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# CALIFORNIA THE FORNIAN

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A Foundation Supporting the Study and Preservation of State and Regional History



**Feature: Chinese in the  
Monterey Bay Region**

## “Chinese Gold” at the History Center

Over the past eight years, the California History Center has presented exhibits and activities about the lives and accomplishments of various ethnic groups in California and Santa Clara Valley. This winter we are fortunate to bring to CHC members an outstanding series of events as well as an exhibit which focus on the lives of Chinese Californians. We hope you will join us as we investigate the “Chinese Gold” in our heritage.

### Chinese History on Stage

On Friday evening, January 8, we are particularly pleased to present two original one act plays drawn entirely from the history of Chinese immigrants in California. Award-winning playwright Laurence Yep’s “Pay the Chinaman” and “Fairy Bones” reveal the sense of alienation from white culture experienced by Chinese immigrants to California. The two plays received marvelous reviews this past October for a run at the Asian American Actors Theater in San Francisco, and they will be read here by equity actors in an informal setting.

Also join “California History on Stage”, which is helping to bring us Laurence Yep’s plays, in a workshop on Sunday, January 31 at the Trianon. This unique group of professional playwrights, actors, and directors will be discussing original plays about California’s history for historical accuracy, clarity, character and plot development. It is a rare opportunity to step inside the working world of the dramatic arts.

### Chinese Gold — an Exhibit

Chinese immigrants came to the Monterey Bay and other areas of California in search of new opportunities. “The Chinese of the Monterey Bay Region” tells the story of many of these immigrants and their descendants from 1850 to the present. It recreates the atmosphere of an early California Chinatown and with historic photographs, documents, maps, and artifacts illuminates everyday lives of the Chinese as they struggled with social and legal prejudice to make California their home.

“The Chinese in the Monterey Bay Region” is based on historian Sandy Lydon’s exquisite book *Chinese Gold*. The exhibit was originally developed for and is on loan from the Santa Cruz City Museum. Our special exhibit opening begins at 1:30 p.m., Saturday, January 23. Festivities start with a traditional Chinese ceremony to ward off evil spirits and bring good luck. The Tien Loong Gung Fu Club will perform a colorful lion dance, and visitors will witness a dramatic martial arts demonstration.

### Chinese History and New Year

Sandy Lydon — historian, teacher, and author of *Chinese Gold* — relates the fascinating history of Chinese immigrants in California in a special public lecture on Friday evening, February 19. Sandy is known widely for his spellbinding presentations, and we are fortunate to have him join us at the history center. As a part of the evening, he will conduct a tour of the exhibit. He is also teaching a one-day class for the history center in March that will travel to three historic Chinese fishing villages in the Monterey area.

On February 21, we invite you to usher in the Chinese New Year of the Dragon with Marion Card. She will lead us through San Francisco’s Chinatown, the largest Chinatown east of Taipei. There we will experience traditional dragon dances, paper lions, bursts of firecrackers, and all the other sights and sounds of the Chinese New Year celebration.

### James Williams

Director

## A Special Opportunity to Help

It is thanks to your generosity that the California History Center is able to present exhibits, special programs, tours, and maintain the fine Stocklmeier Regional History Library. The cost of our educational programs, however, continues to rise.

Therefore, we should like to ask that you please consider donating all or a portion of your special State of California Income Tax rebate to the California History Center Foundation. Thanks for your help.

### Cover Photo:

*The Jung Family, Stillwater Cove, c. 1895. The Jung family poses in their finest clothes to celebrate the Chinese New Year. Photo, Pat Hathaway Collection.*

# CALENDAR

**1/4 De Anza College classes begin**

**1/8 Volunteer Recruitment Reception.**

1:30-3:30 p.m. at the Trianon Building. California History Center meeting and reception for those interested in becoming volunteers of the Center.

**1/8 Chinese Tales: Two One-Act Plays by Laurence Yep**

7:30-9:30 p.m. in Forum I on the De Anza College campus. "California History on Stage" presents two original plays by author Laurence Yep. "Pay the Chinaman" and "Fairy Bones" will be read by equity actors in an informal stage setting. Cost to members \$5 and non-members \$7. Limited seating; reserve early.

**1/18 Holiday. De Anza College classes do not meet, CHC closed.**

**1/23 Exhibit opening for "Chinese Gold: The Chinese in the Monterey Bay Region."**

1:30-3:30 p.m. at the Trianon Building. Free. R.S.V.P. by 1/15.

**1/29 Historic Preservation Workshop**

A special one-day workshop on the nuts and bolts of community historic preservation. Cost to members \$30. Call for further information.

**1/31 California History on Stage: Workshop**

1:00-4:00 p.m. at the Trianon Building. Directors and playwrights of "California History on Stage" offer an opportunity for the public to discuss historical accuracy, clarity, character and plot development of original plays. \$2 per person. R.S.V.P. by 1/29.

**2/6 Coastline Discoveries — Ano Nuevo's Elephant Seals**

8:00 a.m.-5:00 p.m. Biologist Lee Van Fossen leads this visit to the coast to see the elephant seals at the peak of their breeding season. This day trip will include a stop at Pescadero Marsh to discuss and explore the marsh ecology. Cost to members \$30 and non-members \$35 includes transportation, park fees and honorarium. Payment due by 1/29.

**2/12-15 Holiday. De Anza classes do not meet, CHC closed.**

**2/19 The Chinese in California guest lecturer Sandy Lydon.**

7:30-9:00 p.m. at the Trianon Building. Author Sandy Lydon presents a fascinating history of the Chinese immigrants in California describing their lifestyles and many contributions. Mr. Lydon will conduct a tour of the exhibit on Chinese history as part of the evening's event. Free. R.S.V.P. by 2/15.

**2/21 Chinese New Year Celebration**

10:00 a.m.-5:30 p.m. Marion Card conducts a visit to Chinatown in San Francisco to celebrate the New Year with a luncheon and show. After lunch you will view the musical-comedy production "Radiant Happiness," performed by the *Ancient Royal Palace Dancers*. Cost to members \$40 and non-members \$45 includes transportation, lunch, theatre admission and honorarium. Payment due by 2/5.

**3/4 An Evening with Patrick Ball - Celtic Harper**

8:00-10:00 p.m. in Forum I on the De Anza College Campus. Celebrate St. Patrick's Day early this year with an evening of Irish music. Mr. Ball has performed nationally and internationally, highlighting the lyrical music of the Celtic Harp with his stories from the Emerald Isle. Cost to members \$6.50 and non-members \$8. Limited seating; reserve early.

**3/25 Winter quarter ends.**

## Of interest to members:

**1/15-17 Western Workers Labor Heritage Festival**

This event is a three-day celebration of labor music and culture honoring Martin Luther King. With workshops on writing, singing and exchanging labor songs, the festival will culminate in a concert performed by the participants. Registration fee \$25 for the weekend or \$15 for Saturday only. For reservations or information write to Western Workers Labor Heritage Festival, P.O. Box 7184, Santa Cruz, CA 95061.

**Coyote: A Myth in the**

**Making**, an exhibition of paintings and lithographs by Maidu artist Harry Fonseca, Oakland Museum, 1000 Oak St., Oakland, through January 31, 1988.

**A Woman's Work is Never Done**, exhibit, Campbell Historical Museum, downtown Campbell, off First Street and Civic Center Drive, Campbell, through April 23, 1988.



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# EDUCATION

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## State and Regional History

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*The following classes are being offered by the history center during winter, 1988. For complete details and registration information, please see the De Anza College Schedule of Classes.*

**The Machine in America:** *Jim Williams*

The Machine in America studies America's romance with technology and the role of the machine and engineering in American life, with a special focus on California's unique contribution to the national experience. Technology is not just machines, from stone tools to automobiles, that have shaped our culture. It is all methods of achieving a practical purpose. Technology is a tool in the miner's skilled hand and the astronaut's first step on the moon. It is the computer and the quick retrieval of information as well as the speed by which distances have been shortened and people tied together in spirit of terrain. Technology is technique, the means we use for evolving purposes of being. Further emphasis in the course will be placed on the interrelationship of technology and social values.

**California Jewish Heritage:** *Betty Hirsch*

California Jewish Heritage explores the history of the Jewish people in California who, since the days of the Gold Rush, have made significant contributions to the development of this state. The class begins with Levi Strauss, who became our first clothing manufacturer, Anthony Zellerbach, our first paper manufacturer and Anthony Fleischacker, who founded the bank that ultimately became the Crocker Bank. Adolph Sutro, a mining engineer, became San Francisco's first Jewish mayor and contributed in many areas to the city's development and enrichment. These are just a few of the early Jews who contributed so greatly to California's development in government, industry, the arts, education and social services.

**California and the Wine World:** *Charles Sullivan*

California and the Wine World introduces the student to the major wine styles and types of Europe, tracing the historical development of these types and the development of their counterparts in California. The thrust of the course is historical, with special emphasis on the evolution of California wine types and the use of specific grape varieties. Where appropriate, wines from other parts of North America and the rest of the world, outside Europe, will be studied. After each major unit there will be a comparative evaluation of the wines studied, both current and older examples. Sullivan is a noted wine historian and author of the acclaimed CHC publication "Like Modern Edens: Winegrowing in the Santa Clara Valley and Santa Cruz Mtns., 1798-1981."

**Chinese Gold in the Monterey Bay Region:** *Sandy Lydon*

Chinese Gold in the Monterey Bay Region, taught by Sandy Lydon, Cabrillo College instructor, author of the book "Chinese Gold" and one of the most sought after speakers in the Monterey Bay area, is a day-long excursion into the Chinese layer of the Monterey Bay Region's history. More than exotic, historic seasoning, the Chinese pioneers left lasting contributions. The class will visit the sites of three major fishing villages — Point Lobos, Pebble Beach and Hopkins Marine Station — as well as other places where evidence of the Chinese can still be seen.

**Sunnyvale Heritage and Landmarks:** *Kay Peterson*

Sunnyvale Heritage and Landmarks is designed to teach you about the past of this city, which celebrates its Diamond Jubilee in December, 1987. The course, taught by noted Sunnyvale historian, retired teacher and CHC docent/volunteer Kay Peterson, spans the time period from the Indians to the coming of Lockheed. Special emphasis will be given to Martin and Mary Murphy; early pioneers and founders of Sunnyvale. The morning will be spent visiting the newly refurbished Sunnyvale Museum, viewing slides and films. After lunch, students will tour the Hendy Iron Man Museum followed by an in-depth tour of the historic 100 block of Murphy Street where students will meet current and past shop keepers. The remainder of time will be spent walking to nearby landmarks including Heritage Courtyard, Del Monte Seed Co., and Frances Street with its early neighborhood homes. Wear comfortable walking shoes, and bring a bag lunch. Enrollment limited.

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**History Behind the Scenes: *Jim Williams***

History Behind the Scenes is the first in an occasional series of classes which will investigate history as it is practiced in museums, living history sites and at other organizations. Students will visit the Oakland Museum, where they will look at the operation of the California History Gallery from the perspective of volunteers, professional museum staff and visitors.

**Early History of Moffett Field: *Jerry Ifft***

Dirigible: the Early History of Moffett Field examines the history of Moffett Field in the late '20s and early '30s when it was called NAS Sunnyvale. The class will address such questions as: Who was Admiral Moffett and why was the field named for him? Why was the Navy interested in dirigibles? Why was Sunnyvale chosen over nearly one hundred competitive sites? Why did communities up and down the peninsula band together to promote Sunnyvale? The Macon, the dirigible assigned to Sunnyvale, could launch, recover and hangar up to four airplanes. Why was the Macon designed to be a flying aircraft carrier? Why did she crash? How was her crash like the Challenger disaster? One Saturday field trip to Moffett Field/Hangar One is planned. Instructor Ifft, with a Masters degree in history from Pennsylvania's East Stroudsberg University, recently received the first place award from the Pioneers of Santa Clara County for his historical essay on Moffett Field.

**Golden Gate Park/Outer Richmond: *Betty Hirsch***

Golden Gate Park and the Outer Richmond explores the colorful history of the park once described as "a dreary waste of shifting sand hills," and the surrounding neighborhoods. Students will learn about important events and dates in the park's history; the significant people who have helped shape the park, including superintendents William Hammond Hall and John McLaren; the cultural institutions in and around the park such as the DeYoung Museum and California Academy of Science; the ethnic make-up of the area and the Mid-Winter Exposition. A Saturday tour will include a walk through the park and later, a walk through the outer Richmond and Sea Cliff areas led by guest lecturer Judith Kahn.

**Japanese Gardens of the Bay Area: *Marion Card***

Japanese Gardens in the Bay Area will look at how, in recent years, the Western World has become fascinated with traditional Japanese gardens. Throughout history these gardens have been part of Japanese national life and reveal the Japanese taste and characteristics. The class, to be held at Hakone Gardens in Saratoga, will study how the elements of Japanese gardens have evolved from other cultures such as the Hindu, Chinese Taoists and Zen Buddhists, the proper relationship of water, plants and rocks in the oriental garden, and the role of bridges, lanterns, pagodas, bronze statues, water basins and gates. Three in-depth field trips include visits to the Japanese Tea Garden in Golden Gate Park, Friendship Garden in San Jose and Kotoni-en Garden in Saratoga.



*CHC instructor Bill Palmer, far right, bottom row, has been teaching his Grass Valley/Nevada City class for the history center since the 1970s. His fall 1986 class enjoyed the weekend field trip just as much as all of Bill's former students enjoyed their foray into mining country. Photo courtesy Bill Palmer.*

# Of Sharks, Shiners and Stereotypes:

**The Chinese Fishermen in Central California** by Sandy Lydon

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It is possible to spend a relaxing day at Pebble Beach and never know that the Chinese were there. The soft manicured greens and sculptured Cypress trees give no clue that there was a Chinese fishing village on the point just east of the Del Monte Lodge from the early 1860s to 1912. Chinese fishermen hauled their sampans out at Stillwater Cove for over half a century, and an entire generation of Chinese-American children were born and raised there, and yet today all one hears is the whine of the golf carts and the whoosh of the waves on the brilliant white beach. Learn the history and listen more closely and you can hear the laughter of the Jung children, Won Tai, Chong Tai, Loy Tai, playing on the sand below the house where they were born. Like so many other Chinese immigrant families, the lives and laughter of the Jung children were lost to California history because of assumptions and preconceptions held about the Chinese immigrant experience in California. The story of the Chinese fishermen at Stillwater Cove provides an excellent counterpoint to the misleading generalizations which have obscured California history for so long.

We can begin with the notion of "pioneer." For most Californians, the pioneers came across the plains, fought blizzards in the Sierra and arrived out of breath on the Pacific Coast; the men look like Fess Parker and the women all wear gingham dresses. Immigrants from China and other parts of Asia arrived by sea with an ease which dramatizes the often overlooked fact that California and East Asia are neighbors; the arrival of Asian immigrants in California both historically and today should not be viewed with surprise. Once California is seen as truly being perched on the Pacific Rim, the arrival of Chinese junks in Carmel Bay in 1851 is much less startling. Several Chinese families relate the family tradition that their forebears came from Kwangtung Province in sea-going junks, arriving on the California coast in the early 1850s.

There was a Chinese fishing village set up on Point Lobos by 1852, and a similar village was perched above Stillwater Cove in the early 1860s. The demise of the resident otter population during the 1840s had created ideal conditions for the abalone which covered the rocks when the Chinese arrived. The early Chinese fishermen quickly set about harvesting and drying the abalone for shipment to San Francisco and back to China; by the early 1870s there were Chinese abalone shell middens all around Carmel Bay.

Chinese fishermen such as Jung San Choy were not only skilled fishermen but also master boat-builders and savvy mariners, able to move smoothly in and out of treacherous waters along the Central California Coast. Jung San Choy helps challenge the stereotype that all Chinese who came to California were coolie laborers who used their strength to build California's gold mines and railroads. Certainly, Chinese laborers did provide the muscular underpinning for California's nineteenth century railroad construction, but Chinese farmers and fishermen brought their wealth of experience and expertise to start industries which prevail in Central California to this day.

Perhaps the most pervasive generalization about nineteenth century Chinese immigrants involves their intentions once they arrived. The Chinese are usually singled out as "sojourner" immigrants with ties to China which were so strong that none of them intended to make America their home. We must remember that most immigrants, whether from Europe or Asia, came to America tentatively, not bringing extended family members until they were certain that America could provide the home and security that they longed for. The Chinese were no different in that regard, but the anti-Chinese reception was so vitriolic and strident that many of the Chinese never felt comfortable enough to bring their families to California. Thus the majority of Chinese living in urban California commuted back and forth to China when they could afford it and lived out their lives in almost all-male California Chinatowns.



*Jung San Choy (right) and family, c. 1890. All of the children in Jung's family were born on the Monterey Peninsula and were American citizens. Note the suspenders on the two older boys as well as the denim shirts and pants. Photo, Monterey Public Library.*

The Chinese villages at Point Lobos and Stillwater Cove, however, offer striking examples of how Chinese immigrants responded when the conditions were more conducive to raising their families. The Central Coast Chinese fishing villages flourished unmolested because the non-Chinese population was so small and the anti-Chinese sentiment was muted and indistinct. The ratio of women and children to men (approximately one to one) in the Chinese communities in and around the Monterey Peninsula, is the highest of any such area in California, a testimony to what might have happened elsewhere in California had the anti-Chinese movement been less virulent.

Jung San Choy and his wife So Young had thirteen children while they lived at Stillwater Cove and were willing to make that kind of commitment to America because they had the security of long term leases on the Stillwater Cove property and the respect of the non-Chinese community throughout the region. The Jung children attended the Chinese Mission school in Pacific Grove (they were prohibited from attending the local public school), and grew up learning how to earn a living from the sea. Jung San Choy and his Chinese contemporaries were also quick to adapt to changing markets and conditions, shifting to fresh fish when market dictated, and, as one observer noted, harvesting everything from “shark to shiners.”



*Jung Family Shell Stand, Pebble Beach, 1890s. Jung San Choy's family tends what was probably the first souvenir stand on the Monterey Peninsula. The Jungs sold shells to the tourists who passed by on the Seventeen-Mile Drive. Photo, Bancroft Library.*

Competition followed closely on the heels of each economic shift the Chinese took, but the resources were plentiful and the Chinese fishermen never feared of having something which they could harvest, dry and sell to other Chinese in California and back in China. When the Italian fishermen arrived in Monterey in 1874 and began to force the Chinese out of Monterey Bay and the fresh fish industry, the Chinese responded by concentrating on fishing for squid, a creature which was overlooked even by the Italians of the 1870s. Fishing for the squid at night with lights, the Chinese shifted not only to another species but to fishing at night when no one else was out on the water; the squid industry sustained many of the Central Coast Chinese fishermen into the 1920s. There was a Chinese squid drying company in the Monterey Bay town of Seaside as late as the 1950s. Since then, the lowly squid has evolved into *calamari* and squid fishing is thriving; just recently Assemblyman Sam Farr introduced legislation in the California state legislature to once again permit squid fishing with lights at night on Monterey Bay.

The Chinese fishermen were resilient, able to shift their focus when necessary and there is no better example of this adaptiveness than their use of the mounds of abalone shell which ringed the Monterey Peninsula. In the 1870s the demand for mother-of-pearl increased as the use of the shell for buttons and jewelry increased. By 1874 the abalone shells were valued at fifty dollars per ton and the Chinese fishermen were shipping abalone shells to France, Germany, China, and New York City. The price continued to rise until 1888 when a ton of the shells was worth one hundred dollars. The Chinese continued to collect and ship the shells until the turn of the century when the immigrant Japanese fishermen took over the business on the Monterey Peninsula.

Jung San Choy took the abalone shell business one step further, however, when he saw the potential the shells offered for Monterey's burgeoning tourist industry. The Pacific Improvement Company (the land development arm of the Southern Pacific Railroad) brought tourism to the Monterey Peninsula in 1880 with the opening of the world-class Del Monte Hotel. In 1881 the company laid out a scenic drive which wound around the Monterey Peninsula, past Jung San Choy's fishing village at Stillwater Cove, past the ruins of Carmel mission and back to its point of beginning at the hotel. Later known as the Seventeen-Mile Drive, the route offered sightseers unparalleled views of the California coast, and as the number of tourists increased, Jung San Choy sensed that he had a unique opportunity to set up a small business.

He put his children to work polishing abalone shells, and by 1882 there was a small stand where his family sold polished shells and souvenirs to the parade of tourists on the drive. By 1890 Jung San Choy had two souvenir stands along the Seventeen-Mile Drive which supplemented his income well into the twentieth century. In all of the previous United States census, Jung San Choy had listed his occupation as fisherman, but in 1920 he is listed as "abalone shell seller." Soon after the 1910 census Jung San Choy moved off Stillwater Cove when the Pacific Improvement Company terminated his lease to make way for a subdivision and golf course on the scenic cove. Jung San Choy died in 1917 leaving behind a large family which scattered throughout the San Francisco Bay Area.

In October of 1987, seventy years after his death, ninety of Jung San Choy's hundreds of descendants gathered at Stillwater Cove for a reunion. Many of the family members had never visited Stillwater Cove, and as they walked about the spectacular grounds, they recounted the family stories of Jung San Choy's abilities as a seaman, fisherman and entrepreneur. San Choy's youngest son, Bert, who was born at Stillwater Cove in 1904, stood smiling on the steps of the famous Beach and Tennis Club, while five generations of Jungs swirled through the Cypress trees which the pioneer Chinese fishermen had planted on the site a century before.

Jung San Choy's long tenure on Stillwater Cove and his ability to make several career changes during his lifetime are testimony as to what other Chinese pioneers might have been able to do had they encountered similar conditions in California. And, the birth of his great great granddaughter Leah in 1986 signifies the longevity and continuity of the Chinese presence in California.



*The Jung Family, Stillwater Cove, c. 1895. Jung So Young, the mother (left) with four of the thirteen children born at Stillwater Cove. — Photo, Pat Hathaway Collection.*

Far from being transient, ethereal immigrant laborers in California, when the conditions permitted it, the Chinese took root and flourished just as their non-Chinese counterparts. Six generations of Jungs have lived and prospered in California, and they all trace their heritage back to that house which was perched above Stillwater Cove. As research on rural and maritime Chinese immigrant families continues, we are finding more families such as the Jungs, all adding to our vision of the composite multi-ethnic California pioneer and preparing us for California's multi-ethnic future.

*AUTHOR: Sandy Lyon, author of **Chinese Gold: The Chinese in the Monterey Bay Region**, has been on the history faculty at Cabrillo College since 1968 and is currently working on a similar history of the Japanese on the Central California Coast.*

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# CULTURAL PRESERVATION

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## Preserving Culture in Foreign Lands

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From the day the first Chinese arrived in California and established a section of their own, the Chinese have strongly adhered to many of the traditional native festivals of their homeland. Wherever Chinese resided, there remains in that domicile today many of the old panoply of old China's colorful customs.

Nineteenth century California Chinese were generally extremely conservative — a social characteristic among the common people of China for thousands of years. Besides being conservative, the majority were superstitious. And because they were also a people who enjoyed life as heartily as they believed in the philosophy of reverence and filial piety, they revered ancient customs and traditions. They enjoyed all manner of celebrations, but particularly the larger, nationally traditional and religious ones.

Most surprising of all is the fact that the Chinese in America, generally received much of the perpetuation of these customs from their womenfolk. The color and pageantry of Chinese festivals in America — particularly in the West, where larger concentrations were located — was provided by the mothers, wives, daughters and sisters of the *Gum Shan Hak* (Gold Mountain sojourner). Most of these women had been taught from childhood the dates, customs and the minutest details of the rituals necessary for each occasion. It was the women who made all of the festival food and cakes — who wore the colorful ceremonial silks and brocades and tiny, silk-embroidered slippers. Again, it was the women who took care of the myriad religious details so necessary to many festivals. They were the ones who made temple visitations, prayed and invoked the blessing of the gods for future happiness and success, and made the burnt offerings.

The preservation of so many temples and the customs and festivals which survive today, are in large part due to the feminine side of the Chinese population.

However, as with much that is typically “provincial” among the Chinese American, being from a small region of Kwantung alone (as the vast majority of nineteenth century immigrants were), certain aspects of some festivals were typically theirs. In the 19th century, and up to the present time, the following festivals were generally celebrated:

**CHINESE NEW YEAR.** Generally celebrated for from seven to fourteen days. A few days before New Year's, everybody is busy with *da-fo-tau-mui*, (Sze Yup: *a fo-haau-moi*) or general house cleaning. Floors of homes and buildings are swept clean, and may not be swept again until the celebration is over. Symbolically, this avoids misfortune, as sweeping floors during this period is akin to sweeping away all the good luck that has just arrived with the new year. Also, meeting halls and headquarters of fraternal, district, family and other associations are brightly lighted for the arrival of the new year.

**PURE BRIGHTNESS FESTIVAL** (*Ch'ing Ming*) is Chinese Memorial Day. Visitations to family tombs are a formal rite in China. Since family tombs were far away in villages and hamlets, the Chinese in America would visit their local, generally make-shift, cemetery. Within the cemetery area, various associations had long ago erected “spirit” shrines for this purpose.

At the visitation, the elder of the family goes through the ceremony of sweeping the graves with willow branches. The willow is the plant that repels evil spirits. The rest of the ceremony consists of cleaning and pulling weeds from the grave. The final ritual is that of providing cooked food laid out in dishes before the graves. Wine is poured on the ground during the worship, after which the food is removed and consumed at home after the ceremony.

The spirit offering consists of incense sticks and red candles, which, together with paper money and paper clothing, are burned and thus transmitted to the deceased for their comfort needs in the spirit world. And while these and other offerings are burned, exploding firecrackers create a din to confuse evil spirits from pursuing the deceased.

**THE DRAGON BOAT FESTIVAL** occurs on the fifth day of the fifth moon. At this particular time, the customary food dish is the *tsung*, a dumpling (also called a Chinese tamale if the dumpling is stuffed) made of glutinous rice and wrapped in dried (but then softened again in water) plantain leaves. They are made in a wide variety of fillings and in both sweet and salty dumplings. This festival is attributed to Chu Yuan, a third-century B.C. scholar and official, who drowned himself in protest against his monarch's degenerate court. The people, who revered him, established boat races in his memory, symbolizing the search for this body. The *tsung* was originally food offerings to Chu Yuan in his watery grave — which is why the *tsung* is, even today, wrapped in these waterproof leaves.

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**SPIRITS' FESTIVAL** (*Shao - I* or “burning paper clothing”) occurs on the fifteenth day of the seventh moon. Like *Ch'ing Ming*, it is also connected with the dead. On this day the family makes its second and last formal visit to the family tombs for the year.

Symbolically, this was the day the dead were believed to return to roam at will, or to visit living relatives. And since the spirits must have money to travel, more paper money and paper clothing were transmitted by burnt offerings than at the *Ch'ing Ming* festival.

**THE MOON FESTIVAL** (or mid-autumn festival) occurs on the fifteenth day of the eighth moon, when the moon is at its brightest. It is considered mainly an agricultural festival — to give thanks to the gods for good harvests. The moon cake is the festival's symbolic food: a small cake in the shape of a full moon, about 1 and ½ inches thick and stuffed with a variety of delicacies such as whole salted duck egg yolks, shelled melon seeds, sweetened soy bean paste, etc.

There are no ceremonies in connection with this festival but it is a time of relaxation and feasting. In this respect it resembles our Thanksgiving holiday.

**THE CH'UNG YANG** festival originated, claims one source, in ancient days when a fortune teller foretold calamity for a farmer on the ninth day of the ninth moon. To escape such a disaster, the farmer took his family to the top of a high hill on that day. When they returned home the next day, they discovered that their domestic animals had all died mysteriously. This became a legend.

Since then, people would follow his example and go to the highest place they could find on that day. And to while away the time, they would fashion kites of all kinds to fly in the windy hills. This custom came down through the years, and with it, California and some other states have witnessed beautiful and fantastic kites flown by Chinese during this time of year.



*Chinese New Year's Parade, San Francisco, 1948. Photo courtesy Bancroft Library.*

**FESTIVAL OF THE WINTER SOLSTICE** (or *Tung Chih*) usually occurs about a few days before Christmas. In the early days, the business houses closed, and a general holiday was declared. Family members came home and offerings were placed on family ancestral altars and food offering to the deceased were made.

The festival dish then, and today is the *tong yuan*, small round bite-sized dumplings made of glutinous rice and cooked in a rich, heavy broth.

*Reprinted with permission from "A History of the Chinese in California — A Syllabus" published by the Chinese Historical Society of America, San Francisco.*

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## PIONEER PROFILE

### Tye Leung Schulze: a heroine among Bay Area Women

by Ken Wong

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Tye Leung Schulze was, according to an Examiner report on May 15, 1912 “the first Chinese woman in the history of the world to exercise the electoral franchise in a presidential election.” She was the first Chinese woman to serve as a federal civil service worker, acting as interpreter at Angel Island, the immigration detention center.

When pinball machines were introduced to Chinatown in the early 1930s, she spent hours at a time snapping the plunger and watching the steel ball go bing-bing-bing touching bumpers, lighting up the scoreboard. At a time when miscegenation was illegal in California and the couple subject to ostracism, she defied conventions and married a Caucasian.

She died in 1972 at age 84. “My mother was an unusual woman,” says her son, Fred Schulze, one of four children.

She was 21 when she cast her ballot at the state primary in San Francisco on May 14, 1912. It was only a year after women in California had been granted suffrage, and eight years before women won the vote with the adoption of the 19th Amendment. San Francisco’s four major newspapers gave her vote banner play. The Examiner called it an “Epoch in the Sex’s Emancipation.” The Chronicle showed her behind the wheel of a Studebaker and captioned the photo: “progress of Chinese.”

Chinatown’s old-timers remember Schulze most as a phone operator for Pacific Telephone’s China Exchange. She worked there for 30 years beginning in 1928. In those days there were few phones. No dials, no prefix. You could even ask for the person by name. If you asked for Joe Sun, the operator would plug you right into Sun at home. No numbers asked. And if he wasn’t home you could ask her to try the mah jong parlor. Chinatown phone operators knew everyone and every store’s number by heart in those days. Chinatown was simple until World War II. Then came prefixes and dial phones. And China Exchange went out of business.

“The thing I remember about my mom, she was always asked to interpret,” Schulze’s son said. “G.I. brides, immigration, court cases. She never refused to help.” Few Chinese in the 1890s spoke English. A woman who spoke Chinese and English was remarkable. Her family was typical of most Chinese families in San Francisco at the turn of the century. “My grandfather worked in a shoe factory for \$20 a month,” Fred Schulze said. “There were eight children, six girls and two boys.”

The Leung family lived on Ross Alley, in two rooms, sleeping on double locker beds. “My mom’s oldest sister was thirteen when she was asked to marry a man from Butte, Montana. She refused.



*Photo courtesy Chinese Historical Society, San Francisco, circa 1912.*

The man probably had money . . .” Tye Leung was 12 and her parents thought she was old enough to be a bride. She didn’t think so and ran away. Like most runaways at that time, she landed at the Cameron House, run by Donaldina Cameron, the woman famed for rescuing girls from brothels. There she learned English.

In 1910, she passed a civil service test and became an interpreter at Angel Island where Chinese immigrants were held for questioning before they were allowed to enter San Francisco.

On Angel Island she met Frederick Schulze, an immigration official, and they fell in love. This was no Madame Butterfly. The two made a commitment, despite their families. They were wed in Vancouver, Washington which allowed mixed marriages. But they had to face reality: soon they lost their government jobs. There was other pressure: He worked as a special patrol officer and was a street-car motorman before finding a permanent job with Southern Pacific. He died in 1935.

Tye Leung Schulze kept up her end doing whatever jobs came along — The Chinese Tea Garden at the Panama Pacific International Exposition in 1915 and at a drayage firm as a clerk. She worked as a bookkeeper and as a social worker at the Chinese Hospital before joining the Pacific Telephone Co.

“Yeah, I guess you can say my mother was an unusual woman,” says her son.

*Reprinted with permission, from the San Francisco Examiner, Wednesday, April 2, 1980. Author Ken Wong has since passed away.*

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# FOUNDATION NOTES

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## Board of Trustees Gains Two Members



Native Californian and Palo Alto resident Charles Kubokawa joined the CHC Board of Trustees in August. Employed by NASA-Ames Research Center in Mountain View since 1963, he has been in the Human Factors field for over 30 years. He has worked in the areas of training, simulation, safety engineering, maintainability, systems-engineering, human engineering, standardization, habitability and facility design. Chuck is officially NASA's "first aquanaut," having lived on the ocean floor for one month during "Project Tektite II." He has received numerous community awards for his participation in the activities of local civic groups.

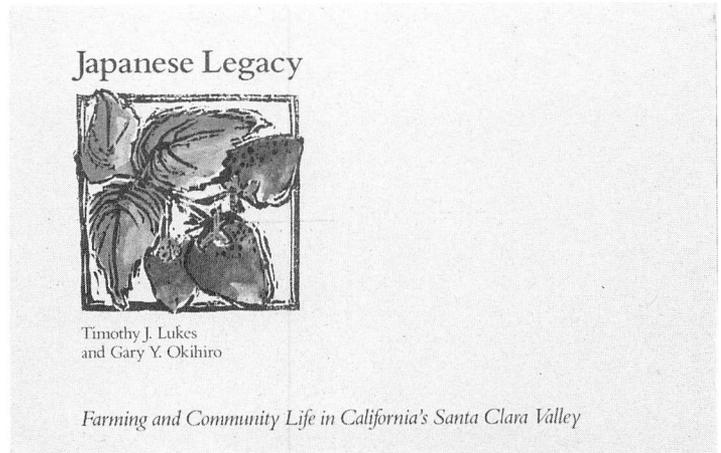
Mardi Bennett came on the board in October and has been involved with history and heritage preservation, both personally and professionally, for many years. She is founder and principal of Marben Associates, which provides consultant services in historic preservation, community relations and land use issues to individuals, companies, municipal and county governments. A former mayor and council member in Los Gatos, Mardi was instrumental in the town's Project Bellringer. She has served on the boards of many heritage organizations and recently published the book "Images of Long Ago – Photos, Postcards and Pen Pictures of the Garden of the World: Los Gatos, Saratoga and Monte Sereno."

## Awards and Recognitions

Word was received recently that the history center's book **Japanese Legacy: Farming and Community Life in California's Santa Clara Valley** was selected for the 1987 book award by the Association for Asian American Studies. The awards committee stated that the book "made a most significant contribution to the study of the Asian American experience."

The award will be presented at the association's 1988 national conference to be held at Washington State University, Pullman, Washington. The Association for Asian American Studies is a national academic organization.

In a letter received from the United States Department of the Interior, the center has learned that the Juan Bautista de Anza overland route from Mexico to San Francisco is being considered for designation as a National Historic Trail. Anza traveled approximately 1200 miles from Sonora, Mexico through Arizona and California to San Francisco during the years 1775-1776. He camped along Stevens Creek, in what is now Cupertino. There are presently 13 trails designated as national historic trails, which are administered by the Department of the Interior.



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## Medal For Sale At History Center



A medal commemorating the bicentennial of the United States Constitution and the founding of historical Fort Ross in 1812 is on sale at the history center for \$30. Former CHC instructor Nicholas Rokitiensky helped design the medal and had a limited edition of 300 struck this past summer. The medals are two inches in diameter, plain edge, gold plate on bronze. If you would be interested in purchasing a medal, please call the center.



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## Business and Foundation Donors

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*Longtime CHC docent/volunteer Kay Peterson, right, was presented an Award of Excellence in Historic Resources Preservation in July by the Santa Clara County Historical Heritage Commission. County Supervisor Dianne McKenna presented the award to Kay for "creating and perpetuating a local history program for school children." Kay has a Sunnyvale history docent program which is presented extensively in the Sunnyvale School District. Kay also received a 1987 Local History Award in June from the Sourisseau Academy for her contributions to local history over the years. Photo by Audrey Umemoto.*

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## New Members

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### Family

Lee and Jane Baly, Elmo and Duane Brown, Joseph Coughlin, David Eisenman, Carolyn and Keith Kennedy, Denise Lowney, Evie and Dick Nelson, Ardyce Pangrac, Bob and Joan Raznatovich, Renee Taylor, Jon and Arline Veteska, Kathryn and Robert Wadsworth, Marlene and Neil Wiley, Florence and Richard Woike.

### Individual

Lisa Christiansen, Doris Fau, Carol Filczer, Joanne Franklin, Shannon Grissom, Helen Hillard, Florence Jensen, Mary Kaems, Leola Mateas, Golda Miller, Margaret Todd, Dennie Wyatt.



## New Volunteer Coordinator Takes Over

Helen Riisberg stepped down as volunteer coordinator in June after three dedicated years of service and Mabel Mayhood graciously accepted the position for this year. Canadian born Mabel and her husband Bill moved to this area from Canada in 1956, where both worked for major oil companies. A myriad of jobs awaited Mabel in California including work as a real estate agent, with a condemnation appraiser and most recently on the staff of the dean's office at Stanford Law School.

Mabel is a new addition to the corp of history center volunteers. She saw a call for CHC volunteers in a local paper late last year, called for information, came to a volunteer reception and has been involved ever since. Mabel's extracurricular activities include travel, swimming, hiking and reading.

## Renewing Members

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### Colleague

Gladys Stocklmeir

### Patron

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### Sponsor

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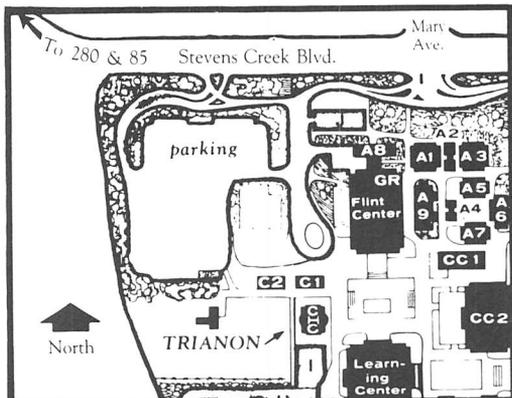
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**Trianon Bldg. Hours:**

Monday–Friday:  
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**Exhibit Hours:**

Monday–Friday:  
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Docent Tours may be scheduled  
by calling 996-4712.  
Call for Saturday hours.



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