

Volume 4, Number 2

December 1982

CALIFORNIA THE CORNIAN

Magazine of the California History Center Foundation, DeAnza College



Japanese in California

EXHIBITS

Father Abeloe's Californiana Collection Donated To The CHC Library

Rev. William N. Abeloe, author and historian who unexpectedly passed away on Oct. 9, 1982, has left his Californiana book and slide collection to the CHC Regional History Library.

Father Abeloe attended the library dedication last spring and mentioned his plans to me, but at the age of 49 neither of us thought the gift would occur any time soon.

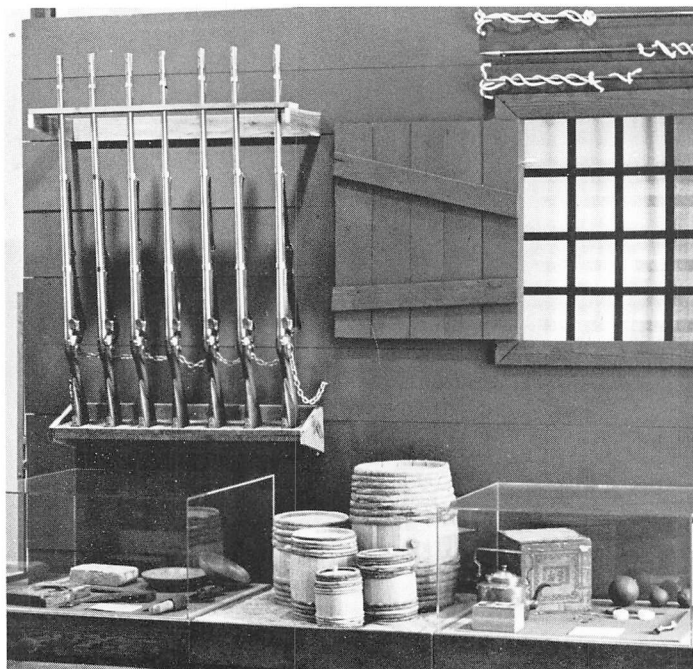
The gift is a momentous one to the newly opened library. It is particularly significant because Father Abeloe was responsible for revising, with meticulous accuracy, "**Historic Spots in California**" (Stanford University Press) which has been reprinted six times since his 1966 revision. "**Historic Spots**" is the bible for California history buffs and professionals, as it takes California county by county and provides complete history based on existent historic sites. The books preface reads like the "raison d'etre" of the California History Center.

The purpose of this work is three-fold: to create interest in local history of California among its citizens, both juvenile and adults; to make knowledge of historic spots available; to arouse statewide interest in preservation of vanishing historic landmarks which still survive.

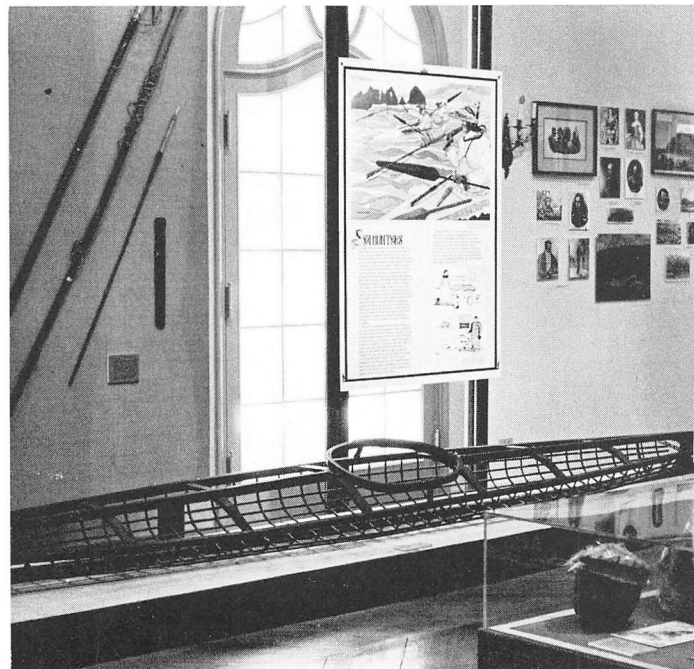
Father Abeloe's life was an expression of these interests. Having grown up in Saratoga, he attended Bellarmine and at the age of 15 began petitioning the State Department of Natural Resources for official recognition of such sites as the town of Saratoga, El Pueblo de San Jose de Guadalupe and Louis Pellier's City Gardens Nursery. Prior to his death, he was supervising the \$1.5 million restoration of Mission San Jose, the oldest building in Alameda County.

With these interests, Abeloe collected hundreds of books which remain in beautiful condition, and thousands of slides on historic sites across the state all of which are carefully identified. Considering the teaching function of the California History Center, this collection will be invaluable.

Seonaid McArthur
CHC Director



An authentic Aleut kayak, muskets, powder kegs and cannonballs are only a small portion of items on display in the exhibit "Fort Ross - A



Place in History", at the center through February. Photos by David Rickman.

CALENDAR

Tuesday, December 14

History Faire/Registration - Experience the joy of the holiday season with Christmas cookies and punch around the tree as you register for your Winter Quarter courses (CHC classes only). Instructors will be available to tell you about their course offerings. Everyone welcome. 1-5 p.m.; 7-8:30 p.m.

December 23, 24, 30, 31

History Center Closed for the holidays.

Monday, January 3

Winter Quarter begins.

February 18-21

Four-day tour to **Death Valley** with instructor Pat Lynch.

CHC Foundation Tours Intro

Listed below are the California History Center Foundation activities scheduled for Winter Quarter. For more complete details watch for the CHC winter calendar of events or call the center 996-4712.

Sunday, January 9

Celebrate the Golden Anniversary of the **Golden Gate Bridge** with a walk across this historic structure led by a noted author and historian. Lunch and tour of Sausalito in the afternoon.

Saturday, January 15

Explore one of California's earliest colonies during the joyful season of **Russian Orthodox Christmas**. Enjoy a presentation at the Trianon followed by a visit to San Francisco's Holy Trinity Cathedral and dinner at an authentic Russian restaurant.

Saturday, January 22

Board a chartered boat for a day-long **Pelagic Excursion in Monterey Bay** during the grey whale migration. Search also for dolphins, porpoises, other marine mammals and birds.

Sunday, February 6

Celebrate the **50th Anniversary of the San Francisco Ballet** at an afternoon performance in honor of the gala celebration and dinner in the City.

February 10-24

The New Sisters:

Cupertino, California and Ivrea, Italy.

City sponsored tour to Milano, Ivrea (Cupertino's Sister City), Pisa, Florence and Rome. Participation in Ivrea's Winter Festival or Oranges will be a highlight of the tour. Contact Merchant Travel, Inc. at 408-252-5943 for details.

Saturday, February 19

Visit the Historic Hotel Del Monte (currently the U.S. Naval Post Graduate School), Pacific Grove, and Seventeen Mile Drive on this in-depth look at the Del Monte Properties. Noted Monterey historian Helen Shropshire will be our guide.

Cover Photo:

Believed to be the Minato Bathhouse, 612 N. 6th Street, San Jose. Built for Mr. Hamacuchi, the rent was \$7.50 per month. Mr. Minato ran it from 1919-1942 when he was evacuated to a relocation center. Photo circa 1911. From the Nishimura Family, Wayne Kanemoto collection.

Maintaining Japanese Culture



Instructor Michael Kane prepares for the tea ceremony in the Cultural Center's authentic Japanese tea house.

Foothill College's Japanese Cultural Center arose, like most man-made inventions, out of necessity. In 1974, Japanese cultural workshops were added to Foothill's list of courses. Being newcomers to the curriculum, the Japanese cultural classes had the lowest priority when it came to assigning classrooms for all of the college's courses. This meant that the Japanese classes were held in whatever classrooms that were available after the other courses received their room assignments.

The need for a special purpose facility was apparent. The Japanese language and culture program needed a structure that was appropriate for Japanese studies and could be counted on to be available quarter after quarter, year after year.

In 1978, a student of the Japanese program persuaded her husband to donate \$25,000 towards the construction of a suitable building. The couple has chosen to remain

anonymous after making this generous donation, but what can be said of them is that they are Japanese-American citizens eager to propagate the Japanese culture. The original condition under which the donation was made was that the college would match the \$25,000 donation. The passing of Proposition 13, in mid 1978, eliminated any financial support that the Foothill-DeAnza Community College District could offer. However, the Foothill College Board of Trustees did offer to provide a building site on its



campus. So now the supporters of a Japanese cultural center found themselves with a place to build, but not enough funds to make it a reality. This dilemma didn't last long as a group of students, ex-students, teachers, and members of the surrounding community banded together to solve the money problem. They formed the Friends of the Japanese Cultural Center in November 1979 and donated time along with money in order to build an ethnic cultural center. The Associated Students of Foothill College helped out in the financial department by donating some money, as did a community group comprised of Japanese-American citizens called the Ishiyama Foundation. The single biggest donation was solicited by Michiko Hiramatsu, coordinator of Japanese studies at Foothill. Hiramatsu ventured to Japan in the summer of 1980 to see if she could persuade any businesses to donate money. She returned to California with a promise by a group of 26 Japanese businesses to make a combined donation of \$70,000. Also a tea foundation involved in the study of tea gave \$10,000 and another Japanese source donated \$3,000. All told, the Friends received \$83,000 from Japan.

座 禪

ZAZEN
Zen Meditation

In January of 1980, open-bidding for the construction of a cultural center began. Soon after, the Friends found out that inflated costs for building materials and labor would run the cost of construction to three times their own estimate. The Friends remained undaunted and dug down deep to raise the money.

After the all important financial problems were ironed out, the Board of Trustees awarded a construction contract on April 6, 1981. Three days later, a ground-breaking ceremony was held and construction on the Japanese Cultural Center, which was designed by the architectural firm of David Takamoto and Associates, Inc., began.

The blueprint for the tea house segment of the cultural center was sent to Japan to confirm traditional authenticity with Dr. Masao Nakamura, professor of architecture at Kyoto University and the country's foremost authority on tea house traditions dating back to the 16th century.

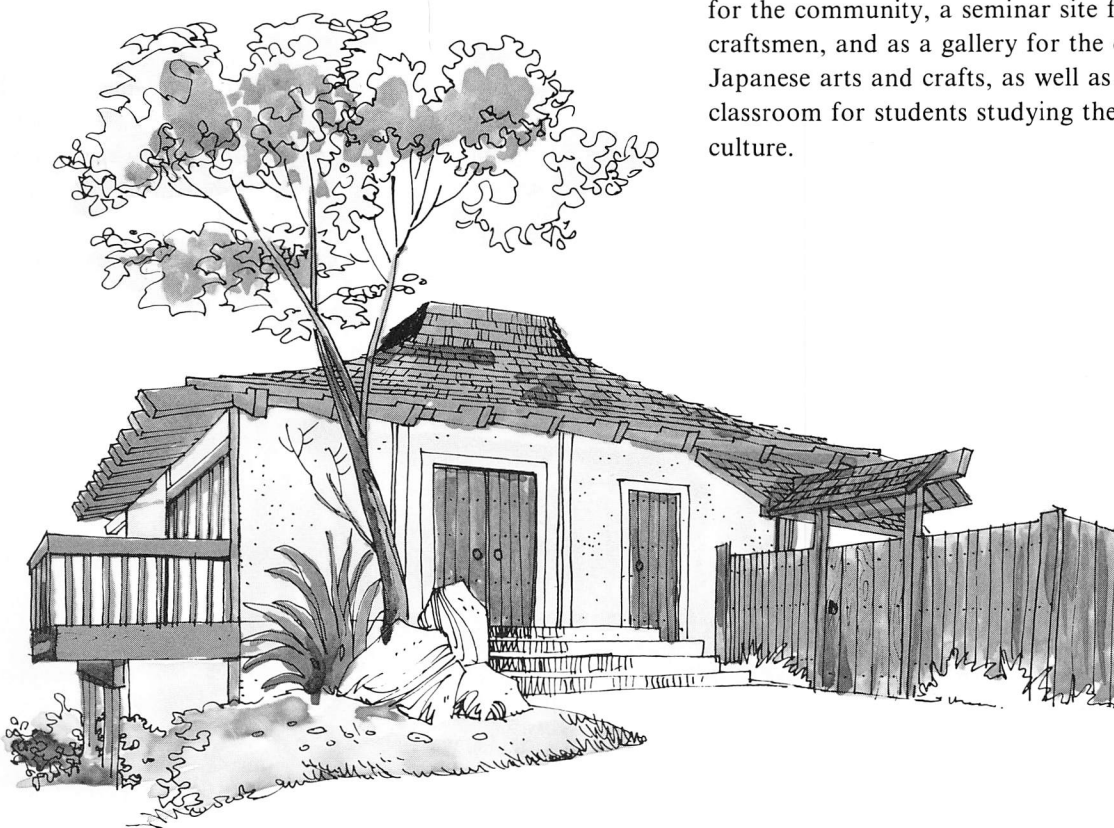
Makoto Imai, a master tea house carpenter, directed the work done on the tea house.

The exterior shell of the cultural center was completed in October 1981. The following month the construction of the interior was undertaken. Many of the materials used in the construction of the tea house's interior were imported from Japan.

On February 6, 1982 a Shinto dedication ceremony and purification ritual signaled the completion of the Japanese Cultural Center. The total cost of the Center and garden was about \$222,000. Then on May 20, 1982 the Center was given the name "Sho Ju An" in a letter from Japan's Grand Tea Master Soshitsu Sen. The tea ceremony was conducted by Takahashi Soju, who came from Kyoto, Japan specifically for the event.

The Center, situated at the end of the L wing on the Foothill campus next to parking lot B, is under the direction of Hiramatsu. She oversees the planned services offered by the Center, which include being a cultural center for the community, a seminar site for scholars and craftsmen, and as a gallery for the display of traditional Japanese arts and crafts, as well as being a unique classroom for students studying the Japanese language and culture.

by: **Kevin Mendoza**
Spring Quarter 1982
Hist. 10 Student



Reflections On an Era: THE NISEI

by Judge Wayne Kanemoto, Retired

Excerpted from a speech delivered by Judge Kanemoto upon his retirement from the Santa Clara County Municipal Court in June 1982.

As each of us, the Nisei, born of immigrant parents from Japan, retire from our respective fields of endeavour and from the public scene, our era is ending, indicating that we are well into the Sansei - our children's - era.

As we come to this closing of one era and to the entering of another, we come to that plateau in life when we have the time to indulge in that urge to look back and to try to see what has happened during that interlude we call "our lifetime."

What was that era we lived through that we now call the Nisei era?

The Nisei generation was much like that of our parents! . . . it was one of pioneering efforts, struggling to find and establish a place in the American community and society.

Our parents had come, shortly after the turn of the century, to this, a new and strange land, seeking, as other immigrants before them, opportunities in a land of promise. They came here with very little more than the clothes on their backs and a large measure of hope.

Upon their arrival, however, they discovered it was far from that land of golden promise that they had dreamed of and expected. They found not a friendly land with people willing to welcome them and to share the land. Instead, those here before them were hostile and suspicious of the

strange newcomers who came from across the Pacific Ocean. Those here before them or their ancestors had crossed a different ocean. So, the Issei, our parents, were given to understand in no uncertain terms that they, as Asians, were not welcome. And the Issei was to learn that no matter how long they remained here, they would never have the opportunity to become a part of this land. The laws of the land denied them the opportunity to become citizens of their adopted country.

Our parents had come seeking opportunities in a land of promise.

And as time went by, there were further discriminatory actions, all calculated to discourage their stay here. Laws were enacted to forbid further Japanese immigration; laws were enacted to deny them the opportunity to attend schools and to enter any occupation which required a license. And since they were denied membership in any organized labor groups or unions, they were unable to learn or enter any trades.

Then, finally came the greatest blow; the Alien Land Law of 1924. This law forbade any alien ineligible to United States citizenship from owning any interest in real property. In short, it denied our parents the opportunity to purchase a home, or to purchase or lease any land for business or for cultivation. It was an outright effort on the part of the



A funeral is very important in the Buddhist faith. Afterwards everyone gathered for a photo, which was sent back to relatives in Japan as evidence of a proper funeral. Photo courtesy Kanemoto Collection.



Many Japanese immigrants, including Judge Kanemoto's father (first on ladder at right), started out as migrant workers when they first came to the valley. Photo taken circa 1908, courtesy Kanemoto Collection.

State and government to keep the Issei from rising above menial labor — to keep them down as “coolies”, was the term then in use.

It was frankly only by legal subterfuge and outright evasion and defiance of the Alien Land Law, assisted in by the few friends the Issei had in the community, that the Issei were able to continue to make their livelihood.

It was not until the average age of the Issei was nearly 70 years before they were finally made eligible to become naturalized American citizens. This did not come about until the passage of the McCarran Act of 1953.

In addition to these obstacles of discrimination, the Issei were faced with raising their children and families during one of the greatest economic depressions in history - that of the 1930's. This, of course, compounded the struggle for survival such that many of us Nisei grew up in circumstances which would have welcomed anything as substantial as a log cabin.

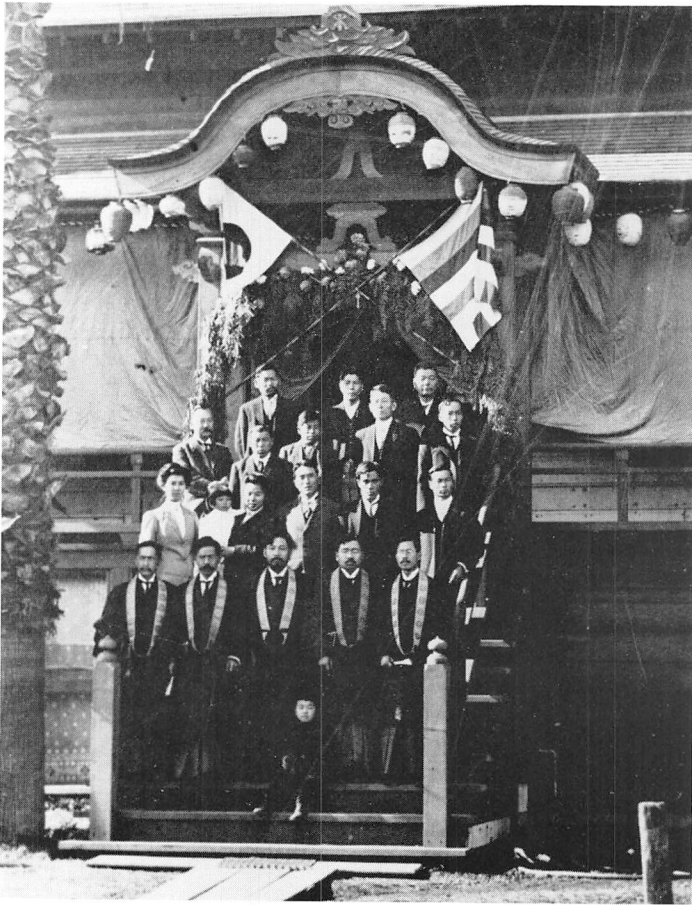
Thus, for our parents it was a matter of struggle from the outset and into the period following World War II. It required great diligence and perseverance on their part to simply survive. But survive they did, even while asking and demanding very little of others in the community. In time they learned something of the customs of the land as well as some rudimentary English, and they were able to establish themselves in the community, and gained, if not acceptance, at least a grudging tolerance.

It was thus that we Nisei grew up in the midst of constant struggle. We ask that our children and grandchildren remember we came from a background quite different from theirs. If our efforts in our time appear to be timid, clumsy and inept, or if our accomplishments appear insignificant, we ask that their judgment of us be not too harsh. And further, it must be remembered that the Nisei grew up in a family atmosphere quite different from that of the Sansei. For one thing, we Nisei were of a generation who knew no grandparents (except in rare instances), and

In the turmoil of wartime, because of our Japanese ancestry, we were arbitrarily denied all of our constitutional rights and privileges of our citizenship.

had few, if any, relatives. Our parents were from a non-English speaking culture and they were totally unfamiliar with western ways and customs. Because of their ineligibility to citizenship, they were never a part of a political experience of this country.

The Nisei inherited many of the handicaps imposed upon the Issei. Many of our fellow Americans are unaware that although the United States Constitution declared that the Nisei, by birth here, were American citizens, yet in some



Left: The original Buddhist church, which was built in the early 1900s on Sixth Street in San Jose, burned to the ground, but was replaced by another. Photo courtesy Kanemoto Collection.

Right: San Jose's Asahi baseball team, comprised of people of Japanese ancestry, was invited to play in Japan in the early 1920s. Photo courtesy Kanemoto Collection.

California localities, they were required to attend schools separate from the rest of the children of the community. Segregated schools were not confined to the so-called Deep South.

From this background of non-acceptance, which meant a lack of social and economic experience, including a lack of leadership experience in community affairs, the Nisei had to grope and find his way into the American mainstream.

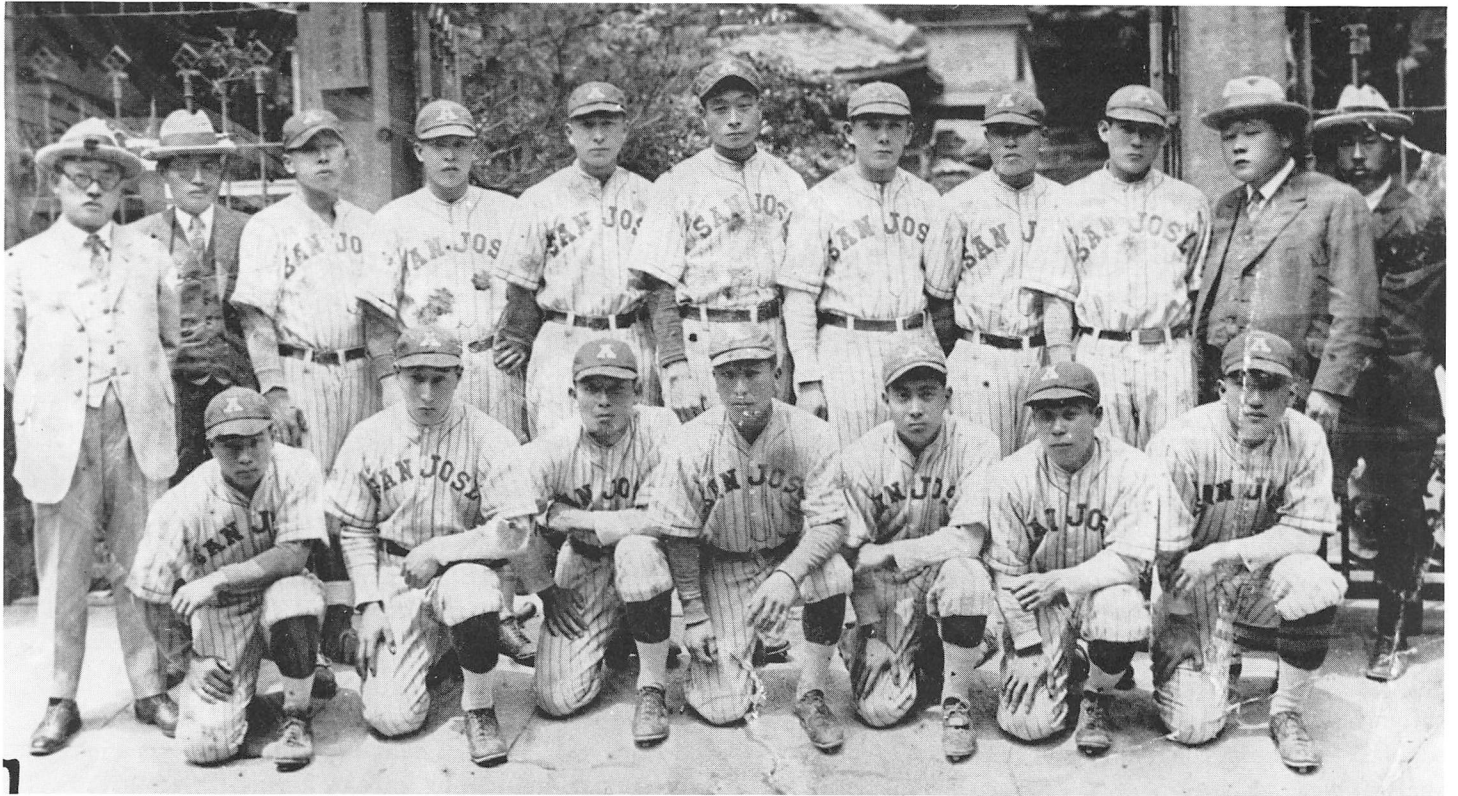
Without tutors, guides or family members who could counsel, the Nisei were truly novices and babes-in-the-woods when World War II broke out. We were then of the average age of barely 21 years. We were thrown into the turmoil of wartime just as were everyone else. But because of our Japanese ancestry, we were arbitrarily denied all of our Constitutional rights and privileges of citizenship. Along with our parents, we were classified enemy-aliens and summarily evacuated from our homes and unceremoniously tossed into camps which the polite bureaucracy euphemistically called the "wartime relocation centers." These camps were, without exception, located in the most desolate parts of the United States and were complete with barbed wire fences and guardtowers manned by armed soldiers. All this we learned, in recent years, from a not so junior United States Senator from California, was for our own good. Needless to say, the Senator was not one of the beneficiaries.

Despite these circumstances visited upon us, we Nisei are proud to stand before history and say we fulfilled our duties as citizens of this, our native land, in the many battlefields of Europe and in the Pacific. We made the words "go for broke" almost a household expression. More recently, the Nisei GI who served in the Pacific has been given the name "yankee samurai."

A few years ago, a Nisei writer published a book about the Nisei entitled "Nisei - The Quiet Americans." Incidentally, there was a howl of objections to this title, although it is difficult to understand how anyone can object to an author choosing a name for his book. In this book, the author pointed out that the Nisei, in spite of the obstacles of an unfriendly and a non-accepting community, went about quietly, seeking a thorough education, striving for excellence, and emphasizing self-improvement that he might someday compete in the American mainstream to which he aspired; that the Nisei's way was quiet perseverance and persistence learned from his Issei parents, asking only for fair treatment and opportunity, and rarely asking for or demanding any special treatment.

The Nisei was not a rebel with a cause. He accepted the prevailing ways and customs of the time and adopted them as his own, even though at the time the odds appeared against him in the social and economic world. It appeared at the time that even if he graduated at the top of his class, it would be unlikely that he would be able to find or be given an appropriate employment for his talents and abilities. Thus, by those who disagreed with this philosophy of acceptance and attempt to become part of the existing social and economic order, he was accused of being a "banana" - yellow on the outside and white on the inside.

Acknowledging the realities of the world in which the Nisei found themselves, there does not appear to be anything wrong with accepting and becoming a part of the social and economic structure called "America," as developed and was developing in this unique country called the United State of America. Even in retrospect, there does not appear any reason for the Nisei to have to apologize for this course of action. For, the Nisei have, in the last few decades, emerged and entered into many successful and rewarding occupations, businesses, professions, and even into many positions of responsibility in the general community.



It should be noted also that within this frame of reference, both the Issei and Nisei have established a record for being law-abiding to an exceptional degree, for which we all may be rightfully proud.

The Sansei have open before them a panorama of opportunities never dreamed by the Nisei.

Our Issei parents, in spite of the language barrier and an awesome generation gap, managed to convey to their children a sense of pride which encompassed the simple but important lesson: that there is such a thing as “proper conduct and behaviour,” and that one must not do anything which would be an embarrassment to his parents, his family members, his relatives, his friends, and to his community.

And happily for us, an examination of the Sansei record shows, that even with their widespread assimilation into the general community, that the sense of pride handed down to us by our parents appears to have been conveyed as well to our children. It is our fond hope that this trend shall continue.

Having said that we Nisei, notwithstanding the background of difficulties have attained some measure and degree of success, it must not be misunderstood that we therefore believe that the Sansei will necessarily have a better and easier life and future. We fully realize that they will be facing great challenges and problems of their time.

But we do say, admittedly with parental pride, that we believe we have established for them a sound base and we have given them a good start, so to speak; that they do have open before them a panorama of opportunities never dreamed by the Nisei — opportunities limited only by their talents and abilities, and the will and desire to pursue aggressively those opportunities. We are mindful that the Sansei world is quite different from ours, and we therefore do not expect nor demand that they blindly and dutifully follow in our footsteps. But we do ask that they give serious thought and service to the community as a whole and to avoid the thickets of single issues.

We, of the passing Nisei generation, express our sincere hope that they too will use the strength of their heritage to meet the challenges and also to take advantage of the vast opportunities open to them in these closing years of the 20th Century and on into the 21st.

Judge Kanemoto, a native of San Jose, attended local schools including San Jose State, and received his law degree from the University of Santa Clara in 1942. At the outset of World War II he, along with others of Japanese ancestry, was required to live in a relocation center. However, in May 1943 he volunteered for the armed forces and after schooling was assigned to Air Force Intelligence Service in the India-Burma Theater. Judge Kanemoto began his private law practice in 1947, which continued until his appointment to the bench by former Gov. Edmund G. (Pat) Brown in 1961.

State and Regional History

Refer to DeAnza College Schedule of Classes for additional information or call the CHC 996-4712.

Photographic Interpretation of History - A Workshop:

Bruce MacGregor

A workshop focusing on methods to do historic interpretation with simple, inexpensive photographic equipment. A “hands-on” experience.

Wine in California 1769-1983: *Charles Sullivan*

Wine is a topic of great interest today but its history is shrouded by myth and misinformation. Students will be supplied factual information on sources available for the study of wine history.

California Land, Mining and Water Law: *Brian Smith*

A study of the mining, agricultural and industrial revolutions in California and the individuals who arrived here to seek their fortunes.

Irish in California: *Pat Lynch*

This course will emphasize the historical background of San Francisco’s development and the exciting role of the Irish who contributed to that development.

San Francisco History: *Ilse Gluckstadt*

The revival of old San Francisco will be explored through the study of the Moscone Center, Financial District, murals in the Mission District, International Trade Center and Mint Museum.

California Festival of the Arts: *Betty Hirsch*

Through performances and special visits, students will sample the arts in all its forms including music, drama and art exhibits.

History of the East Bay: *Pat Lynch*

The historic development of the East Bay and the influence of the City of San Francisco on its economy, culture and social life from the early Gold Rush period to the present day.

Eras in California History: *Ken Bruce*

Three eras in California’s history will be explored including: building of the transcontinental railroad; colorful characters in California history; and Mulholland and the Big Ditch.

Living in Victorian San Francisco: *Frank Clauss*

Victorian manners and morals, architectural styles, entertainment and transportation of the day will be studied through lectures and field study.

History of Sausalito: *Frank Clauss*

Trace this history of Sausalito from its role as a harbor for hunting and trading ships to turn-of-the-century gambling mecca; from artist colony to wartime shipbuilding center.

Earthquakes and Volcanoes: *Brian Smith*

This class will explore earthquakes and volcanoes and their impact on the culture, socio-economic and political events of the state from 1769-1930.

History of Death Valley: *Pat Lynch*

Historic Scottie’s Castle, Stovepipe Wells and Furnace Creek will all be visited in this 4-day field study to the exciting, yet little known world of Death Valley.

Heritage Tours

Limited seating. Available space will be given on a first-come, first-served basis. Registration, reservations and payment must be made in person at the California History Center no later than Jan. 14. No refunds unless cancellation is a minimum of seven working days prior to trip departure; \$5 processing fee withheld on all cancellations. Student must present reservation ticket to board the bus.

Robert Louis Stevenson in Napa Valley: *Mary Jean Clauss*

The time Stevenson spent in California, in particular the Napa Valley, is reflected in many of his works. Students will visit the Stevenson Museum, two wineries and Stevenson Park. Thurs., March 3.

Pacific Grove: *Ilse Gluckstadt*

This tour of the Pacific Grove area will include Point Pinos lighthouse, St. Mary's parish, Victorian homes and art galleries. Wed., Jan. 12.

The Almond Industry: *Ilse Gluckstadt*

Almonds are California's largest tree crop and California is the leading world almond producer. Students will visit an almond farm in blossom, learning about cultivation, harvesting and processing. Fri., Feb. 25.

San Francisco Architecture - European Sources: *Skip Norfolk*

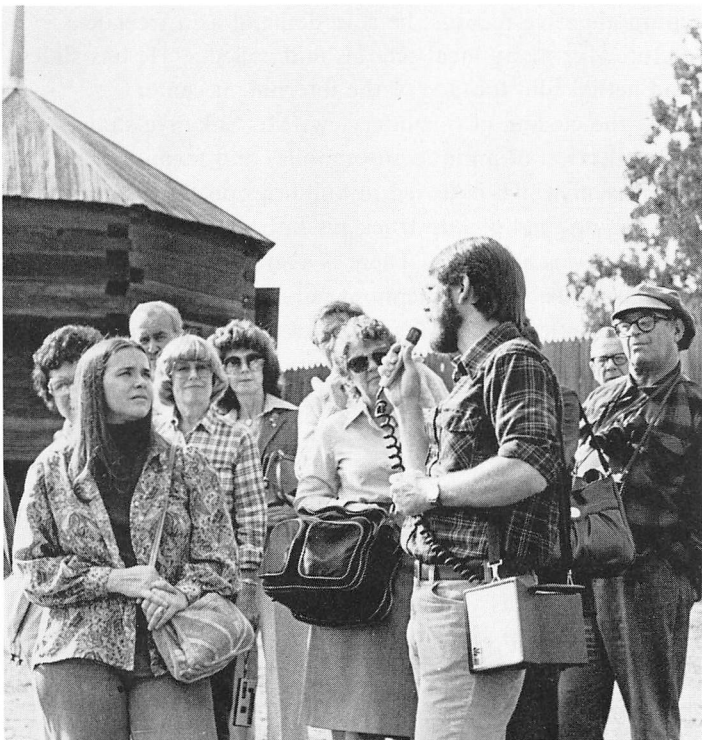
Tour will provide some of the finest examples of period architecture in the nation including the Marina District, Vedanta Temple, the Casebolt House, Spreckles Mansion, Halladie building and more. Sat., Jan. 22.

San Juan Bautista: *Chatham Forbes*

Historic San Juan Bautista serves as a perfect present-day example of a small California Mission town. Tour includes Mission complex, other historic structures and General Fremont's Gavilan Peak encampment. Sat., Feb. 5.

Historic Monterey: *Betty Hirsch*

Trace the historical development of Monterey by touring Custom House, Pacific House, Colton Hall, the stately Stevenson House and beautiful Mission San Carlos Borromeo in Carmel. Sat., Jan. 22.



CHC Exhibit Designer David Rickman, with microphone, tells students about the history of Fort Ross on the October field trip to the area. Photo courtesy of Nicholas Rokitiansky.

PIONEER PROFILE

A Man of the Soil: Eiichi Sakauye



As I drove down Bayshore 101 Highway and took the Trimble Road exit, I went east towards the hills. I passed by many drab looking warehouses and factories. I turned into the driveway of Mr. Eiichi Sakauye's farm and followed the dirt road into what could be described as a veritable oasis, especially as compared to the concrete buildings I just passed. As I got out of my car I was greeted by two friendly dogs and Mr. Sakauye. As we walked towards the house, I noticed many kinds of fruit trees, such as bananas, a pomegranate, several persimmons, and even some macadamia nut trees.

This farm at 681 Trimble Road East, San Jose, was purchased by his father, an immigrant from Japan, in 1907. Mr. Sakauye was born on the ranch in January of 1912 and has lived here since. He and his two brothers are partners in this 175 acre ranch, which has been expanded from his father's original land.

His ranch has been primarily a pear orchard since about 1917 because his father enjoyed growing fruit. Because of the high water table in the area, pears and apples grow well here. Prunes and apricots were in abundance in earlier years. Mr. Sakauye remembered the "Blossom Tours." As late as the 1960s, one could drive for miles observing masses of fruit trees in full blossom.

As he reminisced of what this lush Santa Clara Valley farming area was in previous years, he talked about all the changes such as high taxes, increased land value, and increased sewage costs for canning and frozen food processors, which have forced these companies to move out of this area, for their economic survival, into the Central Valley.

After Pearl Harbor, the Sakauye family of two parents, three brothers, two sisters was evacuated to Wyoming's Hart Mountain Relocation Center where they spent two and a half years of their lives. Because of a Caucasian neighbor of theirs, they were able to hold on to all of their land and possessions. Mr. Sakauye spoke sadly and with some bitterness how many other Japanese families in the area lost most of their possessions and because many of them only share-cropped or sub-leased, lost their land. He states the average of the Japanese American was fifteen. He considers this a crucial time to have been uprooted and interned.

He has kept a complete history of the 13,000 evacuees in the Hart Mountain Relocation Center camp activities, and even the kinds of crops grown. Because of his comprehensive records, he is in demand as a freelance lecturer for many local schools and colleges. He has slides and actual film footage of the internment center.

At the closing of our interview, Mr. Sakauye showed me his collection of antique automobiles and farming equipment which is stored in buildings on his property. He has the original pickup truck his father used when Mr. Sakauye was an infant. There is also a lovely flower garden of marigolds, chrysanthemums, strawflowers, and many other varieties. Mrs. Sakauye grows them to bring them to the family graves. They also grow many vegetables, and there is a kiwi fruit vine along the side of the garden.

I felt the Sakauye orchard and garden reflected his warmth and identity with the soil, and his photo, antique car and farm equipment collections mirror his interest in recording history. His participation in many organizations, mostly agricultural and Japanese-American heritage, contributes to his youthful appearance and his capacity to live and develop.

by: **Melissa Nephew**
Fall Quarter 1982
Hist. 10 student

Photo by Yvonne Jacobson © 1981.

FOUNDATION NOTES

CHCF Association News

The beginning of the Fall 1982 school year was a very busy time for everyone connected with the California History Center. Besides the usual confusion that is part of the process of getting everyone registered, we had the rush to get the Docents trained before the opening of the new exhibit. Also, many Docents/Volunteers had to be contacted to help out on Oct. 9 - the Grand Opening of the exhibit "Ft. Ross: A Place in History." The opening was a huge success. Around 400 people attended and for many it was the first time they had been to the Trianon. The Russian dancers, instrumental music and food made everyone more aware of the Russian heritage of many Californians.

I want to urge all of you to visit the exhibit before it closes at the end of February. It is a fine example of what life was like in the past at Ft. Ross with many fascinating artifacts to help you visualize the earlier times.

The Louis Stockmeir Library is now in use and is being catalogued and manned by a group of volunteers. If any of you are interested in working in the library please call the CHC and find out how you can help.

I am looking forward to the holidays and in particular to the CHCF Christmas Party. It will be at Mimi's again this year so I hope to see all of you then.

Mary Jane Givens

Director Docent/Volunteer Program

Louis Stockmeir Library

Since the opening of the fall quarter, a part-time librarian and 4 volunteers have been working with the materials gathered over the years through the California History Center for housing in the Louis Stockmeir Library. These resources include student research papers, oral histories, old photographs, newspaper clippings, pamphlets, slides, etc., which will eventually be indexed and merged with the existing book catalog.

Future projects include assimilating 2 library collections recently willed to the library, including Mr. Stockmeir's own private library and the extensive research materials of the late Father Abeloe, editor of the popular resource book on California, "**Historic Spots of California.**" The library is now open two afternoons a week, Mon. & Thurs., 1:00-4:00.

In Memorium

Louis Stockmeir, 1892-1982

Father William Abeloe, 1933-1982



The "Passing Farms: Enduring Values" exhibit will get even more exposure than it did during its stay in the Trianon, when it opens in the restored state capitol building in January. Photo by: Pat Hjelmhaug.

Videotape on Santa Clara Valley History

Olivetti Corporation of Cupertino has generously donated \$1000 to assist with the development of a videotape about the history of the Santa Clara Valley and the growth and development of Cupertino.

The project began at the request of the Cupertino City Council. They asked Director Seonaid McArthur to complete the tape by February so it could be taken to Italy in conjunction with the SISTER CITY PROGRAM. The CHC and DeAnza's Television Center are working together on the project. Other donations have come from the Cable T.V. Advisory Committee of Cupertino, DeAnza Lancers and Lester Tikvica.

Large Gifts Acknowledged

Several major donations have been given to the Center over the year. We express our thanks to the following:

City of Cupertino (Tiles in recognition of all past and current Mayors)	\$2000.
Michelle Ann Jacobson Memorial Book Fund	\$1032.
Louis E. Stocklmeir Memorial Trust	\$ 590.
Association of Former Russian Naval Officers (To assist with Fort Ross exhibit)	\$ 425.

CHC members enjoyed a French Country Picnic in front of the Trianon last Spring, which served as the opening ceremonies for the "Like Modern Edens" exhibit, the center's exhibit on winegrowing in the Santa Clara Valley/ Santa Cruz Mtn. area.

Why Give?

People give, ultimately, on a generous and sustained basis, not because they are conned into it, but because they have been convinced of the "needs" of some worthy institution, not because of attachment to the abstract ideas of a nonprofit third sector, although some of them may give something, sometimes, for each of these reasons.

People given on an ongoing and substantial basis because they have come to share a vision of how to help people, how to build a better community, how to correct some social evil, how to right some human wrong. They give because they want to invest their money and themselves in some truly worthy purpose that transcends their own selfish desires and ambitions, because they want to volunteer themselves to help realize the vision.

- **Landrum R. Bolling, Chairman, Council on Foundations**

Educationally, a museum serves a unique function. Pictures in a book are fine, but the chance to see something real, or fleshed out in three dimensions is a spur to enthusiasm. And that is what is needed to spark learning.

Richard Lipscomb

Museum News, Jan./Feb. 1978





Picking the grapes was the highlight of "Autumn Harvest" a foundation tour to a South Valley vineyard for the fall grape harvest and French country picnic.

Foundation Exhibit To Be Displayed in Sacramento

"Passing Farms - Enduring Values", the history center's exhibit on farming in the Santa Clara Valley, will be traveling to the state capitol building in January. The exhibit will be on display in the newly renovated capitol for approximately one month. Other sites where this exhibit has been shown and received wide-spread praise include: Syntex, Palo Alto; Triton Museum, Santa Clara; IBM, San Jose; Gavilan College, Gilroy; Santa Clara County Office Bldg., San Jose; Four Phase, Cupertino and the history center.

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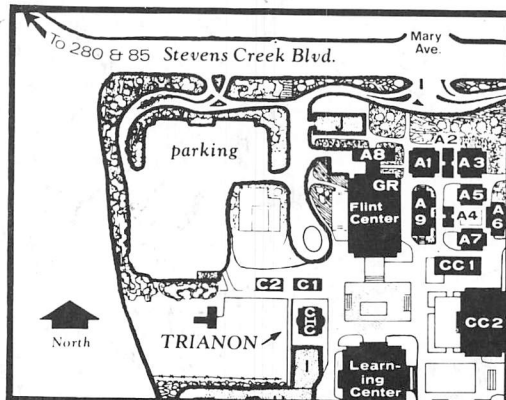
TIME VALUE



California History Center & Foundation
A Center for the Study of State and Regional History
DeAnza College

21250 Stevens Creek Blvd. Cupertino, Calif. 95014 (408) 996-4712

Trianon Bldg. Hours:	Exhibit Hours:
Monday—Friday: 8:00 am—noon, 1:00—5:00 pm	Monday—Friday: 9:00 am—noon, 1:00—4:30 pm Docent Tours may be scheduled by calling 996-4712.



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CALIFORNIAN

is published quarterly by the California History Center & Foundation. The Magazine is mailed to members as a benefit of annual membership in the CHC Foundation. Membership categories: \$15 Associate Member (For DeAnza students over 60 and under 21 years of age); \$25 Regular; \$35 Family; \$50 Supporter; \$75 Contributor; \$100 Sponsor; \$500 Patron; \$1,000 Colleague. © 1982, California History Center Foundation. All Rights Reserved.

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