century. Surviving in Pasadena are three churches that are outgrowths of the early Swedish-language congregations -- one affiliated with the Evangelical Lutheran Church in America, one affiliated with the Methodist Episcopal denomination, and a Baptist church:

Messiah Lutheran Church (Svenska Evangeliste Lutherenska Trefaldighets Kyrkan), 570 E. Orange Grove Blvd. (1924)
The congregation was organized in 1912. The current building was designed by architects Edwin P. and Charles E. Norberg. The building contractors were Claus Westling and Manfred Magnuson.

Swedish Methodist Episcopal Church (Currently: New Corinthian Baptist Church), 474 Summit Av. (at Villa) (1909)

Swedish Baptist Church (Currently: Immanuel Lutheran Church),
128 S. Oak Knoll Avenue (current building: circa 1940)

The only secular Swedish social organization identified, and the one which appears to best represent the Swedish cultural presence in Pasadena, is Vasa Lodge (Vasa Orden Skandia) Number 247, at 2031 East Villa Street (1928).

OTHER EUROPEAN IMMIGRANTS

Data abstracted from the 1896 Great Register of Voters and the 1910 and 1920 Census demonstrate that Pasadena's European immigrant community of the late nineteenth and early twentieth century consisted predominantly of persons from the Scandinavian countries, Central Europe, and German-surnamed Russians (possibly Jewish individuals). As stated previously, the Germans and Swedes were the largest groups and comprised a large percentage of the total immigrant population. They were followed in descending order (based upon percentage of population) by Norwegians, Danes, Austrian, Czechoslovak, French, and Swiss immigrants. Pasadena appears to have drawn very limited numbers of immigrants from Southern Europe and the Slavic nations. This contrasts sharply with the overall national trends of the period.

Pasadena's Norwegian immigrants deserve mention because their emigration, though a smaller actual number, paralleled the Germans and Swedish emigration in terms of the percentage of the Norwegian population that emigrated. Norway, in fact, contributed a greater proportion of its population to the settlement of North America than any country except Ireland (34). Pasadena's Norwegian population appears to have come to Southern California for economic opportunity, some as skilled tradepeople (viz., construction), farmers, or servants (TABLE 5-2). By 1920, many Norwegian women expanded the Norwegian-born population. Some were heads of household in service employment, others were wives of American-

born men. In contrast to the Swedish immigrants, and because of their smaller numbers, Pasadena's Norwegian population seemed less interested in establishing Norwegian ethnic institutions. The exception to this observation is the formation of churches. Grace Lutheran Church apparently began as a Norwegian congregation (35). This church was formally established in 1919, and was located until the late 1940s, at 920 Summit Avenue (36).

The Danish were the third largest Scandinavian population group in Pasadena. Like the other Scandinavian peoples they came to Southern California in search of economic opportunity, many as skilled tradespeople (viz., construction) and small business proprietors, but also as laborers and professionals. Institutions established by Pasadena's Danish immigrants include: The Danish Young People's Society, 1475 Lincoln Avenue (demolished), which existed during the 1930s and 40s period; St. Ansgar Danish Lutheran Church, 112 South Grand View (demolished); and Bethany Evangelical Lutheran Church, La Tierra and Vinedo Streets (circa 1950). As with the other Scandinavian immigrants, a high proportion of the men were in the construction trades. Building contractor, Alfred J. Spindt was noteworthy among them. Practicing from the early 1920s through the mid-1950s, Spindt was in partnership briefly with Dale McCune (McCune and Spindt, 1920-1923) before establishing his own firm. He then practiced till the early 1940s on a solo basis. One of Spindt's most outstanding construction achievements is Trinity Evangelical Lutheran Church, 997 East Walnut Avenue (Quintin and Kerr, Architects; 1927). Spindt built other Lutheran churches locally, and also served as general contractor for Wallace Neff on several major projects (viz., Pickfair)(37).

California's temperate climate, and soil types found in many areas of the state, made certain regions such as the Lamanda Park portion of Pasadena conducive to wine grape production. Accordingly, Pasadena attracted the interest of vintners from Germany, France, and Belgium during the late nineteenth century. Among Pasadena's earliest French-speaking immigrants were the Belgian brothers John and Peter Etienne, Lamanda Park wine producers (38). Never a large group, the occupations of French and Belgian immigrants showed a shift to service sector employment after the turn-of-the-century as the Pasadena area urbanized. During the early twentieth century, and out of proportion to the size of their population, a number of French immigrants became proprietors of French-style hand laundries. Some of the individuals include Louis Barthelemy, Julia Cavelle, Frank Chorrieu, Paul Blausert, G.M. Des Roches, and Jeanne Soalemille. Though always one of the smallest European immigrant groups, the French population grew slightly after the Second World War through the inclusion of a number of French war brides (39).

Though Italians comprised one of the smallest European immigrant groups in Pasadena, the brothers Joseph and Louis La Spada were among the earliest group of European immigrants to settle in Pasadena, and perhaps the first Italians to do so. Both men were trained as barbers, and came to Pasadena from Boston (40).

END NOTES (German-Americans)

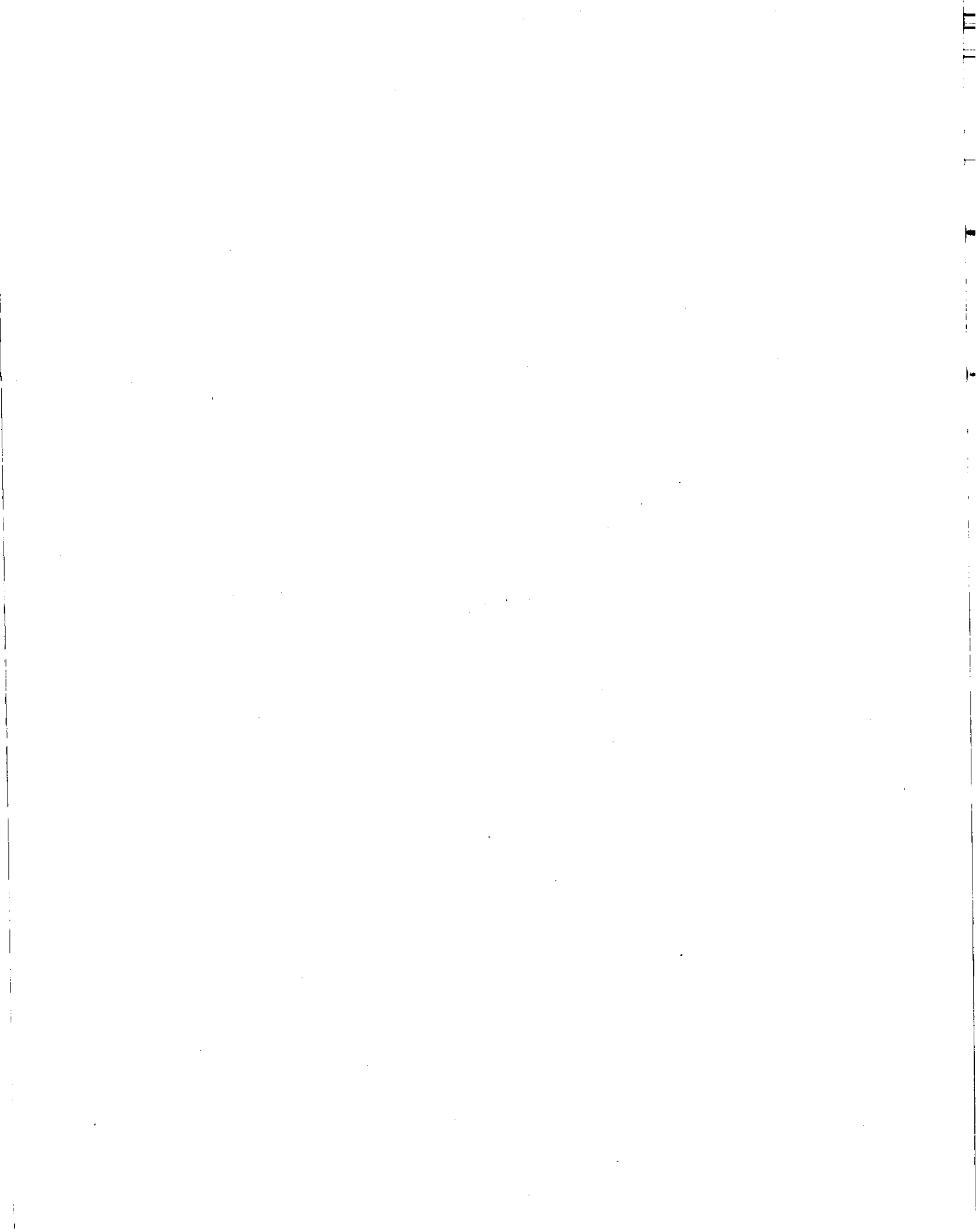
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(Swedish-Americans)

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39. Telephone Interview with Carol Dun, Pasadena, California, November 9, 1994.
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METHODOLOGY

This research project has been significantly enhanced by the unanticipated richness of the materials on the ethnic history of Pasadena. In addition to the primary research data sources that were chosen (viz., principally the United States Census Enumeration Sheets [Schedules], Pasadena city directories, and the collections at the Pasadena Historical Society Archive), the researcher discovered that there is much extremely helpful material contained in local newspaper article sources. A portion of this material has been indexed by the Pasadena Central Library and is accessible through the library's Master Index. The remaining portion of the material is organized according to overall ethnic group subject headings but is still in the process of being indexed.

Project Start-Up Phase

The project began with a literature search to identify all books offering a general overview of Pasadena history. The purpose of this part of the research was to establish a historical context for interpreting the data uncovered about each of the ethnic groups studied. The standard histories of Pasadena were examined during the first phase. These books include, in particular, Ann Scheid's, Pasadena: Crown of the Valley, Hiram Reid's History of Pasadena, and Carew's History of Pasadena and the San Gabriel Valley, Henry Page Markham's, Pasadena: Its Early Years, and J.R. Wood's Pasadena, California. Historical and Personal. These have provided helpful pieces of information, both about overall patterns of history and specifics about individuals and institutions. The project start-up phase also included a review of all the City of Pasadena Design and Historic Preservation Office Architectural and Historical Inventory reports. The purpose of that review was to determine what research had already been completed on the subject of ethnic-related architectural resources.

During the second phase of the literature search, an effort was made to identify periodicals, theses, and dissertations focusing on ethnic history in Pasadena. Special acknowledgement must be made of three sociology-related masters theses in the library collection that are focused on specific minority groups in Pasadena and have helped refine the research approach. These include:

Cartland, Earl F., A Study of the Negroes Living in Pasadena
(Whittier College), June, 1948

Crimi, James E., The Social Status of the Negro in Pasadena
(University of Southern California), June, 1941

Lofstedt, Anna Christine, A Study of the Mexican Population in Pasadena (University of Southern California), August, 1922

These theses provided population figures at various times, defined neighborhoods, occupational characteristics, names of the institutions serving the ethnic communities, important family names, and overall social history. James Crimi's thesis contained two extremely useful maps showing the geographic distribution of the African-American community in 1940-41 (EXHIBITS B and C, Introduction and Overview section). In addition to the theses, a graduate school history term paper by Marguerite Duncan-Abrams entitled "Pasadena's Forgotten Neighborhoods: Residential and Cultural Aspects of Pasadena's Commercial Sector in the Early Twentieth Century" (1990) proved very helpful in illuminating the experiences of minority groups living in the Central Business District and South Raymond neighborhoods. The Harvard Encyclopaedia of American Ethnic Groups (1981) provided an invaluable national overview of immigration trends and demographics during the nineteenth and early twentieth century, thereby facilitating an understanding of local developments. Finally, scholar Ricardo Romo's East Los Angeles; History of A Barrio (1983) was extremely helpful in its presentation of the historical context of Mexican emigration to the Los Angeles area during the late nineteenth and early twentieth centuries.

In the final phase of the literature search, the combined indexed resources of the Pasadena Central Library's Centennial Room and of the Los Angeles Central Library were examined. At the Los Angeles Central Library, the California Subject and Biographical Indexes were utilized. At the Pasadena Central Library, the vertical file clippings as well as biographical and other subject clippings in notebooks were consulted. With the assistance of reference librarian Carolyn Garner, the researcher obtained permission to look at Margaret Meriwether's working newspaper clippings file. The material is organized by ethnic group in folders and includes several hundred unindexed articles from microfilmed newspapers dating from the mid-1880s through the late 1930s. The groups for whom Mrs. Meriwether has collected material include the Japanese, Chinese, African-American, Armenians, and Mexican-American peoples, as well as a small number of other ethnic groups (viz., the Germans, and Greeks). There proved to be so much material of value in the working files that the first several months of the project were spent reviewing and analyzing this material. Analysis of this data, greatly facilitated use of the indexes at the Pasadena and Los Angeles libraries, and helped to focus research inquiries at the Pasadena Historical Society and elsewhere.

Follow-up Research (Project Phase II)

When local church commemorative anniversary publications were available -- including those of the First Presbyterian Church, Altadena (Japanese); and Scott Methodist Episcopal Church and

Friendship Baptist (African-American) -- they proved invaluable in identifying church locations, and names of individuals who played key roles in the history of these institutions. Efforts at locating materials in diocesan or synodical church archives were not fruitful. Therefore, more time had to be spent doing city directory research. Due to time constraints, periodicals produced by the major Christian denominations (viz., The California Independent [Congregationalists], The Tidings [Catholics]), could not be consulted because these materials are not indexed. In follow-up research these sources could provide further details about contemporary perspectives on the significance of church activities and building efforts.

The Enumeration Sheets (or Schedules) of the United States Census were a fundamental part of the Phase Two research, as they identified race marital status, occupation, and place of birth of all interviewees. The Census for 1910 and 1920 was analyzed carefully and abstracted to provide a demographic profile of each ethnic group: The 1900 Census was analyzed for African-Americans (results were abstracted but not prepared for reproduction in this report however because of the wealth of information in the 1920 Census). There are no Enumeration Sheets for Pasadena for the year 1890 (apparently this data was destroyed in a fire in Washington, D.C.), and the data in the 1880 Census was thought to be of minimal value because of shortcomings in the data the Census takers were asked to collect. Hence, these Census Schedules were not examined.

To supplement some of the information obtained from the Census a further research source was utilized: the 1896 Great Register of Voters. This resource was abstracted for several racial and ethnic groups (excluding persons from Great British, Ireland, and Canada) (Note: Because of Exclusionary Laws no Japanese or Chinese residents were listed in the Great Register during the late nineteenth and early twentieth centuries. The Census and City directories therefore proved to be the key information sources for Asians).

African-American community newspapers: the Los Angeles Sentinel and the California Eagle were scanned for the 1940s and 1920s periods (respectively) to identify institutions, names of community leaders, key business developments, and overall trends in Pasadena (both papers regularly covered Pasadena news). These periodicals were scanned because they have been indexed in only a fragmentary way by the Los Angeles Public Library: none have been abstracted or indexed by topic by the Pasadena Library.

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"Afro-Americans To Honor Leader." Pasadena Star, March 10, 1914, n.p. (The visit of Booker T. Washington. Article lists the addresses of Black community leaders in charge of auditorium seat reservations)

Pasadena Evening Star, December 10, 1904, n.p. (new church breaks off from Friendship Baptist)

"The Colored People of Pasadena Tendered William Prince .."
Pasadena Daily Evening Star October 24, 1891, p. 8 (Social column). (Birthday celebration)

Pasadena Star News, March 3, 1915, n.p. (25th Anniversary of employment with the National Bank of Pasadena - Gala celebration)

Pasadena Star, October 15, 1896, p. 3, col. 4 (colored marching club formed known as the McKinley Club)

Pasadena Star, June 3, 1896, p. 1. (colored baseball club - The Pasadena Stars)

"Funeral Tomorrow for Noted Negro; John Taylor Prince."
Pasadena Star, July 27, 1907, p.3, col. 3

Pasadena Star-News, March 14, 1931 (Frances Johnson, CFS pin recipient)

Pasadena Star-News, September 11, 1930, p. 16 (The Etude Club; Cora Leverda Morrow, soloist)

Pasadena Star-News, November 7, 1917; September 27, 1918
(formation of a special African-American company of the
California National Guard and armory)

Pasadena Star, February 27, 1914 (Afro-American Republican Club
formed - officers listed)

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October 2, 1902, p. 3., col. 3

"Negro Auxiliary of Red Cross Formed," Pasadena Star-News, March
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"Mrs. Johnson is a Gifted Colored Woman," Pasadena Star-News,
June 7, 1929, p. 10 (May Reese Johnson's charitable efforts)

"Vital Work Being Done by Unit," Pasadena Star-News, April 15,
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"Fatal Crash Told Wife by Wire," Pasadena Star-News, August 8,
1936, pt. 2, p. 1 (obituary: Walter North, caterer)

"Pasadena Junior College Sprinter Joins East Gang," Pasadena
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Prep Meet," Pasadena Star-News, May 21, 1936; "Sprint Star Home
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2, p. 1 col. 1 (Mack Robinson, 1936 Olympics athlete)

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(formation of American Legion Post No. 536 - officers listed)

"Negro Music Foundation Planned," Pasadena Star News, February
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"Colored Unemployed Form Male Chorus," Pasadena Star-News August
2, 1932 (Tillman Farlice, Jr., featured bass soloist)

Pasadena Star, July 26, 1910, p. 6 and July 28, 1910, p. 2
(articles concerning the Afro-American Council of Pasadena)

"Colored Women Hold Meeting," Pasadena News, January 29, 1910, p.
6 (Colored Women's State Federation)

Pasadena Star, December 13, 1905, p. 16, and Pasadena News
December, 12, 1908, p. 3 (efforts of Henderson Boone to
establish an industrial school for African-American students)

Pasadena Star, March 22, 1910, p. 2 (Pentecostal Church of the
Nazarene dedicated)

"S.B. Carr Candidate for President of the Council," Pasadena Daily News, n.d., n.p.

"District Plan Opposed by Meeting," Pasadena Daily News, February 15, 1903, p. 1. col. 7

Friendship Baptist Church

"Fortieth Anniversary Observed," Pasadena Star-News August 22, 1933 (Fortieth anniversary of church observed. Portraits of Reverend and Mrs. Carter); "Anniversary Due," Pasadena

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JEWS

Since 1654, when the first group of 23 Jews arrived in New Amsterdam Colony, Jewish migration to the United States has been nearly continuous (50). This population increased from an estimated figure of 2,000 in 1790, to 6,000 in 1830, to roughly 150,000 in 1860 (51). Due to the fact that the great Age of Economic Expansion in turn-of-the-century United States coincided with a wave of anti-Semitic violence and economic and social proscriptions in Eastern Europe, the Jewish population in the United States reached 2.3 million by 1924 (52). The immigrants from the 1880-1924 period differed significantly, however, as a group from previous and subsequent Jewish immigrant groups. Place of nativity and language being important indicators of this diversity among Jews.

The *Sephardim*, who traced their ancestry to the Iberian Peninsula, and who spoke a language derived from Medieval Spanish and Portuguese, were the first Jews to settle in the New World and among the early American Colonies -- notably in Charleston, Savannah, New York, Philadelphia, and other port cities, including Newport. During the late eighteenth century and during the first three quarters of the nineteenth century, the *Sephardim* were succeeded by the *Ashkenazim*, who were from Central Europe and Western Poland and spoke Western Yiddish (essentially Middle High German with Hebrew, Aramaic and other elements used in the host country), Polish Yiddish and/or German (53). Many of this second wave of immigrants were from Bavaria and Prussian Posnan (Western Poland). Jews arriving from 1880 through the early 1920s came from Lithuania, Poland, Ukraine, Galicia, Hungary, and after 1900 from the Ottoman Empire. These immigrants spoke regional Yiddish dialects, Hungarian, Arabic, Hebrew, and Russian (54). This assortment of languages underscores the cultural diversity of the Jewish immigrant community (EXHIBIT 5-7).

The differences in the times of arrival, and the American social and economic conditions at the time of entry, established the pattern of individual integration into the new society, and shaped the evolving ethnic Jewish community. This in turn accentuated the disparities with other groups within the larger Jewish community (55).

Sephardic Jews had a relatively easy time assimilating into American society during Colonial times, and during the late eighteenth and early nineteenth century. Although the *Sephardim* occasionally encountered stereotypical anti-Jewish remarks in the press and in public utterances, there were no indications that grave social mistreatment occurred (56). Jews of the requisite social and economic standing joined clubs, charities, and private libraries along with their Christian peers and sent their children to the same schools (57).

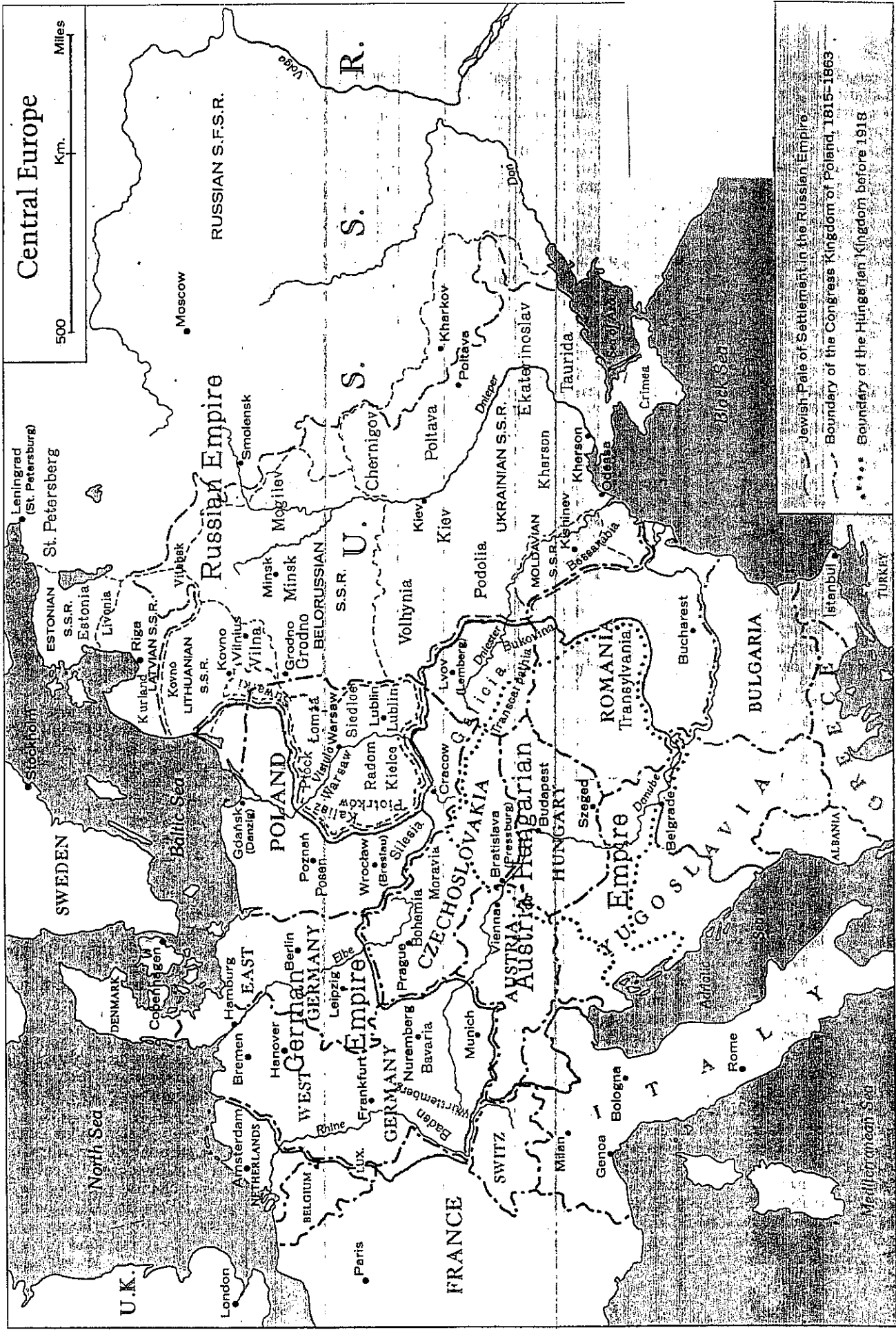


EXHIBIT 5-7

Map of Central Europe During the Nineteenth and Early Twentieth Centuries

Source: Harvard Encyclopaedia of American Ethnic Groups, p. 580.

early nineteenth century, they came in family groups from particular localities, giving their emigration a strong cohesiveness. Because of differences in Sephardic and Ashkenazic worship styles, a perceived laxity in religious observance among the native Jews, language differences, social distinctions in being native versus foreign born, the German Jews established their own synagogues and were drawn into the German social and cultural milieu in the United States (58). New York's population grew from 166,000 in 1825 to 805,000 in 1860, while its Jewish population grew, on account of the German influx, from 500 to 40,000 (59). Jews engaged in tailoring and shoemaking and dealt in second-hand clothes and dry goods -- occupations brought from Europe and found consistently among the first and second generations of Jews, from New York to California. Peddling was also a key occupation among the first generation. Jews developed extensive and sophisticated peddling networks that took goods from the Eastern Seaboard cities far inland, to Albany (by the 1830s), Cleveland (1839), Chicago (1845), St. Louis (1837) and Cincinnati (60). Peddlers used family ties to obtain the necessary credit to launch their businesses. The profits from these endeavors made possible the department stores, clothing businesses, and investment, banking and brokerage institutions of the succeeding generation. Cincinnati, an early crossroads for westward-bound travelers, the most important inland river port serving the Ohio River system, and a region with a large German population, attracted many Jewish immigrants; its Jewish population grew from 3,300 in 1850 to 10,000 by 1860 (61).

By the early 1860s, 160 cities and towns across the United States had Jewish communities, including San Francisco, whose population swelled in response to the boom accompanying the California Gold Rush of 1848. By 1860, San Francisco had approximately 5,300 Jews (62). Los Angeles, a small town with a total population of 4,385, had an estimated 100 Jewish residents in 1860 who formed a tightly knit community with organized worship, established benevolent societies, a Jewish cemetery, etc (63).

At the same time that increased immigration was splintering the Jewish community into new synagogues based on place of origin in Europe (Bavaria, Wurtemberg, Posnan, etc.) religious doctrinal differences began to assert themselves. The desire to Americanize the synagogue brought reform-minded individuals into conflict with traditionalists. This development also coincided with the arrival in America of the first group of university-educated ordained rabbis, a number of whom (e.g., Isaac Leeser, 1806-1868) espoused the tenets of Reform Judaism. The ideological roots for this movement were found in the European Enlightenment.

The Jews of Western and Central Europe (the "German Jews") had been deeply influenced by the European Enlightenment and the liberalism of the late eighteenth century. While the traditional barriers to Jews had not crumbled totally, Jews there could overcome the limitations of ghetto

existence. They entered the professions, the literary world and wealthy social circles. They partook of many educational and social opportunities in the secular world and were deeply influenced by their Christian acquaintances, trying to harmonize their ancient faith with their newly developed notion that Judaism was purely a religion. They wanted it to be simply one of many acceptable denominations in German society, rather than a separate culture or distinct way of life (64).

Eastern European Jews had a qualitatively different set of experiences in their homeland than did Central and Western European Jews. During the 1870s, industrialization and modern agriculture began to displace the petty merchants, peddlers, artisans, teamsters, factors, and innskeepers (65). Following the assassination of Tsar Alexander II in 1881, the new Russian regime initiated policies that encouraged mob violence against Jews. Pogroms in 1881 and 1882 struck over 200 Jewish communities and ushered in three decades of anti-Jewish unrest (66). In 1882, Jews were expelled from villages, and were hit with regulations that restricted their trade in cities. This was capped by the banishment of 20,000 Jews from Moscow (1891), St. Petersburg, and Kharkov during the early 1890s. Further pogroms occurred in 1903 and 1905 (67). Such anti-pathy, and the greater level of social isolation, shaped a Russian Jewish group identity in which Judaism was seen as a way of life and not merely a religious affiliation.

Out of self-preservation, a large number of Russian Jews emigrated to the United States beginning in the early 1880s. In one year, 1882, the 13,000 who arrived (following the 1881 and 1882 pogroms) totalled half the number who had emigrated during the entire decade of the 1870s (68). In 1891 the number of immigrants climbed above 50,000 and rose 50 percent the following year (69). Altogether, between 1881 and 1910, 1,562,800 Jewish newcomers arrived in America. Of them, 840,260 immigrated from Russia and 130,142 from Austria-Hungary (70).

Jews in Nineteenth Century Los Angeles and Pasadena

The pioneer (pre-1880) era in the Los Angeles area saw the arrival of dozens of Jews who rose to prominence in the business and social realm. From the start, Jews were well accepted and represented an important part of the communal and economic life of Los Angeles. The family of Harris Newmark, for example, was enormously influential in the early development of the community in its business (commerce and banking), civic, and political affairs, and in land development (71). Some of the family pioneered in the professions. From the start, Jews were involved significantly in such groups as the Masons, the Odd Fellows, and various charitable groups. In 1880, Isaias W. Hellman, a Jew, along with Ozro W. Childs, an Episcopalian, and John Downey, a Catholic, contributed the land that made possible the establishment of the University of Southern California, a college affiliated with the Methodist

Church, and the first institution of higher learning in Southern California (72). Elite Jews became members of prestigious clubs and fraternal organizations, although rising anti-Semitism within the elite gentile community would halt this process at the turn-of-the century.

One significant factor contributing to the Jews' success was the highly selective nature of Jewish in-migration to the Los Angeles area. Remotely located from the centers of Jewish life in America, Jewish migration to Los Angeles was heavily influenced by Old World ties (73). When they arrived, a great many Jewish immigrants had relatives or friends from the same European communities in which they had grown up already living in Los Angeles (74). Three particularly distinguished families, the Newmarks, Jacobys, and Cohns, were all from Loebau, Prussia: The Hellman and Haas families originated from Reckdorf, Bavaria (75).

Mirroring immigration patterns found elsewhere in the United States, the first immigrants appear to have been predominantly, though not exclusively, German and Prussian Jews. Although a similar breakdown is not available for Pasadena's Jewish community, by the 1880s, of Los Angeles' 162 foreign-born Jews surveyed, 39.5% were born in Prussia, 36% were listed as having been born in Germany or the German states (Bavaria, Wurtemberg, Baden, etc.). Thus, the German and Prussian-born constituted 75.5% of the total, compared with 7.4% who were born in Poland, and 7.4% who were born in France (76). Many Jews listed as born in Prussia were in fact from Posnan and Pomerania, provinces of West Poland annexed by Prussia during the Polish partitions of 1777 and 1793 (77). After the opening of the twentieth century, they were joined by large numbers of Eastern European Jews from Russia, in great measure, and Galicia and Hungary.

As a demographic group, Jewish immigrants were typically part of the skilled labor pool. A survey of Los Angeles Jews in 1880 reveals that 80% were in the sorts of white collar occupations needed in a rapidly expanding, complex, and less agrarian economy. In such an economy there was an abundant exchange of goods and services, and a growing need for sales staff expertise. Forty-two percent were business proprietors, compared with only 15% of the City's gentile population; 31% were in clerical and sales positions, compared with only 9% of the gentile population (78). Among the skilled Jewish workers 83% were tailors, shoemakers, butchers or cigar makers -- mirroring national demographic patterns among Jews before and after the turn-of-the-century (79).

While Max Vorspan and other historians have documented existence of a Jewish community in Los Angeles dating back to the 1850s, no such research has come to light about early Jewish life in Pasadena during the nineteenth century. The development of Southern California and of Pasadena is closely connected with the arrival of the Santa Fe Railroad in the mid-1880s and the

concomitant real estate boom. Presumably, this surge of economic opportunity brought the first group of Jewish individuals to Pasadena and began to transform the social and cultural composition of the area (80).

The 1893-94 Pasadena City Directory includes the names of approximately 40 individuals who based on surname, personal name, and occupation appear to have been Jewish. The 1896 Great Register of Voters lists 39 males who by virtue of the same criteria appear to have been Jewish. These persons bear the same occupational and demographic characteristics as at the national level, running the gamut from semi-skilled laborers and gardeners, to skilled workers within the construction, shoe, clothing manufacturing and tailoring trades, to clerks and merchants in retail and wholesale trade. The overwhelming majority were of working age, with only 12 percent being aged 60 or more (TABLE 5-3).

Moritz Rosenbaum (1827-1911), whose name appears in the 1896 Great Register of Voters, was a native of Hamburg, Germany. He became a naturalized citizen in Troy, Ohio in 1856, and came to Pasadena from Marshalltown, Iowa in his forties (TABLE 5-3)(EXHIBIT 5-8). According to historian Hiram Reid, Rosenbaum was among the members of the Indiana Colony who settled Pasadena in 1874 (81). He joined the colonists at Marshalltown -- a place where he operated a stationary business for a number of years, and from which a number of other early Pasadena settlers came (82). Arrival in 1874 made Rosenbaum and his wife Mina, in all probability, Pasadena's first residents of Jewish ancestry. The Rosenbaums, who were of Jewish ancestry, were Unitarian Universalists in their religious affiliation. They saw themselves, and were seen in the community, as German rather than as Jewish. The Rosenbaums, not unlike many upper class German Jews of the period living apart from the centers of Jewish life, placed social acceptance above Jewishness. In the genteel and overwhelmingly Protestant Christian milieu of nineteenth century Pasadena, they were part of society, and found ready acceptance, participating in the Chautauqua Literary and Scientific Circle, and in other elite civic endeavors, such as helping fund the establishment of the public library (83). Developing their land along South Grand Avenue below Colorado Boulevard, the Rosenbaums prospered during the 1880s Boom, and were undoubtedly one of the wealthiest families of Jewish ancestry in Pasadena at the turn-of-the-century. The Rosenbaum residence at 29 South Grand Avenue (DEMOLISHED) became a famous showplace because of its extensive gardens and its many rare plants and flowers.

Other significant names which appear in the 1896 Great Register of Voters include merchants David Goldberg, Julius Richard Jacobs, and Samuel Stein -- presumably among the earliest Jewish businesspeople based in Pasadena -- and Conrad Jacoby (an apparently unrelated namesake of the publisher of the *Sud California Post* -- Southern California's first German language newspaper). Arriving in 1890, Jacoby is among Pasadena's first group of Jewish residents

TABLE 5-3

JEWISH MALES IN PASADENA

1896

Based Upon Surname, Personal Name, Occupation, and Place of Origin

As abstracted from the 1896 Great Register of Voters
for Los Angeles County

<u>Name</u>	<u>Age</u>	<u>Occupation</u>	<u>Birthplace</u>
Adler, George	48	Laborer	Germany
Canfield, Adelbert F.	26	Clerk	Pennsylvania
Diamond, Harry	40	Shoemaker	New York
Fishbeck, Frederick	30	Candymaker	Illinois
Gantner, Joseph Frank	37	Baker	Germany
Gelruth, John	25	Laborer	Russia
Goldberg, David	24	Merchant	Russia
Golderer, Adam	43	Carpenter	Germany
Goldman, Tony Denier	21	Electro-plater	Indiana
Haas, George	30	Laborer	Russia
Hahn, Samuel	52	Lather	Pennsylvania
Heller, Charles Louis	29	Clerk	Ohio
Hoffman, Harry	32	Blacksmith	Ohio
Hoffman, Mark David	27	Laborer	Ohio
Hoffman, Benj. Franklin	84	Retired attorney	Pennsylvania
Holtz, Frank A.	55	Carpenter (Naturalized: L.A. CA 1-26-92)	Prussia
Jacobs, Julius Albert	52	Merchant (Naturalized: New Orleans 4-22-67)	Prussia
Jacobs, Julius Richard	22	Clerk	Louisiana
Jacoby, Conrad	51	Retired	Ohio
Klamroth, Henry Herbert	26	Real Estate Broker	New York
Kohler, Eugene Fred'k.	26	Photographer	Illinois
Mahler, Jacob Fred'k.	68	Harnessmaker	Germany
Nieman, Charles Frank	38	Engraver	New York
Perlich, John Fred'k.	33	Tinner (Naturalized: Brooklyn NY 10-28-92)	Germany
Rosenbaum, Moritz	69	Retired (Naturalized: Troy OH 10-7-56)	Germany
Rosenberger, Edmund S.	40	Druggist	Pennsylvania
Rosenberger, Simon	64	Physician	Pennsylvania
Roth, John	42	Gardener	Ohio
Roth, Joseph	42	Carpenter	Iowa
Sandeman, Michael	39	Laborer (Naturalized: L.A. CA 8-8-87)	England
Schermerhorn, Joseph C.	51	Bricklayer	New York
Schneider, Joseph	58	Gardener (Naturalized: Fresno CA 5-5-92)	Germany

TABLE 5-3

**JEWISH MALES IN PASADENA
1896
(Continuation)**

<u>Name</u>	<u>Age</u>	<u>Occupation</u>	<u>Birthplace</u>
Slavin, Matthew	43	Contractor	New York
Stein, Samuel	41	Merchant (Naturalized: Chicago 10-31-76)	Hungary
Stern, Fred	26	Laundryman	Indiana
Weil, Jacob	66	Retired (Naturalized: L.A. CA 5-11-67)	Germany
Wolf, Ernest	58	Candymaker	Austria
Wolf, Isaac Brand	26	Laborer	Iowa
Zeitler, August	31	Laborer	Minnesota



EXHIBIT 5-8

Moritz Rosenbaum
Circa 1900

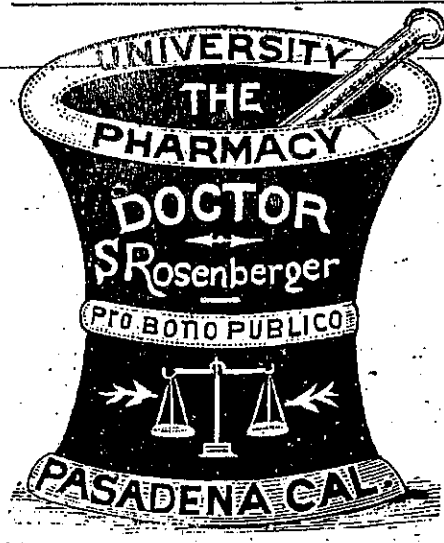
"People" Binder N-V - Section R, Image No. 2
(Courtesy: Pasadena Historical Society Archive)

(84). Also of note are **Simon Rosenberger** and **Edmond S. Rosenberger**. The Rosenbergers -- a father and son -- practiced medicine and pharmacology together and operated a medical dispensary on South Fair Oaks Avenue, just below Colorado Boulevard EXHIBIT 5-9). In referencing the former's financial backing for the Simons Brothers Brick Company in Spring 1886, Hiram Reid establishes the elder Rosenberger's residence in Pasadena sometime prior to 1886 (85). This evidence suggests that Simon Rosenberger was among the city's first physicians, and probably its first physician of Jewish ancestry. His son Edmond was possibly the city's earliest pharmacist, and probably its first pharmacist of Jewish ancestry.

Eugene Frederick Kohler, unrelated to the members of wealthy Los Angeles family of the same name, was proprietor and co-owner of the Kohler-Van Rossem photographic studio -- one of the city's early businesses of this type. Not unlike many of the early residents of Jewish ancestry, Kohler, extremely popular and active with the Pasadena Elks, was not religiously observant (86). **Matthew Slavin** (1853-1915), a prominent New York-born building contractor, and City Board of Directors member, is perhaps the best known of these early residents of Jewish ancestry, due to the Pasadena buildings constructed by him. The Hotel Green; Pasadena Furniture Company Building (1914), at 93-97 North Raymond Avenue; and the Slavin Block (1893), at 37 North Fair Oaks Avenue are among the numerous buildings constructed by Slavin (Note: The Slavin Block housed the builder's offices)(87). Again, Slavin fits the pattern of Pasadena's first residents of Jewish ancestry in not being religiously observant. He was very active with the Masons, and was accorded Masonic funeral rites at his death in 1915 (88).

Around 1900, this first group of Jewish individuals was joined by a small number of religiously observant Jewish business and trades people. **Carl Goldberg**, a milliner, commissioned one of the first documented commercial buildings built for a Jew - The Goldberg Block, at 109-115 North Fair Oaks Avenue (DEMOLISHED). The building housed his business: Wonder Millinery. **William A. Misch** and his son **Leo Misch**, proprietors of the Boston Dry Goods Store, and **Samuel Levine**, a cement, brick and stone contractor, based at 31 East California Boulevard (DEMOLISHED), were among the second wave of Jews to settle in turn-of-the-century Pasadena. These men and their wives would later attempt to establish city's first synagogue: Agudath Achim Congregation (1907-1908).

Even while the 1906 City Directory listings abstracted in TABLE 5-4 appear to include a few dozen Jewish residents (based on surname, personal name, and occupation) there was no evidence of organized Jewish communal life in Pasadena. No synagogue, or fraternal organization listings appear in the city directories during the pre-World War I period. Although the number of Jewish households was still quite small during this period (probably numbering no more than several dozen), the experiences of those who arrived during the nineteenth century and other evidence



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EXHIBIT 5-9

Advertisement

The University Pharmacy
Dr. Simon Rosenberger and Son

Source: 1893-94 Pasadena City Directory, p. 30

TABLE 5-4

**JEWISH RESIDENTS IN PASADENA
1906**

Based Upon Surname, Personal Name, and Occupation

As abstracted from the 1906-07 Thurston's Pasadena City Directory

<u>Name</u>	<u>Address</u>	<u>Occupation</u>
Abrahms, Otto H.	712 Winona	Gardener
Achterberg, Charles F.	Cornell-Williams Tailoring 198 E. Colorado (r: L.A.)	Tailor
Ackerman, Anton	S. Marengo	Coachman
Ackerman, Stanley	122 Michigan	Machinist
Arduser, Abraham	211 N. Pasadena	--
Aronson, Christina Mrs.	1444 Iowa	--
Beckman, William H.	269 Grant	--
Beckstein, C.J.	269 Delacy	Gardener
Bengolis, Louis	42 S. Delacy	Shoemaker
Berg, Eleanor Miss	184 N. Broadway	Stenographer
Bergerson, F.R.	141 N. Raymond	--
Bernhardt, Jacob	1775 Summit	--
Binderheim, J.W.F.	537 S. Euclid	Draftsman
Bronstein, William E.	244 E. Green	Clerk
Coffman, J.S. & Lillian	253 S. Lake	--
Coffman, B.F.	76 N. Fair Oaks	--
Ehrenfeld, Charles	377 S. Hudson	Bldg. Contractor
Ehrenfeld, Day	" "	Student
Ehrenfeld, Leon A.	" "	Dairyman
Felz, Joseph	285 S. Lake	--
Fischbeck, Charles	495 S. Euclid	Upholsterer
Fishbeck, Fred	60 N. Wilson	--
Fisher, Emma J. Mrs.	473 Herkimer	--
Fisher, Ellen Mrs.	996 Locust	Nurse
Fisher, Samuel	378 S. Fair Oaks	--
Frank, L.E. Mrs	546 S. Raymond	--
Glass, Charles	483 Ashtabula	Saleman (White Sewing Machine Co.)
Glass, Ann M. Mrs.	286 N. Mentor	--
Glass, Edwin H.	1811 Kirkwood	Clerk
Glass, Joseph M.	180 S. Catalina	Lecturer
Mabelle C.	" "	--
Mary Miss	" "	--
Gohn, Isabel M. Miss	9 1/2 N. Fair Oaks	Boarding House propr.
Goldberg, Charles	414 Galena	Clerk **
Goldberg, Carl	1115 N. Fair Oaks	Proprietor (Wonder Millinery)
Goldberg, Samuel	414 Galena	Proprietor **
Gorsuch, J.H.	105 Ford Place	Optician

** Associated with Goldberg-Henkin Russian Art Goods,
240 E. Colorado

TABLE 5-4

JEWISH RESIDENTS IN PASADENA
1906
(Continuation)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>
Gould Family (Albert, Fred A., Harold, Howard, M. Augusta)	N. side San Pasqual E. of Rose	--
Gould, Cecil	135 Bruce	Salesman
Gould, T. Charles	135 Bruce	Newspaper correspondent
Gross, George	75 Worcester	Tinner
Gross, Joseph	145 N. Fair Oaks	Grocery Clerk
Haas, J. Richard	930 Locust	Investments Executive
Harris, Frank P.	157 S. Los Robles	Automobile Executive
Harris, Herman	550 S. Fair Oaks	Teamster
Harris, Isaac	337 E. Washington	--
Harris, Samuel	868 Arroyo Drive	Teamster
Henkin, William E.	414 Galena Avenue	Merchant
Hoffman, Alice W. Mrs.	99 S. El Molino	--
Hoffman, Benjamin F.	" " "	--
Hoffman, John	E. side Ellis E. of Villa	--
Hoffman, Louis	924 Winona	Cabinetmaker
Irwin, Hannah B. Mrs.	626 E. Colorado	--
Israel, Archibald	316 East Orange Grove	Carpenter
Israel, Edward	656 Summit	Rugmaker
Israel, Harry D.	316 East Orange Grove	Bookkeeper
Marian L. Miss	" " "	Stenographer
Israel, Joseph	340 Summit	Clothing Proprietor
Jacobs, Aileen Miss	168 N. Marengo	--
Jacobs, Julius R.	164 N. Marengo	Manager *#
Jacobs, L.M. Mrs.	168 N. Marengo	Proprietor *#
Jacobus, L.F. Miss	L.A.	Draftsperson
	(J.J. Blick, Architect)	
Jacoby, Amy F. Miss	120 S. Euclid	--
Jacoby, Conrad	" "	--
Kappner, Henry	1862 N. Los Robles	Wagonmaker
Henry	" " "	Carriagemaker
Kohler, Eugene P.	229 Columbia	Proprietor
	(Kohler & Van Rossem Photo Studio)	
Koller, Emma Mrs.	W. side W. Wilton	Hotel Maryland staff
Koller, James	172 Stevenson	--
Kraemer, W.H.	627 S. Los Robles	Mfg. Jeweler
Kraemer, W.A.	230 N. El Molino	--
Lehman, N.	Hotel Mitchell	Tailor
Leven, M.	30 Elevado	Tailor

*# Associated with L.M. Jacobs Fuel and Feed Store,
SEC N. Broadway and E. Union

TABLE 5-4

JEWISH RESIDENTS IN PASADENA
1906
(Continuation)

<u>Name</u>	<u>Address</u>	<u>Occupation</u>
Levine, Samuel	31 E. California	Bldg. Contractor
Lewenberg, A.E. Mrs.	672 S. Los Robles	--
Mahler, Jacob F.	450 S. Lake	--
Meyer, Anton	E. side Glick N. of E. Colorado	Clerk
Meyer, Benjamin F.	652 N. Wilson	Clerk
Meyer, Fannie F. Miss	251 S. Orange Grove	--
Charles K.	" " "	--
Meyer, John E.	Meyer's Grocery Store	Proprietor
Myrtle E. Miss	" " "	Clerk
Misch, William A.	430 Summit Avenue	Proprietor
	(Boston Dry Goods Store)	
Misch, Leo	430 Summit Avenue	Proprietor
Myers, Harry E.	275 Cypress	Proprietor
	(Billiards Parlor & Dancing Academy)	
Reiser, Charles D.	454 N. Catalina	Carpenter
Rosenbaum, Moritz	29 S. Grand	--
Rosenberger, E.S.	48 S. Fair Oaks	Druggist
W.D.	" " "	Physician
Rosendale, Lawrence	29 Painter	--
Mary E.	" "	Dressmaker
R. Emma Miss	" "	--
Roth, Paul M.	140 Worcester	Furniture Store Manager
Roth, A.M. Miss	154 S. Euclid	Teacher
Rothenberg, Florence	615 Herkimer	--
Schiffman, Rudolph Dr.	75 N. Grand	Physician
Schneider, Joseph	120 N. Delacy	--
Schumacher, Joseph	88 W. Peoria	Bldg. Contractor
Schurmer, Adam H.	Lamanda Park	Winery Cooper
Schuster, J.B.	526 Summit	Streetcar Conductor
Schwartz, Davis F.	1018 Summit	Commercial Artist
John C.	" "	Bookkeeper
Kaufman M.	" "	Lacquer Worker
Sherwinsky, Rosa Miss	2135 N. Marengo	Nurse
Simon, Albert	145 W. Union	Clerk
Singer, A.R. Mrs.	290 W. California	--
Singer, C.L.	32 Orange Place	Grocery Clerk
Tanner, John	388 E. Villa	Lapidarist
Wolf, Isaac	140 N. Broadway	Laborer
Wolf, Joseph	84 N. Holliston	Carpenter
Wolf, Sherman	185 Hammond	Teaming Contractor
Zimmerman, Frank	230 N. Fair Oaks	Tailor
Zimmerman, F.M.	175 N. Marengo	Grocer

suggests that few of the early Jewish residents were religiously observant, or felt bound together in communal terms. The small minority of observant Jews, such as William and Leo Misch, Samuel Levine, William E. Henkin, Isaac Harris, and Isidore and Helena Goldman (the Goldmans arrived in 1908) worshipped at home as family units or perhaps travelled to Los Angeles to worship, attend Sunday School, and participate in Jewish community life there (89). The community appears to have gathered in significant numbers only for Yom Kippur or Rosh Hoshannah services, but not for weekly sabbath observances (90).

At the outset of World War I a number of concurrent factors helped galvanize the Jewish Community nationwide and locally. In response to the tremendously needy flood of new Jewish immigrants from Eastern Europe, many of whom arrived in the United States impoverished by social and economic upheaval in their birthplaces, a diverse Jewish community, previously fragmented during the nineteenth century by class, cultural, and religious denominational distinctions, cemented cooperative networks to address matters of mutual concern. Major strides were taken after the turn-of-the century in coordinating intra-communal charitable activities. In 1895, Boston became the first large city in which Jews formed a communitywide federation of Jewish philanthropies (91). By 1911, the Los Angeles Area Federation of Jewish Charities had been formed (92). Because of Pasadena's small Jewish population, multiple organizations found in larger cities did not exist here. However, a single organization, the Ladies Aid Society, was established by Helena Goldman in about 1909 (93); the first communitywide council organization - the Council of Jewish Clubs - was not formed until 1927 (94).

Other political concerns prompted consolidation of the Jewish community nationally. While African-American males were the overwhelming targets of lynching and other racially-motivated violence, in September 1915, Leo Frank, a young Jewish businessman was lynched by a mob in Atlanta. This galvanized Jewish concerns about the growing tide of anti-Semitism in early twentieth century America. At the same time, in Europe, nearly three-and-a-half million Jews were trapped between the Allied and Axis armies on the Eastern Front. As early as December 1915, 600,000 Jews were uprooted by the Russian army alone (95). By 1916 a majority of the Jewish Pale of settlement was controlled by the Germans, who evacuated at least 70,000 Jews to Germany as semi-forced labor. Half the Jews in Galicia were refugees, and Jewish communities were physically destroyed (96). The cataclysmic developments in Europe and troubling undercurrents in American life became a major impetus shaping Jewish group identity, and in the consolidation of community political and social institutions.

Establishment of the Pasadena Jewish Temple

In Pasadena, organized Jewish community life began quietly in 1907-1908 with the failed effort to establish Agudath Achim Congre-

gation. A group of residents led by the Misch, Levine, Isaac Harris and Henkin families drew together 30 charter members, and a Ladies auxilliary formed and acquired a *Sefer Torah* from Los Angeles in 1908 (97). These efforts did not take hold, however.

A new effort to establish a synagogue gained momentum during the 1910s. Volunteer rabbis such as Henry L. Radlin led worship in people's homes, and articles discussing Jewish religious activities appeared in the Pasadena Star for the first time in 1915, including announcement of a Purim Celebration, and of the inauguration of a Jewish Sunday school in March (launched by Helena Goldman and directed by Rabbi Radlin). The intention to hold Yom Kippur services at Stanton Hall was announced in the September 16, 1915 Pasadena Star. Weekly services, however, continued to be held at people's residences (viz., Simon Levy Residence, 266 North Vernon -- DEMOLISHED) and at businesses (viz., 256 North Fair Oaks Avenue; DEMOLISHED) until a temple could be established.

During the late 1910s and throughout the 1920s, Pasadena's Jewish population grew substantially. A core group of strongly civic-minded individuals established themselves in Pasadena and were instrumental in establishing the community's first continuous synagogue. Helena Goldman instituted the first Jewish Sunday school in Pasadena in 1915 with the probable dual purposes of educating children of their faith and stimulating parental involvement for laying the groundwork for forming a synagogue. In addition to the Goldman family, there were perhaps a dozen families who assumed leadership in achieving this goal. Among them were the Berkus, Colman M. and Israel N. Widess, Simon and Harry Levy families, and the Scher, Shure, Ganulin and Vener families (98). Of these, C.M. Widess, a wholesale grocer and a jeweler (in partnership with his brother I.N. Widess) played the key role in securing a site for the synagogue and, along with Morris Weinstein, in facilitating the financing of its construction (99). Property at the southeast corner of Walnut Avenue and North Hudson was acquired in 1920, and after three years of fundraising the Congregation B'nai Israel completed its synagogue in 1923, located at 198 North Hudson Avenue (ALTERED condition) (100). C.M. Widess served as the general contractor for the building; P. Hale was architect; and the firm of Morrow and Baer was the builder. Raphael Goldenstein served as rabbi (1923-24) on a part-time basis. Because the small congregation could not afford to pay a full-time salary, there was a rapid turnover of staff until the tenure of Rabbi David Cohen in the late 1930s. The temple was not able, however, to hire its first full-time and fully ordained rabbi -- Max Vorspan -- until the late 1940s (101).

The Ladies Aid Society, a benevolent organization assisting those in need, and which worked on an on-going basis with the Jewish Committee for Personal Service in State Institutions, was the first Jewish civic organization in Pasadena when established largely through Helena Goldman's efforts in about 1909 (102). In

1921, the organization was reorganized as the (B'nai Israel) Temple Sisterhood, with Mesdames Rosen, Goldman, Henkin, S. Goodman and S. Levy as officers (103). With the establishment of B'nai Israel, the ambitious congregation launched a number of short-lived organizations. Only the Theodor Herzl Student Club (1923) (Meyer Krakowski, founder), and the Junior Hadassah (1924) -- both young people zionist groups -- survived more than one or two years (104).

Efforts to Establish Additional Pasadena Synagogues

In the same year that Congregation B'nai Israel dedicated its new synagogue, and during the course of the next several years, two disaffected groups of congregants attempted to start new congregations. B'nai Israel was a Conservative congregation liturgically. One faction wished to establish an Orthodox temple and became known as Congregation Shaarei Zedek (Gates of Justice). The announcement appeared in the May 15, 1923 Pasadena Star-News. Its officers included Louis Brown of Sierra Madre (president), Charles Rubin (vice-president), Max Marcus (treasurer), Harry H. Levy and Simon Levy - both of whom had taken an active part in founding B'nai Israel - Harry Gleicher, Hyman Sonik, Robert Pokrass and Rabbi David Silk (cantor and *shochet*) (105). The congregation met at David Silk's home, at 193 North Pasadena Avenue (DEMOLISHED) and appears to have dissolved within roughly two or three years time. The Levys, among others of Shaarei Zedek, returned to B'nai Israel.

Sometime later, in perhaps 1926, the second group, which included the Pepper and Melvin families, broke away from B'nai Israel to establish a Reform synagogue (106). After a period of meeting in members homes, this group, which was led by Dr. Eugene Rosenberg, became known as the Jewish Center. It was located in a rented house at 115 North El Molino Avenue (DEMOLISHED). Unfortunately, the small congregation was not able to sustain itself and dissolved in about 1929, some of its members, including the Berman and Chazan families, transferring membership to B'nai Israel Congregation.

B'nai B'rith Lodge

B'nai B'rith, an outgrowth of synagogue-affiliated mutual aid societies of the nineteenth century, developed into an independent and essentially secular national lodge and fraternal order by the end of the second quarter of the nineteenth century. The organization dedicated itself to "uniting Israelites in the work of promoting their highest interests and those of humanity" (107). The secularization of B'nai B'rith made it more appealing to casual or non-observant Jews and helps explain its rapid growth after the middle of the nineteenth century. B'nai B'rith responded to the need of Jews who had encountered discrimination in gentile fraternal organizations.

The first chapter of the organization on the West Coast was established in San Francisco in August, 1855, with a District Grand Lodge being instituted in 1863. Between 1863 and 1915 twenty lodges were established throughout California, including the Los Angeles area's Lodge Number 487 in 1899 (108).

The Pasadena B'nai B'rith Lodge (No.1004) was established in December 1924, with David Goldman (son of Helena and Isidor) serving as lodge president. The lodge met in a business building owned by it at 1262 1/2 East Colorado. The women formed a separate B'nai B'rith sisterhood organization in about December 1927(109).

Pasadena's Jewish Community During the 1930s and 1940s

The thirties brought a number of challenges for Jews in Pasadena and nationally. The economic hardships occasioned by the Great Depression; the rise of Nazism in Germany and the visibility of Nazi sympathizers in the United States; the arrival of large numbers of Jewish emigres fleeing Nazism in Central Europe; and persistent and endemic anti-Semitic discrimination in employment, education and housing sparked various community initiatives. In Los Angeles, the Jewish Community Committee (JCC) was formed in 1933 to combat anti-Semitism (110). In Pasadena, The Intercommunity and Interrelations Council, an interracial/ethnic human relations organization was formed (circa 1940).

During the first quarter of the twentieth century Eastern European Jewish immigrants had moved consistently into the middle class. As can be seen from the profile in TABLE 5-4, Pasadena's Jewish population was largely lower middle and middle class, with a small number of upper income individuals. A majority were proprietors, salespeople, and skilled service providers (viz., tailors, shoemakers), or white collar workers such as bookkeepers, accountants and clerks -- a pattern consistent with patterns observed across the United States (111).

By the end of the 1920s, many Jews had moved into professional fields, including medicine, law, and science. David Goldman (1906-1984), son of Isidore (a tailor) and Helena Goldman -- Latvian immigrants -- graduated Southwestern Law School (1930) and began a long and very successful law practice in Pasadena in 1933 (112). Goldman was a key community leader in Pasadena, serving a number of times as president of Temple B'nai Israel and of Lodge 1004 of B'nai Brith, and on the District Executive Board of B'nai B'rith (113). Goldman served as International Vice-President of B'nai B'rith, and became one of the first Jewish members of the Pasadena University Club (114).

Dr. Charles Posner, born on Odessa, Russia, reared and educated in Ohio in pharmacology and medicine at the University of Cincinnati, settled in Pasadena in 1928. Posner became one of the city's first physician specialists in endocrinology and was well-

known in the medical field for both his writings and his studies on endocrine factors in childhood development(115). He and his wife Clara were members of B'nai Israel Congregation, and resided in 1929 at 1280 North Hill Avenue, and from circa 1940-1955 at 259 Annandale Road. Posner served on the staff of the Huntington Memorial, St. Luke Medical Center, and the Cedars of Lebanon (now Cedars-Sinai) Hospitals, and taught at the USC Dentistry School (116).

The transformation of Caltech under Robert Millikan from a provincial technical school into an internationally-recognized research institution attracted many distinguished scholars to Pasadena during the 1920s and 1930s (117). Among them were several Jewish scientists, including Albert Einstein (1879-1955), who visited Caltech while spending three winters in Pasadena between 1931 and 1933 (118). Einstein's theories of relativity and of the curvature of light made him the first scientist to enjoy world-wide celebrity status. Although he ultimately chose to join the Institute for Advanced Study at Princeton in 1933, his visits to Pasadena brought favorable publicity to Caltech (119)(EXHIBIT 5-10).

Paul S. Epstein joined the faculty as Caltech in 1921 as Professor of Theoretical Physics. Epstein, a patrician of Polish-Russian ancestry, studied physics and mathematics at the University of Moscow, and received a PhD under the tutelage of Arnold Sommerfeld from the Institute for Theoretical Physics, University of Munich (120). Epstein wrote a series of important papers on quantum theory and its applications. His famous 1916 paper on the Stark effect made his reputation as a theoretical physicist, according to historian Judith Goodstein (121). He was a key factor in establishing Caltech's Physics Department, introducing and teaching all the theoretical physics courses in the early years, and remaining a beloved teacher through retirement in 1953 (122). On the basis of his contributions in quantum theory and the structure of atoms he was elected to the National Academy of Sciences in 1930 (123)(EXHIBIT 5-10).

Beno Gutenberg (1889-1960), of the University of Frankfurt in Germany, was appointed Professor of Geophysics at Caltech in Fall 1930. Gutenberg's appointment -- which brought the European tradition of viewing seismology as a research tool that utilized earthquake records to study the physical properties and structure of the earth's interior -- decisively shifted the center of seismological research from Germany to the United States, and from Berkeley to Caltech (124). Gutenberg, Harry Wood, and a student - Charles Richter, would together transform the field of seismology. Gutenberg, who wrote textbooks, published numerous technical papers, and was rigorously trained in physics and mathematics (as well as in meteorology), brought international acclaim to Caltech (125)(EXHIBIT 5-10). Gutenberg and his wife Herta, were religiously observant and members of B'nai Israel Temple. The couple resided for more than twenty years at 399 Ninita Parkway (DEMOLISHED).

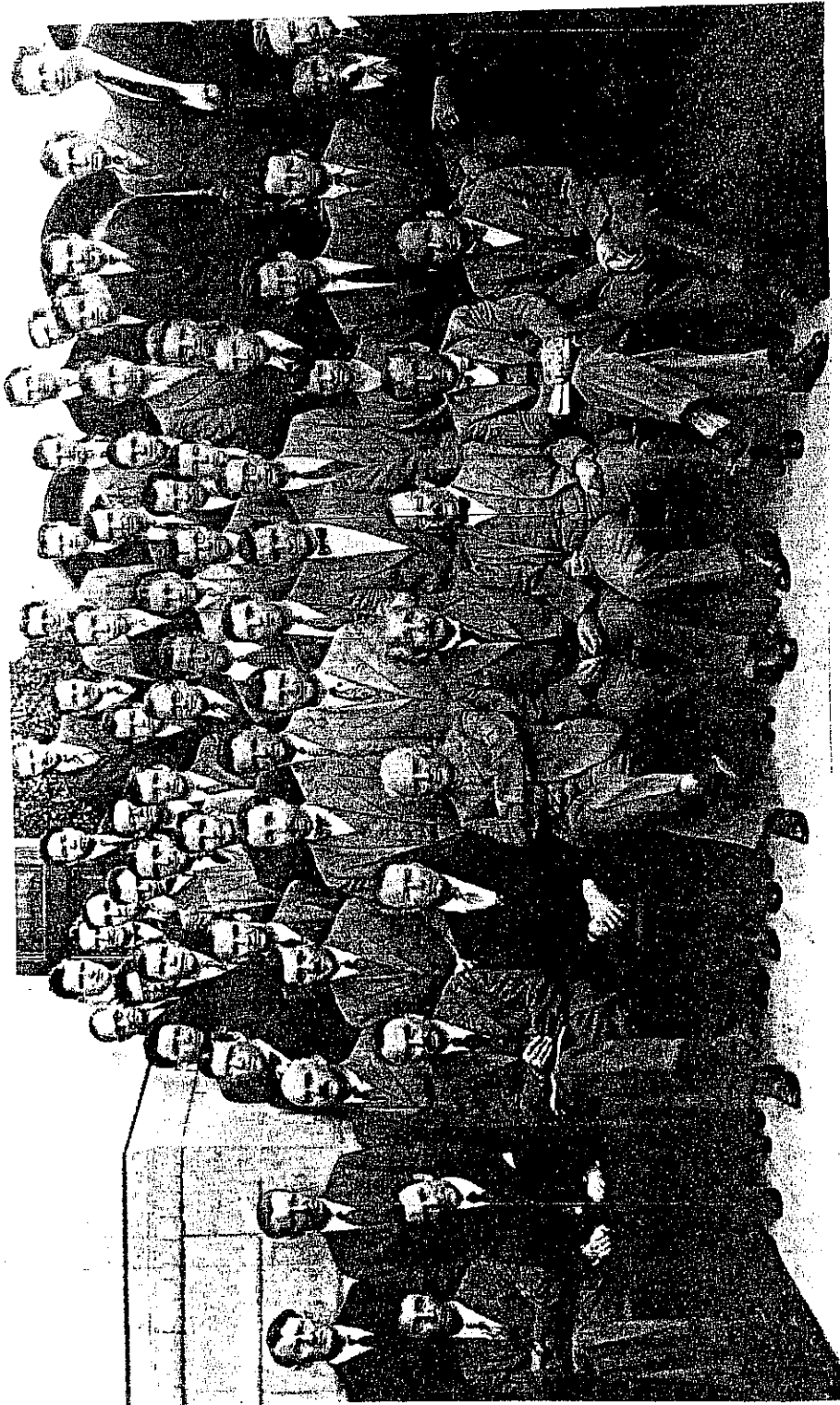


EXHIBIT 5-10

Caltech Physicists, Mathematicians (Including Visiting Scholars)
1932

First Row (from left to right): J. Robert Oppenheimer, Harry Bateman, Richard C. Tolman, William V. Houston, Robert A. Millikan, Albert Einstein, Paul S. Epstein, Fritz Zwicky, and Earnest C. Watson. Second Row: Beno Gutenberg (third from left).

Source: Goodstein, Judith R. Millikan's School, [after p. 96].

Theodore von Karman (1881-1963), the Hungarian-born aeronautics and space research pioneer, came to Caltech first in 1926 as part of a scholar exchange program from the Technical University of Aachen (EXHIBIT 5-10). He held a doctorate from the University of Göttingen and was head of the Aerodynamics Institute at Aachen when Robert Millikan appointed him in 1930 to direct the Guggenheim Aeronautical Laboratory at Caltech (126). Von Karman's association with Caltech made a substantial contribution to the development of aeronautics in the United States (127). During his important professional achievements at Caltech from the mid-1930s well into the 1950s, von Karman resided at 1501 S. Marengo Avenue. During his career at Caltech he converted from Judaism to Catholicism.

Other accomplished faculty at Caltech during the 1930s and 40s who were Jewish included biologists Albert Tyler (Nee: Teitelbaum), Norman Horowitz, Jack Schultz and Henry Boorsook; and astronomer Jesse Greenstein, who came to the school in 1948 to establish a graduate school of astronomy (128). During the 1950s and 60s these were succeeded by Nobel Laureate physicists Donald Glaser and Richard P. Feynman.

The JCC's "A Report of the Jewish Population of Los Angeles" (1951) gives an estimate of the number of Jewish households in Los Angeles and surrounding communities at the end of the 1940s. There were an estimated 104,098 households in Los Angeles; 8,000 in Santa Monica; 4,500 in Long Beach; and only 1,800 in Pasadena (129). The post-war period was a prosperous period for American society as a whole. Jewish unemployment largely disappeared and incomes rose at a higher percentage than among non-Jews. Jewish religious identification also increased as a probable function of the new prosperity, and the arrival of large numbers of Jewish newcomers during and following World War II from Chicago and East Coast cities where large and very visible Jewish communities existed. Because of major civil rights successes during the mid-to-late 1940s (e.g., *Shelley v. Kraemer* Supreme Court decision) decreased discrimination may also have been a factor prompting higher religious identification among Jews.

In 1925, two years after dedicating its synagogue, the Congregation B'nai Israel yearbook contained 60 names; by 1932 the number had grown to 209 (130). In 1951 the yearbook contained 358 names, showing the steady growth of the synagogue. Under the leadership of Bentley Tufeld and others (including David Goldman, Harry Levy, Harry Steinberg among others), the congregation left its old facility on Hudson Avenue and moved to a new building complex on Altadena Drive in Altadena in August, 1942 (131). Temple B'nai Israel subsequently became known as the Pasadena Jewish Temple and Center.



EXHIBIT 5-11

Theodore von Karman
Circa 1930

Source: Goodstein, Judith R. Millikan's School, [after p. 224]

Historically and Architecturally Significant Properties

Because of the small size of the Jewish community in Pasadena historically, and because of redevelopment activity over the years, only a small number of properties have survived which were associated with significant individuals and community organizations, or which reflect important historical developments within the community. Three important lost properties include the first home of the Isidore and Helena Goldman (316 Arcadia), which is now the site of the Convention Center/Civic Auditorium complex; the Carl Goldberg Block (109-115 North Fair Oaks Avenue - now the Parsons property) -- one of the city's early business buildings commissioned by a Jew; and the Moritz and Mina Rosenbaum homestead (now occupied by one of the bungalows of the Vista Del Arroyo Hotel complex) near the southwest corner of West Colorado and South Grand Avenue.

Significant surviving properties include:

The Slavin Block (1893), 37 North Fair Oaks Avenue. The building was commissioned and constructed by building contractor Matthew Slavin, a significant local builder. The building housed Slavin's business offices.

Conrad Jacoby Residence (1892), 120 South Euclid Avenue. This small Queen Anne cottage sits at the back of its property behind a newer building. Jacoby, one of Pasadena's early Jewish settlers, commissioned this residence and resided here for more than twenty years.

Albert Einstein winter residence (1931), 707 South Oakland Avenue. Albert and Elsa Einstein leased the house during January and February, 1931.

Theodore von Karman Residence, 1501 South Marengo Avenue. This was the residence of the acclaimed aeronautics expert during his academic career at Caltech (circa 1935-1955).

Paul S. Epstein Residence, 1484 Oakdale Street (circa 1935 through 1966). The distinguished theoretical physicist resided here with his wife Alice during all but approximately the first fifteen years of his career at Caltech.

B'nai Israel Temple (1923), 198 North Hudson Avenue. B'nai Israel was the center of Jewish community life in Pasadena and is the single best building representing the congregation and the Jewish community prior to the temple moving to Altadena in 1942 (where it subsequently became known as the Pasadena Jewish Temple and Center). Unfortunately, although still used for religious purposes the building has been substantially altered.

Colman M. Widess Residence (circa 1925-1935), 1595 Rose Villa Street. This was the residence of a key benefactor of B'nai Israel Congregation just after completion of the temple. The attractive English Eclectic style home reflects Widess' success as a business person during the period of his most active involvement with B'nai Israel (Note: the previous residences have been lost to demolition).

Significant sites where buildings no longer survive include:

Moritz and Mina Rosenbaum Residence, 29th South Grand Avenue early home of the Rosenbaums -- Pasadena's first likely residents of Jewish ancestry (1874-circa 1911). Moritz Rosenbaum came to Pasadena with the Indiana Colony settlers in 1874.

Rosenberger Pharmacy, 23 South Fair Oaks Avenue, and the Rosenberger Dispensary, 48 South Fair Oaks Avenue. Simon Rosenberger was perhaps the city's first Jewish physician, and his son Edmond S. Rosenberger operated one of the city's earliest pharmacies. The dispensary would have served the emergency medical needs of the socially diverse downtown area (circa 1890-1920). A third member of the family, William D. Rosenberger (brother of Edmond) also assisted in operating the pharmacy during its later years (1920s-1930s).

Jewish Center (Reform Synagogue) (circa 1926-1929), 115 North El Molino Avenue.

Shaarei Zedek (Orthodox) Congregation (circa 1923-1925), 193 North Pasadena Avenue.

Beno and Herta Gutenberg Residence, 399 Ninita Parkway. The residence of this acclaimed seismologist during nearly all of his academic career at Caltech (circa 1935-circa 1958). House was demolished for a newer residence by subsequent owner.

Original Pasadena B'nai B'rith Lodge, 1262 1/2 East Colorado Boulevard. The building has been substantially remodeled (circa 1996).

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50. Harvard Encyclopaedia of American Ethnic Groups. Cambridge: Harvard University, 1981, p. 571.
51. *ibid.*, p. 571.
52. *ibid.*, p. 571.
53. *ibid.*, p. 571.
54. *ibid.*, p. 571.
55. *ibid.*, p. 571.
56. *ibid.*, p. 575.
57. *ibid.*, p. 575.
58. Diner, Hasia R. In the Almost Promised Land: American Jews and Blacks, 1915-1935. Baltimore: Johns Hopkins University, 1977 (1995 rpt.), p. 12.
59. Harvard Encyclopaedia of American Ethnic Groups, p 576.
60. *ibid.*, p. 576.
61. *ibid.*, p. 576.
62. *ibid.*, p. 577.
63. Gelfand, Mitchell, "Progress and Prosperity: Jewish Social Mobility in Los Angeles in the Booming Eighties," in The Jews of the West; The Metropolitan Years. Moses Rischin, Editor. Waltham, Massachusetts: American Jewish Historical Society, 1979, p. 27.
64. Diner, p. 6.
65. Harvard Encyclopaedia of American Ethnic Groups, p. 579.
66. *ibid.*, pp. 579; 581.
67. *ibid.*, p. 581.
68. *ibid.*, p. 581.
69. *ibid.*, p. 581.
70. Diner, p. 4.
71. Sandberg, Neil C. Jewish Life in Los Angeles. Lanham, Maryland: University Press of America, p. 27.

END NOTES (Cont'd.) (Jews)

72. Sandberg, p. 27.
73. Gelfand, p. 45.
74. *ibid.*, p. 45.
75. *ibid.*, p. 45.
76. *ibid.*, pp. 28-29.
77. *ibid.*, p. 28.
78. *ibid.*, p. 34.
79. *ibid.*, p. 34.
80. *ibid.*, p. 26.
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81. Reid, Hiram. History of Pasadena. Pasadena: Pasadena History Publishers, 1895, p. 138.
82. "Pioneer Answers to Call of Old Age," Pasadena Star, January 21, 1911, p. 21.
83. Reid, pp. 207; 517.
84. "Obituaries; Jacoby, Conrad." Pasadena Star-News, February 21, 1923, p. 2.
85. Reid, p. 461.
86. "Beloved Elk Passes in Oregon," Pasadena Star-News, June 27, 1931, pt. II, p. 15.
87. "Death Calls Matthew Slavin," Pasadena Star, February 9, 1915, p. 1.
88. *ibid.*, p. 1.
89. Steele. Louise Egan. "Pasadenan Reflects om Early Days for Jewish People," Pasadena Star-News, May 20, 1982, p. C-4.
90. *ibid.*, p. C-4.
91. Diner, pp. 11-12.

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92. Vorspan, Max and Gartner, Lloyd P., The History of Jews in Los Angeles. San Marino: Huntington Library, 1970, p. 218.
93. Malamut, Joseph L. Southwest Jewry, Volume 2. Los Angeles: Sunland Publishing Company, 1927, p. 140.
94. Malamut, p. 144.
95. Diner, p. 12.
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