

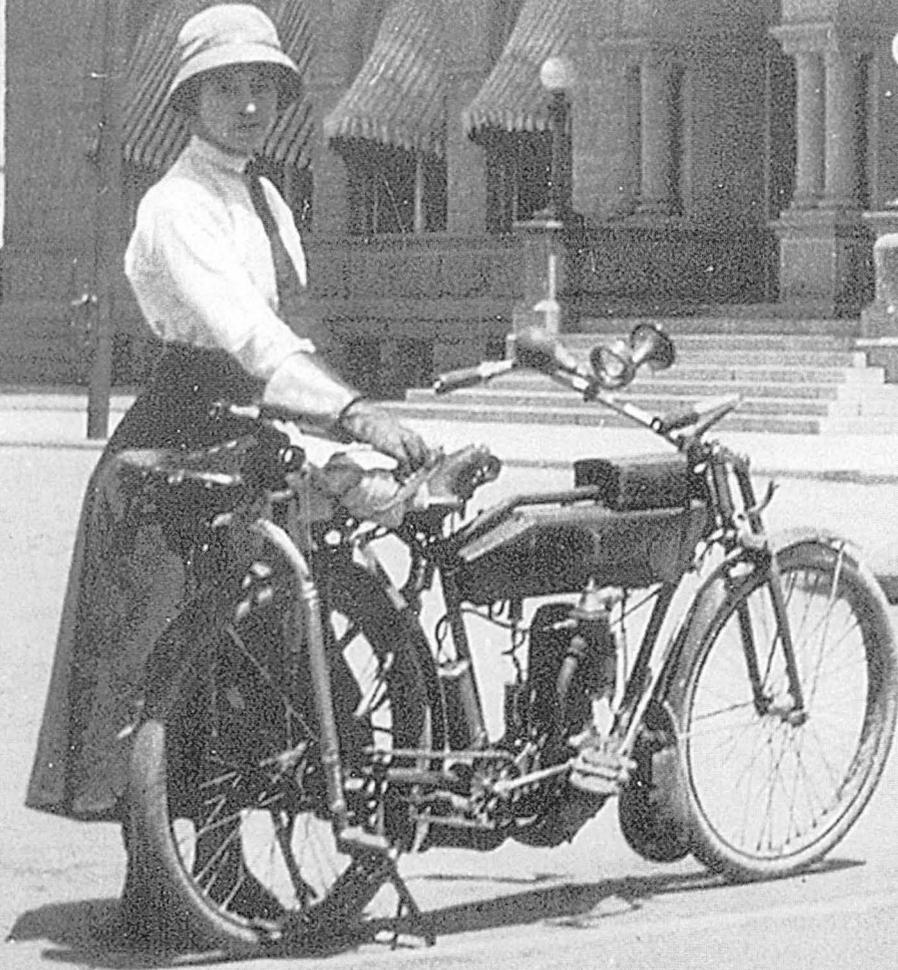
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# CALIFORNIAN

THE

Magazine of the California History Center Foundation/De Anza College—  
A Foundation Supporting the Study and Preservation of State and Regional History



**New Book Spotlights the  
To Kalon Women's Club of San Jose**

# DIRECTOR'S REPORT

## Uncertainty is the Word These Days



Tom Izu

It seems we are all on edge, waiting...waiting for a war, waiting for economic catastrophe, waiting for the BAD news finally to hit. Sometimes I feel like I have been waiting so much that I have gone past anticipation to a point of resignation. Sometimes I feel that I can't worry anymore because I have exhausted my ability to worry correctly, and have become so distracted and unable to focus properly that I fear I am now incompetent at worrying.

But as happens many times, something truly unexpected occurs to shatter complacency — complacency that even exists in what seems to be overwhelming and all consuming uncertainty. We fret so much about things that could happen and yet hold on to so many assumptions, we remain unaware of how truly set in our ways we are. And so the end of complacency came for me in another form unrelated to budgets and the front page news — at the end of Fall quarter, we unexpectedly lost a CHCF member, active volunteer, and De Anza History Department faculty member. Tom Galindo passed

***Losing him made it clear that nothing is certain, and if you want to be good at worrying don't waste your time fretting about uncertainty.***

away on December 16, apparently of a heart attack. He was only 45. Needless to say, we were all shocked and greatly saddened by this loss. Tom had become a part of the center. It seemed as though he was always around, always peeking his head into my office or our exhibit hall with comments or complaints, or eager to engage in discussion or debate. He helped the staff out of many jams, volunteering to do everything from hanging exhibits and moving exhibit furniture to providing supportive counsel when things didn't go right. We all miss him terribly. Losing him made it clear that nothing is certain, and if you want to be good at worrying don't waste your time fretting about uncertainty.



Another big change hit us at the end of last quarter, adding to the disruption of our usual disrupted flow. We unfortu-

nately had to say goodbye to Joni Motoshige, our staff assistant of the past two years. She decided to head back home to Hawaii to be with family and has secured a job in the local history business at the Mission Houses Museum in Honolulu. I am glad she can meet family obligations and am happy that she has found a job in community history that fits her many talents and skills. For the center and college, this is a big loss and we are feeling the impact on a daily basis. The budget crisis has prompted the college to freeze hiring for vacated positions and so we will not be able to fill Joni's position in the foreseeable future.



In the face of all of this uncertainty and change on so many levels, I still feel oddly optimistic about our future. This may seem almost quixotic given our situation, but my intentions are to pursue two major fronts for the development of the center.

First, I will continue to integrate CHCF into the life of the college and make it a focal point for discussion on civic and social issues important to the life of our community and the state. Our unique collaboration as a community based organization that has joined forces with a community college to advocate for the humanities, history and civics as an essential part of educating the public is all the more special and precious given the cut-backs threatening public education.

Secondly, I want to rekindle interest and excitement about renovating and preserving the historic structures on the campus, including the cottages and the sunken garden area directly in front of our center. This is simply a way to continue the legacy begun by those who founded CHCF by keeping these physical structures preserved and educationally valuable for future generations.

In both of these endeavors, I will be asking for your advice and assistance. I hope you choose to face the uncertainty we all face each day with hope and purpose. I appreciate your continued support and understanding.

—Tom Izu, Director

***I want to rekindle interest and excitement about renovating and preserving the historic structures on the campus...***

**COVER:** Woman poses with her motorized bicycle outside the San José Post Office. When the Post Office was relocated in the 1930s, the building became the Public Library. Today it is San José Museum of Art. (Photo courtesy of History San José.) See story on page 5.

# CALENDAR

**April 7** First day of Spring quarter

**April 19** History of the Palo Alto Area Communities  
— Field Trip

**April 26** History of the Palo Alto Area Communities  
— Field Trip

**May 3** The Capital That Couldn't Stay Put  
— Field Trip

**May 6** Victor Villaseñor lecture, Campus Center, Conference Rooms A & B 1:30 to 3 p.m. with reception following at CHC (See Foundation Notes, pages 14-15).

**May 17** The Capital That Couldn't Stay Put  
— Field Trip  
California's Gold Industry — Field Trip

**May 21** Ron Takaki lecture, Campus Center, Conference Rooms A & B; 1:30 to 3 p.m. with reception following at CHC (See Foundation Notes, pages 14-15)

**May 26** Memorial Day Holiday observed – college and CHC closed

**May 31** Farming on the Edge — Field Trip

**June 7** Farming on the Edge — Field Trip

**June 14** California's Gold Industry — Field Trip

**June 19** CHC closes for summer

**June 27** Last day of Spring quarter

## The Anti-Slavery Underground Railroad in California, 1848-69

In observation of Black History Month in February, the CHC — in collaboration with De Anza's Black History Month Committee — presented a program titled "The Quest for Freedom Moves West: The Underground Railroad in California, 1848-69."

Guy Washington, a National Park Ranger in charge of the "National Underground Railroad Network to Freedom Program," discussed the little known history of anti-slavery activism in California prior to the Civil War. The federal program is dedicated to finding and preserving sites connected with the Underground Railroad throughout the nation, with Washington focusing on the western states, including California.

The discovery of gold in California sparked a worldwide migration of people. It is estimated that about 600 enslaved African Americans were brought from Southern states to labor in the gold fields.

Photo Credit: Jean Libby



Guy Washington

The Underground Railroad was part of the most important civil and human rights movement in 19th century America — the abolition of

slavery. Although trains and secret tunnels are part of the story, the Underground Railroad is a figurative term describing a loose network of people who helped escaped slaves to safety and freedom in the North, the West, Canada, Mexico, Europe and the Caribbean.

Ranger Washington impressed the audience with an informative slide show that provided a general background of the activities of the Underground Railroad, and focused on important African Americans and their supporters active in California during slavery.

He stressed that the Underground Railroad was more than what most Americans are taught in school; it included a whole range of actions involved in helping African Americans and opposing slavery

Washington presented the history center with a bibliography for use by those interested in pursuing the topic further.

# EDUCATION

## State and Regional History

The following courses will be offered Spring Quarter through the California History Center. Please see the California History Center class listings section of the De Anza College Spring Schedule of Classes for detailed information. For additional course information, call the center at (408) 864-8712. And don't forget, as a benefit of being a history center member, you can register for history center classes (CHC classes only, not other De Anza classes) at the Trianon building.

Courtesy of Stockmeir Library and Archives, California History Center



### HISTORY OF THE PALO ALTO AREA COMMUNITIES *Chatham Forbes*

The cities of Palo Alto and Menlo Park, though distinctly individual in character, are strongly influenced by the presence of Stanford University. The class will explore the origins, history, and shared culture of these three communities.

**Lectures:** Thurs., April 17 and May 1. 6:20 to 10 p.m.  
**Field trips:** Sat., April 19 and April 26

### THE CAPITAL THAT COULDN'T STAY PUT *Betty Hirsch*

The California Constitutional Convention met in Colton Hall, Monterey, in September 1849 to draft a state constitution. Many important provisions were ratified, including the exclusion of slavery, the setting of the present state boundaries and the trailblazing step of being the first American state to recognize the separate property of married women. The only major question left unsettled was the location of the state capital. This was left open to future bids from rival towns. Thus, within five years the seat of government was moved back and forth between San Jose, Vallejo, Benicia, and at last, in 1854, permanently to Sacramento. The first legislature in San Jose was called "The Legislature of a Thousand Drinks." This class will examine all the movements of this traveling capital and visit several sites including Benicia and Sacramento.

**Lectures:** Thurs., April 24 and May 8 6:20 to 10 p.m.  
**Field trips:** Sat., May 3 and 17 8 a.m.-6 p.m.

### FARMING ON THE EDGE *Betty Hirsch*

Living on the edge of the continent, many pioneering Bay Area farmers engaged in the different areas of farming — dairy farming in Marin

County, chicken ranching in Petaluma, sheep ranching in Carneros, wheat and fruit growing in Santa Clara County and wine grape growing all over the Bay Area. The story of farmers on the western edge of California is a microcosm. It can stand for the once-virgin American continent and what happened to it and it can also stand for our entire history as a people. The recapture of the history of this place, even as it is being transformed, is a move toward a better understanding of forces peculiarly though not exclusively American. Every ten years another million family farms disappear through absorption by larger farms, urbanization, or abandonment. There are fewer than 2.3 million farms today. In 1920, 30 percent of the American population lived on farms. Today, only 2.4 percent can be found there. What is left are remnants of a way of life that characterized America for 200 years. This class will examine this history and visit various farms in the area.

**Lectures:** Thurs., May 22 and June 5 6:20 to 10 p.m.  
**Field trips:** Sat., May 31 and June 7 8:30 a.m. to 6 p.m.

### A HISTORY OF CRIME AND PUNISHMENT IN THE GOLDEN STATE

*Alex Gerould*

California currently incarcerates a greater percentage of its population than any place in the world. Five hundred inmates await execution on San Quentin's Death Row, while the state's three strikes law is the toughest in the nation. Such developments highlight the disconnect between the California dream and daily reality, with many of the country's most notorious crimes occurring in the Golden State. A theme of this class will be that crime and punishment are a lens into the issues facing society at any given time. The course will therefore trace crime and punishment in California from its earliest days to the present, covering the vigilante justice of the frontier period, the corruption of the Railroad era, rising urban crime in the wake of industrialization, and the serial killings and mass-murders of the later 20th century. The class will focus on individual cases and their treatment in the courts, as well as broader issues, such as the extermination of the California Indians, the role played by race and class in the criminal justice system, and the depiction of crime and punishment in the arts and literature.

**Meets:** MTWTh 10:30 to 11:20 a.m.

### CALIFORNIA'S GOLD INDUSTRY *Chatham Forbes*

Abrupt and definitive change came to California with the discovery and extraction of gold in the Sierra Mother Lode, and of silver in the Comstock Lode of Nevada. The early history of the state, in terms of growth, demographics, and development, reflects these powerful events.

**Lectures:** Thurs., May 15 and May 29. 6:20 to 10 p.m.  
**Field trips:** Sat., May 17 and June 14

## FEATURE

### One Hundred Years of the To Kalon Club of San José by Mary Jo Ignoffo

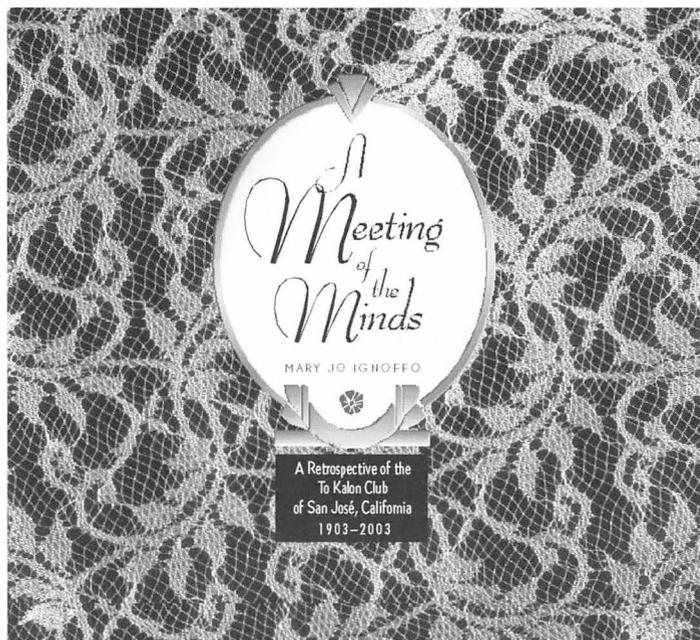
*The following is excerpted from A Meeting of the Minds: A Retrospective of the To Kalon Club of San José, California, 1903-2003 — a book by Mary Jo Ignoffo that was recently published by the California History Center and Foundation. The work was commissioned by the To Kalon Club to commemorate the organization's 100th year. Below is Chapter One—"Call to Order."*

When San José ladies gathered in one or more of the dozen clubs available to them in the first decade of the twentieth century, they carried with them a body of knowledge that is not necessarily familiar to us in the twenty-first century. They were well acquainted with San José, and its history. They were very much aware that a strong movement was afoot to secure the vote for women, and many of these ladies had heard public lectures by famous suffragists such as Susan B. Anthony and Elizabeth Cady Stanton. Woman's Clubs were so popular that potential members would have understood the workings and purposes of club life.

As the twenty-first century begins, we are not so clear on the popular and social culture of one hundred years ago. This chapter gives an historical overview of San José, summarizes the woman's club movement in the U.S. up to that time, and describes the San José Woman's Club that gave birth to the Young Woman's Club, the precursor of To Kalon.

#### San José

San José is the oldest city in California, founded in 1777 on the banks of the Guadalupe River as a Spanish experiment to colonize Alta California. Fourteen families, with about sixty-eight people in all, arrived, built modest adobe homes, planted basic crops and raised livestock. The pueblo was moved slightly to the south



shortly after it was established to protect itself from a flooding Guadalupe River. Over the next two hundred years, right up to the present day, the river has repeatedly caused the city to reconsider its relationship to it.

San José remained a tiny backwater pueblo through the Spanish and Mexican eras. With the Mexican War of 1846 and the Gold Rush in 1849, San José suddenly became an important crossroads in California. Gold seekers passing through on the way to the mining territories swelled its population from about 850 in 1848 to almost 4,000 at the end of 1849. San José's location was so important that at California's Constitutional Convention held in Monterey in October 1849, it was chosen California's first state capital. The First Legislature convened in San José in December of that year at a hotel converted into a statehouse, on the site of today's Fairmont Hotel.

San José's tenure as state capital was short-lived, and after four years of indecisive debate in the Legislature, the permanent capital was located in Sacramento. San José's population dipped over the next few years, but increased moderately each decade through the last half of the nineteenth century. The town continued to develop around its old Spanish core—today's Plaza de Cesar Chavez—near the *juzgado* (jail), *la plaza* (the square), and Saint Joseph's Church.

#### To Kalon Club — What It Means

September 29, 2003 marks the 100th birthday of the To Kalon Club of San José. It was established in 1903 as the Young Woman's Club (YWC), an auxiliary to the nine-year-old San José Woman's Club. In 1918, after breaking ties with the older club, the Young Woman's Club voted to change its name to the To Kalon Club. Webster's Dictionary defines "kalon" as a form of the Greek word *kalos*, meaning "good, beautiful—the ideal of physical and moral beauty, especially as conceived by the philosophers of classical Greece." The Greek "to" means toward, and the club envisioned itself as striving toward goodness and beauty through intellectual and cultural exploration, a theme that remains a cornerstone of the club's philosophy.



*Courthouse in San José, built in 1868 across from Saint James park on North First Street. (Courtesy of the Sourisseau Academy, San Jose State University)*

A City Hall completed in 1889 in the plaza remained in use for almost seventy years, although it suffered serious damage in the 1906 earthquake. Facing the plaza across Market Street stood the Post Office, completed in 1892. Thirty-five years later, it became the city library. Today it houses the Museum of Modern Art.

There were more than a dozen commercial and office buildings, including the Knox-Goodrich building on South First Street, the “New Century” building at Second and Santa Clara streets, and the Porter Building on the opposite corner. A number of churches ornamented the town, from the venerable Saint Joseph’s Catholic Church to the new First Unitarian Church on North Third Street facing Saint James Park. Not far was the sprawling Vendome Hotel, occupying twelve carefully gardened acres on North First Street. The Court House (1868) and Hall of Records (1892) stood side by side on North First Street, across from Saint James Park. The Hall of Justice was completed at North Market and St. James streets in 1903. In the early 1960s, it was deemed unsafe and was razed.

At the turn of the twentieth century, the most conspicuous feature in a panorama of San José was an electric light tower. Located at Santa Clara and Market streets, it shed 24,000 candle-power, stood well over two hundred feet tall, and weighed fifteen tons. It lit up the immediate vicinity, but never reached the outlying neigh-

borhood, despite its promoters’ predictions. The tower gave San José a distinctive skyline, and town boosters featured it on their promotional literature and picture post cards. San José was the first city west of the Mississippi to be lit by electricity, and was fond of boasting about that fact. Unfortunately, the looming electric tower toppled after a severe wind storm in December 1915. A half-sized replica stands today at History San José in Kelley Park.

San José was home to some important educational institutions. The College of the Pacific (today’s University of the Pacific in Stockton, California) was a Methodist-founded educational institution for both men and women. Its school was in the College Park neighborhood of San José, today’s campus of Bellarmine College Preparatory High School. The Methodist college played an important role in Santa Clara County, schooling many civic and social leaders.

The California State Normal School at Washington Park, today’s San José State University, graduated its first class of teach-



ers in 1872. The San José *Mercury and Herald* often referred to the students there as the “Normalites.” The original structure, which burned in 1880, was replaced by a building designed by San José architect Levi Goodrich. This second building succumbed to the 1906 earthquake, and was replaced by a masonry quadrangle. Tower Hall on today’s campus is the only remnant of the early campus. Many YWC and To Kalon members were alumnae of San José State.

On the same property at Seventh and San Fernando streets, and part of Washington Square, stood San José High School. It was also destroyed in the 1906 earthquake, and rebuilt at the same location. The high school remained there until the university took it over in the early 1950s, and it reopened at Julian and Twenty-fourth streets.

Notre Dame Academy was a Catholic girls’ school that had been established first in Santa Clara, then in San José during the 1850s. It had a reputation among the wealthier residents of the valley as the best school for daughters on the brink of womanhood.



*United States President William McKinley greets Mrs. E.O. Smith, a local leader of women’s groups, at his visit to Saint James Park in San José in 1901. (Photo courtesy of History San José.)*

Catholics and non-Catholics alike, chose Notre Dame to send their daughters for a formal, disciplined, and classical education.

San José boasted a few distinctive attractions for visitors to California. Among them was Lick Observatory, named for James Lick and opened in 1888 atop Mount Hamilton, on the south rim of hills surrounding Santa Clara Valley. The observatory was the first of its kind, and when its giant 36-inch telescope was installed in 1888, it was the largest in the world. The telescope was used for astronomical discoveries and has been a source of pride to the county ever since. Early in the twentieth century Lick Observatory was a very popular destination, and it remains open today, attracting visitors from all over the world.

Over the years, San José welcomed the most powerful political leaders in the land. President William McKinley gave a rousing speech in Saint James Park in 1901, just four months before he was assassinated in New York. His visit and a monument erected in his memory drew dozens of San José socialites into the public venue, soliciting funds and managing social events. President Theodore

*Graduation at San José Normal School’s inner quadrangle, 1912. (Postcard courtesy of Nancy and John Drew.)*



*Two women pose at the Municipal Rose Garden in San José, 1947. The Rose Garden neighborhood is visible in the distance. (Courtesy of History San José)*

Roosevelt visited the valley in 1903, staying at the Vendome Hotel, and touring Alum Rock Park, Lick Observatory, Congress Springs, Big Basin, and some private homes. He was often photographed planting trees at various locations around the valley.

The 1890s were the heyday of fraternal organizations. Among the groups in San José were the Odd Fellows and its female counterpart, the Rebecca Lodge; the Knights of Pythias; the Native Sons of the Golden West; the Masons and female auxiliary the Eastern Star; the Catholic Knights of Columbus (Italian); and Ancient Order of Hibernians (Irish). An exclusive business men's club, the Sainte Claire Club, built a clubhouse across from Saint James Park in 1894. That same year, the San José Woman's Club was founded.

The 1906 earthquake wreaked havoc in San José and put several buildings out of commission. The Porter Building was so damaged that it remained closed for many months after the quake. Many local vendors and retailers lost inventories and shop space in the quake. Artist and photographer Andrew P. Hill, who had a studio in downtown San José, lost practically his entire stock of paintings. The three-year-old annex to the Vendome Hotel crumbled, and a guest was killed. San José High was destroyed along with the main building at the State Normal School. It took a couple of years for the city to recuperate from the trembler.

Across the broad Santa Clara Valley, large Spanish land grants had been sold and subdivided in the 1880s, and ten to forty-acre fruit orchards cropped up in every direction. One of the more prestigious residential areas was along the Alameda, on the way to

Mission Santa Clara. Large, expensive homes were built along the willow-shaded street. The economy was firmly entrenched in fruit orcharding, processing, and shipping, and the fruit canning industry was just coming into its own. Within the first two decades of the twentieth century, Santa Clara Valley was dubbed the "Valley of Hearts Delight" because of the produce of its millions of fruit trees. The valley was gaining a world-wide reputation for the tons of dried fruits shipped out of the county.

The city and county took great pride in being known as the Valley of Hearts Delight. Annual blossom parades were held in several locations each year. The *Fiesta de las Rosas*, the largest parade in San José, was held annually in May. Floral-decorated floats carried costumed young ladies depicting mythical nymphs and fairies. In the late 1920s, at the urging of Cora (Mrs. Fremont) Older, the city of San José set aside five and a half acres as a Municipal Rose Garden. Dedicated in 1937, it held four thousand rose shrubs of 189 varieties. At the time, the rose garden property appeared to be on the extreme fringe of the city. Today, a prominent Rose Garden neighborhood surrounds the city-owned garden.

San José was the site of California's last public lynching in 1933. A popular young heir to the Hart Department Store business had been kidnapped and murdered. A horrified San José reacted with swift vengeance when hundreds of townspeople stormed the jail and dragged the two accused kidnapers to Saint James Park and hung them. No one was ever brought to trial for the lynching. In fact, for more than fifty years, no witnesses came forward, even

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though hundreds of people were at the park that night. The incident has remained controversial, and rarely is there a consensus on its ethical dimensions.

After World War II, San José experienced a huge population boom like the rest of California. Inventions and research from the war gave birth to the electronics industry in the Santa Clara Valley. The City of San José hired Anthony P. “Dutch” Haman as City Manager, and his aggressive policies reshaped San José. Envisioning the valley as “the Los Angeles of the north,” he was both lauded and criticized for his unabashedly pro-growth stance. The “Valley of Heart’s Delight” became the “Silicon Valley.”

### Women’s Clubs

By the time the Young Woman’s Club was founded in 1903, the women’s rights movement in the United States was already over

fifty years old, having its genesis at the world’s first such convention in Seneca Falls, New York in 1848. But female groups had been gathering in America as early as the establishment of the Massachusetts Bay Colony when they discussed the weekly religious sermons. Later, the groups became stitching circles, and much later, missionary support groups and temperance advocates. From the beginning, women’s groups found both critics and supporters among men.

The abolition movement before and after the Civil War inspired passion in many sectors of American society. Some women stepped out of traditional roles to try to make an impact on national abolition policy by public speaking engagements to persuade others to adopt their point of view. Scholars have pointed out that after the Civil War, women took on the task of making social order in the country. Many traditional household tasks such as bread-baking,



*Refreshment booth at a July Fourth celebration at Saint James Park in San José in 1901. The booth was staffed by local women. (Courtesy of History San José.)*



*Interior of typical turn-of-the-twentieth-century home. This was the Bray home in Santa Clara. Current To Kalon member Marion Langley is a descendant of the Brays. (Courtesy of History San José.)*

*Advertisement for a "Suffrage Doll."  
(Courtesy of Stockmeir Library and Archives, California History Center.)*

**SUFFRAGE DOLL**



Original.  
Tastefully and attractively dressed.  
Entertains and enlightens little girls—future voters.  
\$3 and \$5 each plus expressage  
Special rates to Fairs and Bazaars.  
Mail orders

**MABEL DRAKE NEKARDA (Patentee),**  
Room 701. 309 Broadway, NEW YORK.

soap making, and sewing, were no longer performed in the home, but in factories and department stores. Hot and cold running water became the norm, and it was no longer necessary to haul water from a well. Women had more leisure time than ever before. They had been successful managing their homes, so they brought their skills out into society, to a larger forum. One way to begin to bring order to a community was through the activities of a woman's club.

The National Woman's Suffrage Association, established in 1869, specifically aimed at adding an amendment to the Constitution ensuring a woman's right to vote. The Woman's Christian Temperance Union (WCTU), an anti-alcohol coalition, established in 1873, had local chapters in Santa Clara County by the 1880s. Many clubs had roots in the WCTU, and some become study clubs. Often these evolved into civic improvement groups, sponsoring public libraries and community beautification. By the 1930s, many of the clubs focused on literacy campaigns, art projects, or concert sponsorships. Neither the San José Woman's Club nor the To Kalon Club followed these patterns precisely, but both were influenced by the national trend in woman's clubs.

Late in the 1890s, the San José *Mercury and Herald* devoted several pages each week to the woman's club movement in the United States. It gave the latest club news from Boston, New York, New Orleans, and Tacoma, Washington. It ran articles headlined "Gossip of Women's Clubs," and "Shall Men Choose Women's Clothes?" The article concluded that men should choose women's clothes, but women were better at choosing men's clothing.<sup>1</sup> The

paper also carried more serious debates on women's clubs. "Do Women's Clubs Injure the Churches?" claimed

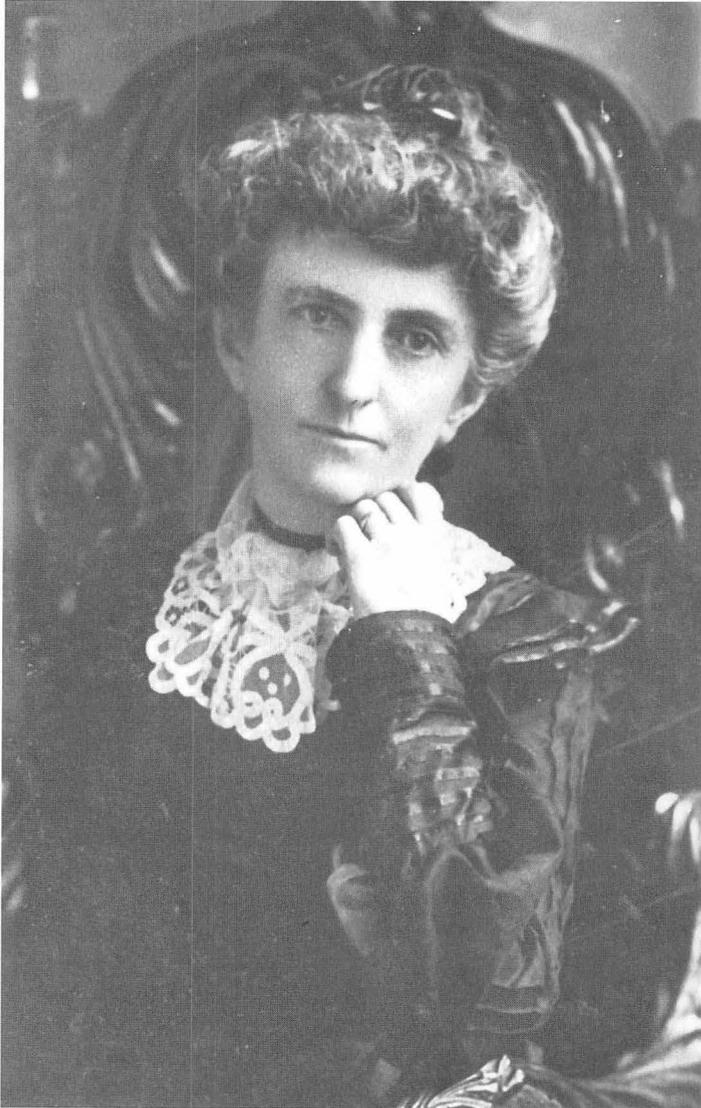
that clerics were distressed because women were no longer devoting themselves to church work, but diverting their efforts to club activities. One woman protested that "women have advanced sufficiently to demand the rewards of work, a fact which the churches are too slow, for their own good, to recognize."<sup>2</sup> The article made it sound as if the churches missed the women's work, not necessarily the women themselves.

By the turn of the twentieth century, the American woman's club movement was at its zenith. A comprehensive history of the movement authored by Jane Croly, entitled *The History of the Woman's Club Movement in America*, published in 1898 may have served as a resource for the new club in San José. Croly had been the founder of Sorosis, an early New York City woman's club. One historian points out:

Although estimates vary, it is reasonable to assume that well over two million women participated in the club movement at the turn of the century, and since most of these women interacted, as daughters, mothers, sisters, wives, or friends, with a circle of others, club influence extended to a good portion of the population.<sup>3</sup>



Armistice Day parade in San José in 1918. The flag is carried by "Liberty Girls," some belonging to the Young Woman's Club. (Courtesy of History San José.)



*Carrie Stevens Walter, journalist, environmentalist, a member of the San José Woman's Club. Her daughter, Mary Walter, was a member of the Young Woman's Club. (Courtesy of History San José)*

In San José, as in other clubs across the nation, a club member would often invite her friend, sister, daughter, or daughter-in-law to join.

Clubs drafted bylaws and constitutions to set the focus for club activities. In some cases the emphasis was on suffrage and politics, others pursued study or community service. At first the clubs usually met in private homes; as membership grew, they moved to a public meeting room at a library, city hall, or church. Only well-

established clubs successfully collected funds and built their own clubhouses. The YWC rented space in a commercial building.

Both the San José Woman's Club and the YWC were dues-paying members of The General Federation of Woman's Clubs. Each club also joined the state federation. Typical of most of these clubs, and true of the two local ones, was setting "departments" into small focus groups. "By 1906, five thousand local organizations had joined the General Federation of Woman's Clubs," probably only five to ten percent of actual clubs in existence.<sup>4</sup> California extended the right to vote to women in 1911, and in 1920 women got the vote nationwide. After 1920, the National American Woman Suffrage Association recast itself as the League of Women Voters, an organization that carries on today.

### **The San José Woman's Club**

On a December afternoon in 1894, nine women<sup>5</sup> met in the South Second Street studio of Fannie (Miss) Estabrook, a speech instructor at College of the Pacific and later at San José Normal School, to form the San José Woman's Club. The club's goals were to "promote acquaintance, good fellowship and cooperation among women of this city and vicinity, to furnish a civic center where all questions of importance to the community might be freely discussed and acted upon, to afford an agency through which helpful and uplifting influences may be extended."<sup>6</sup> The group quickly recruited new members and they began meeting in Pythian Hall on Second Street, in the same building as Estabrook's studio. Among the women important in forming the San José Woman's Club was Catherine (Mrs. E. O.) Smith, who presided at most of the meetings until after the third year when an official president was chosen; Louise C. (Mrs. Stephen) Jones, the first official president of the woman's club; Katherine (Mrs. William C.) Kennedy, president in 1903 when the YWC was formed; and two women who had daughters in the YWC, Carrie Stevens (Mrs.) Walter and (Mrs. Dr. Leonard) Stocking.

Mrs. E. O. Smith was "very much in society,"<sup>7</sup> and according to Bertha Rice's 1955 book, *Women of Our Valley*, Smith was "the acknowledged leader of womens' [sic] activities in San José at that time."<sup>8</sup> Smith died in 1904. Katherine (Mrs. William C.) Kennedy, whose husband was a prominent attorney, was president of the San José Woman's Club when the YWC formed in 1903.

Louise (Mrs. Stephen) Jones was the first official president of the San José Woman's Club, serving from 1898 through 1900. She had worked as a journalist during the late 1870s when she followed the Rutherford B. Hayes presidential campaign around the country as a reporter. She and her husband had lived in several places, including Germany and the state of Nevada, where he had been the president of Nevada State University.

The Joneses moved to San José in 1894, the same year that the

woman's club was established. They lived in the College Park neighborhood of San José, and attended the tiny Quaker meeting-house on Morse Street, which still stands today. Louise was active in many causes, including temperance, education for blacks and Indians, and the Big Basin save-the-redwoods campaign that started the Sempervirens Club. She wrote many articles about these issues. The Joneses had two sons: the Reverend Augustine Jones and California State Senator Herbert C. Jones,<sup>9</sup> who was often a guest speaker for the To Kalon Club in the 1930s and 1940s.

Carrie Stevens Walter was a poet and journalist and she was married to a newsman too. She was one of seven founders of the Sempervirens Club which saved Big Basin, a grove of old-growth redwoods that became California's first state park. Her daughter, Mary Walter, taught at San José Normal School for a short time, and also became a well-known editor of the children's page of the San Francisco *Bulletin*. Mary joined the Young Woman's Club, but her mother, Carrie, died in 1907 at age 67.

Mrs. Stocking was the wife of Doctor Leonard Stocking, the superintendent at Agnews State Hospital. She was active in the San José Woman's Club, and served as a liaison for the YWC. Their daughter, Helen Stocking, was a drama student at San José Normal School and became a member of the YWC.

The woman's club adopted the motto "one for all, and all for one," chose the California poppy as its official flower and designated yellow as its symbolic color. In 1902, each of the nine club founders became a director, in charge of a particular committee or "department," and membership surged along with support to procure a clubhouse. The following year, the club agreed to launch an auxiliary for their daughters and the young women of San José. The Young Woman's Club emerged out of this milieu of San José and its woman's club.

<sup>1</sup> San Jose Mercury, 20 September 1903, 19/4.

<sup>2</sup> *Ibid.*, 11 October 1903, 18/2.

<sup>3</sup> Anne Ruggles Gere, *Intimate Practices: Literacy and Cultural Work in U. S. Women's Clubs* (Chicago: University of Illinois Press, 1997), 5.

<sup>4</sup> Theodora Penny Martin, *The Sound of our Own Voices: Women's Study Clubs 1860-1910* (Boston: Beacon Press, 1987), 3.

<sup>5</sup> Mrs. E. E. H. McNeil, Mrs. A.B. Clement, Mrs. J. Schoenheit, Mrs. E. O. Smith, Mrs. A. A. Leffler, Miss R. English, Mrs. N.A. Sanders, Mrs. G.W. Northern, Miss F. M. Easterbrook.

<sup>6</sup> Mercury, 29 December 1992.

<sup>7</sup> Helen (Schoenheit) Moore, interview with the author, 19 June 2000. Los Gatos, California.

<sup>8</sup> Bertha M. Rice, *The Women of our Valley*, Vol. I (San Jose, CA: Bertha Rice), 115.

<sup>9</sup> *Ibid.*, 31.



*East Hall of the University of the Pacific while it was located in San José. Several Young Woman's Club members were students at the Methodist-based school. (Courtesy of History San José.)*

## About the Author

Mary Jo Ignoffo, author of *A Meeting of the Minds: A Retrospective of the To Kalon Club of San José, California, 1903-2003*, holds a bachelor's degree from Santa Clara University and a master's degree in history from San José State University. The historian-author has focused on local Santa Clara County history and has written six books, including publications on Sunnvyale, Santa Clara, Mountain View, San José, and the State of California.



# FOUNDATION NOTES

## Two Special May Events

May 6

### “Coming Back Home: The Heritage of Latino Culture”

A lecture by novelist and lecturer

Victor Villaseñor

1:30 p.m., Campus Center Conference Rooms A and B



Victor Villaseñor

In conjunction with the Visiting Speakers Series, CHC will host award-winning novelist Victor Villaseñor at De Anza College. Villaseñor's works include such bestsellers as *Rain of Gold* and *Wild Steps of Heaven*. He will address how his work reflects his own family history and the importance of Latino Culture in general. CHC, along with other campus organizations and departments, will host a reception following the talk at the center. For more information, see his Web site at [www.victorvillaseñor.com](http://www.victorvillaseñor.com).

May 21

### “Why Multiculturalism Matters”

A lecture by Dr. Ron Takaki

1:30 p.m., Campus Center Conference Rooms A and B

Eminent scholar and author Ron Takaki will be a featured guest at De Anza College on May 21. The CHC, in conjunction with the Visiting Speakers Series and the Asian Pacific American Heritage Month Committee, is hosting this very special presentation on multiculturalism. Takaki has lectured throughout the world and is the award-winning author of such critically acclaimed books as *Iron Cages: Race and Culture in 19th Century America*; *Strangers from a Different Shore: A History of Asian Americans*; and *A Different Mirror: A History of Multicultural America*. He has been a professor of Ethnic Studies at UC Berkeley for the past 30 years. CHC will host a reception at the center following the lecture. Please call the office for more information.

## CHC Staffer Moves to Hawaii

At the end of the year, CHC lost its staff assistant, Joni Motoshige. Joni had to move back to her hometown of Honolulu, Hawaii, to be with her family. She has a new job now and has stuck with the local history business.



Joni Motoshige

She is now a staff member of the Mission Houses Museum in Honolulu — three historic houses and buildings completed in 1831 in downtown Honolulu. The museum preserves the legacy of the early missionaries to Hawaii.

“We are glad that Joni can meet her family obligations and move back to be with them, but the CHCF has lost a wonderful staff member. Joni's dedication, hard work, youthful exuberance and humor will be sorely missed,” stated Tom Izu, CHC director.

Due to the state budget crisis, all position openings have been frozen, and there will be no replacement for Joni in the near future.

## Anthropologist's View of Silicon Valley

San Jose State University Professor Jan English-Leuck presented a talk on *Cultures@Silicon Valley*, her recent publication which chronicles years of ethnographic investigation that she has conducted in exploration of the cultures of Silicon Valley.

She addressed how her approach as an anthropologist led her to focus her research in ways different than other writers and researchers who have addressed aspects of Silicon Valley culture and society. Of special interest was her personal struggle to maintain objectivity while immersing herself in a culture in which she lives.

## Scholarship in Tom Galindo's Memory

On December 16, 2002, CHCF member/volunteer and De Anza College History Department faculty member Tom Galindo passed away at his home in Loma Mar.

“Tom was part of our center, always willing to give of himself for the benefit of our programs and activities and the for the benefit of his students. We miss him and feel such a profound sense of sadness,” stated CHC director Tom Izu.

Tom Galindo

CHC hosted a memorial service for Galindo at the center in January to give the campus community an opportunity to come to terms with this unexpected loss. Family representatives attended to express their appreciation to his friends and colleagues, and to announce the establishment of an endowed scholarship in his memory.

Those interested in contributing to the Tom Galindo Memorial Scholarship for De Anza College students, please contact the Foothill-De Anza Community College District Foundation at: (650) 949-6230.

## 200 Attend Internment Event

In February, a crowd of nearly 200 was on hand for the center's first "Day of Remembrance," which commemorated Feb. 19, 1942 — the date that Executive Order 9066 was signed, ushering in the internment of Japanese Americans during World War II.

The program looked at race prejudice, war hysteria, the failure of political leadership, and the relevance of internment camps to the defense of civil liberties today.

The day opened with a video presentation produced by De Anza's Broadcast Media Center and featured historical photos and the recorded voices of former internees.

A highlight of the event was a discussion led by CHC director Tom Izu with Tule Lake camp internee Jimi Yamaichi and Fred Korematsu, another internee who challenged the original internment orders, taking his case all the way up to the Supreme Court.

Attorney Richard Konda and Islamic educator Maha ElGenaidi presented their views on why Americans need to learn from the lessons of the internment, and apply them to protecting civil liberties today. ElGenaidi described the profiling currently taking place against Muslims and Arab Americans, and how she feels current and proposed government policies are dangerously challenging the fundamental constitutional rights many Japanese Americans fought for in their case for redress for the injustices of the internment.

The audience responded quite spiritedly through debate and heated discussions. However, most felt strongly that we can learn from the past to ensure we uphold civil liberties for all in our society.

Executive Order 9066, signed by President Franklin D. Roosevelt, authorized military officials to remove any and all groups deemed a security threat to the nation from the West Coast. This set into motion the removal and incarceration of 20,000 Americans of Japanese ancestry and what is now considered to be one of the most significant violations of constitutional and civil liberties caused by a single event in our country's history.

The program was presented by the history center with support from the Associated Students of De Anza College.



Fred Korematsu

Photo Credit: Jean Libby



Jimi Yamaichi and  
Duane Kubo,  
dean of De Anza's  
Intercultural/  
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