# Additional

## Supplemental Material
## Received at the Meetings of
## City Council
## Redevelopment Agency
## Housing Authority
## Financing Authority

**For**

## May 29, 2007

**Item #32: Funding for School Attendance Centers**

a. Sacramento Bee web page article submitted to the Council entitled "Skipping school is a misstep for teams."

**Item #33: Progress Report on the Railyards**

a. Documentation to the Council from Steve Yee, Chair of the Friends of the Yee Fow Museum, providing a history of the Sacramento's Chinatown and Downtown Railyards.

#32

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# Skipping school is a misstep for teens

**By Crystal Carreon - Bee Staff Writer**

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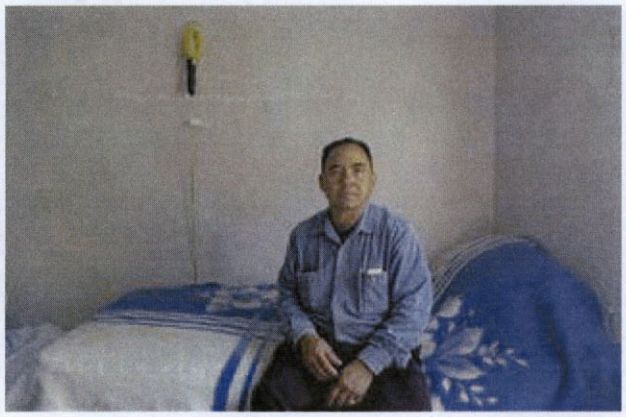

Lo Pao Vang, who immigrated to Sacramento from Laos in 1979, says intervention could have helped his son, Gerald Vang, who was habitually truant at 13. Now 17, he is a suspect in an attempted murder. Lo Pao Vang says he tried to get his son to school, asking a teacher to pick up the boy when he was unable to drop him off and even calling 911 for help. Lo Pao Vang, the father of six others, has vowed to be involved when the "Student Attendance Improvement Center" opens next month. Sacramento Bee/José Luis Villegas

See additional images

When the school bell rings, an alarming number of Sacramento children are not showing up in classrooms, increasing the odds, public safety experts say, they'll wind up in courtrooms.

"Truancy is the gateway to crime," said Sacramento County Juvenile Court Presiding Judge Kenneth Peterson, who reviews at least 6,000 criminal cases a year involving kids. "By the time I get them in court, it's extremely rare to see a delinquent who doesn't have a truancy problem."

This school year, addressing truancy has gained urgency as the city grapples with near-record violence. The number of students who regularly cut school has risen dramatically across the Sacramento City Unified School District since 1999, according to data reviewed by The Bee. And no one -- from educators to law enforcement officials -- disputes that truancy is an issue the city must deal with in its struggle against youth crime.

"Our young people are killing themselves," Sacramento Police Chief Albert Nájera told city leaders in August at a meeting on rising crime, right before he announced an increase in gang and truancy patrols. "We need prevention; we need intervention."

Early next month, police, community, city and district officials -- prodded by concerned parents -- will open a "Student Attendance Improvement Center" at Luther Burbank High School. The pilot project will be part truancy center and counseling service, housed in the same converted classroom that until 2002 was used to hold truants.

Truant teenagers brought in by police will meet with counselors to root out reasons why they're skipping school, Associate District Superintendent Joan Polster said.

Youths with frequent absences will be "triaged" -- meeting with an on-site social worker and the school district's family advocate to connect them with further counseling and drug or gang intervention.

The center's multi-pronged approach is important, experts say, because real truants are not just ditching school to watch television or sleep in. Truancy often is a symptom of problems such as drug abuse, domestic violence, mental illness or learning disabilities.

Neng Vang, a community activist with Sacramento Area Congregations Together, said the nonprofit began lobbying city officials to fight truancy after hearing from families who had lost sons and daughters to gangs. It was clear, Vang said, that traditional approaches -- usually detention and punishment -- were not affecting older teens.

"We need to do something about this," said Sacramento Vice Mayor Rob Fong, a former president of the school board

who helped organize meetings on the truancy problem. "I think everyone recognizes that when kids are not in school, generally, there may not be a good outcome for them or their neighborhood."

Lo Pao Vang, a father pushing for the center, said intervention could have helped his son, Gerald Vang, who became chronically truant at 13. Now 17, he is a suspect in an attempted murder.

During school hours, Gerald Vang said he would "kick it" with neighborhood boys with gang ties. At 15, he was shot outside a friend's south Sacramento home. The thick scar is still visible, wrapping around the crown of the boy's head.

"I did have a choice," he said of his attendance. "But during that time, no one was there for me."

Lo Pao Vang explained through a Hmong translator that he grew desperate about getting his son to school, asking a teacher to pick up the boy when he was unable to drop him off. He called 911 to help intervene. But the boy became increasingly defiant, the elder Vang said.

Gerald Vang and three other suspected gang members are charged with shooting a rival in Meadowview earlier this month. He is being tried as an adult.

Experts are quick to note that not all truants become gang members or criminals. But it's extremely rare to find a juvenile delinquent who isn't a truant.

Such theories seem borne out in Sacramento this year -- the violent crime rate is at its highest since 1994. With 47 homicides to date, the city is on track to see more killings than during any year in a decade.

Eighteen teenagers have been charged with murder in connection with some of those killings -- the highest number of juvenile homicide suspects Sacramento County has seen since 1995.

Among those teenagers, 11 had significant histories of truancy, according to the county Probation Office. One teen was truant 14 times last school year; another didn't attend school "for several months," school attendance data shows. Nine of the teens eventually dropped out.

"School attendance," Assistant Chief Probation Officer Steve DeRoss said, "is a major indicator of where these kids are."

James E. Shaw, a former director of child welfare and attendance in Los Angeles County and an expert on juvenile crime, says truancy is not given the same legal weight as other violations, although it's often inextricably linked to other crimes.

"We often don't address it as regularly as we need to, and it continues to grow, then hits us with hurricane force ... in the form of other crimes," Shaw said. "That's the way truancy is -- it's a pernicious cancer."

But it's difficult to gauge just how pervasive the problem of truancy has become.

Despite federal "No Child Left Behind" mandates for school districts to report truancy, there is no standard measurement in California, said George Montgomery, a consultant for the state Department of Education.

If students miss three consecutive days without an excuse, they are considered truant by law, Montgomery said. But "the numbers don't always add up.

"We need accurate data so we can recognize how difficult, how important and how serious this issue is," he said.

One of Sacramento City Unified's best benchmarks of truancy is the number of letters it sends home to parents after a child has had three consecutive days of unexcused absences or has missed more than 30 minutes of class three times without an excuse. The numbers have fluctuated radically over the years.

Administrators at John F. Kennedy High School sent home 400 first-time truancy letters in the 1999-2000 school year. In 2002-03, that number skyrocketed to 1,560, and it nearly doubled to 2,902 the next year. Last year, the number dropped to 2,257.

Hiram Johnson High School had similar fluctuations in numbers of truancy letters: 580 in 1999-2000; 2,345 in 2002-03; and 3,520 in 2003-04. Last year, 1,350 letters were sent.

The district lost truancy data from the 2004-05 school year.

Wild fluctuations invariably make the numbers suspect, Montgomery said. Are schools accurately measuring truancy or being more vigilant? Districtwide, though, the trend over time is clearly up.

Mary Shelton, principal at Kennedy, said the number of letters sent from her campus went up because Kennedy hired a student outreach worker about 2001 to track truants full time.

"We've made it a priority to get these letters out," she said. "It could look bad in terms of the numbers, but if you think about it as a communication tool and holding these students accountable -- that's a good thing."

Maria Lopez, spokeswoman for Sacramento City Unified, said the upswing across the district could represent growing vigilance among administrators to better identify truants.

She also said last year's numbers could have been affected by the May 1 "A Day Without Immigrants" protests and other immigration rallies where thousands of children participated during school hours.

Lopez says the attendance center is a critical addition to the district's truancy measures.

If students are turned around at the center, they likely won't have to go before the school's Student Attendance Review Team or be subjected to a School Attendance Review Board hearing at the district office, where they can be asked to sign an agreement requiring improvement in attendance, among other measures.

On the east side of the Luther Burbank campus, Principal Ted Appel can imagine the rows of tables and chairs, computers and phones that will transform the modest classroom into the city's humming command post against truancy.

But on the other side of the locked gate that separates the center from the rest of Luther Burbank, Appel acknowledges the need to keep schools safe and engaging, so students will want to come to school.

Last week, the campus surged with hundreds of backpacked teenagers on their way to second-period class. Then -- seconds before the bell -- every corridor was empty, except for one boy who stopped to sip from a fountain.

The center will be nearby for those who might lose their way.

"Certainly, at the high school level, some students who are truant are asking the question: 'Does anyone care?' " Appel said. "The answer needs to be an emphatic 'yes.' We will demonstrate that here."

**About the writer:**

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At a School Attendance Review Board meeting in the San Juan Unified School District earlier this month, empty chairs await truant students and their parents who are called in to discuss problems with attendance. Sacramento Bee/Bryan Patrick

Any pupil subject to compulsory full-time education or compulsory continuation education who is absent from school without a valid excuse three full days or tardy or absent more than any 30-minute period during the school day without a valid excuse on three occasions in one school year, or any combination thereof, is truant and shall be reported to the attendance supervisor or the superintendent of the school district.

– *Education Code 48260 (a)*

## Truancy at Sacramento schools

The Sacramento City Unified School District sends letters to parents after their children become truant. Here are the number of first-time truancy letters sent to parents of middle and high school students.

| | 1999-00 | 2000-01 | 2001-02 | 2002-03 | 2003-04 | 2004-05 | 2005-06 |
|---|---|---|---|---|---|---|---|
| **Middle schools** | | | | | | | |
| Albert Einstein | 84 | 47 | 86 | 250 | 380 | | 447 |
| California | 117 | 186 | 135 | 306 | 791 | | 234 |
| C. M. Goethe | 210 | 110 | 183 | 384 | 566 | | 561 |
| Kit Carson | 51 | 17 | 4 | 20 | 248 | | 318 |
| Sam Brannan | 49 | 178 | 162 | 147 | 190 | | 262 |
| Sutter | 16 | 64 | 51 | 3 | 20 | | 32 |
| Will C. Wood | 245 | 180 | 306 | 264 | 449 | | 243 |
| **High schools** | | | | | | | |
| C. K. McClatchy | 398 | 677 | 1,252 | 1,350 | 1,199 | | 1,255 |
| Hiram Johnson Main | 580 | 1,143 | 867 | 2,345 | 3,520 | | 1,350 |
| Hiram Johnson West Campus | 29 | 28 | 1 | 12 | 111 | | 98 |
| John F. Kennedy | 400 | 856 | 536 | 1,560 | 2,902 | | 2,257 |
| Luther Burbank | 1,371 | 773 | 912 | 1,793 | 1,855 | | 1,682 |
| **Small learning/continuation/charter high schools** | | | | | | | |
| America's Choice | — | — | — | — | 10 | | 8 |
| American Legion | 358 | 319 | 410 | 446 | 533 | | 632 |
| Genesis | — | — | — | — | 752 | | 74 |
| New Tech | — | — | — | — | 63 | | 59 |
| Rosemont | — | — | 0 | — | 62 | | 776 |
| VAPAC | — | — | 0 | — | 0 | | 0 |

Source: Sacramento City Unified School District

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**Title:**
An Evidentiary Report on the History of Sacramento's Chinatown and the Downtown Railyard

**Author:**
Steve Yee, Chair, Friends of the Yee Fow Museum

**Issue:**
How should Sacramento's Railyard be redeveloped in context of its Chinese historical past?

**Background:**
Initially, proposals to build a transcontinental railroad failed because of labor disputes over slavery in Washington. The solution for Sacramento businessmen Leland Stanford, Collis Huntington, Charles Crocker, and Mark Hopkins became Chinese coolie labor, short term Chinese slaves, to built the Central Pacific Railroad. By 1880, Chinese immigrants in California alone numbered 75,000, about 9 percent of the state's total population, many settled in Sacramento. The area of Sacramento allocated to the Chinese in the mid 1800's was Sutter Lake, later called China Slough. It was the least desired part of town and the majority of Sacramentans viewed the area as a health hazard and wasteland. The Chinese developed the area into a thriving Chinatown that was a vibrant asset to the town of Sacramento.

But a seething anti-Chinese sentiment and agitation eventually convinced Congress to pass a national Chinese Exclusion Act of 1882. This law excluded Chinese from entering the United States for over 60 years. Furthermore, the Chinese immigrants, 90% men, were declared ineligible for citizenship or to marry outside their race.

Following the passage of this act, many incidents of deadly violence and ethnic cleansing occurred against the Chinese, what is now known as "The Driving Out." On July 1855 one of many mysterious fires struck Sacramento's Chinatown and roared through the area so rapidly it consumed an entire half block in half an hour. This time the Sacramento Fire Department allowed for the fire to burn as long as the wind was shifting northward towards the slough and away from the rest of the town. Many Chinese lives were lost and their belongs scattered.

In a final effort to "drive out" the Chinese from Sacramento, the Board of Trustees (forerunner to the City Council), amended ordinances and created laws making it difficult for the Chinese to exist. Between 1906 and 1909, with the Chinese driven out of China Slough, there was a concerted effort by city officials and the Southern Pacific Railroad to fill China Slough, burying Chinatown with rock and rubble. This is where the Union Pacific and Amtrak station exist today.

**Recommendation:**
To ensure that the redevelopment of Sacramento's Railyard is positioned in a positive light to the ethnic community, city leaders and Thomas Enterprises need to be proactive to the sensitive cultural issues of the area. It is recommended that city leaders and Thomas Enterprises:

- Keep the Chinese closely involved in the archeological excavation of their historic land
- Include a Sacramento's Chinese museum, a pedestrian overpass to Chinatown Mall, and parking for Chinatown Mall in the railroad redevelopment plan

**Attachment:**
Preliminary Draft – The Yee Fow Museum Proposal
Research Paper – Sacramento's Chinatown and the Driving Out

March 7, 2007
**Preliminary Draft**
by Steve Yee
Chair
Friends of the Yee Fow Museum

# The Yee Fow Museum Proposal
## A Cultural and Educational Center

## Sacramento Deserves No Less

**Background:**

In the 1800's, when the Chinese came to California, their point of entry was San Francisco. They designated San Francisco, Dai Fow (Big City), Sacramento was known as Yee Fow (Second City) and Marysville was called Sam Fow (Third City).

In March of 2007, St. Hope 40 Acre Gallery hosted a Panel Discussion, "Telling Our Story: The Chinese in California." The discussion began with the moderator, William Wong, a pioneer among Asian American journalist and Bay Area native, stating Sacramento should be designated Dai Fow (The Big City), not San Francisco, since so much of the significant events in Chinese-American history happened here regionally. All of the distinguish panel, Timothy P. Fong Ph.D., Flo Oy Wong, Gang Situ, Jon Jang, and Jerry Fat, most who were from the Bay Area, agreed.

Sacramento is currently designated as Yee Fow (Second City). But, since the beginnings of Sacramento, with the influence of Kearney's Workingman's Party and the Chinese Exclusion Act of 1882, there has been a climate of omission in Sacramento in regards to commemorating the contributions of the Chinese both locally and throughout California.

Some of the most significant events in Chinese-American and California history are attributed to the Chinese that originally came from Sacramento's very own Chinatown known as China Slough, for example:

- 90% of the human face of railroading was Chinese that built the Central Pacific Railroad in the 1860's, most of them later settled in Sacramento's China Slough.
- California Gold Rush history cannot be fully explained without the role of the Chinese that came though Sacramento.
- The Sacramento - San Joaquin Delta levees were built in the 1880s by thousands of Chinese immigrants that turned the valley swampland into America's richest farmland.
- During the later decades of the 19th century and early part of the 20th century, the Chinese laid the foundation to make California's agriculture world class.

Currently, at the Sacramento Railroad Depot there is a minimal plaque, California's historic landmark #594, the site of China Slough, which dates back to Sacramento's Chinatown of the 1800's.

A mere plaque is not enough.

We applaud the efforts of the California State Historical Resources Commission's involvement in the development of Angels Island to include the experience of the Chinese that were held there. We strongly feel the contributions of the Chinese from the China Slough era deserve the same level of recognition.

**Museum Concept**

Sacramento would be remiss to overlook the potential a Yee Fow Museum would provide. Marysville Chinese population is less than 0.2% but generates major revenue from featuring the Bok Kai Temple and their Bok Kai Festival. Locke has become a worldwide destination point because of its status as the only town in the United States built exclusively by the Chinese for the Chinese.

China is the new superpower, corporate America is strategically building relationships and partnering with the global powerhouse. A YEE FOW MUSEUM will position Sacramento as a friendly partner. In a February 17, 2007 article in the Sacramento Bee's Business Section, Associated Press writer, Ryan Nakashima, reports that in Las Vegas, even with the NBA All-Star game in town for the first time and the President's Day holiday falling on the same weekend, the business people are focused on celebrating Chinese New Year to cater to the Chinese consumer. "I'd say Chinese New Year was more important." says John Unwin, general manager of Caesar's Palace when as to the importance of the NBA All-Star game. On February 18th, 2007, even the most successful search engine, Google, had transformed their logo to include the Year of the Pig!

The Yee Fow Museum will be located in the Railyard, home to the Chinatown of China Slough. The Yee Fow Museum will be:

- A cultural and education center
- A worldwide destination point for history and sinological enthusiast
- A venue for international conferences, workshops, lectures, book readings, art and film

We feel this could be feasible by:

- Collaborating and leveraging assets with Chinese Historical Societies throughout California and college and university Asian Studies Departments
- Developing lesson plans for K-12 student and promoting field trips
- Developing admission, grants, membership, bookstore/gift shop, and fundraisers
- Working with the Taiwan-China Studies Society and Asian American Federation of California that will stage Taiwan cultural events form Taiwan to Sacramento at no cost to the city
- The level of interest already displayed in terms of cultural, educational, and business exchanges throughout Asia and a Yee Fow Museum.
- Creating an online Yee Fow Museum presence for international e-commerce and marketing

# About the Yee Fow Museum Concept
## A Cultural and Educational Center

## Sacramento Deserves No Less

The Yee Fow Museum, A Cultural and Educational Center, will be a major community-based enterprise to foster the understanding and appreciation of Chinese American and Asian art, history, and culture. The facilities of the Museum, should be no lest than 20,000 square feet, include a nondenominational Chinese temple in a garden park like setting, a 2,935 square-foot gallery, book shop, classroom, and offices. The Museum will attract a broad spectrum of audiences from Northern California, as well as visitors from all over the country and internationally.

We feel that in developing a Yee Fow Museum in Sacramento, we can capitalize on our Chinese heritage and segue into a gateway to China and Asia. Currently, The Friends of the Yee Fow Museum has partners that are waiting to engage in cultural, educational, and business ventures with their country and a Yee Fow Museum. This will allow The Railyards to be truly a world class destination point. It behooves all of Sacramento to seize this opportunity to become a "friendship city" of culture, commerce, and trade. Sacramento deserves no lest.

The Museum will offer a variety of educational and cultural programs. These programs will range from lectures, workshops, and classes to art exhibitions, dance and musical performances, and business and cultural exchanges—all of which enable Sacramento and the general public alike to gain a deeper knowledge of historical as well as contemporary Chinese and Chinese American culture.

The activities of the Museum will focus on art exhibitions, which will be presented on a continuous, year-round basis—some organized by the Museum and others on loan from other museums or cultural institutions. Major exhibitions of historical significance will include the Sacramento Chinese of Yee Fow: 1848-1960 (a documentary exhibition on the history of Sacramento's Chinese Americans); Historical Chinese Business of Sacramento—A Pictorial History; Stories From China's Past: Han Dynasty Pictorial Tomb

Reliefs and Archaeological Objects from Sichuan Province, People's Republic of China, which toured to eight U.S. cities in 1987-88; Symbol and Adornment: Traditional Costumes and Jewelry from China's Minorities, (in collaboration with the Cultural Palace Museum of Nationalities, Beijing, China); and Shiwan Ceramics: Beauty, Color, and Passion, which received funding support locally and from abroad.

The Museum will focus on programs of contemporary relevance, especially projects featuring Chinese and Asian artists, entrepreneurs and multiculturalism. Other exhibition projects feature emerging and established Asian American artists, whose works represent not only important contributions to the art field, but also commentaries and reflections of a group of people in a particular time in history.

In its community role, the Museum will donate its facilities and in-kind support for interactive school tours that are designed to complement the California History–Social Science and Visual and Performing Art Content Standards. By sponsoring certain events in conjunction with various cultural organizations and community groups in Northern California (i.e. Kearny Street Workshop, Chinese Historical Society of America, Chinese American Museum of Northern California based in Marysville, Chinese Historical and Cultural Project based in Santa Clara County, Locke Foundation based in Locke, Chinese Cultural Productions, Chinese Folk Dance Association, Gu Zheng Society of San Francisco), it will stimulate cooperation and expand resources and offerings among the many local groups interested in Chinese and Chinese American history and culture.

Genealogical studies will engage the curiosity and interest of the young in learning about their culture and its origins. With the Yee Fow Oral History Program and the Yee Fow Heritage Walk, docents from the Museum will introduce Sacramento's Chinatown and its history to many out-of-town visitors and school-age children; tours will be especially directed during weekdays for school-age children from throughout Northern California.

Because of these national and international projects, the Museum will become a hosting organization on the West Coast for visiting specialists from China, Asia and throughout the U.S. Chinese and American business and cultural professionals will be able to meet and to exchange ideas and experiences at conferences, seminars, and receptions.

## Sacramento's Chinatown and the "Driving Out"

Contrary to popular folklore, the Chinese "coming to" America during the 1800's would better be described as "escaping to" America. Britain had decimated China in an effort the strip the country of its natural resources, most notably porcelain, silk, spices and tea. Today's drug cartels can never compare in size and scope to the drug cartel of the British East India Company. British exports of opium to China skyrocketed from an estimated 15 tons in 1730, to 75 tons in 1773, shipped in over two thousand "chests", each containing 140 pounds (67 kg) of opium. [1] The Chinese fought hard to keep opium out of their country but Britain had flooded the land with the drug in an effort to bring China to its knees. Under Britain's harsh hand many Chinese became addicts, an estimated 2 million Chinese were habitual users.

The forces that drove thousands of Chinese to California were the direct result of the imperialist plunder and domination of China. Britain, France and the United States had carved China up into "spheres of influence" for foreign trade, opium traffic, and missionaries. In 1842 China lost the Opium War with England, and in 1856 China suffered a further defeat in the Arrow War (the "Second Opium War") with England and France. As a result of these wars, China was forced to buy opium and to pay war reparations to England and France, and open its borders to unrestricted exploitation. Foreign-owned manufacturing crushed local industry. And to pay reparations to the colonial powers, the Chinese government had to levy huge tax increases on their people. The impoverished conditions of the Chinese people, who were overwhelmingly peasants, became even worse and peasant rebellions broke out.

After the Taiping Rebellion, 1851–1864 there was more reason for the Chinese to leave their country than to stay. Driven out by imperialism, they escaped to America. California being the closest route to America, they first came to San Francisco, known as Dai Fow "the Big City." Sacramento was known as the "Second City," or Yee Fow.

The Chinese community has been a long and important part of Sacramento's history. Few Chinese accounts have survived the public record. But within the Chinese community, newspapers, census data and government documents are rich with the contributions of the Chinese.

Although they were not recorded in the first official census of 1850, the special state census taken 1852 showed there were 814 Chinese (804 males and ten females) in Sacramento that year. A closer scrutiny of the 1860 census suggests at least six hundred of the Chinese lived in the city proper. The Chinese population in the city of Sacramento increased to 1,371 in 1870 and reached a peak 1,781 in 1880. The total county data on the Chinese in the nineteenth century is: [2]

| | |
|---|---|
| 1860 | 1,731 |
| 1870 | 3,595 |
| 1880 | 4,892 |
| 1890 | 4,371 |
| 1900 | 3,254 |

It is difficult to ascertain the date of the first Chinese arrival in Sacramento and it may not be important, for the most part, he may have stopped only a short while and then headed for the gold country. What is important is the subsequent arrival of other Chinese more practical than adventuresome; these were the Chinese who knew Sacramento would be their Gold Mountain. These early settlers from China were the merchants, restaurateurs, laundrymen, entrepreneurs, peddlers, and a conglomerate of other service-oriented people who served both the Chinese and the white community.

As indicated earlier after arriving in San Francisco or Dai Fow (Big City), the early Chinese immigrants headed for Sacramento, gateway to the gold country, a natural stopover to procure additional information and supplies. The newcomers were not disappointed when they arrived in Yee Fow (Second City) for they found a large settlement with familiar sounds, sights, and smells only one block away from the Front Street harbor.

Chinatown or Chinadom, as it was then dubbed by the white populous, was located on I Street from Second to Sixth Streets. The I Street area was the least desired part of town. Many thought of the area as a health hazard. Most Chinatowns were allocated by the white society from areas deemed as wasteland. But the Chinese saw that it was close to the harbor and close to the main business section. I Street, itself, was a levee road, the north bank backed onto Sutter Slough and both sides of the street laid on low ground. The slough extended from the American River levee to I Street and from Sixth Street to the American River at its mouth; it filled from the high water runoffs of the Sacramento River and also took the overflow from the nearby American River whose mouth was then also located near the slough. During flood stage Sutter Slough overflowed into the city streets and was a hazard. In the center of the slough the water was almost forty feet deep forming Sutter Lake. In the summer the lake provided for boating fishing, and general recreation. Flooding was a major hazard while living near the slough and the Chinese were flooded out periodically between 1850 and 1862. The presence of so many Chinese encamped around Sutter Lake caused many Sacramentans to call the area "China Slough" or "China Lake." [3]

In no time Sacramento's Chinatown of the 1850s became thriving community. As early as 1851 the Sze Yup Association bought a building on I street between Fifth and Sixth, next door, the association provided temporary shelter for their fellow Chinese or those Chinese in need of safety from a hostile general population. [4] One had to only follow the faint sound of Chinese music coming from the rear of a social hall on I Street near Fifth Street to reach the one hundred-seat room in the rear of the building to enjoy the puppet show produced at the Canton Chinese Theater. The puppet show gave way to live performances from theater troupes and their accompanying traveling orchestras. The Chinese were willing to share their love of the theater with the white population as a form of goodwill whites were always invited to attend the performances. Leong Ah Gue, manager and interpreter of a theater troupe scheduled two performances on May 23, 1855, of Chinese historical operas at the Sacramento Theater for an all-white viewing audience. In 1879 the Moor's Opera House, on Third Street between I and J streets, served as a Chinese opera house; the performances began sharply at 7 PM and continued until the early hours of the morning, only a court order instigated by sleepy residents put an end to their performances. However, within a week another Chinese theater around the corner on I Street between Third and Fourth opened their doors. [5]

The Chinese News, a local Chinese newspaper was published by Ze Too Yune in late 1856. This paper, selling for twenty-five cents a copy, was the first newspaper printed in a foreign language in Sacramento, the newspaper stayed in circulation two years, beginning as a daily then tri-weekly and slowly diminishing to sporadic publication. But for those who could not afford the newspaper or when it was out of circulation, the sides of a building at the southwest corner of Third and I Streets served as the community board. Notices of meetings, business transactions, and other matters of public interest to the Chinese community were written in large black characters on red, elongated paper and plastered on the exterior wall. [6]

Aside from the family altars in the local association headquarters, there was also a Chinese joss house and a Christian temple. A traveling artist stumbled into the temple located by the slough; as he described it the inside was filled with bronze, china, and wood carvings: offerings of chicken, pork, candles, and incense lined an altar before a recessed alcove housing a large, seated-statue of a clan elder with a flowing beard within a few blocks of the Chinese joss house was another house of worship, the Chinese church. [7]

In 1854 Rev. J. Lewis Shuck, formerly a Baptist missionary in China, opened a small Congregational Chapel on Sixth Street between G and H streets. Shuck had only marginal success in substituting Christianity for the Taoist faith of the predominately isolated Chinese males that had experienced firsthand the violence of white society. The chapel was given over to the first black congregation in 1856. However, other Christian faiths such as the Episcopal and Baptist in due time also established missions in the Chinatown area and remained with relative success. These missioners goal was conversion and they offered English courses as an enticement. [8]

The most important function of Chinatown, however, was to provide supplies and services to the early Chinese. Stores, restaurants, laundries, and social halls abounded. As a background to the social climate of the mid 1800's, a seething anti-Chinese sentiment among the working classes was developing. Chinese immigrants became scapegoats for economic hardships because of their race and culture, willingness to work for lower wages and unwillingness to unionize with non-Chinese. Anti-Chinese agitation eventually convinced Congress to pass a national Chinese Exclusion Act in 1882. This law excluded Chinese laborers, both skilled and unskilled, from entering the United States for ten years. Furthermore, Chinese immigrants were declared ineligible for citizenship.

Following the passage of this act, many incidents of deadly violence occurred against the Chinese. What is now known as "The Driving Out," forced removals, occurred in Cherry Creek, Colorado; Tacoma, Washington; Tombstone, Arizona; Rock Spring, Wyoming; and Redlands, and California. A popular saying of the day became "He doesn't stand a Chinaman's chance."

Sacramento's Chinatown was no different than the rest of America. But the resilient nature of Chinese businessmen and their tenacious attitude towards the hostility of white society was best tested after the "Driving Out." Mysterious fires were rampant in America's Chinatowns and Sacramento was no exception. Although untouched by the first major fire which swept through Sacramento in 1852. The second fire of similar inten-

sity on July 1854 destroyed the greater part of the downtown blocks on both the north and south side of I Street from Third to Seventh Streets. Many canvas structures and wood shanty-like buildings quickly fell victim to the licking flames. Records of business permits indicate that within the first four months after that particular fire the Chinese business houses literally sprung back, eleven business licenses were issued to the Chinese on Street, these included five markets, one merchandising store, a bar and boardinghouse, and three gambling houses. [9]

Twelve months later on July 1855 another major fire struck Chinatown and roared through the area so rapidly it consumed an entire half block in half an hour. The fire was reported to have started in the second floor of the Sze Yup building. This time the Sacramento Fire Department allowed for the fire to burn as long as the wind was shifting northward towards the slough and away from the rest of the town. The loss was estimated at $65,000 to $100,000. Suspicious of the city's intentions, the Chinese took their injured to the Sze Yup Association's charity house for safety and medical care instead of the city's hospitals. [10]

In a final effort to "drive out" the Chinese, the Board of Trustees (forerunner to the City Council), amended an ordinance to require only fireproof buildings be erected in the burnt out section of Chinatown. This would require brick, one the most expensive building material of the day. Many city leaders felt the Chinese could not afford to build with brick. But seeing the wisdom of this ordinance the members of the Sze Yup Association immediately complied and rebuilt their building with bricks as did other Chinese merchants. [11]

The first decade of the Sacramento Chinese community was filled with excitement and transition; Chinese stepping off the boats from San Francisco heading east: lured by the gold in the hills, passed other Chinese heading west either to find quarters before winter set in or were disappointed because "gathering gold" was appointed exclusively to white men. There was also plenty of work available in town for those with relatives owning businesses. One of the first Chinese businesses whites patronized in the 1850s was the Chinese laundry. [12] Many of the first bathhouses were located on the north side of I Street.

Newspapers provided the major source of news in America. At this time, it was common practice for a newspaper to report the editor's interpretation of the news rather than objective journalism. If the information reported was inaccurate or biased, the American public had little means for verification. With this sort of influence, the newspapers wielded much political power. In order to increase circulation, the publishers of these papers often exploited their position by sponsoring a flamboyant and irresponsible approach to news reporting that became known as "yellow journalism."

The newspapers of the 1800's contributed greatly to mass racism and anti-Chinese sentiment in California. The Sacramento Union claimed as early as November 1852 the Chinese converted Sutter Lake, a great pond, into a perfect washtub and lined its margins completely around with dripping linen's. Besides using the lake for their washing the newspaper rumored that the Chinese living in buildings on the north side of I Street were dropping their debris and filth directly into the lake and letting the tide remove the waste. The prolonged and systematic anti-Chinese accusations created mass resentment within the city. [13]

For over fifty years the city fathers and civic groups discussed various plans to "drive out" the Chinese from China Slough. In the summer it's stagnating, putrid water was considered the source of infections diseases and malaria. In 1871 the smell from the slough became so intolerable from the dead fish and low stagnant water that the Chinese were hired to collect the fish and bury them. In 1876 the Board of Trustees planted three hundred eucalyptus trees around the slough and another 2,700 more the following year hoping that the aromatic fumes of the eucalyptus would provide some medicinal quality.

The "driving out" intially began in Sacramento when the Central Pacific Railroad Company which later became the Southern Pacific filled in the slough as they expanded their corporation yard. Work in filling the slough began in 1863 and the task was not completed until 1910 after many years and milestones in city and railroad negotiations. The slough leading to the river was closed off in 1880 and, by 1882, the Chinese fishing industry was eliminated in Sacramento proper when the Chinese fishermen could no longer gain access to the river from their homes on I Street. [14]

Since the solution to the elimination or "driving out" of the Chinese in China Slough remained in the realm of politics and local government, the more adamant whites to focus their ire on the Chinese laundry business which had been only a side issue to the total slough problem. Most Chinese laundries, however, did not relied on the slough water. The city had constructed a waterworks system in 1853 and because of this municipal network the Chinese were able to expand their laundry business to other parts of town. Equating public health hazards with the slough and the Chinese laundries, several laws restricting the Chinese-operated laundries were passed. One law enacted in the 1870s prohibited washing in the open air, washing could be executed only within an enclosed building with a roof, four walls, and a drainage system. Another ordinance prohibited any occupancy or use of building that extended over the water. Another public health ordinance prohibited Chinese from using an oral sprinkling technique for ironing clothes. [15]

While some Sacramentans wrestled with the precise wording of laundry ordinances, other citizens in town continued to patronize the Chinese laundries. One account reported as many as three hundred Chinese were working in fifty-five Chinese-operated laundries in the city. A later report plotted the distribution of forty-three Chinese laundries in Sacramento in 1880. This same report indicated that the number of Chinese grocery businessman was also extensive. Most of the early grocery stores tended to be located on corners in residential sections of towns; but, on I Street, in Chinatown, between Second and Fifth Streets, a short three blocks, there were fifteen Chinese grocery stores. [16]

In the 1860 census there was almost every conceivable occupation in the Sacramento Chinese community including two women fortune tellers and an assortment of musicians and actors. There or is no doubt that there was a Chinese metropolis within Sacramento proper. A lengthy article on the Chinese and Sacramento's Chinatown entitled ''Le Chinois Quartier" in a January 1873 issue of the Sacramento Union told of the Chinese vegetable peddlers and dealers congregating on the corner of J and Third Streets in the early mornings haggling over prices and produce. The vegetable dealers' gardens were located in Sutter's Addition, R Street levee, and in the Sutterville area. [17]

As the 1873 article continued, in light industry there were five cigar factories (employing a total of twenty-five Chinese) and two shoe and slipper manufacturers (one on Third between J and K, K Street between Third and Fourth). To Streets and the other on serve the needs of the smaller Chinese communities outside Sacramento, particularly the mountain towns, there were three wholesalers: Wah Hing, Ye Chung, and Tong Wo Yaun; and to serve the greater needs of those Chinatown there were ten grocery stores, three restaurants, six barber shops with a total of twelve barbers, seven physicians, and six drug stores, four butcher shops, two slaughter yards, an assortment of one hundred and fifty other businesses including a complement of one hundred and twenty-five prostitutes, yang gambling houses, a pawnshop, one joss house, and a mission. When the city of Sacramento was thirty years old, the city limits had expanded as population moved east and southward. [18]

Unable to buy or rent in other parts of town the Chinese were still confined to the four or five blocks of Chinatown. In three decades the Chinese population in Sacramento increased almost three times (from the 600 in 1852 to 1,781 in 1880). By then Sacramento Chinatown had absorbed the influx of Chinese miners and old timers from the mountain communities seeking shelter and safety among their own; other Chinese laborers came to town after the transcontinental railroad was completed wanting work on local railroad and road construction projects; and new immigrants looking for opportunities in the new land.

Racist hostilities against the Chinese, their crowded conditions, and their lifestyle began to be displayed more violently. Once again, in the late 1860s immediate solutions to the Chinese problem suggested by the population at large bordered on drastic measures such as washing or burning them out. But the idea of setting fire was unthinkable to the businessmen and white landlords who feared their buildings and property would also be consumed in the flames as well. [19] By the 1870s the anti-Chinese attention focused on the particular vices that were stereotyped of the Chinese in Chinatown, not understanding that the imperialist plunder of China was the root of their opium addiction and the deprivation of stabilizing benefits of family and hearth was the root of their social behavior. The Chinese bachelor sojourner society was relegated to the poly socializing means available to them that was similar to white 49ers of the period: each other, gambling, intoxication, and prostitutes.

In 1876 another newspaper reported of the Chinese area rumored to be centered primarily on the Chinese opium dens and gambling houses. Purportedly, there were below street level, some were frequented by white men, women and young boys. [20] The paper falsely claimed many as eighteen lotteries held drawings twice daily, the tickets ranged in price from ten cents to one dollar, winners collected from twenty-five cents to as much as five hundred dollars; even children ten to eighteen years old bought these lottery tickets.

The cry to legislate against or regulate Chinese gambling establishments escalated in the early history of Sacramento; stringent enforcement of licensing and taxing to total elimination of Chinese gambling depended on politicians in power and the attitude of the local police at the time. For example, after the 1854 fire three gambling houses immediately took out new business licenses, they paid ten times the amount of the license fee charged a regular business ($150 versus $15). Sporadically, the police made raids into the gambling places but because they lacked evidence and received purported payoffs, the gambling industry in Chinatown remained a part of Sacramento colorful economy well into the twentieth century. [21]

The attempts to restrict Chinese employment in favor of white workers and to remove the Chinese from the city limits escalated in the late 1870s and 1880s. In April 1876 four thousand Sacramentans, mostly members of the Sacramento Order of Caucasians, an organization dedicated to excluding Chinese labor and promoting white labor, held an anti-Chinese meeting. In 1878 the Board of trustees sent a telegram to President Rutherford Hayes encouraging him to sign a bill limiting Chinese immigration, the resolution claimed the backing of 25,000 residents of Sacramento. In that same year two anti-Chinese groups, the Order of the Caucasians and the Workingmen Party demanded that the Chinese be excluded from municipal employment and a ban placed on government purchase of materials from businesses employing Chinese. Due also to vigorous lobbying by the anti-Chinese Workingmen's Party, led by Dennis Kearney (an immigrant from Ireland), Article XIX, Section 4 forbade corporations from hiring Chinese coolies, and empowered all California cities and counties to completely expel Chinese persons or to limit where they could reside. While the workingmen in the east organized aid struck for higher wages and shorter working hours, in the west, the organization's issues evolved into anti-Chinese movements. Here, the Chinese had become the scapegoat for many of the workingmen woes. [22]

At the 1879 State Fair, a special "white label" created for white-manufactured cigars to call attention to the protest against Chinese labor in the cigar industry. In March 1886 a statewide convention of the California Anti-Chinese Non-Partisan Trustees Association was held in Sacramento hosted by the Sacramento Mechanics and Laborers Anti-Chinese League. The county governments were encouraged to send their officials as delegates, thus the convention was deemed quasi-official. Earlier that year the Board of Trustees entertained various ordinances to remove the Chinese from the city limits. Most of these ordinances lacked total city council support or were proved unconstitutional. [23] The anti-Chinese movements eventually drove the Chinese out of the China Slough. But during the last two decades, at the height of the public clamor, the 1882 Exclusion Law went into effect and in 1892 the extension of the law prohibited Chinese immigration well into the twentieth century. Perceiving the tenor and darkened clouds surrounding them, the Chinese withdrew into almost obscurity and their numbers in Sacramento declined as reflected in the population data: [24]

| | |
|---|---|
| 1880 | 1,781 |
| 1890 | 1,733 |
| 1900 | 1,065 |

## "Driving Out" Sacramento's Chinatown in the Twentieth Century

Just as the canneries moved to Sacramento, our attention is redirected to Yee Fow to see the changes that have occurred in since the horrible anti-Chinese movements in the late nineteenth century. The greater population in Sacramento finally accepted the fact that the Chinese had no intentions of leaving the city.

Between 1906 and 1909, with the Chinese driven out of China Slough, there was a concerted effort to fill the slough. The project was finally completed in 1910. All the old Chinese shacks on the north bank were torn down. The joss house had already relocated to 915 Third Street.

By the turn of the century the Chinese settlement has begun to spread a few blocks south to Front Street. Still in many residential sections of Sacramento, apartment lodgings and single-family housing units in the area bounded by Third Street on the west, M Street (Capitol) on the north, P Street to the south, and Seventh street to the east. The I Street area was still the economic and social center and also the domain of the bachelor sojourners who had found permanent shelter among the many basement and second floor quarters in stores, laundries, and restaurants. [25]

With the redevelopment of Capitol Mall, the Chinese were displaced once again from Front Street to the I-J Street section of downtown Sacramento. The I Street Chinatown and its immediate vicinity still remained the center for most Chinese activities. Many of the family associations saw fit to build new buildings or give their existing structures facelifts.

Dr. Sun Yat Sen, who reportedly wrote portions of the Chinese constitution in an upstairs room of the Bing Kong Tong headquarters on I Street succeeded in his overthrow of the Ching Dynasty. The 1911 Revolution in China instilled in the local Chinese community a strong interest in China's politics and a sense of having been a part of Dr. Sun's movement. Dr. Sung nationalist party, the Kuo Ming Tong, established their headquarters at 910 Fourth Street. In 1944 the organization celebrated their fiftieth anniversary. [26]

The transition from the late 1920s and 1930s brought the effects of the Depression closer to home and the Sacramento Chinese society underwent a severe change politically, economically, and socially. As noted, the first Chinese community was one composed, for the most part, of bachelor sojourners. By the turn of the century there was an increase in the number of families. Dutifully, some of the bachelor sojourners returned to their homeland and fulfilled marriage contracts their parents arranged. The few American-born bachelors were also expected to return to their parent's villages and wed native girls. Both as merchants and/or American-born, found no difficulty bringing their wives back to California.

It has been over a hundred years since the first Chinese settled in Sacramento, it has been slow, it was done on individual basis, yet seemingly collective to an outsider; but, with the quiet dignity and decorum to which they were trained, the Chinese Sacramentans by the 1960s had dismantled the social barriers built during the time of their pioneering forefathers.

**The Contemporary Sacramento Chinatown**

The 1960 census lists the Chinese in the Sacramento metropolitan area to be 3,028. [28] One Chinese student described Chinatown as a rundown section consisting of several Chinese-American restaurants, a few grocery stores, liquor stores, and family association buildings. The student equated the appearance of Chinatown to that of a slum. Two major conditions occurring simultaneously, the flight of families to single house dwellings in the suburbs and the political force of redevelopment, seemed to spell doom to the once colorful bustling center. Although no longer confined to a densely-packed geographic area, there still is a viable Sacramento Chinese community. Three or four smaller local neighborhoods house a few Chinese restaurants and grocery stores and serve as convenience centers. [29]

The I-J Street block of modern, Chinese vernacular buildings represents the civic center of the Chinese society. Ground for the Confucius Temple was broken in 1959 with the building completed in 1961. Donations for the $600,000 building were contributed by local merchants and family associations, other Chinese communities in California, and others as far away as Chicago, New York, and Canada. The Chinese Benevolent Association (Chung Wah) manages the Confucius Church which is the largest meeting hall for the Chinese community. It is used for various community activities. In the basement there are classrooms for the Chinese language school with a current enrollment of approximately 250 students. [30]

The next structure completed in Chinatown square was the Soo Yuen Association, the headquarters of the Louie and Fong families, with Lu-Shan Restaurant as its main tenant. Hong King Lum built their third building at that same location. Other buildings in the complex are the Hong Kong Bank, sun Yat Sen Memorial Hall built in 1971, and the Ong Ko Met Association. Ping Yuen and Wong Center serve as housing units for the elderly, single, and low-income persons. The Bing Kong Tong building belongs to the powerful fraternal organization which has managed to exclude all other tongs from the Sacramento area since 1880. Other family associations have moved to other sections of the city, more particularly around and on Broadway Boulevard. [31]

## Footnotes

1. (Lo-shu Fu, *A Documentary Chronicle of Sino-Western relations*, Vol. 1 (1966), page 380)

2. *San Joaquin Republican*, February 2 1853; 1860 U.S. Census (Washington: Gov't. Printing Office, 1864), pp 24-7: 1870 U.S. Census (Washington 1872), pp. 15, 91; (Washington l883), p.382, p. 416: 1890 U.S. Census (Washington, 1895) p. 437; 1900 U. S. Census (Washington, 1901) p. 565; Melform S. Weiss. Valley City: A Chinese Community In America (Cambridge, 1974), pp. 47-8.

3. Joseph A. McGowan, et. al, *Report on the Historical Development of the City of Sacramento Blocks* (Sacramento, 1978), p.1; Dorene Askin, *Chinese Laundries* (Sacramento, 1978), p. 6; John C. Jenkins, "Sutter Lake or China Slough," *Golden Notes*, December, 1966, pp.l-3; Mary Praetzellis and Adrian Praetzellis, *Archeological Study of the IJ-56 Block, Sacramento. California: An Earlv Chinese Community* (Sonoma, 1982), p. 17; Brienes, West and Schulz, *Overview of Cultural Resources In the central Business District. Sacramento, California, 1981* (Sacramento, 1981), p. 61: William K. Willis, *History of Sacramento County. California With Biographical Sketches* (Los Angeles, 1913), p. 198.

4. Praetzellis, IJ56, p. 28.

5. Lois Rodecaper ''Celestial Drama in the Golden Hills: The Chinese Theater in California 1849-1869", *California Historical Quarterly*, June, 1944, p. 104; *Sacramento Bee*, January 17, 1971: Cole, Capitalist Perspective, p. 20.

6. Kemble, Edward C, *A History of California Newspapers 1846-1858* (Los Gatos, 1962), p. 161: Sacramento Guide Book, (Sacramento, 1939), p. 79.

7. O. B. Kroupa, *An Artist's Tour* (London, 1890), p.32.

8. *Guide Book*, p. 82: Thomas H. Thompson and Albert Augustus West, *History of Sacramento County, California 1880* (Berkeley, 1960), pp. 105-6: McGowan, *Blocks*, p. 23; Cole, Capitalist Perspective, p. 31.

9. Praetzellis, IJ56, p. 16

10. Praetzellis, IJ56, pp. 16-7.

11. Praetzellis, IJ56, p. 28.

12. Askin, *Laundries* p. 6., *Sacramento Daily Union* , November 23, 1852 ; Jenkins , Slough , p. 3.

13. Alexander Saxton, *The Indispensable Enemy: Labor and the Anti-Chinese Movement in California*

14. J. Roy Jones, *Memories, Men, and Medicine* (Sacramento, 1950), p. 269; Jenkins, Slough, p. 5: *Wells Fargo Directory of Chinese Business Houses -1882* (San Francisco, 1882).

15. Jenkins, Slough, p. 5; Dorene Askin, *The Chinese in Sacramento Through the Acts of the City Council 1849-1900* (Sacramento, 1979), pp. 5-6, 20; Brienes et al., *Overview*, p. 55.

16. Brienes, *Overview*, pp. 50, 56; Askin, *Laundries*, pp. 7-8

17. 1860 Census Population Schedule; *Sacramento Daily Union*, January 11, 1873; Cole, Capitalist Perspective, p. 21.

18. *Sacramento Daily Union*, January 11, 1873.

19. Jones, *Medicine*, p. 257; *San Joaquin Republican*, September 18, 1854.

20. Walls were scrawled with names such as Mary, Minnie, Alfred, John, Bessie, and so forth; *Sacramento Daily Union*, February 23, 1876.

21. Praetzellis, IJ56, p. 16; *Sacramento Daily Union,* February 23, 1876.

22. Cole, Capitalist Perspective, p. 19: Askin, *Acts*, pp. 2-4.

23. Cole, Capitalist Perspective, p. 19: Askin, *Acts*, p. 3: Alexander Saxton, *The Indispensable Enemy: Labor and the Anti-Chinese Movement in California* (Los Angeles, 1971), pp. 208-9.

24. Statistics of the Population of the United States-1880 (Washington, 1883), p. 416; Statistics-1890 (Washington, 1895), pp. 676-7; 1900 U. S. Census (Washington, 1901), p. cxix.

25. Interview with Bill Lim, July 21, 1983: Dan Louis, 12, 1983: Ann Jan, July 27, 1983: Frank Fat, September 2, 1983

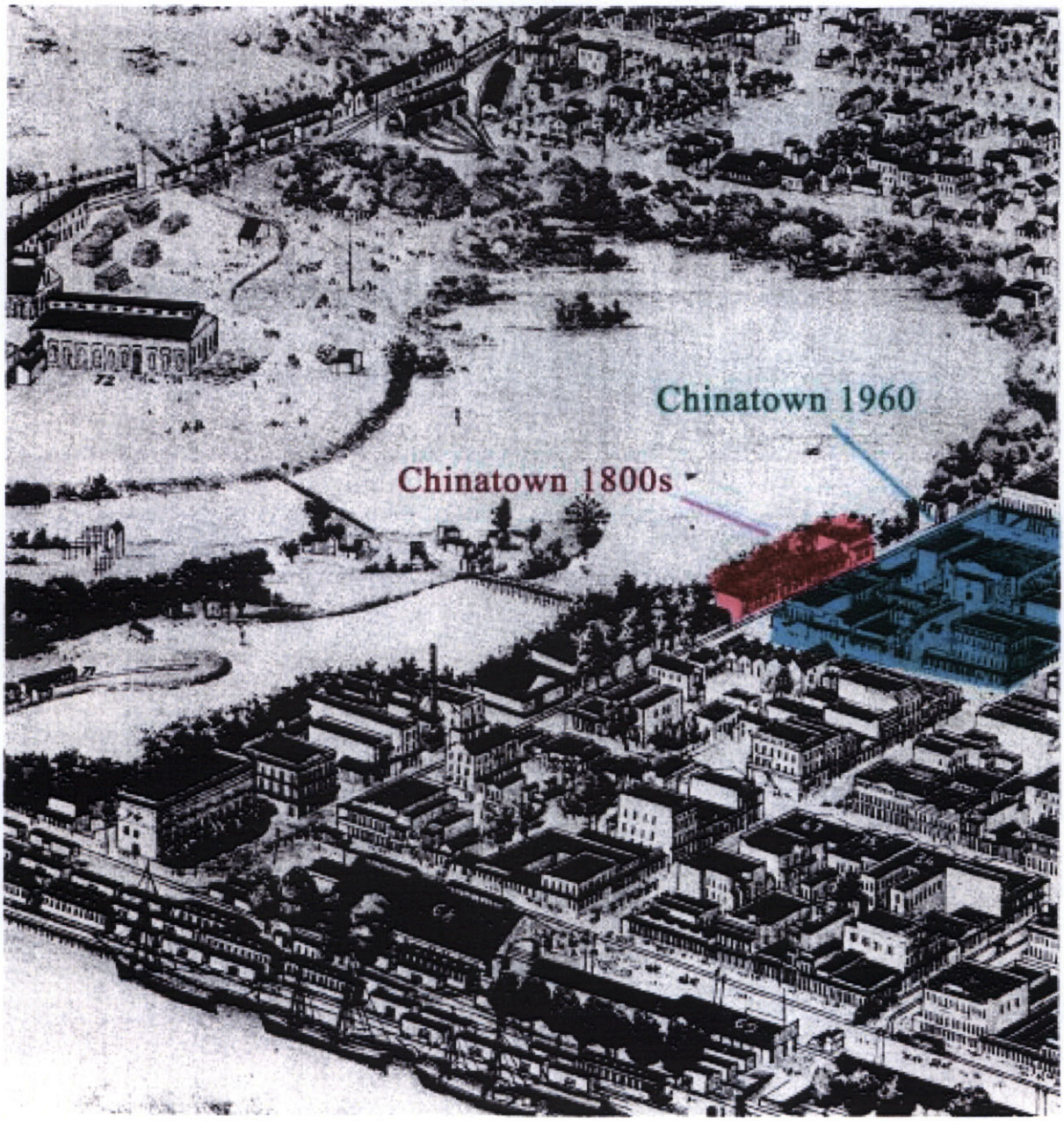
26. Sacramento Bee, "*Chinatown, Sacramento*", January 17, 1971.

28. 1960 U. S. Census (Washington, 1964), P.6-l40.

29. Lin Tong Wong, "*A Family Biography*" *I Am Yellow (Curious)* (Davis, 1959), p. 14

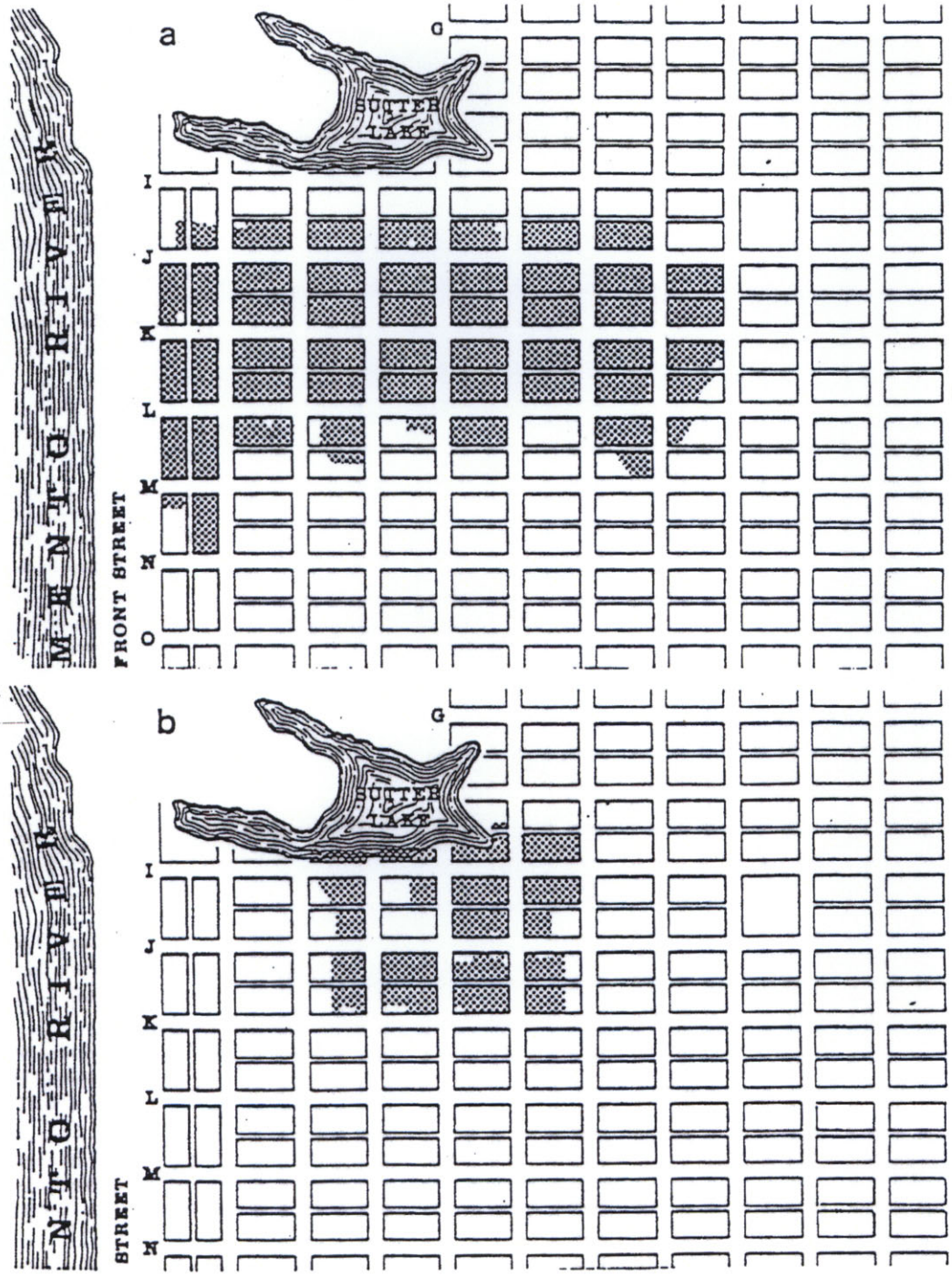
30. *The Development of Yee Fow Chung Wah Headquarters* (Hong Kong, 1963), this book lists all contributors and the amount donated.

31. Sacramento Bee, January 17, 1971: McGowan, *Blocks*, p. 17.




China Slough and Railroad Shops 1869

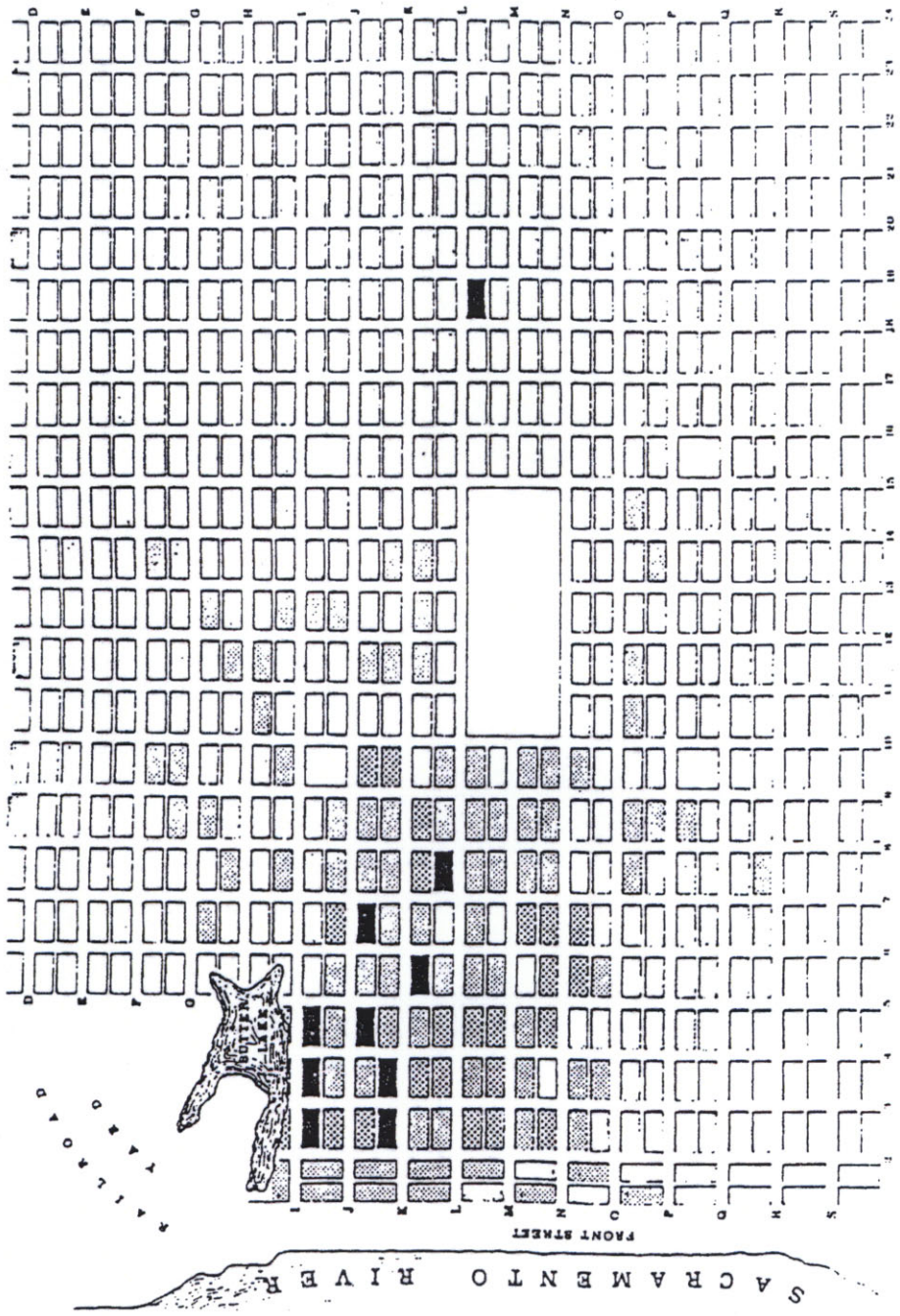
PLAT 1




Extent of destruction in two major fires: a) November 2-3, 1852; b) July, 1854 (after Askin 1978a).

Source: Brienes, West, and Schultz, 1981.

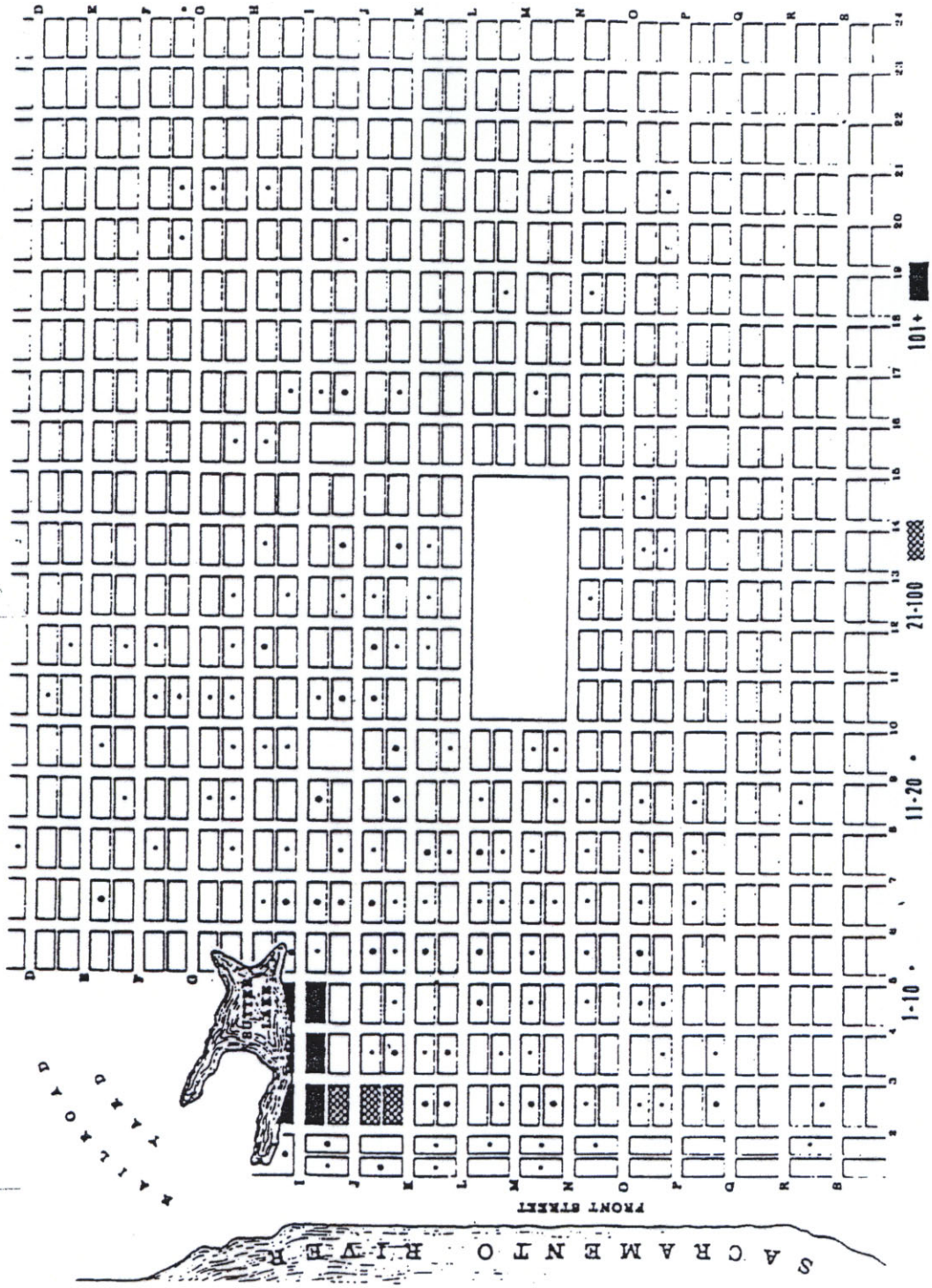
PLAT II




Sacramento population density in 1880, plotted by half-blocks.

Source: Briones, West, and Schultz, 1981

PLAT III




Density of Sacramento's Chinese population in 1880, plotted by half-blocks.

Source: Briones, West, and Schultz, 1981

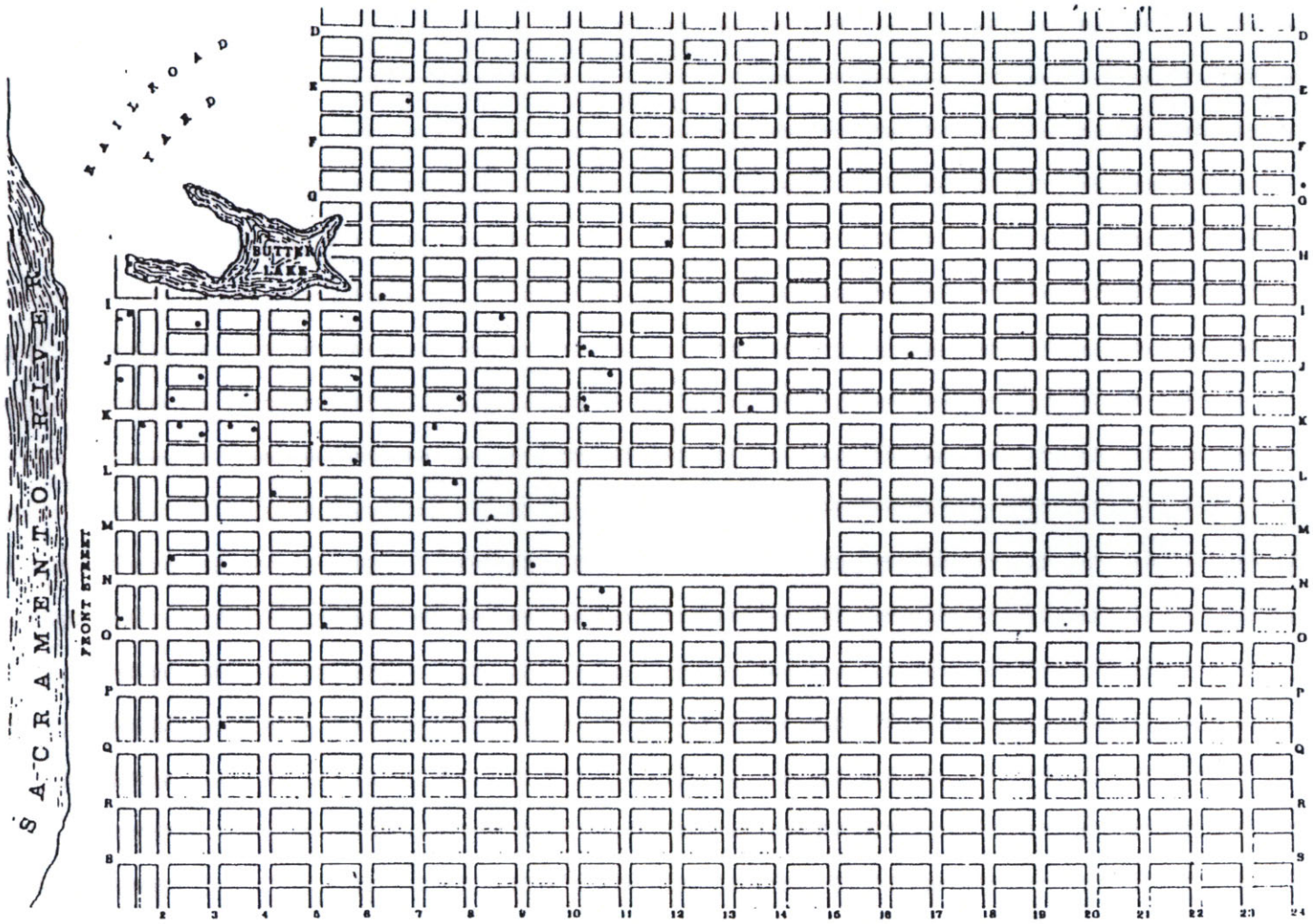
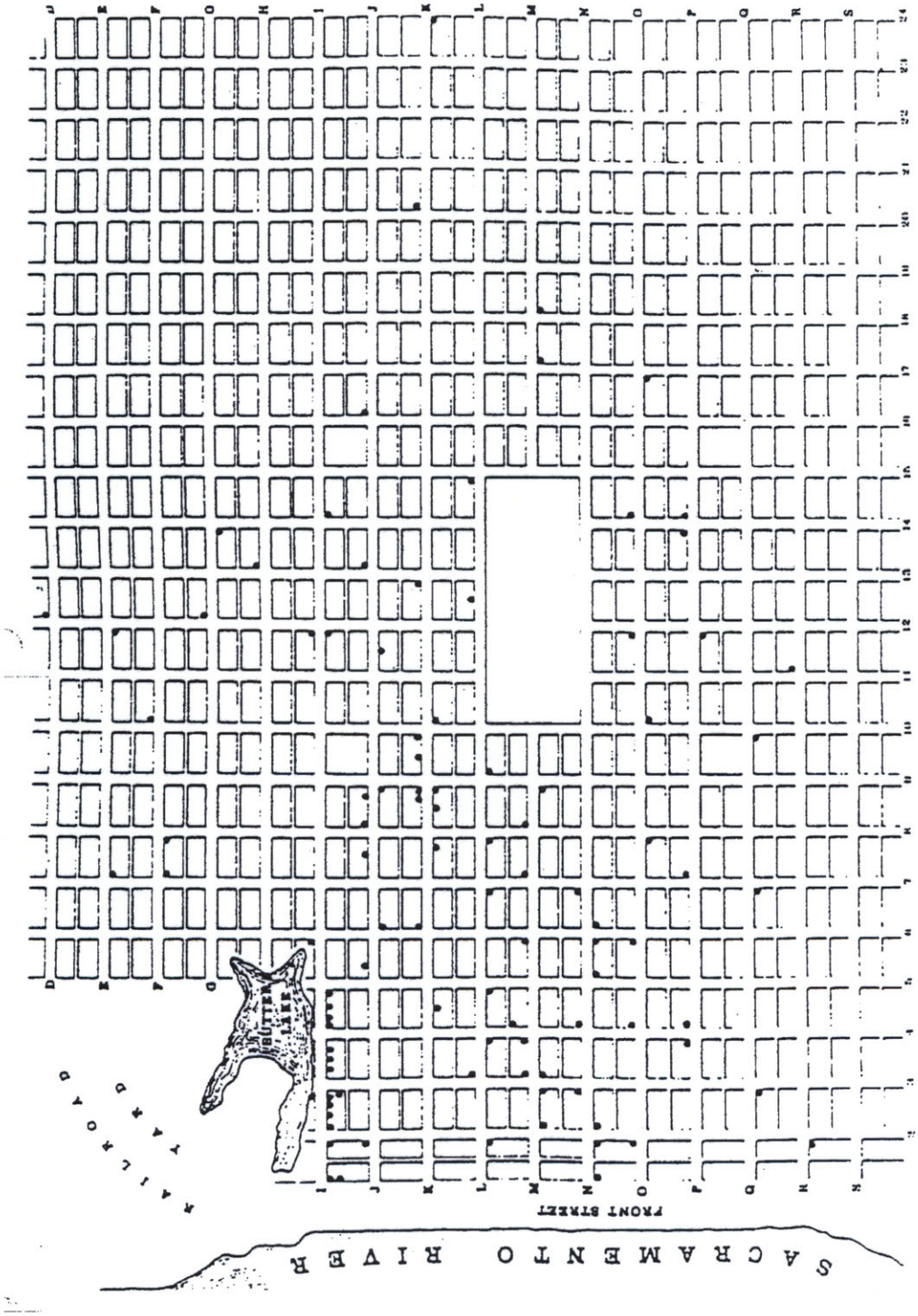



Figure 14. Distribution of Chinese laundries in Sacramento in 1880 (Crocker & Co. 1880).

Source: Brienes, West, and Schultz, 1981

PLAT V




Distribution of Sacramento grocery stores in 1880 (Crocker & Co. 1880).

Source: Briones, West, and Schultz, 1981

WELLS FARGO & CO. EXPRESS
DIRECTORY OF CHINESE BUSINESS HOUSES FOR SAN FRANCISCO, SACRAMENTO, MARYSVILLE, PORTLAND, STOCKTON, SAN JOSE, VIRGINIA CITY, NEVADA. 1882

Sacramento:

| Name | Business | Location |
|---|---|---|
| Ah Coon & Co. | Cigar Makers | 89 K, bet. 34d & 4th |
| Ah Key | Laundry | NE Corner of 7th & L |
| Ah Kung | Laundry | 39 Front, bet. J & K |
| Ah Lee Son | Cigar Factory | 4th bet I & J |
| Ah Loy | Cigar Factory | 17 I Street |
| Ah Loy & Co. | Tailor & Cigar Store | 20 I St., bet 2nd & 3rd |
| Ching Chong | Laundry | K St. bet Front & 2nd |
| Chong Hing | Tailor | 328 I, bet. 3rd & 4th |
| Chung Hop | Laundry | J St., bet 12th & 13th |
| Chung Kee | Laundry | 2nd St., bet K & L |
| Chung Lung | Laundry | J bet 10th & 11th |
| Coon Chong | Laundry | 8th bet J & K |
| Coon Chong Lung | Grocer | Corner of 4th & I St. |
| Congregational Chinese | Mission | I bet 6th & 7th |
| Fong Lee | Grocer | 229 I bet 2nd & 3rd |
| Gee Kung Tong Chinese | Free Mission | Corner of 5th & I |
| Hand Jim | Laundry | 9th bet M & N |
| Hee Wo | Laundry | 13th bet I & J |
| Hi Lee | Laundry | 3rd bet K & L |
| Hong Duck Tong | Drug | 230 I St bet 2nd & 3rd |
| Hong Fong Low | Restaurant | 406 I bet. 4th & 5th |
| Hong Chung | Laundry | 5th bet L & M |
| Hop Lee | Laundry | K St bet 13th & 14th |

| Name | Business | Location |
|---|---|---|
| Hop Sing | Laundry | 7th bet J & K |
| Hung Lun | Tailor | 31 I bet 3rd & 4th |
| Hy Fong | Pawn Broker | I St bet 3rd & 4th |
| Jong Sing | Laundry | 10th bet J & K |
| Kong Long | Laundry | 10th bet N & O |
| Kong Soon & Co. | Grocer | 310 I bet 3rd & 4th |
| Kue Kee | Comm.Merchant | 221½ I bet 2nd & 3rd |
| Kum Lung | Laundry | 2nd St. bet M & N |
| Kwong Song Chong | Grocer | 226 I bet 2nd & 3rd |
| Kwong Kee | Tailor | 213 I bet 2nd & 3rd |
| Kim Lum | Tailor | 402 I bet 4th & 5th |
| Kee Kwong Kee | Vegetable Dlr. | I bet 2nd & 3rd |
| Lee Yick | Grocer | 316 I bet 3rd & 4th |
| Lee Set Yet | Chinese Employment Office | 329 J bet 3rd & 4th |
| Lun Chung | Laundry | 3rd St bet M & N |
| Mee Sing | Fish Merchant | Corner of 3rd & I |
| Ming Kee | Butcher | I bet 3rd & 4th |
| M.E. Chinese Mission | | Corner of 5th & I |
| Moon Kee Ho | Cigar Store | 910 - 3rd St. |
| Own Chong | Fruit Store | 210 I bet 2nd & 3rd |
| Own Kee | Tailor | 222 I bet 2nd & 3rd |
| Presbyterian Chinese Mission | | 4th St bet I & J |
| Quong Chong | Laundry | L St bet 7th & 8th |
| Quong Goon | Grocer | 224 I bet 2nd & 3rd |
| Quong Hing | Laundry | K St bet 10th & 11th |
| Quong Hing Lung | Grocer | 314 I St bet 3rd & 4th |

| Name | Business | Location |
|---|---|---|
| Quong Hong Hi | Grocer | 414 I bet 4th & 5th |
| Quong Hong | Pawn Broker | 312 I bet 3rd & 4th |
| Quong Hop | Laundry | 4th St bet L & M |
| Quong Loy | Laundry | Front bet I & J |
| Quong Kee | Laundry | 12th St bet D & E |
| Quong Wo Tong | Drug Store | 402 I bet 4th & 5th |
| Quong Yick | Laundry | 5th St bet K & L |
| Quong Gin Tin | Plate Factory | 227 I bet 2nd & 3rd |
| Sam Hing | Laundry | J St bet 10th & 11th |
| Sam Kee | Laundry | K St bet 9th & 10th |
| Sam Lee | Laundry | Corner of 6th & L |
| Sam Sing | Laundry | Corner of 5th & K |
| Sam Wo | Laundry | 3rd St bet J & K |
| Sang Hop | Laundry | Corner of 7th & J |
| Sang Long | Laundry | Front bet N & O |
| San Lung & Co | China Goods | 526 J bet 5th & 6th |
| Sang Wo | Butcher | 315 I bet 3rd & 4th |
| Shung Lee | Laundry | I bet Front & 2nd |
| Shung Wo | Laundry | I bet 8th & 9th |
| Sing Kee | Laundry | K bet 7th & 8th |
| Sing Kee | Vegetables | I bet 3rd & 4th |
| Sing Lung | Fish Merchant | 3rd bet I & J |
| Sing Lee | Laundry | K bet 2nd & 3rd |
| Soon Hop | Laundry | Corner of 5th & N |
| San Chong Kee | Grocer | 908-3rd St. |
| Son Sing | Butcher | 412 I bet 4th & 5th |
| Son Wo | Butcher | 308 I bet 3rd & 4th |

| Name | Business | Location |
|---|---|---|
| Sun Duck Wo | Dry Goods | 321 I bet 3rd & 4th |
| Sun Kum Wo | Dry Goods | 810 J bet 8th & 9th |
| Tai Chong & Co. | Grocer | 214 I bet 2nd & 3rd |
| Tong Wo Chon | Grocer | 300 I corner of 3rd & I |
| Ty Sing | Grocer | 302 I bet 3rd & 4th |
| Wah Chong | Laundry | K St bet Front & 2nd |
| Wah Hing & Co. | Grocer | 430 I bet 4th & 5th |
| Wah Hop | Laundry | J St bet 8th & 9th |
| Wah Lee | Butcher | 231 I bet 2nd & 3rd |
| Wah Lun | Tailor | 410 I bet 4th & 5th |
| Wah Sang | Boots & Shoes | 525 J bet 5th & 6th |
| Wing Chong | Laundry | 4th bet K & L |
| Wing Hop | Laundry | L bet 3rd & 4th |
| Wing Sing | Laundry | K bet 3rd & 4th |
| Wing Wo | Laundry | Corner of 18th & M |
| Wo Kee | Laundry | 5th bet I & J |
| Wo Own Yu Kee | Grocer | 326 I bet 3rd & 4th |
| Wo Sing | Vegetable Dlr. | 225 I bet 2nd & 3rd |
| Yee Chin Low | Restaurant | 215 I bet 2nd & 3rd |
| Yee Hop | Comm. Merchant | 223 I bet 2nd & 3rd |
| Ye Hing Hin | Restaurant | 7-3rd St bet I & J |
| Ye Sing | Cigar Factory | 228½ I St bet 2nd & 3rd |
| Yet Wo | Laundry | Corner of 12th & H |
| Yet Sing | Vegetable Dlr | 3rd bet I & J |
| Yick Lung | Cigar Factory | 322 I bet 2nd & 3rd |

| Name | Business | Location |
| --- | --- | --- |
| Yick Sang Tong | Drug Store | 218 I bet 2nd & 3rd |
| Yow Lung | Tailor | 212½ bet 2nd & 3rd |
| Yu Chong & Co. | Grocer | 320 I bet 3rd & 4th |
| Yuen Chung | Laundry | 6th St. bet J & K |

# Images of Sacramento's Chinatown

*Chinadom*
Postcard of Chinadom or Chinatown centerd along I Street in Sacramento, circa 1854.

Courtesy of the California History Room, California State Library, Sacramento California

*Chinese Commercial District*
The most important function of Chinatown was to provide supplies and services to the early Chinese. Stores, restaurants, laundries, and social halls abounded.

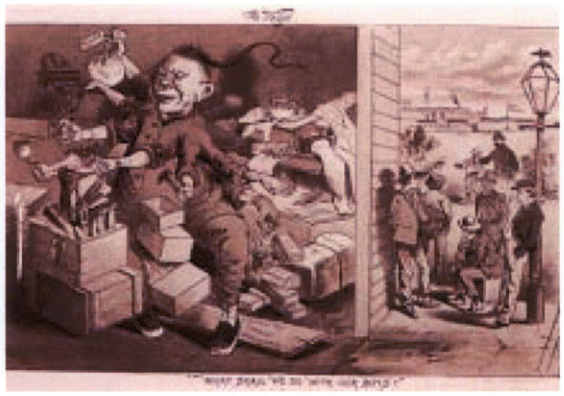
Courtesy of the Bancroft Library, University of California Berkeley, BANC PIC 1950.02705--PIC

*Makeshift Dwellings*
Many canvas structures and wood shanty-like buildings quickly fell victim to the the many fires in Sacramento's Chinatown.

Courtesy of the Bancroft Library, University of California Berkeley, BANC PIC 1950.02699--PIC

*Chinese Sunday School Children*
The Chung Wah, Chinese Consolidated Benevolent Association, established Chinese Schools to teach their children Chinses culture and language. From the collection of Joseph A. Baird circa 1880

Courtesy of the Bancroft Library, University of California Berkeley, BANC PIC 1950.015--PIC



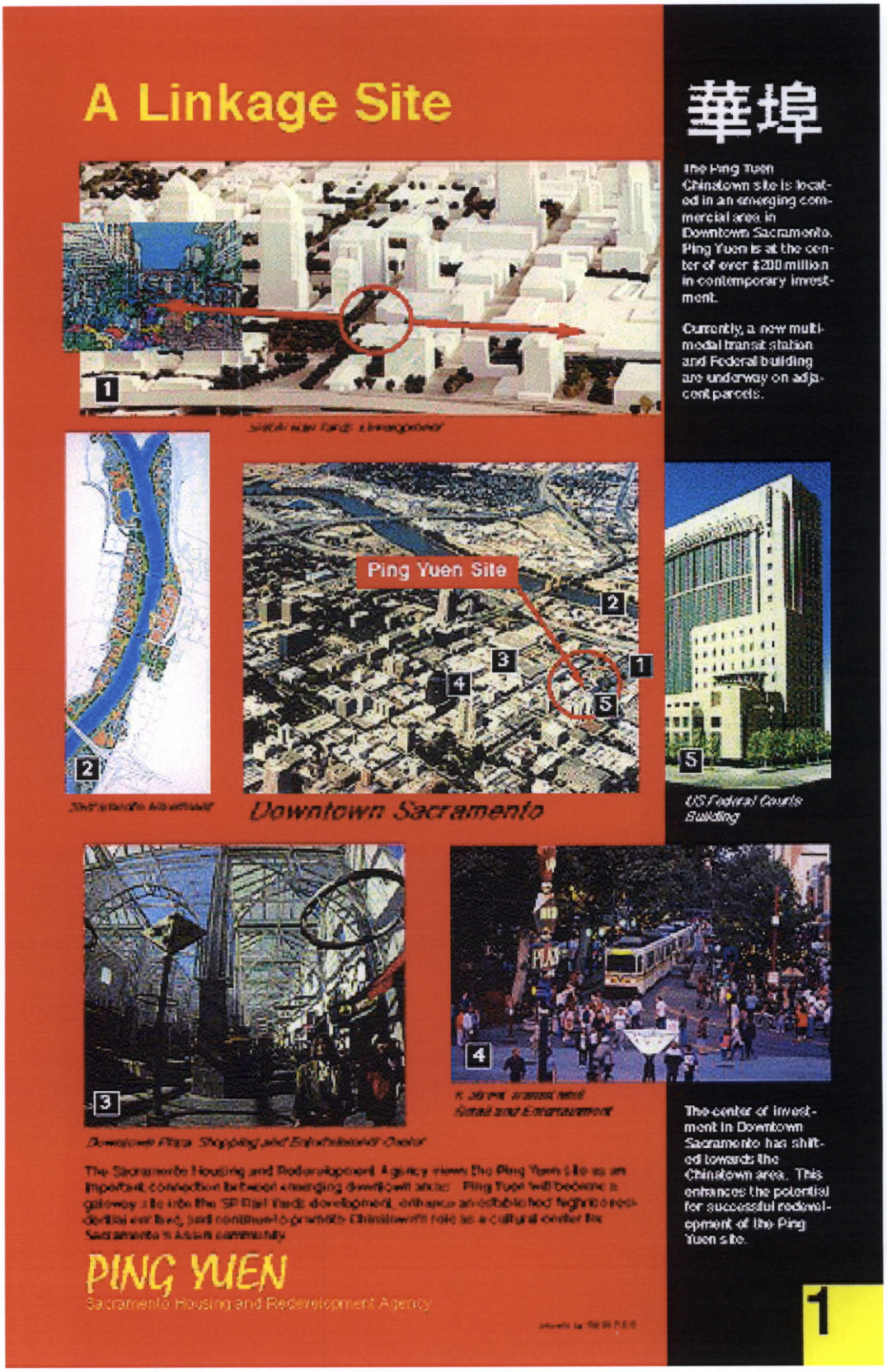
*Octopus Chinese Man Cartoon*
"What Shall We Do With Our Boys?" As the Chinese expanded into a range of industries, newpapers blamed economic hardships on them. Anti-Chinese cartoons such as this one were prevalant during the years leading up to the Exclusion Act of 1882.

Courtesy of the Bancroft Library, University of California Berkeley

*Chinese Vegetable Peddlers*
Newline photographer Arnold Genthe
From the early days of the Gold Rush, Chinese have been in service trades to the larger white community and their own poeple.

Courtesy of California Historical Society, FN-02346

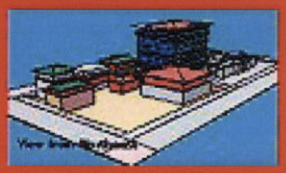
Chinatown Renaissance Project July 7, 1998 Courtesy of RACESTUDIO, Berkeley, CA



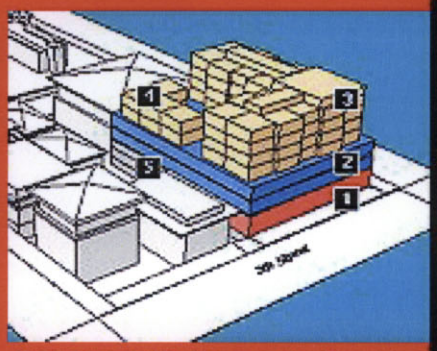
Chinatown
華埠
Chinatown has come to symbolize the presence and important contributions Asians have made to Sacramento.
1
Southern Pacific Multi-modal Station
Amtrak, Lightrail, Trolley, Bus
5
Existing 5th Street Residential Edge
1
I Street
2
5
SITE
Hotel Development
Confucius Church
3rd Street
4th Street
5th Street
Office Building
3
Commercial and Community Buildings
4
J Street
Chinatown
2
3
Community Buildings
Confucius Church, Ping Kuen Association, and other community meeting spaces
Chinatown was conceived as part of the 1980's redevelopment planning for downtown Sacramento. In 1988, the Sacramento Housing and Redevelopment Agency adopted a plan with design restrictions for Chinatown. With the Agency's assistance, the Asian business community developed a complex of themed buildings and spaces that have become a focus for social, business and religious activities.
Ping Yuen provided a residential component to the district. Ping Yuen was developed as a Section 8 project with 20 of its 72 units being for very low income residents.
Ping Yuen Housing (Top)
Wing Office Building Construction (Bottom)
4
J Street Frontage Gateway to Downtown and Linkage to Downtown Plaza Shopping Center
The Chinatown district has been developed utilizing a prescriptive set of themed design guidelines.
PING YUEN
Sacramento Housing and Redevelopment Agency
2

# Creating a Gateway

華埠



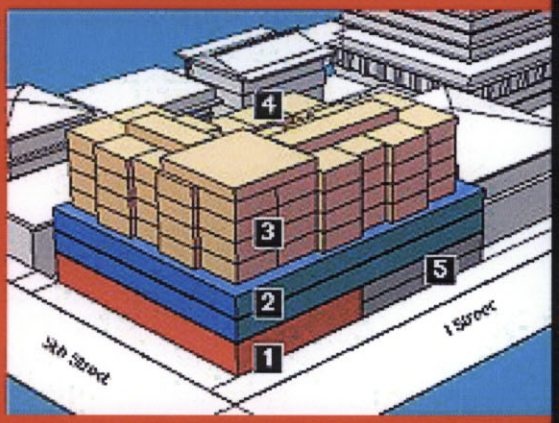
*Massing and Scale of Existing Chinatown Blocks*




*Mixed-development of the Ping Yuen site will provide an opportunity to reconnect Chinatown to Downtown*

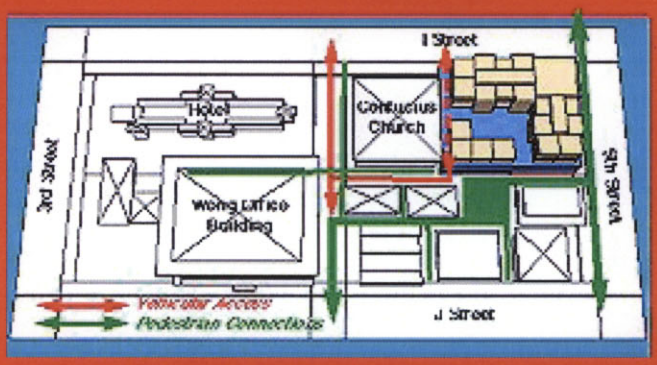
*The development concept for the Ping Yuen site includes a mixed use project that provides housing for the residential component.*

*The Concept Development Program includes:*
- *48 Units of Market Rate Apartments*
- *6 Units of Corporate Apartments*
- *70 Units of Low Income Apartments*
- *50,000 SF of Office*
- *8,000 SF of Commercial*
- *125 Parking Spaces*




## *Development Concept*

*1. Ground Floor: Retail and Commercial*
*2. Level 2/3: Office*
*3. Level 4/7: Residential*
*4. Level 8/5: Roof Court Terraces*
*5. Level P1/P2: Parking Garage*




# PING YUEN

Sacramento Housing and Redevelopment Agency

Ping Yuen Redevelopment Concept

Mixed Use
The project is envisioned as a mixed use commercial and residential building. As a mixed use project, it takes advantage of the location's easy access and proximity to employment centers. The development uses commercial to assist in underwriting residential elements.

Transit User Market
The SPUP Depot across the street from the site is being redeveloped as a multi-modal transit station.

Ground Floor Retail
5th Street will become an increasingly busy pedestrian connection between downtown and the SPUP Rail Yards district.

Commercial Office
This is an advantageous office location due to its proximity to the new Federal Building.

Market Rate Apartments
The project is proposed to have market rate units, which supports the community's goals for increasing housing in the downtown area. It also includes several corporate apartment units that take advantage the proximity to the multi-modal station and Federal Building.

Affordable Units
The development would replace the existing 20 very low income units.

Parking
The project assumes the parking will support the proposed uses in the building.

3

Sacramento's Chinatown as it exist today.

Ancestral altar of the Ong Ko Met Association, Sacramento's Chinatown

The Sacramento Bee

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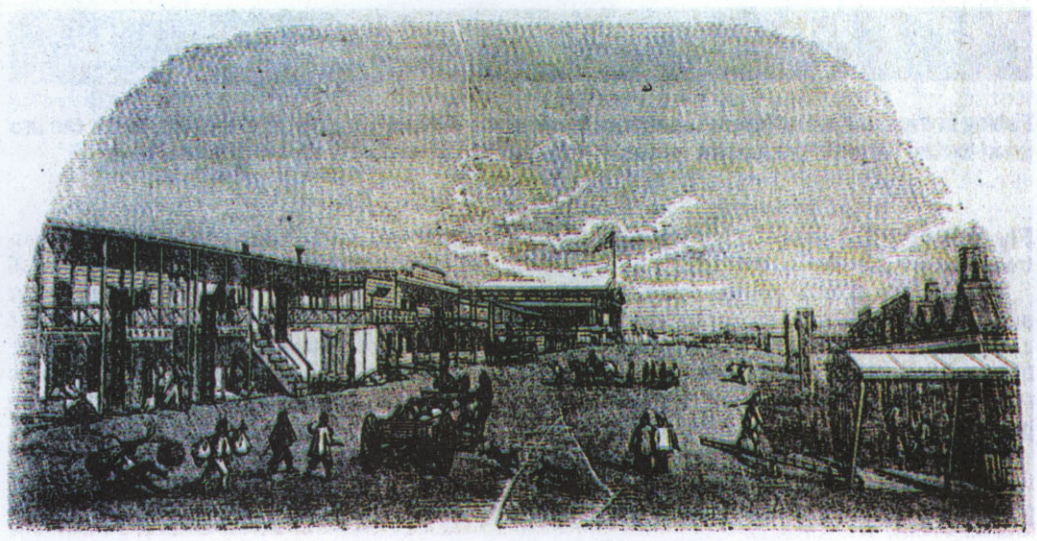
SUNDAY, MARCH 4, 2007

FORUM



Courtesy of the California History Room, California State Library

**Image shows an area along I Street in Sacramento known as "Chinadom," circa 1854.**

# Digging up the past

Sacramento Archives & Museum Collection Center/Eleanor McClatchy Collection

**An 1870 map of Sacramento shows China Slough and some of the railroad shops at upper left. The first street to the right of China Slough is I Street, with Chinatown located along Second, Third and Fourth streets.**

## History of the railyard tied to Chinese contribution

**By Steve Yee**
SPECIAL TO THE BEE

As development begins at the downtown railyard and Sacramento opens what one city official calls a "new chapter in our history," city leaders and developers should be sensitive to the historical ties the Chinese community has with the area.

Much has been written about the 240-acre railyard: In its heyday it was the largest industrial center west of the Mississippi, a railcar production center that dumped chemicals and toxic metals into the ground, later creating a Superfund site. Rumors abound that locomotives there were buried whole.

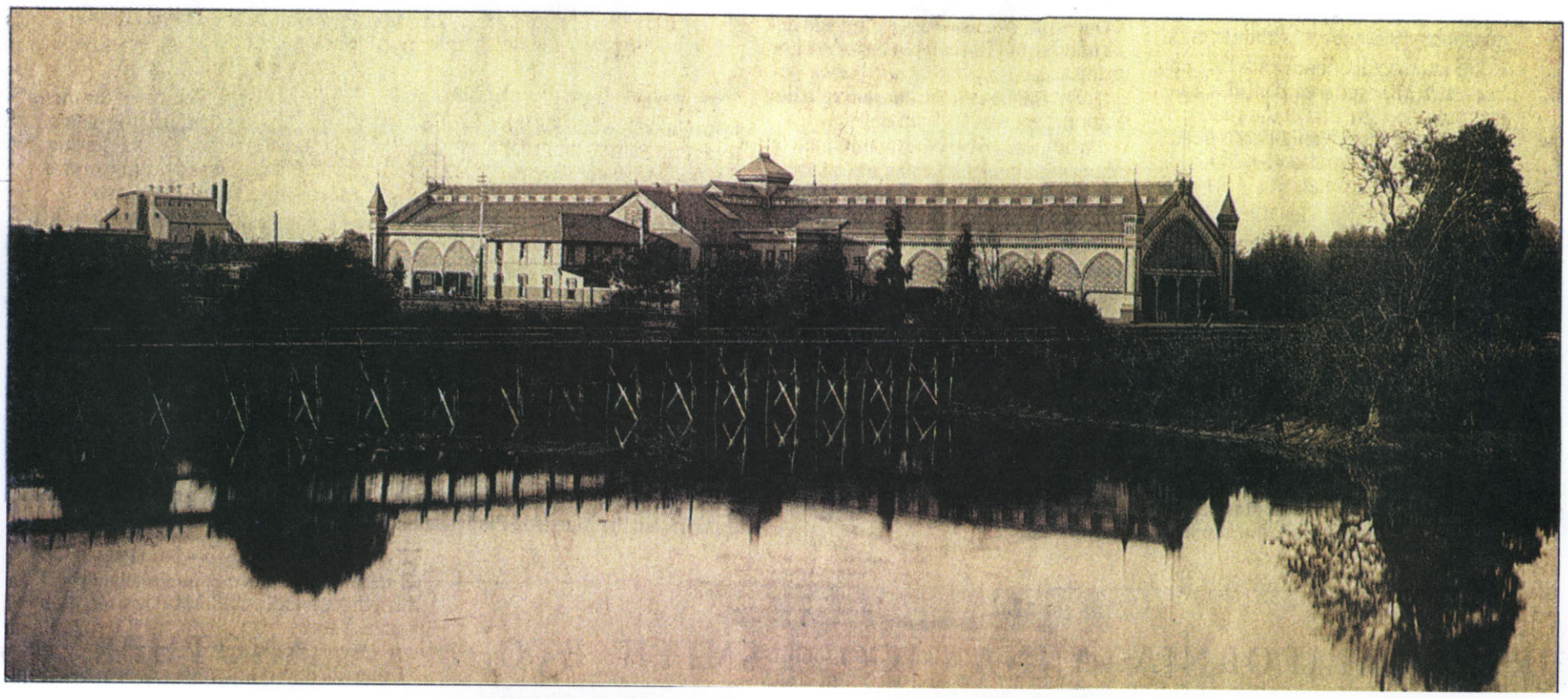
Little has been mentioned about the Chinese community, which had a stake in the area before the railyard dominated the Sacramento landscape. The Chinese community provided workers who built the Transcontinental Railroad over the Sierra Nevada to link the United States.

In the early 1860s, thousands of Chinese workers labored to construct the western half of the Transcontinental Railroad out of Sacramento heading east toward the imposing Sierra Nevada mountain range. Some of the workers, known as "coolies," were imported; others came from California's gold fields and Sacramento, where Chinese immigrants had developed a thriving community known as "Chinadom" along I Street near what is today the railyard.

Before the Central Pacific Railroad hired Chinese workers in 1865, the western half of the Transcontinental Railroad showed little progress. By 1868, when tracks had been laid across the Sierra and into Reno, Charles Crocker, one of the "Big

▶ RAILYARD, Page E4

*Steve Yee works for the California Department of Education and is a member of the Ong Ko Met Family Association. He can be reached at steveyee@yeefow.com.*



A view of Sacramento's railroad center from across China Slough in a photograph from 1878.

Sacramento Archives & Museum Collection Center/Bessie U. Leitch Collection

# Railyard: Chinese work deserves recognition

▶ FROM PAGE E1

Four" who formed the railroad company, had employed "12,000 Chinese working on a forty-mile stretch of mountain grades," according to the 1939 "Sacramento Guide Book." Chinese workers composed about 90 percent of the work force as the railroad pushed on across Nevada and into Utah.

Even though the contribution by Chinese laborers was crucial to the completion of the Transcontinental Railroad, officials did not invite any Chinese to the ceremony when workers from the west met those from the east on May 10, 1869. When photographs captured the ceremony in which the golden spike was driven at Promontory Point, Utah, they showed not a single Chinese face.

Hundreds of Chinese workers lost their lives in accidents during construction of the railroad. Trains carried bodies back to Sacramento for burial, or the bodies were returned to China. Some may have been buried in a cemetery north of Sacramento's Chinatown, on the edge of an area called China Slough. No memorial was created to honor their sacrifice. A display at The California State Railroad Museum in Sacramento acknowledges the Chinese contribution to the successful completion of the railroad, but the workers remain nameless.

After the final railroad spike was driven in Utah, many Chinese workers returned to Sacramento's Chinatown, a community born out of the Gold Rush. From the late 1840s to 1852, about 15,000 Chinese had immigrated to California, known in China as "Gold Mountain." By 1860, the Chinese population in the United States had grown to about 35,000, most of them living in California. In Sacramento, the Chinese settled near Sutter Lake – later renamed China Slough – the least desired part of town, considered by others as a health hazard and wasteland.

However, the Chinese created a vibrant area of brightly colored, two-story buildings that housed shops, restaurants and social halls along I Street, from Second Street to Fourth. Theatergoers would follow exotic sounds of Chinese music coming from social halls such as the Canton Chinese Theater. Sacramentans would make regular visits to enjoy the puppet shows. Later, the shows included performances by theater troupes and their orchestras. On May 23, 1855, Leong Ah Gue, manager and interpreter of a theater troupe at the Sacramento Theater, scheduled two sold-out performances of Chinese opera to exuberant all-white audiences.

Library of Congress

A view across China Slough toward the city of Sacramento in the 1860s to 1870s.

After the success in building the Transcontinental Railroad using Chinese labor, industrialists recruited more Chinese workers to build more railroads throughout the West. And more Chinese came to the United States looking for jobs. Soon, an anti-Chinese sentiment emerged as the Chinese competed with white workers. In 1882, Congress passed the Chinese Exclusion Act, which prohibited nearly all Chinese laborers from entering the United States and made Chinese immigrants ineligible for citizenship. After the law's passage, incidents of violence against the Chinese were recorded in the West. The removal of Chinese from some cities and towns became known as "The Driving Out." By the early 1900s many of the Chinese were forced out of Sacramento. The 1911 Encyclopedia Britannica says only 964 Chinese lived in the state capital in 1900. In 1943, Congress repealed the law. Today, more than 35,000 Chinese live in Sacramento County.

Today, there are plans for shops, restaurants and entertainment areas on ground that filled in the China Slough. As the railyard is developed, city leaders should recognize the history of the Chinese community and what may lie beneath the ground.

"In 1935, I was a young boy with my father when I stumbled onto a tombstone. The caretaker told me of a Chinese cemetery on the edge of China Slough," said Gus Kanelos, a life-long Sacramentan who lobbies for the preservation of veterans cemeteries and has long had an interest in Sacramento's history.

If there is a cemetery at China Slough where early Chinese residents of Sacramento are buried, city leaders and Thomas Enterprises should respect Sacramento's Chinese community by keeping them informed of what is found as bulldozers begin clearing the railyard. The involvement of archaeologists in the construction of the federal courthouse and Regional Transit's light rail line is a model of development respectful to Sacramento's sensitive cultural issues.

Sam Ong, president of the Sacramento Ong Ko Met Family Association, said, "Even in death, we are supposed to be taking care of our elders. We have a sacred trust to ensure the respect and protection of our ancestors and their belongings."

As a new downtown district emerges from the old railyard, the history of Chinese residents in the area should not be neglected. The Chinese community deserves recognition and a role in the revitalization. To ignore today's Chinatown Mall, sandwiched between the railyard and downtown, would be shortsighted. The city should consider a Sacramento Chinese museum and education center with links to Chinatown Mall in its plans to develop the railyard.

■ ■ ■

*Vicki Beaton, a Sacramento reporter with the Chinese newspaper World Journal, contributed to this article.*