

Regeneration 1900-1945

Turn of the century demographic maps indicate Mexican density highest in the pueblo area, and along the streets of **Alameda, Aliso, First** and edging along what is to be **Brooklyn**. Transportation facilitated mobility and provided work. Electric car lines, going from the center of town to Indiana, encouraged growth in **Boyle Heights** and **City Terrace**. In the second decade electric car lines ran from **Indiana to Eastern** and from there to **Orange County** by the 1930's.

From 1900, the rapid growth of agriculture, real estate booms, construction, oil, manufacturing, garment and the transportation, water and gas infrastructure, fueled labor immigration into Los Angeles, including thousands of Mexican workers and their families. An example of this synergy was the **Simmons Brick Company** and its worker housing neighborhood in **Montebello**. Mexican worker immigration was further accelerated by economic and political dislocations as a result of the **1910-1920 Mexican rebellions**, but this event also added experienced articulate political exiles to the small surviving sectors of the previous middle and upper classes.

Consequences of economic and political changes were several. Los Angeles became a significant political and intellectual center for Mexican America rivaling the older San Antonio, Texas. Several newspapers competed, first **El Herald de Mexico**, then **La Opinion**, prospered the most. And always the doings of the Mexican consulate focused public attention. The **1918 9th convention of the Alianza Hispanoamerica** met in Los Angeles. **El Club Anahuac** and **El Club Alegria** joined mutual aid benefits with cultural and sports activities. Combining similar activities, **La Sociedad Moctezuma** was exclusively for women. There was now some competition between remaining Plaza merchants and those located east of the river for the business leadership of the community. The **construction of Union Station** and the central post office disrupted the Plaza area.

The community during this period witnessed considerable and diverse labor and political organizational efforts. Several **strikes took place** and attempts at establishing unions occurred. These often involved large public political meetings, usually at the Plaza. Contention existed between pro-radical reform and anti-reform groups, anarchists, socialists and moderates. For a few years, the most influential of these organizations was the **Partido Liberal Mexicano (PLM)** whose leader, **Ricardo Flores Magon**, edited and published the newspaper **Regeneracion** from an office located on **East Fourth Street** in downtown Los Angeles. The PLM had several outstanding organizers, among them **Maria Talavera**. Both the Socialist Party and the protestant churches sought to recruit members from the Mexican community.

In contrast were other efforts. The **Federation of Spanish Speaking Voters** sought to mobilize around the vote and political offices. **La Sociedad Mutualista Mexicana** was among the earliest to call for organizational unity and the club **Pro-Patria** among the earliest Mexican U.S. patriotic organizations formed during **World War I**. The latter for awhile led in the building of **La Confederacion de Sociedades Mexicanas**; later, other efforts reflected a similar unity impulse. The injustice against **Aurelio Pompa (1923)** and **Juan Reyna (1930)**, immigrants falsely accused of murder, energized community activity. Moreover the **Mexican Chamber of Commerce** emerged in 1930, and, in 1931, the **Comité de Beneficiencia Mexicana** formed. These were more east side centered than downtown centered.

However the institutions which impacted the most were the **churches, schools and the sources of employment**, especially the rising manufacturing, processing and packing companies. For many Mexicans and immigrants life meant discrimination and exploitation. For others, the times and conditions meant jobs and business opportunities. **In 1923, Whittier Blvd.** was paved from **Eastern to Montebello Park**. Major cemeteries existed or were planned along **First (Evergreen) and Whittier (Odd Fellows and later Calvary)**. Companies benefited from a property trail leading ultimately from original Mexican private property holders to the **L.A. Creamery, J.B. Whiston, Hellman, Janss, and Simmons** companies. And later companies to benefit were **Pillsbury, Goodrich, U.S. Rubber, O'Keefe and Merit, Continental Can and Sears and Roebuck Co.**

Mexican east Los Angeles increased its population and this growth fueled the Mexican communities, arising from labor camps such as **City of Commerce**, and inexpensive tracts, such as **Maravilla**, and also strengthened older clusters such as those of San Fernando, San Gabriel, and Santa Monica, adjoining or within the demographically expanding neighborhoods of the city. Moreover rail and general labor camps led to **Compton and Watts**.

Especially significant was the growth of the economic bases of the core Mexican barrios in **central east Los Angeles from 1900 to the 1940's inclusive**. Several Mexican owned businesses prospered along east **Brooklyn and First**, among them **Lupe's Ironworks, Ramirez Mortuary, Salas Pharmacy, Prieto's Market and El Bonito Theater**. Anglo and Jewish businesses also prospered from **Mexican trade**. The **City of Commerce** in part consisting of **Bandini property** was organized and plotted to be an industrial zone by **the 1930's** valued conservatively at \$200 million employing 20,000 workers.

While growing, the Mexican community also faced subversion to its cohesion from the increased influence of English speaking associated culture, discriminatory judgments on Spanish in the forms of compulsory English by agencies and schools, and through the new mass media of motion pictures and radio. Underlining these injunctions or attractions was the chauvinist ideological climate of the times which indicted workers, unions, and immigrants. This trend called for immigrant groups to **"Republicanize"** themselves, to abandon their immigrant language and ethnic identity, or be suspect. Frequently, this ideology was promulgated in the schools where Mexican youth faced corporal punishment or suspension for speaking the Spanish language, and where they were inculcated with racist stereotypes about themselves and others. Yet Mexicans **numbered over 100,000** in the county area.

But as in times past a vibrant community social and cultural life continued reflected in festivities, sports events, church life, music, art and the attendance at theater and the Spanish language cinema. Several individual performers and group performers enjoyed popularity. In these years a world class artist, **David Alfaro Siqueiros**, created a major mural at the historic center of the Mexican community, La Plaza, **"America Tropical"**. He, **Jose Clemente Orozco**, and **Alfredo Ramos Martinez** painted several murals in the greater Los Angeles area. Radio programs had major impact on the community, an influence to continue for decades. A particularly welcomed program was that of **Pedro G. Gonzalez** which emphasized music and editorial comments on behalf of community concerns. In the **late 1920's and early 1930's** the Plaza area, in particular **Olvera**

Street, was saved from demolition. Favorite music venues sparked and centered some young people's social life, a tradition which continued through music fads and changes as to what were the favorite places through the decades.

Indeed there were favorite commercial entertainments, but social life and social diversion remained predominantly family centered. Religious activity or church centered functions were the predominant organizational endeavors while social mores stressed a work ethic coupled with cultural and family loyalties. By the 1920's and 1930's religious processions became regularized as their participants numbered in the thousands. **Our Lady of Guadalupe** dates from 1923 and **Our Lady of Soledad** from 1926. Annual and biannual parish "jamaicas" enlivened neighborhoods.

The **mass unemployment of the 1930's** had severe impact on the Mexican community, which suffered disproportionately because of both ethnic discrimination and the general high level of unemployment. This situation was aggravated by widespread scapegoating of Mexicans as relief recipients or "aliens" and subversives who should be denied assistance. Supported by the police and utility companies, **Los Angeles County relief agencies** in the early 1930's enforced a policy of **repatriation of Mexicans to Mexico**. **Between 1930 and 1935**, Los Angeles County **officially repatriated 13,332**, while as many as **50,000 persons**, including many United States citizens, may have been forced to leave the Los Angeles area.

Depression hardships stimulated community, labor and political organization. Mexican participation included the organizing of nascent **CIO locals, unemployed councils, protest marches** and youth and student groups such as the **Mexican American Youth Conference**. Mexican labor activity particularly in garment and the local agriculture heightened. During 1927 several unionizing calls led to the formation of the **Confederation of Mexican Labor Unions (CUOM)** in December. Frustrated attempts at building Mexican labor locals and confederations occurred through the 1930's. A major local event of this period was the **Congress of Spanish Speaking People of the United States**, in part organized by **Josefina Fierro**, held in Los Angeles in **April 1939**, whose closing dance was held at Olvera Street. This was an early attempt to create a national civil rights organization representing Mexicanos and other Latinos in the United States. Stemming from the Congress activities was the unsuccessful but 20th century significant campaign of **Edward Caveatee** for the **Los Angeles City Council**.

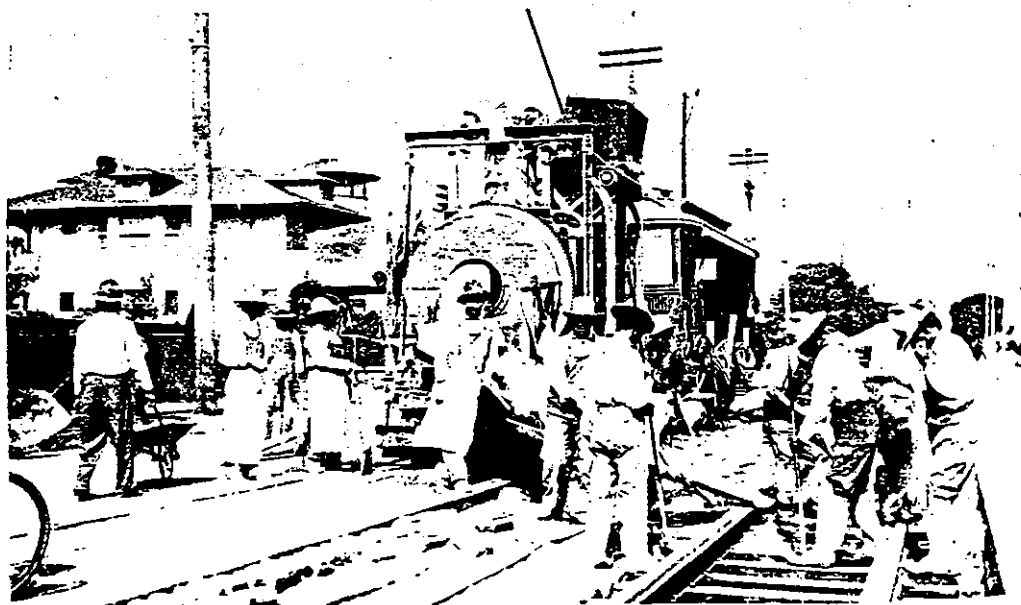
Though a war for democracy, **World War II** fostered pressures which paradoxically heightened racial animosity, initially manifested in the imprisonment of Japanese Americans in "**Relocation Camps**." As in the past, racial scapegoating again shifted to Mexicans when in 1942 a negative campaign in local newspapers against Mexican youth labelled all such youths **wearing zoot suits as Pachucos**, or "criminal elements." This culminated first in the **Sleepy Lagoon frame-up case of 1942**, involving a group of Mexican youths, falsely accused of murder. They were finally acquitted years later after a lengthy defense campaign by community activists and civil libertarians. The Sleepy Lagoon case was soon followed by the **traumatic zoot suit riots of 1943**.

In the middle of a **war against fascism**, mobs of Anglo servicemen and civilian bigots invaded Mexican neighborhoods and the downtown area, brutally attacking and beating Mexican youths and molesting Mexican women, while police and sheriffs officers stood aside. This type of

repression and scapegoating of Mexican youth continued as manifested in the Hollywood gang and bandit movies, the behavior of some law enforcement authorities, and in pejorative news media treatment of immigrant workers.



1900: "Here comes the tramway rounding the corner near First and Chicago in the happy years of 1900. Many a pasajero traveled this way heading towards far downtown Los Angeles" (Source: Belvedere Citizen)



Mexican section-gang workers on the urban electric railway system in Los Angeles, circa 1903. Reproduced by permission of the Huntington Library, San Marino, California.

"Mexicano section-gang workers on the urban electric railway system in Los Angeles, around 1903" in Alberto Camarillo, Chicanos in a Changing Society: From Mexican Pueblos to American Barrios, 1848-1930, p. 214.



Sisters Luisa and Rosa Villa, singers of Mexican songs who recorded for Charles Lummis (1904). Courtesy of the Southwest Museum, Los Angeles. Photo N:35531/P33398A.

Rosendo Uruchurto recording on wax cylinder for Charles Lummis in 1904. Courtesy of the Southwest Museum, Los Angeles. Photo N:24310.



"Sisters Luisa and Rosa Villa singers of Mexican songs - Rosendo Uruchurto recording, 1904" in Steven Loza, Barrio Rhythm, np#.



1906-08: "The Navarro Street housing court. Boyle Heights. Circa 1906-1908. (Courtesy of Los Angeles Housing Commission) (Source: "An Illustrated History of Mexican Los Angeles 1781-1985" p. 84)



Mexican children near housing court. 1906-1908.

(Courtesy of Los Angeles Housing Commission)

The impending threat of invasion did not deter the growth of Los Angeles. In fact, the city's Mexican population increased considerably during the 1840s. Nineteenth century historian Bancroft once estimated that the population of *gente de razón* rose from 1,800 in 1841 to about 2,000 in 1845. Approximately 1,250 of these people lived in the ciudad and about 750 lived on ranchos or at ex-missions San Gabriel and San Fernando. Bancroft also estimated the total number of ex-neophyte Indians in the area to be near 1,110.

According to the last census of the Mexican period, taken in 1844, the total population of the Los Angeles District (from San Fernando to San Juan Capistrano) was approximately 3,041 persons—1,200 Indians and 1,841 Mexicans.³¹



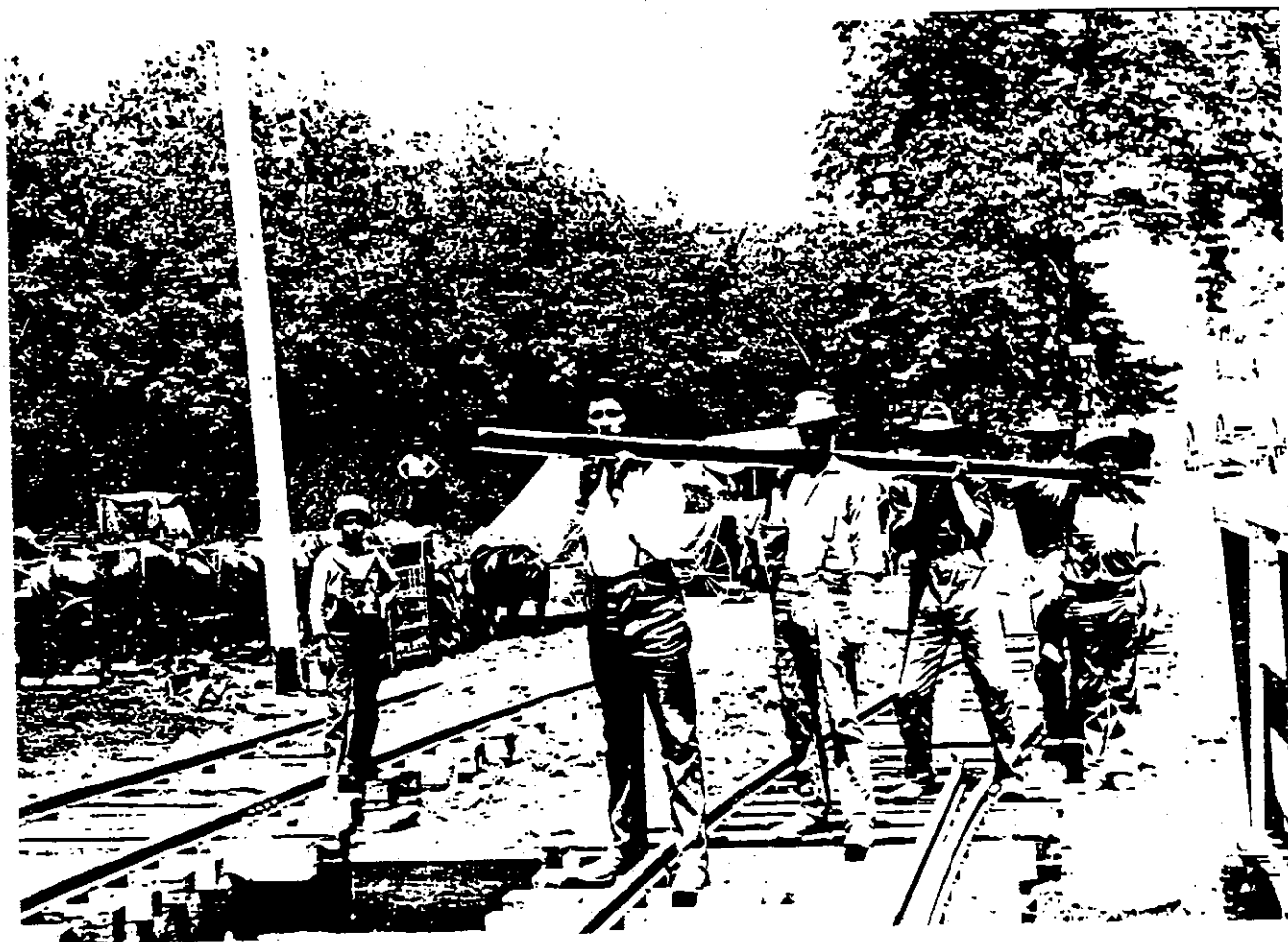
"A typical cholo court."
Poorer housing in a Mexican immigrant community of Los Angeles. 1906.

(Courtesy of Los Angeles Housing Commission)

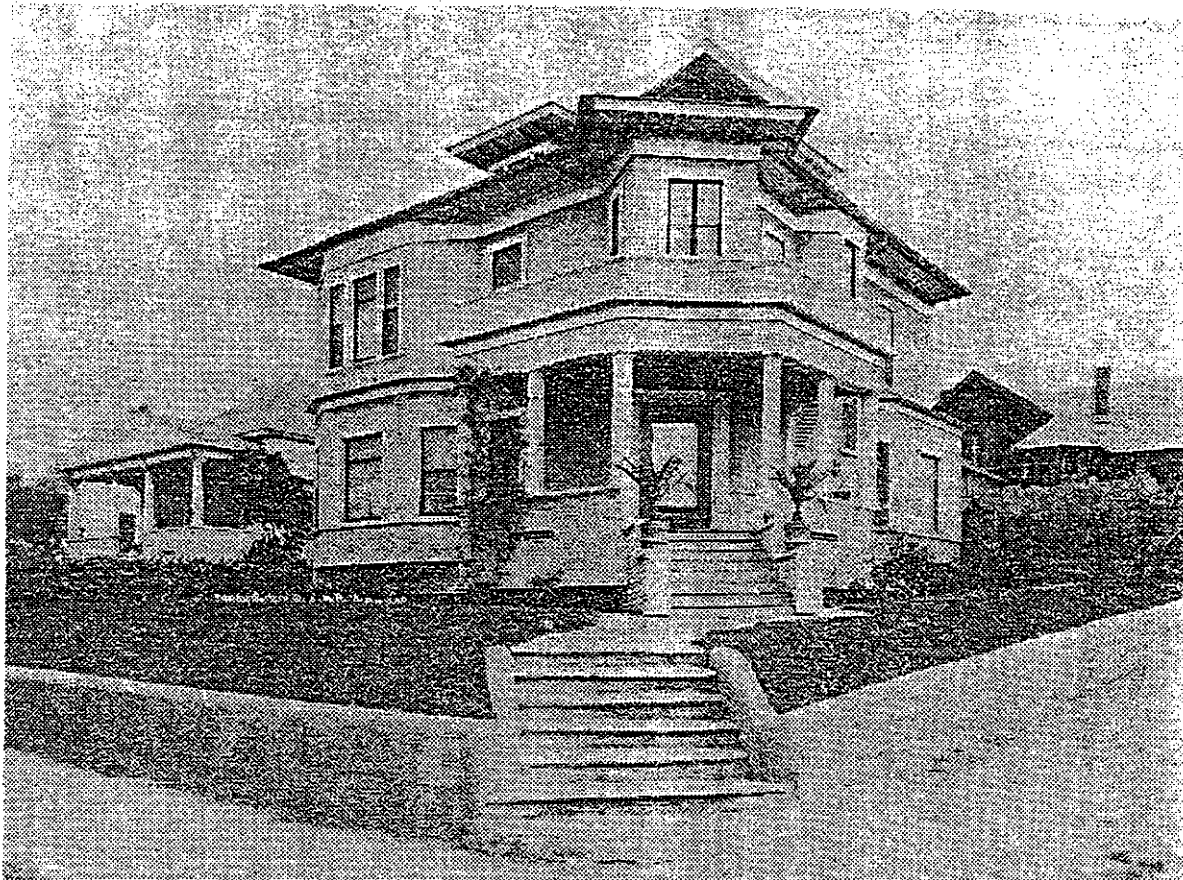
"Mexican children near housing court, 1906-1908" in A. R. Bustamante, An Illustrated History of Mexican Los Angeles, 1791-1985, p. 85.

Mexican workers constructing the Pacific Electric Railroad line. Mexican workers formed a major part of the labor force in the construction and maintenance of the Pacific Electric Railroad Line, by 1900 the largest suburban transportation system in the world.

Courtesy of Huntington Library, San Marino, California



"Mexican workers constructing the Pacific Electric Railroad Line, around 1908-1910" in A. R. Bustamante, An Illustrated History of Mexican Los Angeles, 1791-1985, p. 85.



1909: "This magnificent residence at 1831 Pennsylvania avenue in East Los Angeles, was the home of Chester M. Bucks. Its design, in those days, was considered "wild". Photo taken around 1909. (Source: Belvedere Citizen)



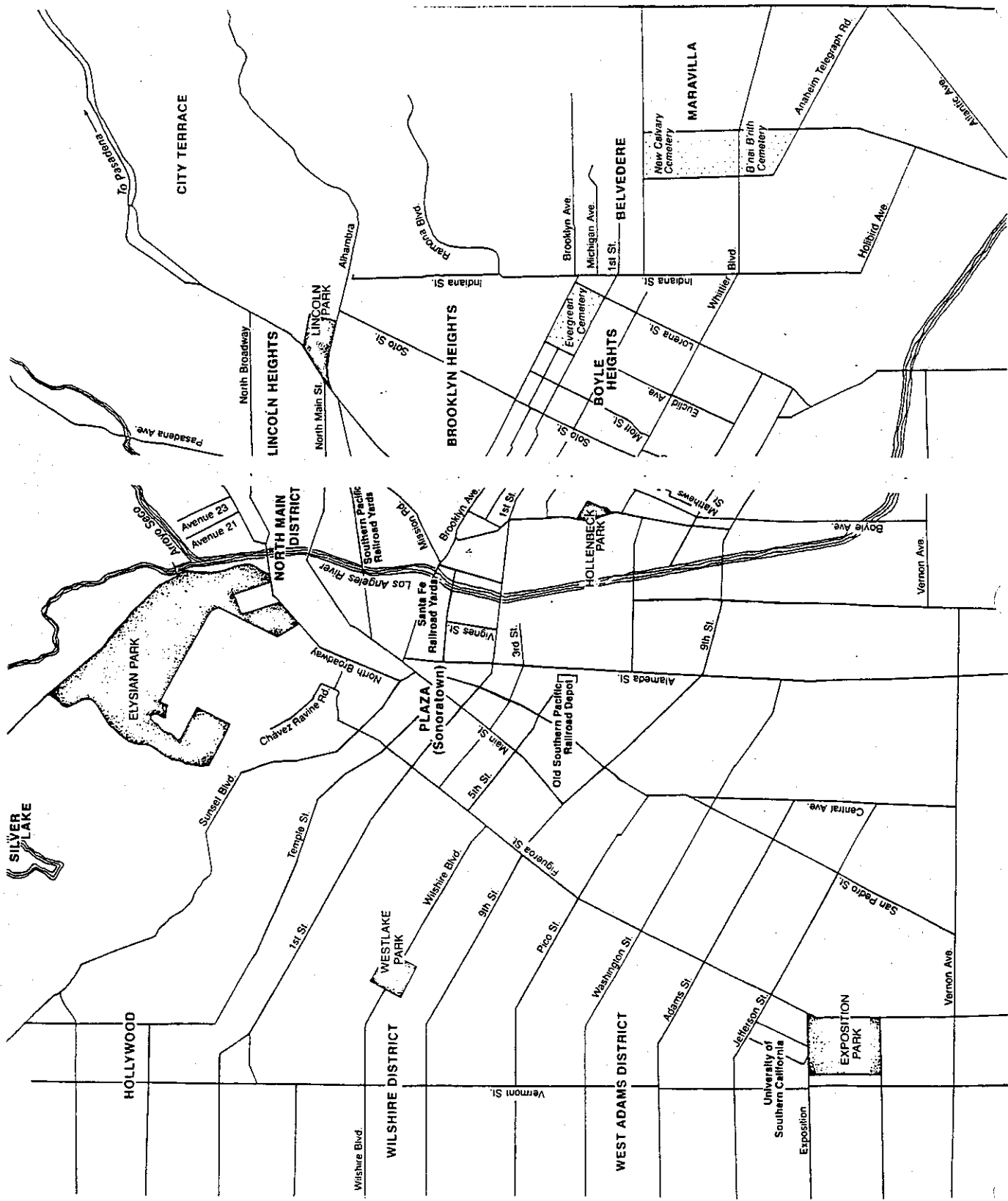
Students at the Vail Street School, Los Angeles, circa 1910. This was a school for children of Mexican families who worked at Simons Brick Company and who lived on the company grounds. Courtesy of Albert and Lydia Caballero.

"Students at the Vail Street School, Los Angeles, around 1910" in A. Camarillo, Chicanos in a Changing Society, p. 226.

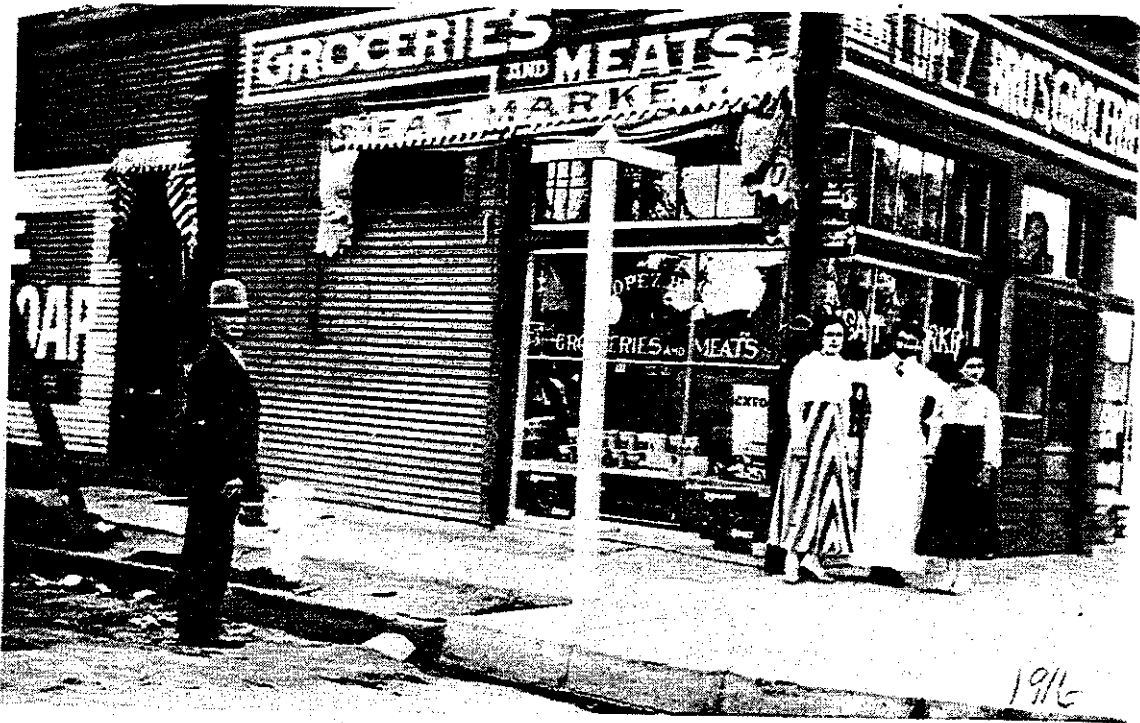


Ricardo Flores Magon (1884-1922). An intrepid and progressive essayist, speaker, organizer, politician and one of the intellectual pillars of the Mexican revolution of 1910. Forced into exile in the United States for his opposition to the dictatorship of Porfirio Diaz, he began publishing a radical newspaper, *Regeneracion*, which by 1914 was headquartered in Los Angeles. Convicted of U.S. neutrality law violations and imprisoned, Magon and his brother Enrique languished in Leavenworth Federal Penitentiary where Ricardo died, perhaps by assassination, in 1922.

(Los Angeles Times)



1915-30. "Map of Central and East Los Angeles 1915-1930" (Source: "History of a Barrio East Los Angeles")



1916: Corner of Utah/First Street, Lopez Brothers Grocery Store
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.

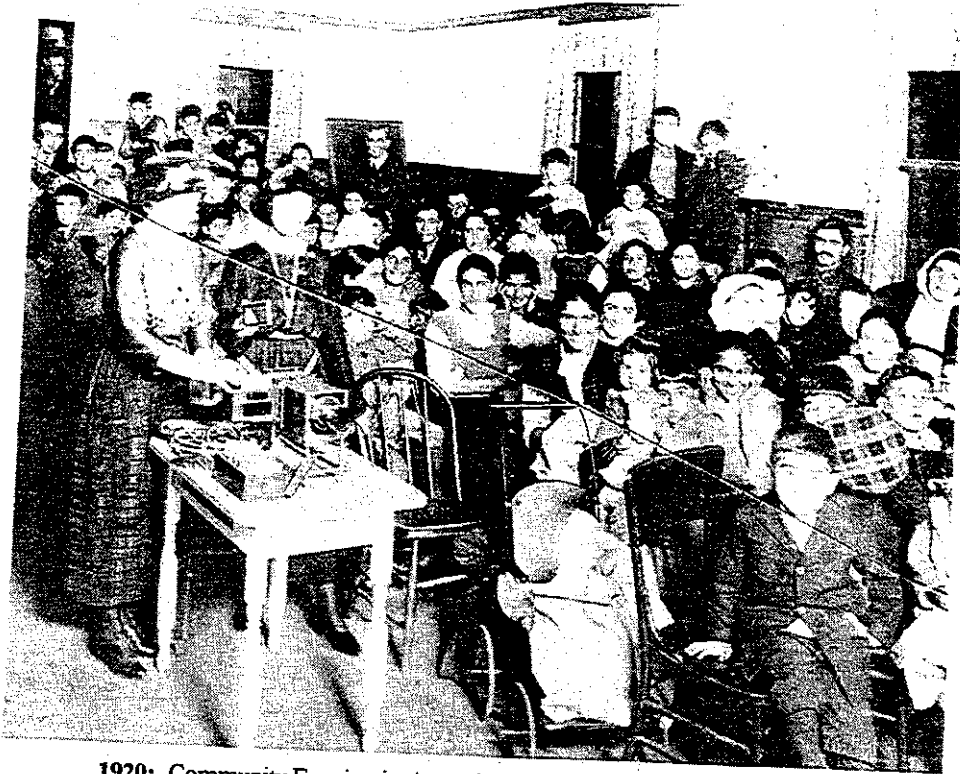


1916: Herlinda Lopez and Verlinda Silva Clark on First Street
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1920: "The East Side Police Station, then situated somewhere on East First, was always ready to go on call... Photo taken in the early 20's" Article about the East Side Police Department, today called the "Hollenbeck Police Department" which still exists on First Street near Chicago (Source: Belvedere Citizen)

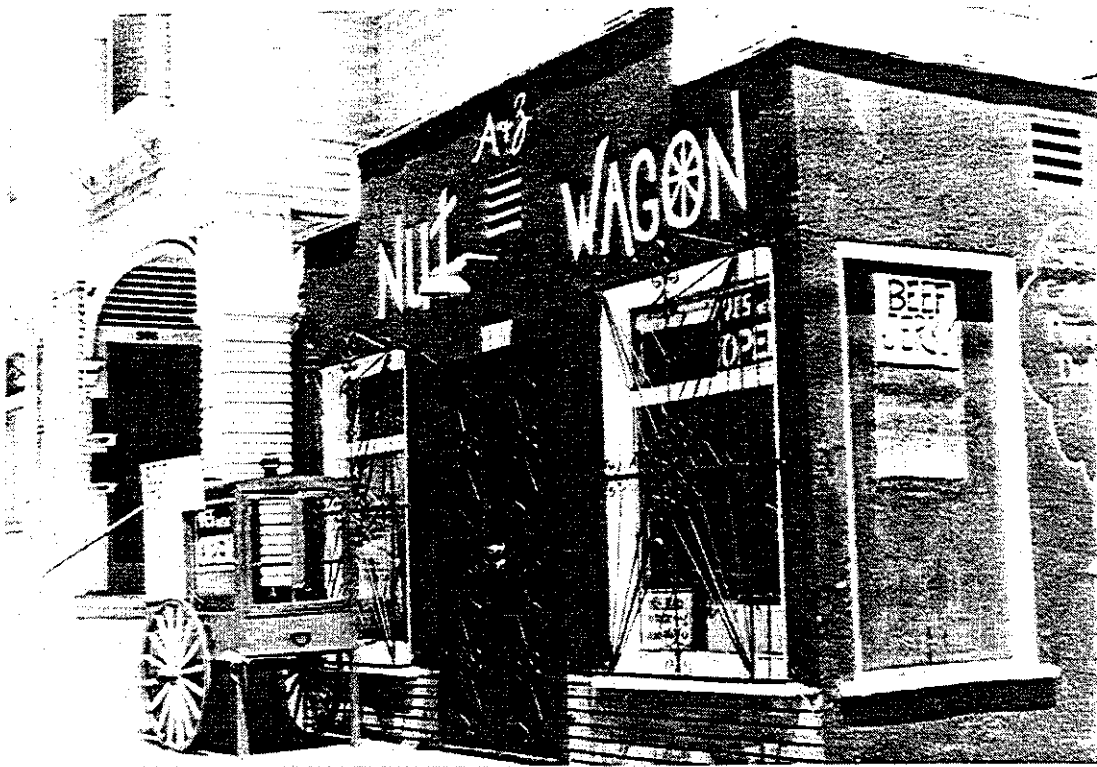
Cultural Needs Assessment - Metro East Side Extension



1920: Community Evening in Armenian Center located at 1620 E. 4th Street.
Photograph: International Institute of Los Angeles



1921: Clinic at the Armenian Center.
Photograph: International Institute of Los Angeles



1920's to 1940's: A&Z Nut Wagon on the corner of Whittier Blvd. and Lorena Street. The cart was used in the "flats" area of Boyle Heights to sell pumpkin seeds and nuts. This store still stands there today.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1920's: Portrait of Leticia Lozano and friends taken on Rosalind Street in East Los Angeles. This neighborhood was torn down when the 5 Freeway was built.
Photograph: International Institute of Los Angeles



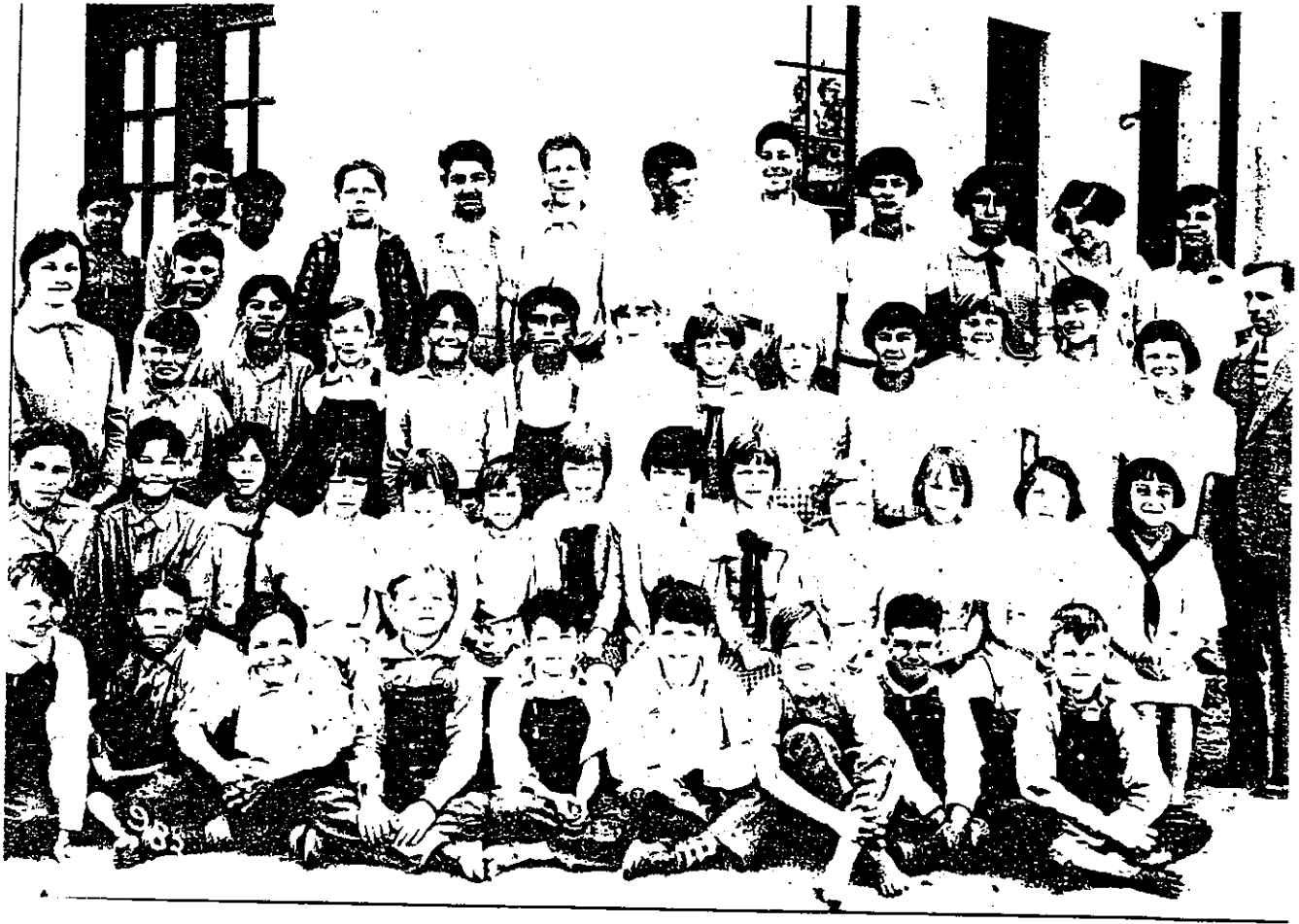
1922: Korean Women's English Class
Photograph: International Institute of Los Angeles

Pictorial History of

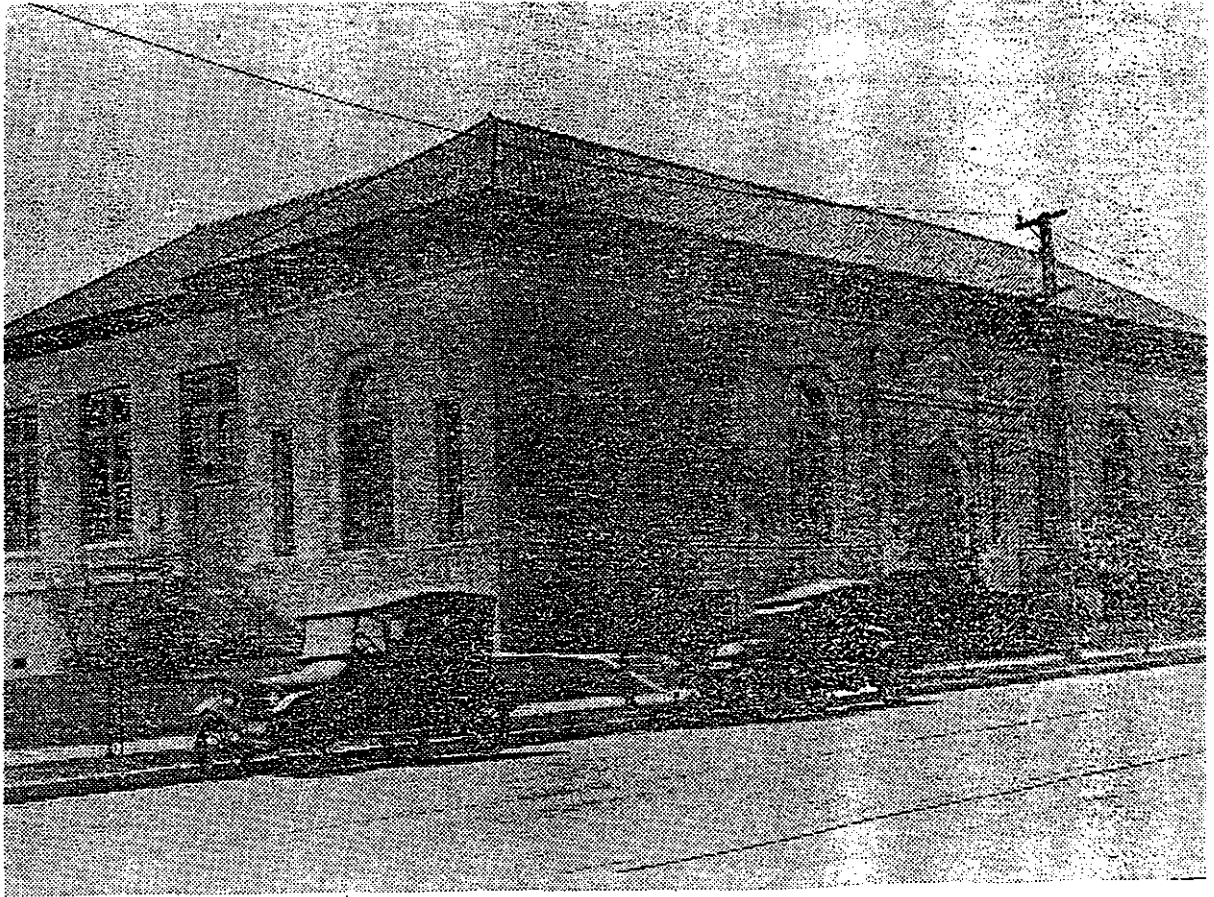


The cozy atmosphere Fire Station No. 2 was enjoyed by these very serious fire fighters. They were serious because of the work they do.

1920: "Venerable Fire Station No. 2, located at First and Chicago as it looked in the 20's" Article regarding the Fire Station on First and Chicago, which does not exist at that location today (Source: Belvedere Citizen)

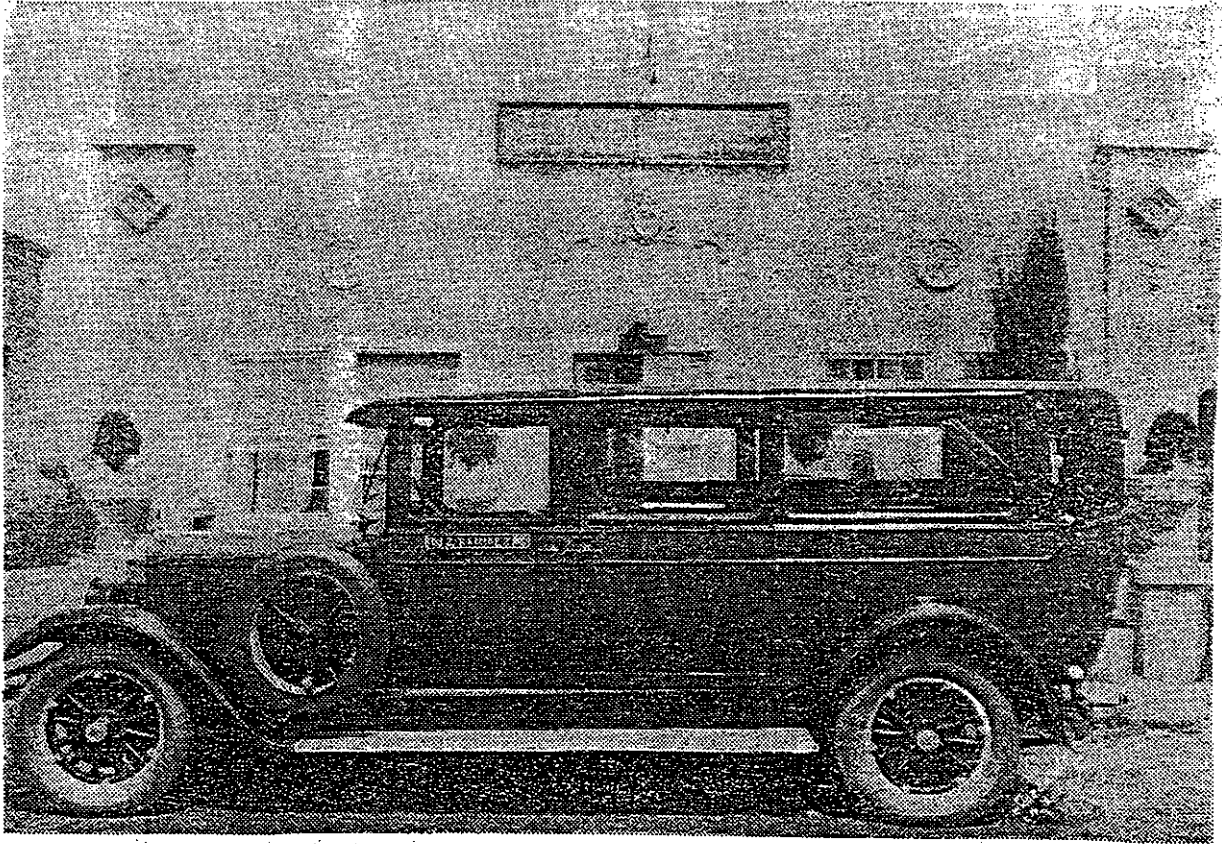


1927: "Mexican children at the Lorena Street Elementary School, 1927. By the 1920's public education had begun to make a significant impact on the Mexican community. Educators regarded schools as a vehicle for Americanization. Teachers often had little sensitivity to Mexican children and Spanish was often banned from the classroom. (Courtesy of William D. Estrada)." (Source: "An Illustrated History of Mexican Los Angeles 1781-1985" p. 175)



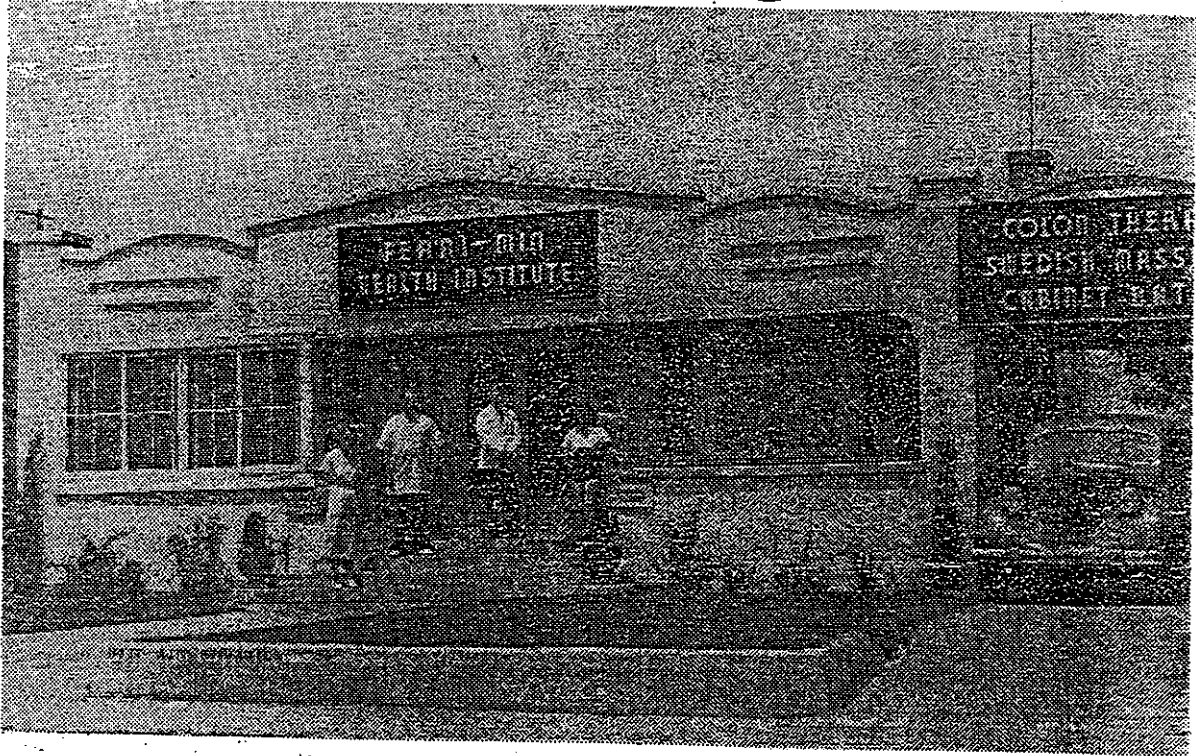
1928: No one will ever forget the shiny white facade of the public Library at First and Chicago. It's given way to a new structure. Photo taken in 1928. Notice the "flivvers". Today a library still exists there, called the Benjamin Franklin Public Library (Source: Belvedere Citizen)

Pictorial History of

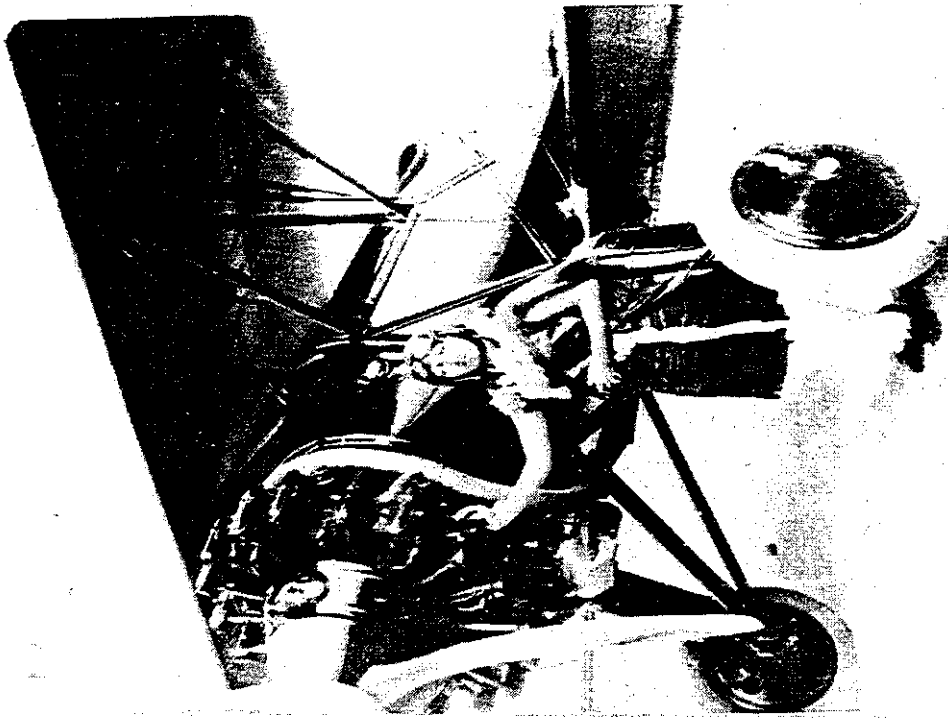


1928: "The Zeferino Ramirez Mortuary was the best known mortuary at the time. It's still there at 4545 Brooklyn Avenue. Founder Zeferino Ramirez was a civic minded powerhouse. Photo taken in 1928." This mortuary still exists today (Source: Belvedere Citizen)

f East Los Angeles



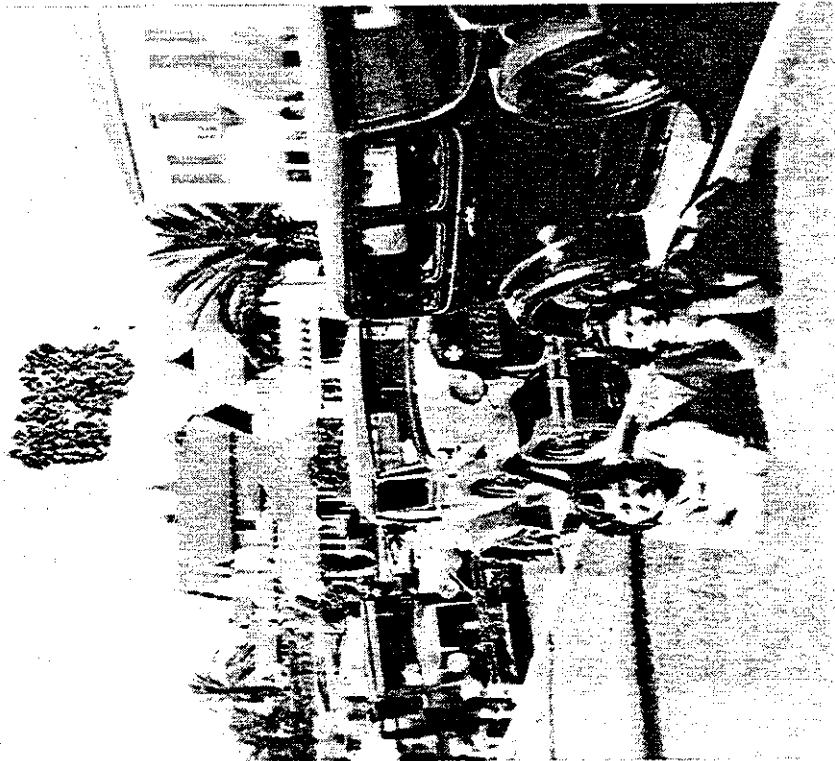
1929: "The Ferri Min Institute at 3417 Whittier, provided cure for many of its customers. Now, the site houses one of several JonSons markets serving the whole of East Los Angeles area. Photo taken in 1929." Article regarding an institute that was replaced first by JonSons markets and today is replaced by Top Value Markets (Source: Belvedere Citizen)



*Flor Cano
Dec 17-1928*

Flor Cano, airplane passenger at Rogers Airport of Los Angeles (City of Commerce). Airport no longer exists.

Photograph: International Institute of Los Angeles



1928: Street in East Los Angeles, Raquel Sanchez Negrete and sister Carmen Sanchez.

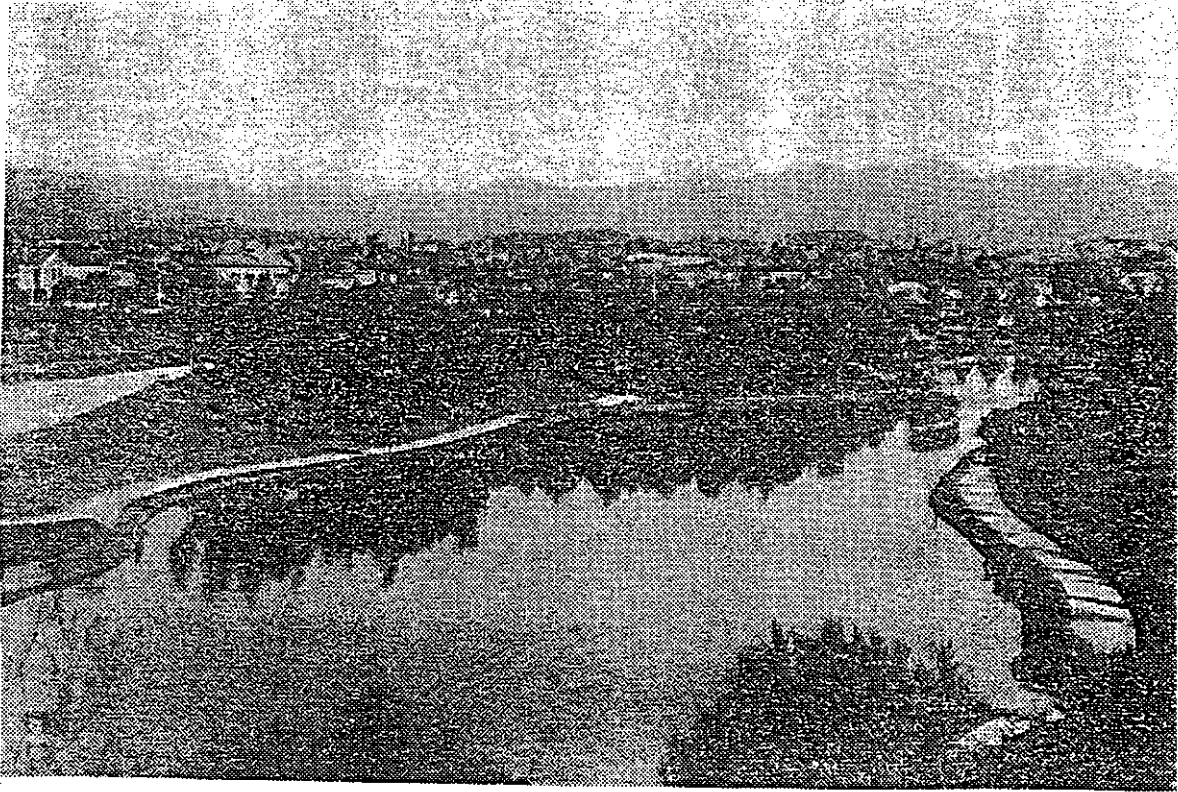
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



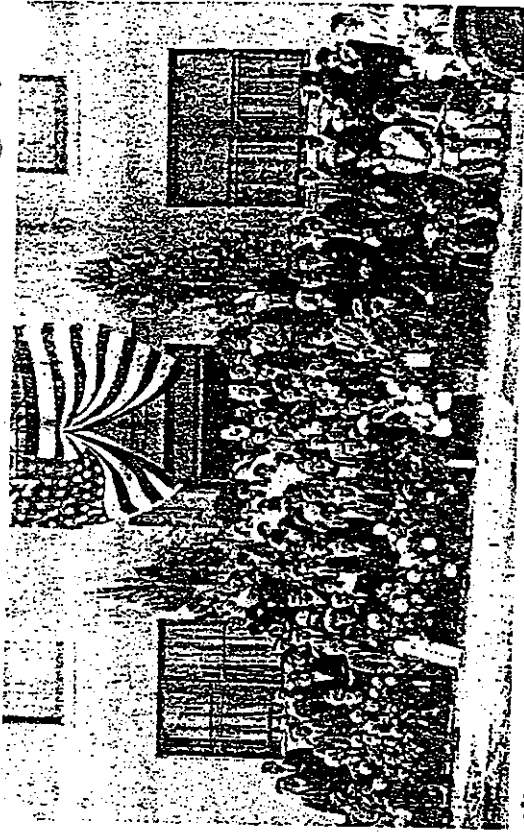
Alpine Street: Site of the beginning of the Zoot Suit Riots (store front name has changed). (Date not available.)
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1929: Antonio Sandoval's Barbershop on Ford Blvd. in Maravilla Park, East Los Angeles.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1930: "Good old Hollenbeck Park, at Fourth and St. Louis Streets, was in the early 30's probably the most popular picnic area in the whole of East Los Angeles. Today the Park serves well its residents. La Feria de Los Ninos is held there every year" (Source: Belvedere Citizen)



*The opening ceremony for the Japanese Hospital at First and Fickett streets, Los Angeles, December 1, 1929. Wright is seated in the center.

grateful to him for his interest in their welfare. Two actions which were forefunders of Marion's most memorable legal victories were cases of escheat. This legal term has been used since the beginning of old English law. Escheat describes an action in which the governing body, in this case the State of California, takes over possession and ownership of property which the state claims has been illegally obtained by an individual or group.

The state, in the case of *People vs. Nakamura*, filed an escheat action against some farmers in San Diego County.¹³ The defendant, Mr. Shoichi Nakamura, was a citizen of the Hawaiian Islands, a territory of the United States at that time. Intricate legal issues were involved here such as the constitutionality of the provision that persons of Japanese ancestry had to prove citizenship to own land whereas other citizens did not. The key question of the case was whether an escheat was a criminal or a civil action. Wright, acting for the defense, contended that it was civil in form but criminal in substance. Therefore the defendants did not have to testify against themselves. The court agreed with this concept presented by Marion, and the description of escheat as being civil in form but criminal in substance was used as the basis for all further escheat proceedings in California.

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William Howard Taft, Chief Justice at this time, was the only man in history ever to hold both the offices of President of the United States (1909-1913) and Chief Justice of the Supreme Court. Before Taft was president he had travelled extensively in Japan as Secretary of War under President Warren G. Harding. The Treaty of Commerce and Navigation of 1911, which was the basis of this case, was signed during Taft's term in the Presidency. In *Jordan vs. Tashiro*, sixteen years after the treaty was signed, Chief Justice Taft was one of nine judges who interpreted the treaty which was signed during his administration as President and in the preparation of which he was personally involved.

The defendants in error, as the doctors were called, argued through Wright that this was the first instance in which Articles of Incorporation had been denied to Japanese; that their request created a situation which was definitely within the Treaty of Commerce and Navigation; that it was proper for the state to grant the Articles of Incorporation, and that the meaning of the Treaty should be liberally interpreted. The two lawyers, State Attorney General Webb and Wright, were before the court but were seen to twenty minutes. After some sharp questioning by the eminent justices Attorney General Webb was stopped by the court before he finished his argument. This was a sign that the appeal was dismissed and that the Supreme Court of the United States had decided in favor of Wright's clients, the Japanese physicians. The official decision was announced about five months later.

There was great rejoicing among the Japanese. Their health care could now be improved. They could have a facility of which they would be proud. The hospital which opened at First and Fickett Street in Los Angeles was a two-story building with twenty-two beds. At the opening ceremony on December 1, 1929, attended by leaders in the Japanese medical field, Prince Kayo-omi of Japan was present. Marion Wright was an honored guest and the only non-Japanese person in attendance.¹⁴ The hospital served the community until 1984.¹²

After this case Marion's services were in such demand that the majority of his practice was with the Japanese who were

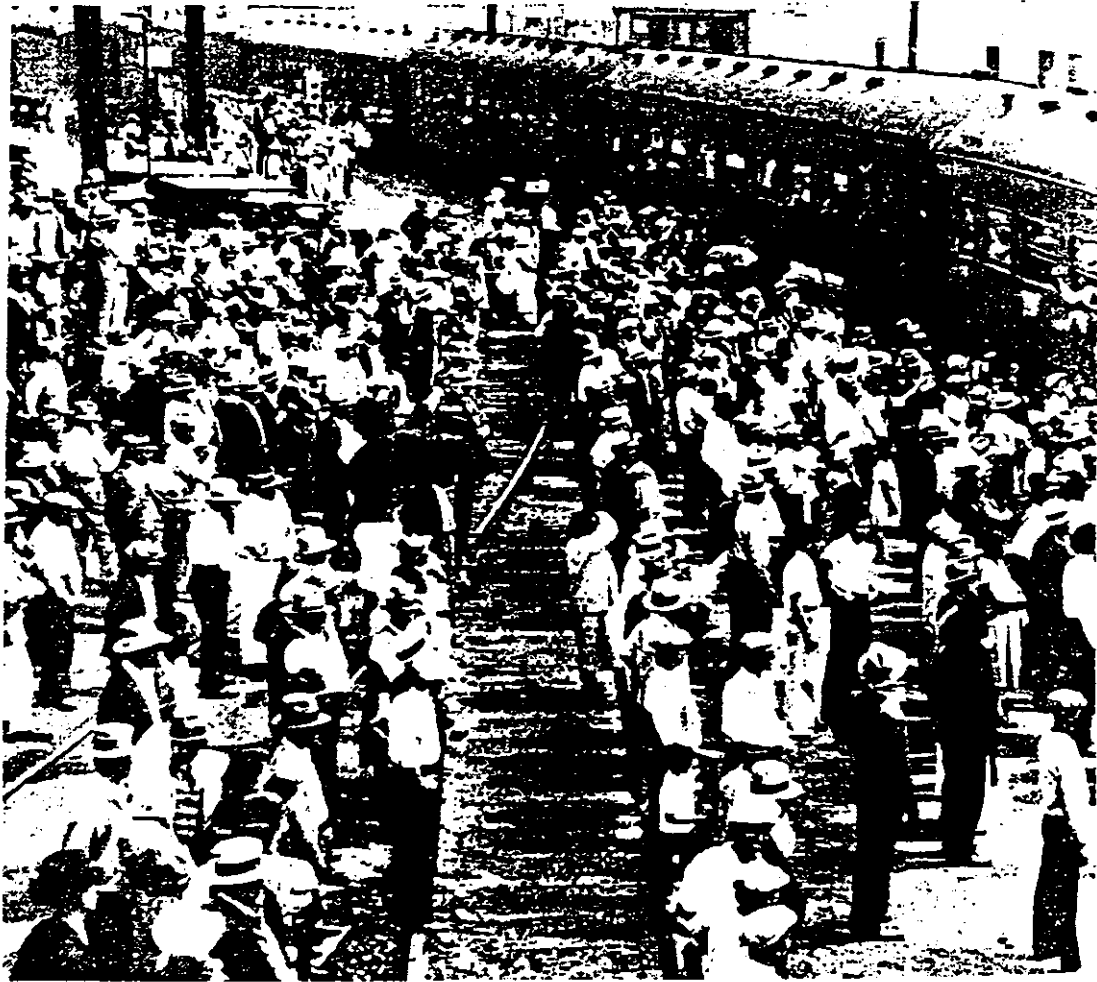
SOURCE: SOUTHERN CALIFORNIA QUARTZLEY
SPRING 1990



1930's: Eileen and Joe Vega's wedding on Judson Street in Boyle Heights,
r to l - A. Vega, Julia Arciniega, Henrietta Arciniega
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



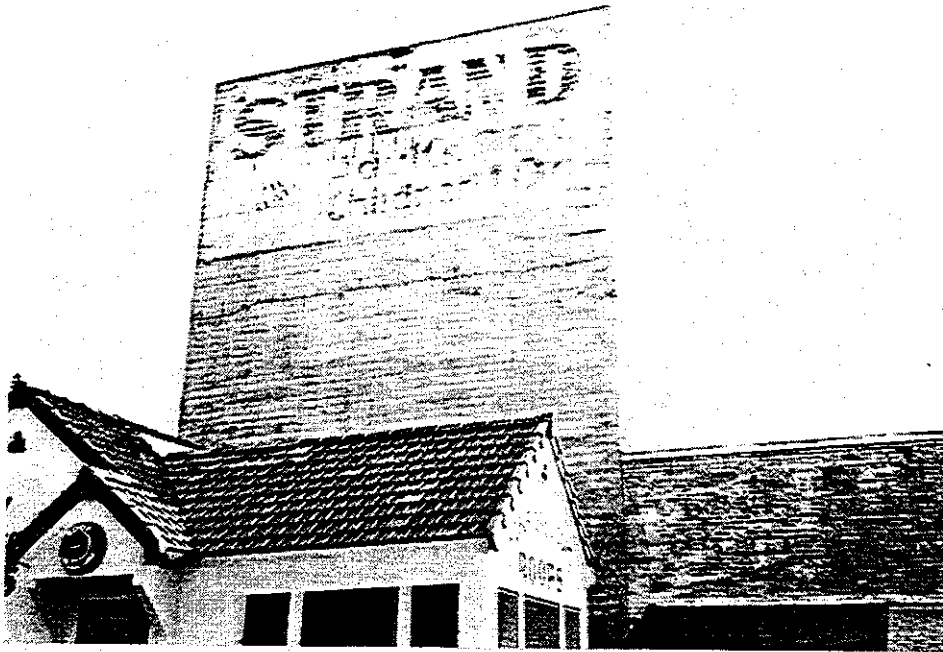
1930's: "Spanish" restaurant on Fourth Street near Evergreen.
During this period the term "Spanish" was used instead of Mexican
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



Reproduced from La Opinión, Los Angeles

Families and friends gathering at the Los Angeles railroad station on 17 August 1931 to bid farewell to *repatriados* departing on the third county-sponsored train

"Families and friends gathering at the Los Angeles railroad station on August 17, 1931 to bid farewell to repatriados" in A. R. Bustamante, An Illustrated History of Mexican Los Angeles, 1791-1985, p. 92.



1930's: "The Strand" was a movie theater on Whittier Blvd.

Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



4/19/32: Roosevelt High Girl's Glee Club

Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



Reproduced from newspaper clipping

On 27 February 1931, *La Opinión*, Los Angeles Mexican daily, carried this front-page photo with the following caption: "The *La Opinión* photographer took this photograph yesterday while the police surrounded the Plaza detaining all Mexicans and other foreigners who were found there. Immigration agents, dressed in plain clothes, examined some of the prisoners asking them for facts about their legal or illegal residency in the United States, while others detained wait their turn patiently. Uniformed municipal police collaborated in the raid. At the rear can be seen part of the crowd that observed the arrests."

"The police surrounded the Plaza detaining all Mexicans and other foreigners, 1931" in A. R. Bustamante, *An Illustrated History of Mexican Los Angeles, 1791-1985*, p. 60.

Was Field Day At Eastside Airport

The young ladies who are turning things upside down in their efforts to secure votes for the aviation scholarship which is being offered by Hispano-Americano de Aviacion Club, were very much in evidence last Sunday at Eastside Airport.

A large crowd spent the major part of the day at the field indulging in dancing and a sumptuous lunch.

The following is the standing of the young ladies to date:

María del Carmen Otero
Rosita Dominguez
Beatrice Ramirez
Alicia Ramirez
Alicia Barrios
Carmen Teresa Arriaga
Allestina Armas
María Espinoza
María Martínez
Juana García

06/22/34: "Was Field Day at Eastside Airport" Article regarding an aviation scholarship for women offered by Hispano-Americano de Aviacion Club in the Eastside (Source: Belvedere Citizen)



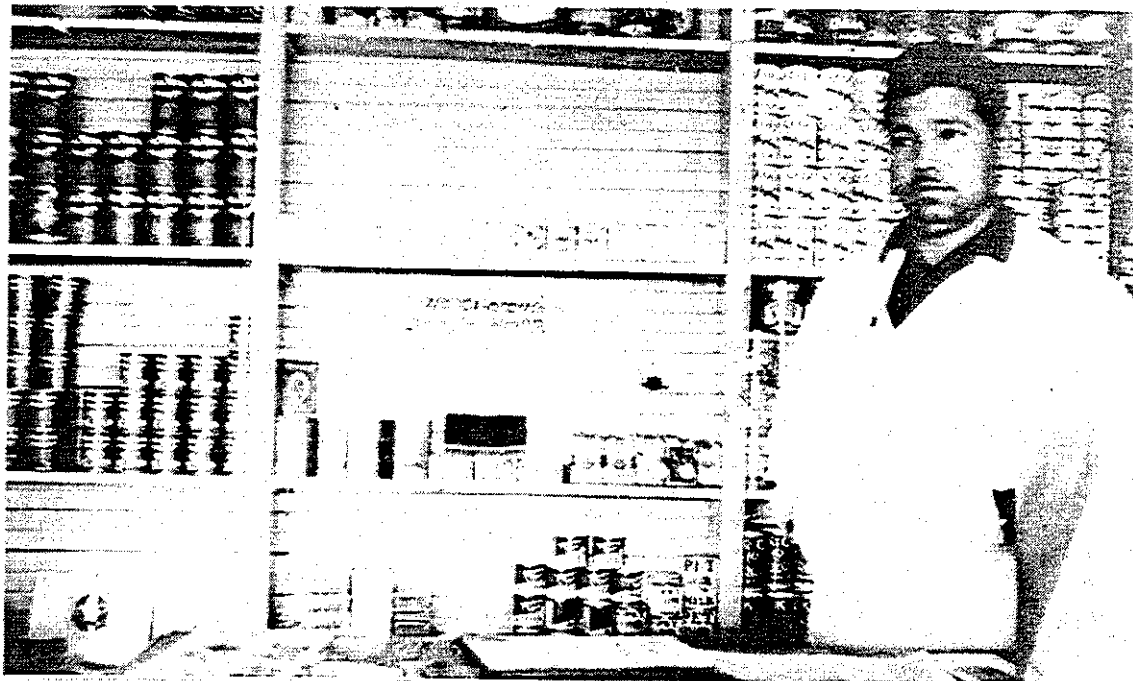
1935: First tortilleria in Los Angeles owned by "Uncle Jose" and Jose Lopez on East Fourth Street.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



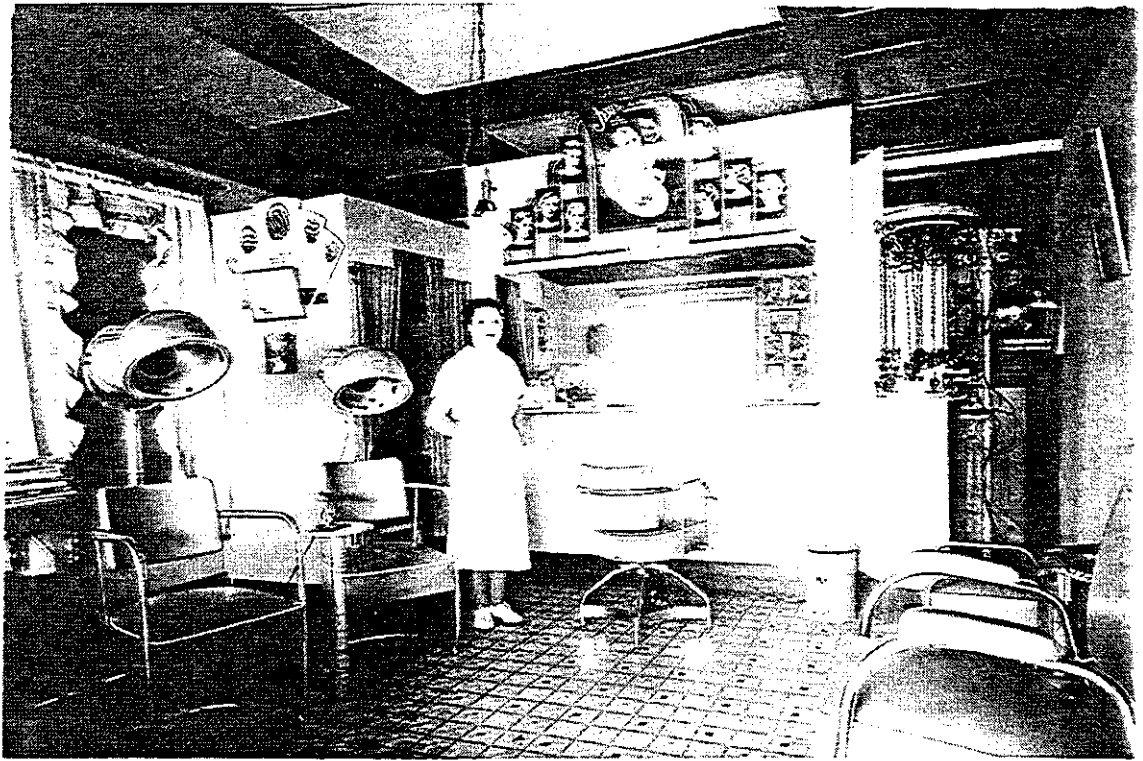
10/35: A Mexican family recently arrived from Texas spends the day with new friends at Exposition Park.
Photograph: Courtesy of George Rodriguez



1937: St. Elizabeth Day Nursery, across the Street from Aliso Village.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1938: Enrique Negrete, owner of La Ciudad de Mexico Grocery Store on Lorena Street in East Los Angeles.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.

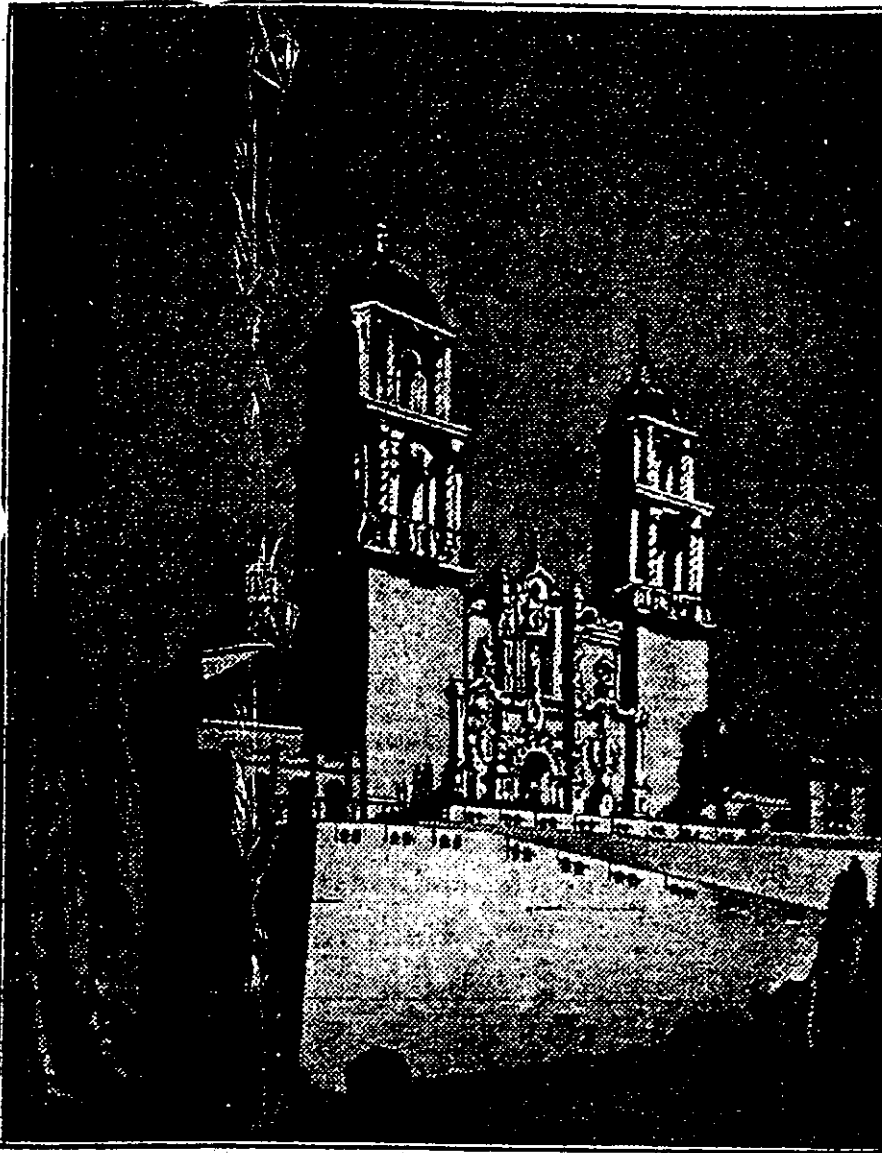


Late 1930's: Carrie's Beauty Salon.
Photograph: Courtesy of George Rodriguez



1939: Al's Shoe Repair.
[Photographer George Rodriguez as a child, on the counter, with his mother, father, Al, and older brother.]
Photograph: Courtesy of George Rodriguez

Drive For Shrine Is Begun By Monsignor Guzman



Great enthusiasm among the Mexican people and Catholics of this area has followed upon the announcement last week of the immediate construction of a national Shrine of Our Lady of Guadalupe in Los Angeles under the direction of Archbishop John J. Cantwell, D. D.

07/14/39: "Drive for Shrine is Begun by Monsignor Guzman" Article regarding the announcement of the immediate construction of a national Shrine of "Our Lady of Guadalupe" in East Los Angeles on Third Street (Source: Belvedere Citizen)

Patterned after the famous original Guadalupe Shrine in Mexico City, the Los Angeles project is destined to take a popular place in the spiritual guidance of the many Latin-Americans of Southern California and the English-speaking Americans.

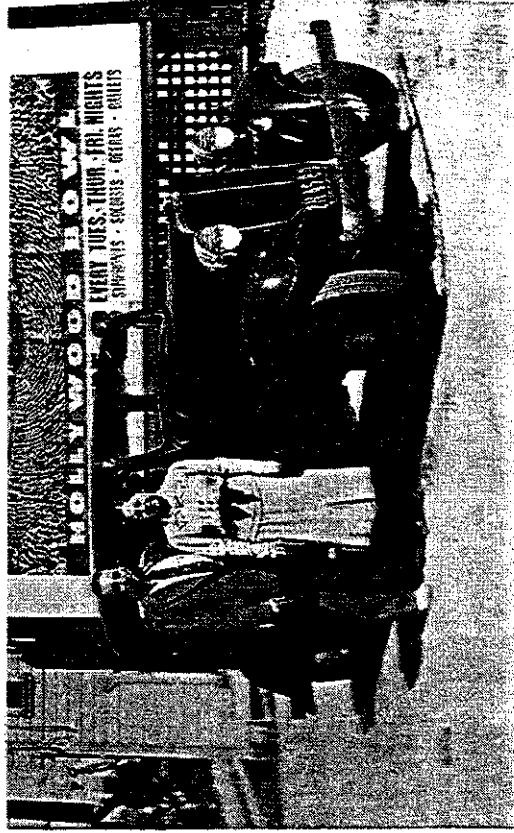
Preliminary work is also being rushed to completion for the launching of a financial campaign destined to raise the estimated construction cost of \$150,000.00.

"We have reached our goal at last," said Mons. V. Guzman yesterday to his congregation gathered in the modest little church which for the past ten years has served as a pro-Shrine. "Already the architectural draft has been accepted by the building commission," he continued. "The site has been chosen, and from far and wide our people are proffering their cooperation in this tremendous task."

Messages of congratulations and pledges of support have been flooding in from Mexico. Only two years ago the Parish of the Coronation in Mexico City presented a precious gold diadem for the first canonical coronation of Our Lady of Guadalupe in the United States which took place in Calvary Cemetery in the presence of more than one hundred thousand persons of every religion, race and caste. On that occasion, the pro-shrine of Our Lady of Guadalupe was host to the nations of the western hemisphere and twenty-one Latin-American countries sent their delegates to the ceremonies.

The proposed shrine will occupy a prominent site on a hill opposite Calvary Cemetery on Third Street in the heart of the Mexican colony. Ground plans have already been completed and the work of excavation is expected to begin at once.

Committee meetings are being held this week at the Shrine headquarters, 4100 E. 2nd St., and tentative arrangements call for the inauguration of the financial drive within a few weeks.



Late 1930's: Images of Mexican families (clockwise) At Union Station; a Mexican Soccer Team and a recently arrived couple to the Eastside
Photographs: Courtesy of George Rodriguez



R. H. Loveday Of Loveday Lumber Co. Has Built Fine E. L. A. Business

R. H. Loveday, of the Loveday Lumber Co. at 500 N. Ford Blvd., has been in business at this locality since 1921. He came to Boyle Heights from Pennsylvania and has lived in East Los Angeles for 26 years. In this time he has watched its development from bare fields and hills into an unincorporated city which has the greatest population of any such area in the United States.

Mrs. Loveday is a graduate of Stanford University and belongs to the Woman's Stanford Club and participates in all of their social affairs.

Mr. Loveday enlisted in the first World War but did not go overseas. He belongs to the Lumberman's Post of the American Legion. For his amusements he indulges in fishing and golf.

The Lovedays have a son 18-years of age who is attending Pomona College where besides his regular studies he is specializing in aviation. He graduated from the Alhambra High School.

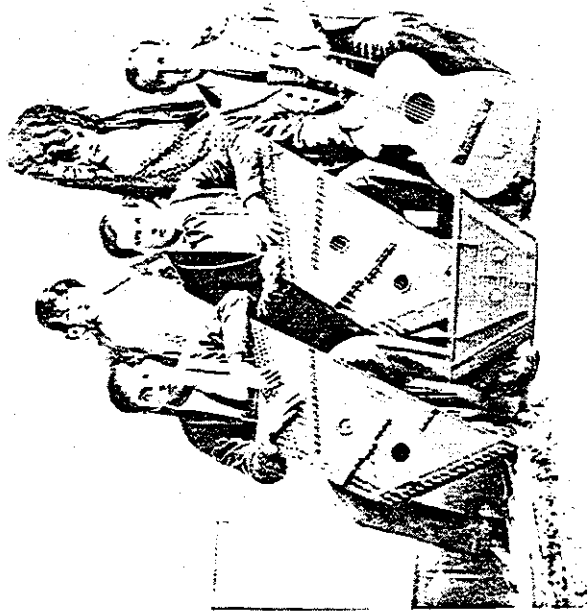
It is interesting to note how many of our businessmen in Belveder have been located at the same business address for many years. This fact alone would show how reliable our business people are and that is why it is always a pleasure to introduce these business firms and their heads. And so it follows that it is our great pleasure to introduce this fine Belvedere businessman, Mr. Loveday, and his family to Citizen readers.



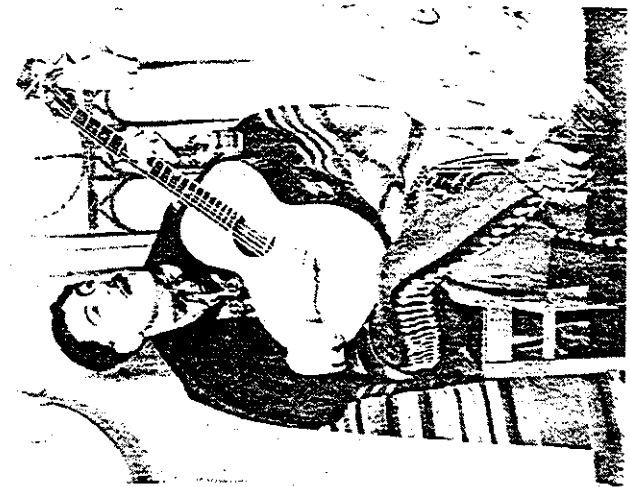
"El Despertador y Los Chicos," performers on KFOX radio (circa 1932). Left to right: La Prieta Caldera, Victor Sánchez, Tina León (front row, seated), Beto "El Romántico," host Tony Sáenz ("El Despertador," standing at microphone), Fernando Linares (back row, seated). Others unknown. Courtesy of Zachary Salem Collection.



At right are Las Hermanas Padilla, popular singers in Los Angeles throughout the 1940s. At center is Mexican singer Pedro Vargas and at left are Las Hermanas Julian (circa 1940, Mason Theater). Courtesy of Philip Sonnenichsen Collection.

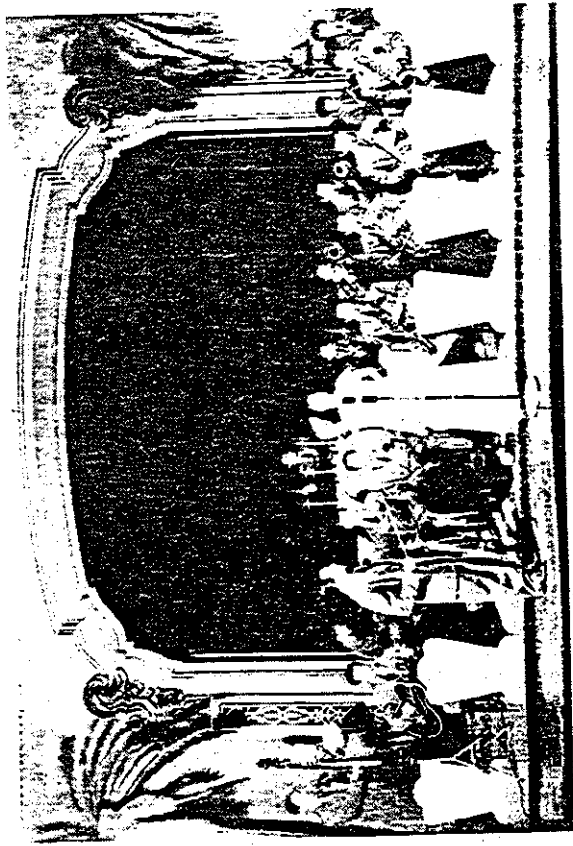


A *salterio* (psalter) ensemble of Los Angeles (circa early 1900s). Courtesy of the Southwest Museum, Los Angeles. Photo N:35529/P40035.

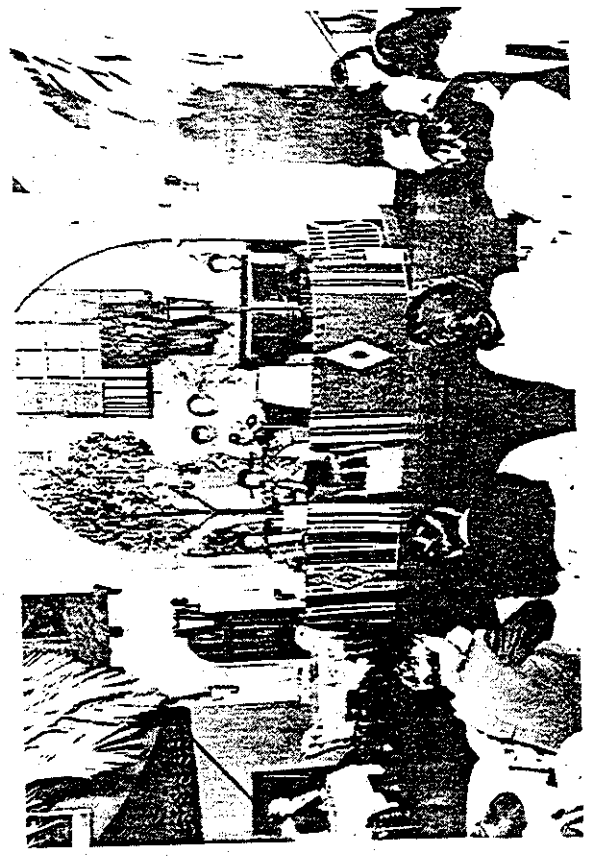


Pedro G. González, Los Angeles radio personality and promoter during the 1920s and 1930s, (circa 1934). Courtesy of Zachary Salem Collection.

"Performance personalities of 1930's-1940's" in Steven Loza, Barrio Rhythm, np//.



Conductor Sal Cervantes and his big band orchestra perform at the Royal Palms Hotel (circa 1938). Musicians include singer Lily Ramos, Bobby Gil (piano), Ray Ramos (lead alto saxophone), Chico Sesma (trombone), and Paul López (lead trumpet). Courtesy of Chico Sesma Collection.



The La Bamba nightclub, located on Macy and Spring streets, (circa 1946). Lalo Guerrero (with maracas) sang for the ensemble led by drummer Alfonso Fernández. Also performing were Manny Cerecides (piano), José Salas (trumpet), and Russell De Salvo (accordion). Courtesy of Lalo Guerrero Collection.



Manuel Acuña, active since the 1920s until his death in 1990 as a music arranger and in the area of Artists and Repertoire (A&R) for various record companies that included a Mexican catalogue. Courtesy of Alma A. Lucastie.



Adelina García performing on live radio for station XEW during the period of her career when she was based in Mexico City. She relocated permanently to Los Angeles in 1938 and made her first recording there (with Columbia) in 1939.

The Spanish-speaking branch of the International Ladies Garment Workers Union (ILGWU) in a Labor Day parade. In the 1930s Mexicans in Los Angeles were involved in labor organizations. Mexican women, by now a major sector of garment workers in Los Angeles, played a critical role in the ILGWU and the garment workers' strike of 1933.

(Courtesy of Jaime Monroy)



"The Spanish Speaking Branch of the International Ladies Garment Workers Union ILGWU in a Labor Day parade, 1930's" in A. R. Bustamante, *an Illustrated History of Mexican Los Angeles, 1791-1985*, p. 133.



The Logia 'Juventud Latina' #222 of the Alianza Hispano Americana. Seventh Anniversary. Los Angeles. 1936. Social and fraternal organizations played a significant role in the cultural life of Mexicans in Los Angeles. The Alianza Hispano Americana, the largest fraternal organization in the United States, had over 30 lodges in Los Angeles county in the 1930s.

(Courtesy of Seaver Center for Western History Research, Natural History Museum of Los Angeles County)

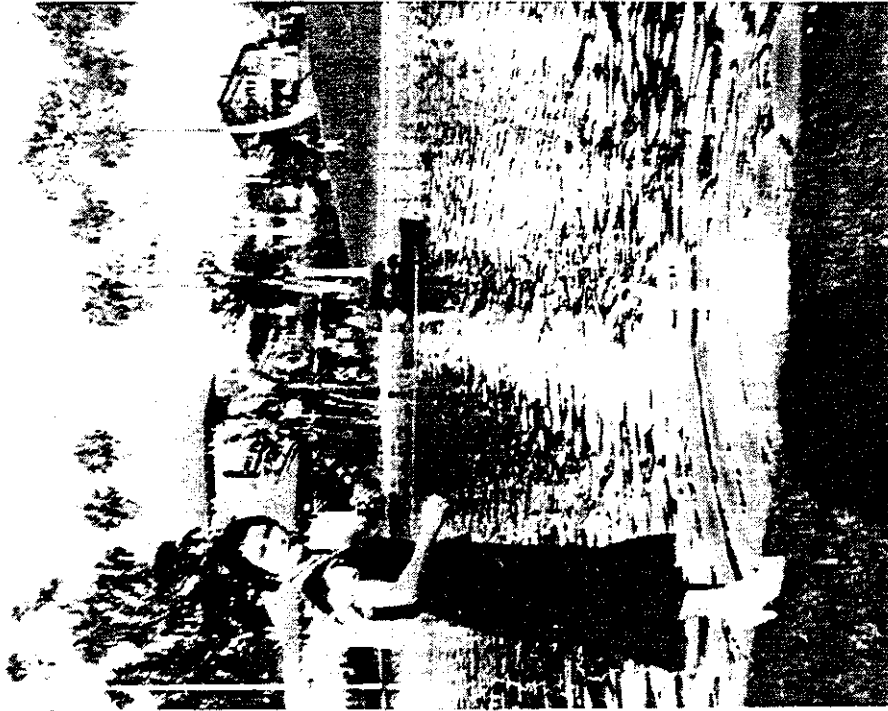
"The Logia Juventud Latina #222 of the Alianza Hispano Americana, Seventh anniversary, 1936" in A. R. Bustamante, An Illustrated History of Mexican Los Angeles, 1791-1985, p. 139.



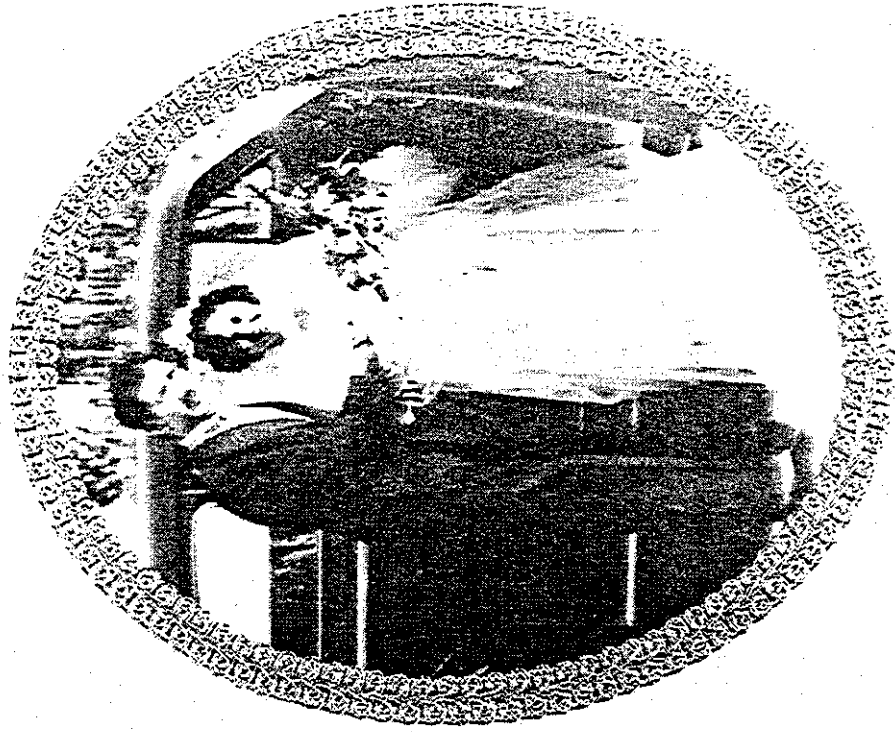
Hollenbeck junior high school
students. 1940.

(Courtesy of Ernesto Callos)

"Hollenbeck Junior High School Students, 1940" in A. R. Bustamante, *An Illustrated History of Mexican Los Angeles, 1791-1985*, p. 155.

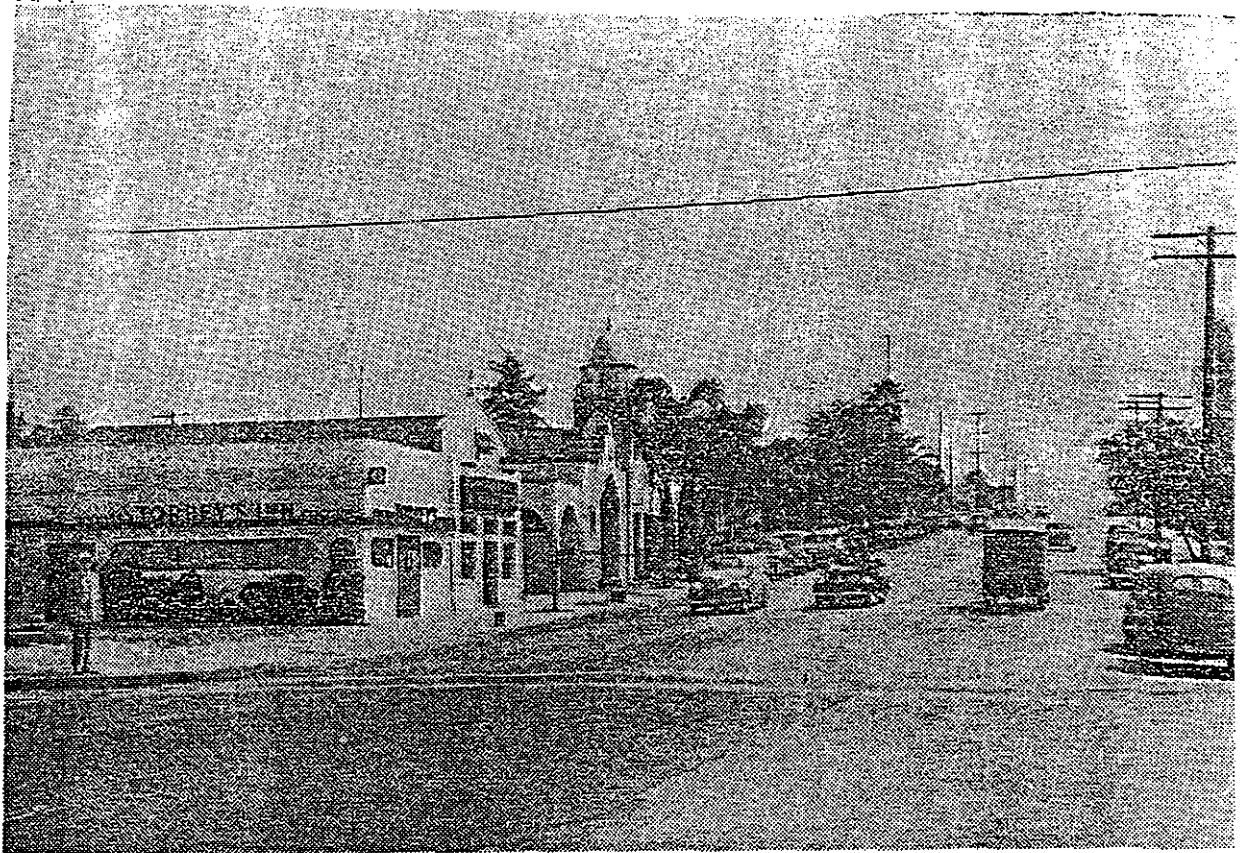


1929: Hollenbeck Park - Hortence Arciniega



10/20/40: Antonio Flores Sandoval and Carmen Martinez Sandoval on their wedding date in East Los Angeles, married at Montage Carmelo Chapel.

Photographs: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1940: "Brooklyn Avenue looking east at Indiana in the early 40's. Torrey's Inn night club can be seen at left. The Inn, as everybody called it, was always a favorite for those who loved their night life" Article regarding the portion of Cesar Chavez and Indiana which has changed dramatically. Today, instead of Torrey's Inn is Lucky's Supermarket (Source: Belvedere Citizen)

EAST LOS ANGELES, (Belvedere), CALIF., FRIDAY, APR.

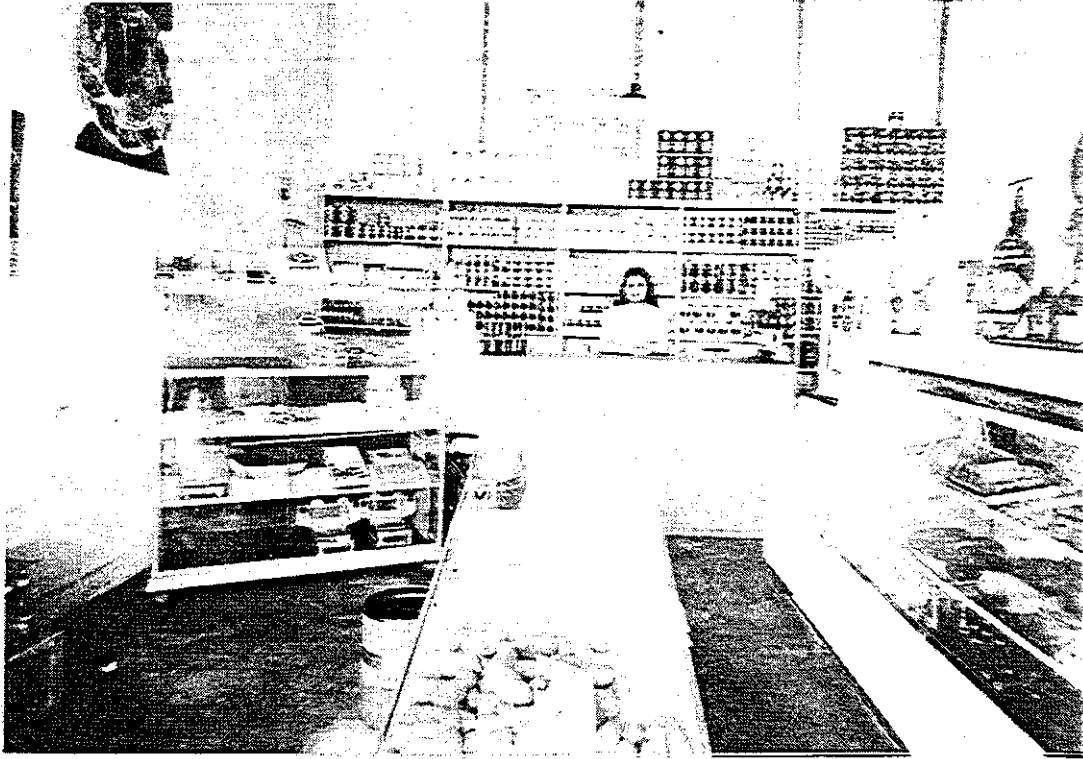
Libby Family Is To Give A Band Concert At The Eastminster Church



Next Sunday evening, April 21, the Eastminster Presbyterian Church presents the Libbey Family Band in a Service of music and evangelism. This ten piece band, which is composed of one family, has played at the Temple of Religion at the San Francisco Fair and for the outdoor services at Yosemite National Park. The program will be at 7:30 and everyone is invited.

04/12/40: "Eastminster to Install New Officers" "Libby Family Is To Give A Band Concert At The Eastminster Church" Article regarding activities at the Eastminster Church on Brooklyn/Gage which today is "Templo Victoria Church" (Source: Belvedere Citizen)

Cultural Needs Assessment - Metro East Side Extension



1939: Gomez Market on First and State Streets in Boyle Heights; store run by Lilia's (shown) mother Catalina Gomez.
Photograph: Security Pacific National Bank Photograph Collection/Los Angeles Public Library.



1943: Senoritas De Las Americas, Christmas
Photograph: International Institute of Los Angeles

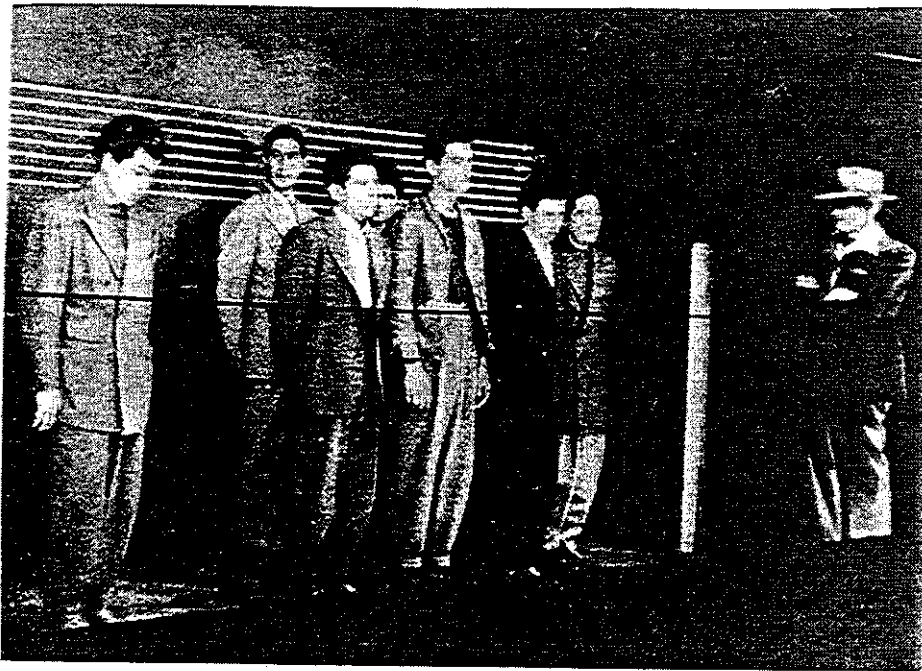


1941: "Three students who won first prizes in the Community Chest poster contest... Ruben Holguin, Roosevelt High..." (Source: Herald Examiner Newspaper)



1942: As reported in the Los Angeles Times: "Disrobed and beaten, two young zoot suiters who fell prey to ranging bands of soliders and sailors sprawl on a sidewalk in Los Angeles as curious bystanders stare."

Photograph: Los Angeles Times



1942: "Eight months ago this group of zoot-suited youths faced the line-up in Los Angeles police headquarters following an intergang outbreak. Since its appearance in 1940, the zoot suit has been the uniform of West Coast hoodlums. Sociologists point out that although most young California mobsters wear zoot suits, it does not follow that most zoot suiters are mobsters."

Photograph: Los Angeles Times



1942: Sleepy Lagoon Defendants.

In 1942, a group of Mexican teenagers were arrested during a frenzy of sensational newspaper coverage about Mexican "pachucos." Accused of murdering another Mexican teenager in a fight at the Sleepy Lagoon, the case quickly became a cause celebre in Los Angeles. After a celebrated trial they were convicted and served two years in jail before they were finally acquitted in 1944.

Photographs: Los Angeles Times





During World War II over 200,000 Mexicans served in the armed forces. Most fought as combat troops, receiving more Purple Hearts than any other ethnic group. While only 10% of the Los Angeles population, Mexicans composed over 20% of the city's war casualties.

(Courtesy of William D. Estrada)

"Mexican enlisted soldiers on leave 1943" in A. R. Bustamante, *An Illustrated History of Mexicans Los Angeles, 1791-1985*, p. 142.

The New Call 1945 - 1975

The **Second World War** signalled major transitions in Los Angeles as a whole and for east Los Angeles Mexican communities. From the first year, tens of thousands of Mexican youth from Los Angeles served in all branches of the armed forces. While Mexicans comprised about 10 percent of the population, they were 20 percent of the names on war casualty lists from Los Angeles. Equally important as a result of the wartime labor shortage, Mexican workers, including large numbers of young women, were able to enter in significant numbers semi-skilled and skilled occupations from which Mexicans had been previously excluded by discrimination and depression era unemployment.

Concurrently, local county agricultural labor needs declined in persistence and many formerly in migrant labor camps settled in Los Angeles barrios permanently. More Mexicans had money to buy property and thus there were sellers. And Mexicans had money to buy goods and stores were willing to sell. Mexicans were also now protesting the more blatant discrimination found in theaters and playgrounds. Instructive as to the persistence of outward forms of discrimination note that in the largest modern urban area of a then somewhat liberal state, these discriminatory practices were battled for 15 years after World War II, **1945-1960**, before they faded to the point that they are not part of the memory of people born after 1970.

The post World War II prosperity meant demographic, geographic, and sectorial expansion of Mexican eastside communities within the expanding metropolis. **East Los Angeles Community College began in 1945** using part of the Garfield High campus, followed by **California State College at Los Angeles**. These positives were concurrent, initially, with a new period of community and political organization and also chauvinist and political persecution of Mexicans. Returning Mexican servicemen and experienced representatives of the community challenged barriers of disparate civil rights characterized by educational and residential discrimination as well as the lack of Mexican political representation. Post-war changes also stimulated the always dynamic Mexican entertainment scene. Stage shows and music performances reached new heights of popularity and profitability.

A generational leadership came to the fore of community affairs. New organizations, such as the **American G.I. Forum**, **Unity Leagues**, the **Community Service Organization (CSO)**, now on **First Street**, and the **Asociacion Nacional Mexico Americana (ANMA)** were formed while the **League of United Latin American Citizens (LULAC)** from Texas became active in California. Catholic churches joined civic efforts by encouraging citizenship and forming **Catholic Youth Organization** chapters, where a major center was built on Brooklyn. The term, **Mexican American**, coined prior to the war, was advocated by these organizations as descriptive of the demands for first class citizenship. CSO was formed in **1947**, as an outgrowth of the **Unity League's** experience in other Mexican communities and **Edward Roybal's** first unsuccessful campaign for the **Los Angeles City Council**. These activities entailed strong labor and parishioner participation. Primarily intended as a social service group, one of CSO's **major impacts** was the organization of a **voter registration drive** which added 12,000 persons to the voter rolls and led to the election of **Roybal to the City Council in 1949 as the first Mexican since 1881**.