

CALIFORNIAN

California History Center
& Foundation

A Center at De Anza College
for the Study and Preservation
of State and Regional History



John Heinlen's Legacy: Chinatown and Japantown, San José

"Ng Shing Gung" (Temple of Five Gods) replica, History San José.

Photo by Anita Wong Kwok, August 2016

CAUGHT CELEBRATING — through the photographer's lens



*A photographic exhibit of festivals,
people, and places captured
by the photographers of the
Los Gatos/Saratoga Camera Club*

CALIFORNIA HISTORY CENTER
DE ANZA COLLEGE

THROUGH DECEMBER 16, 2016

HOURS: MON - FRI 10am-4pm
SAT 1-3pm OCT 1 AND 22, DEC 3

Fall Calendar

SEPTEMBER

- 10** Silicon Valley Fall Festival, 10 am – 5 pm, Memorial Park, Cupertino
- 11** **Caught celebrating ...through the photographer's lens** – exhibit opens. Special reception 1 – 4 pm CHC
- 16** **Digging to Chinatown** – film screening 6:30pm CHC
- 26** First day of classes

OCTOBER

- 12** Civil Rights Movement lecture, 6:30 pm, CHC
- 15** Civil Rights Movement field study
- 19** Civil Rights Movement lecture, 6:30 pm, CHC
- 22** Archives Crawl, 10 am – 2 pm
Saturday opening, 10 am – 3 pm
Civil Rights Movement field study
- 26** Redeveloping Downtown San José lecture, 6:30 pm, CHC
- 29** Taste of History: Frances Dinkelspiel presents **Tangled Vines**, 3 pm
Redeveloping Downtown San José field study

NOVEMBER

- 2** Redeveloping Downtown San José lecture, 6:30 pm, CHC
- 5** Redeveloping Downtown San José field study
- 9** Arts and Entertainment of Silicon Valley lecture, 6:30 pm, CHC
- 11** Veterans' Day
- 12** Arts and Entertainment of Silicon Valley field study
- 16** Arts and Entertainment of Silicon Valley lecture, 6:30 pm, CHC
- 19** Arts and Entertainment of Silicon Valley field study
24–27 Thanksgiving Holiday recess

DECEMBER

- 3** Saturday opening 1-3 pm
- 8** Winter solstice open house 1-4 pm
- 16** **Caught celebrating** exhibit closes
Last day of finals

Correction:

The photo at right appeared on page 5 of March 2016 Californian with an incorrect description. It was taken at the February 19 “Day of Remembrance” event at De Anza College, Conference Rooms A & B.



California History Center & Foundation

A Center for the Study of State and Regional History
De Anza College

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Director's Report



Tom Izu

Eyeing the edges of history

Meant as a compliment, someone recently called me a “big picture” person. I felt uncomfortable even while basking briefly in this praise. This is because in the back of my mind I remembered an image from my preschool days. I recalled an old photograph of an anxious, awkward-looking three-year-old posing before a very large sheet of Manila paper on an easel, with dripping paintbrush in hand, and covered in various places in tempera paint. It was a big picture, much bigger than my miniature self, blotched with messy primary colors, smudged by fingers, elbows, hair, and possibly a nose, I surmise, from what I can see from the marks on my own altered physiognomy.

In the old photo I am trying to look like I know what I am about: a creator, someone praiseworthy because he has captured the essence of something as instructed. But also I appear worried that I might have left most of it on the floor, on my clothes, or elsewhere around the edges where it can't be seen and appraised. I don't even remember the subject of the painting and it can't be seen in its entirety in the photograph.

The main thing in focus is the discomfort and uncertainty evident in my expression, perhaps belying a fear that my mother would appear any moment to ask if I really thought I was done, and not very subtly hinting at a big chore I had better see to.

I do like being one of the “big picture” people because I tend to be lazy and it is always easier to come up with an idea expressing something grand, large, and devoid of details that others seem to support rather than having to think too much, becoming lost in a maze of worries and fears. But I have come to realize that the particulars – the messy things that tend to catch us and trip us up in creating a great narrative – are actually where hidden parts of the story are to be found and that, if not uncovered, will obscure the “big picture” much the same way as in the old photo of me so many years ago.

This has become evident to me while involved in the practice of “doing” local history. In my experience there are stories behind the stories you capture through oral history work. There are times when someone is actually trying to tell you more than is evident; that there are things that are difficult to share because the person doesn't want to offend someone, go against an accepted “truth” or just doesn't know how

to talk about it. He would rather leave things lying about as sort of unconscious hints for you or the world without having to ruin the big picture he wants to be a part of (or perhaps you want him to be a part of). I have found that it is better to face the discomfort and find the things that don't seem to fit and find out why they don't than to ignore them.

I met a Japanese American veteran of World War II (one of the group who served in segregated or special U.S. military units during the war and were collectively called heroes because they fought against both racism at home and our Axis enemies). He told me that he wasn't a hero and not to call him that. There was a sorrow and anger in his eyes that couldn't be diminished by well-intentioned remarks about his modesty and how we all owe him so much. He didn't want to go up on that stage to have praised heaped upon him, to be awarded a medal, but his grandkids were watching and he felt he had no choice but to be a part of the celebration of the “greatest generation.” There is a deeper, more meaningful story that people like him didn't feel they could tell anyone because it would ruin the big story everyone was celebrating.

During the 1980s I had a friend, much older and more experienced than myself, whom I deeply respected. He claimed to have been in almost every major institution or form of organization society could throw at him including gangs, reform schools, the military, and prison – all except for college. He had wanted to go, but never made it. He continued to learn from everyone who'd teach him and read everything he could get his hands on. He was involved in some way or another in many of the major issues confronting the Mexican American/Chicano community he came from in Southern California and was a participant in some of the most famous demonstrations, marches, and strikes of the 1960s and 70s. He used this extensive experience to help enlighten youth from his own community and did so very successfully. But he had also wanted to reach out to those outside of the Mexican American community, especially educators and youth of very different backgrounds than his own. He felt he had lessons that might help them understand the conflicts and discord in the news. But even though he was extremely amiable and could talk to just about anyone he ran into, they didn't seem to think he had anything to tell them. He figured that they just couldn't hear or see the stories because of racism. “They just think I'm a

continued on page 18

In my experience there are stories behind the stories you capture through oral history work.

Audrey Edna Butcher Civil Liberties Education Initiative

The role of protest in our country's development

"Because equal rights, fair play, justice, are all like the air:

we all have it, or none of us has it. That is the truth of it."

—Maya Angelou

On September 24, 2016 President Obama, along with former U.S. presidents and dignitaries, officially opened the Smithsonian National Museum of African American History and Culture in Washington DC.

In his speech, President Obama reminded the nation of the important role protest plays in our country's development and that voicing dissent should not be confused with disloyalty.

"This is the place to understand how protest and love of country don't merely coexist, but inform each other.

How men can proudly win the gold for their country, but still insist on raising a black-gloved fist. How we can wear an 'I Can't Breathe' tee shirt and still grieve for fallen police officers."

In this quote, Obama refers to San José State University Olympians, Tommie Smith and John Carlos, who, almost 50 years ago at the 1968 Mexico City Summer Games, conducted a symbolic, and now iconic, protest for human rights during their awards ceremony after winning, respectively, the gold and bronze medals in the men's 200 meter dash. This demonstration was conducted at great cost to their own careers resulting in ostracism and death threats. It was only many years later that their actions were recognized as acts of moral consciousness and commitment as well as being deeply inspirational. A permanent art piece featuring their statues was commissioned and funded through a student-led effort and erected on the SJSU campus grounds in their honor in 2005.

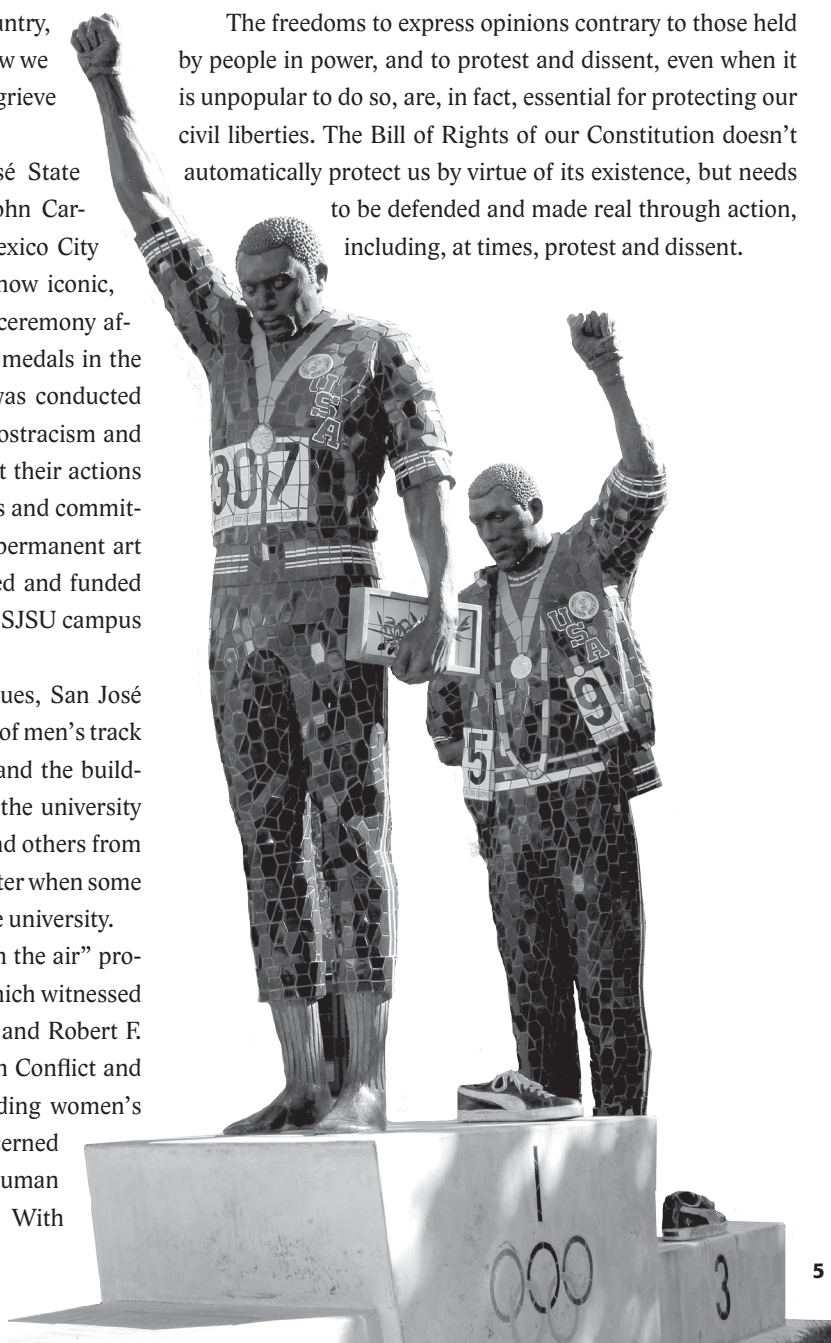
On August 1, 2016, in front of their statues, San José State University announced the planned return of men's track and field in 2018 following a 30-year hiatus, and the building of a new facility. At the press conference, the university also paid a special tribute to the two athletes and others from SJSU's "speed city" days under coach Bud Winter when some of the fastest runners in the world trained at the university.

Smith's and Carlos's "black-gloved fists in the air" protest came out of the tumult of the late 1960s which witnessed the assassinations of Martin Luther King, Jr., and Robert F. Kennedy, continuing protests over the Vietnam Conflict and ongoing demonstrations for civil rights including women's rights. The young athletes were deeply concerned with racial injustice in the United States and human rights violations in other parts of the world. With

the help of Harry Edwards, also a SJSU athlete, now an acclaimed author and professor emeritus at UC Berkeley, the two launched the 1968 Olympic Project for Human Rights. They also tried to organize an Olympic boycott, but when that didn't materialize Smith and Carlos decided to create their own symbolic protest with much forethought and planning.

The recent controversy sparked by 49ers' quarterback Colin Kaepernick's national anthem protests before games makes this president's statement and Smith's and Carlos's stories all the more immediate and relevant.

The freedoms to express opinions contrary to those held by people in power, and to protest and dissent, even when it is unpopular to do so, are, in fact, essential for protecting our civil liberties. The Bill of Rights of our Constitution doesn't automatically protect us by virtue of its existence, but needs to be defended and made real through action, including, at times, protest and dissent.



In 2005, Victory Salute by Riga-23 was unveiled. Erik Grotz was the student who championed the effort to honor Smith and Carlos with a statue. Photo by Susan Hayase, September 25, 2016.

JOHN HEINLEN'S LEGACY

Chinatown

Japantown

San José

Connie with part of a Chinese porcelain bowl at the site of her grandfather's store on Cleveland Ave., Heinterville. Courtesy Leslie Masunaga



By Connie Young Yu

Before Japantown in San José, there was a Chinatown. But because it disappeared so long ago, it was wiped from the pages of history. Other Chinatowns existed in San José even earlier because there was a time in the 19th century when the Chinese were the main labor force in the Valley and had a large community in the city. In the 1980s, during the excavation for building the Fairmont Hotel, the charred remains of the Market Street Chinatown were unearthed. With the redevelopment process, and the curiosity and activism of the Asian community, a remarkable story surfaced of one John Heinlen who fought to build a new Chinatown, and changed the direction of San José for good.

The old Chinatown was large and enterprising, stand-

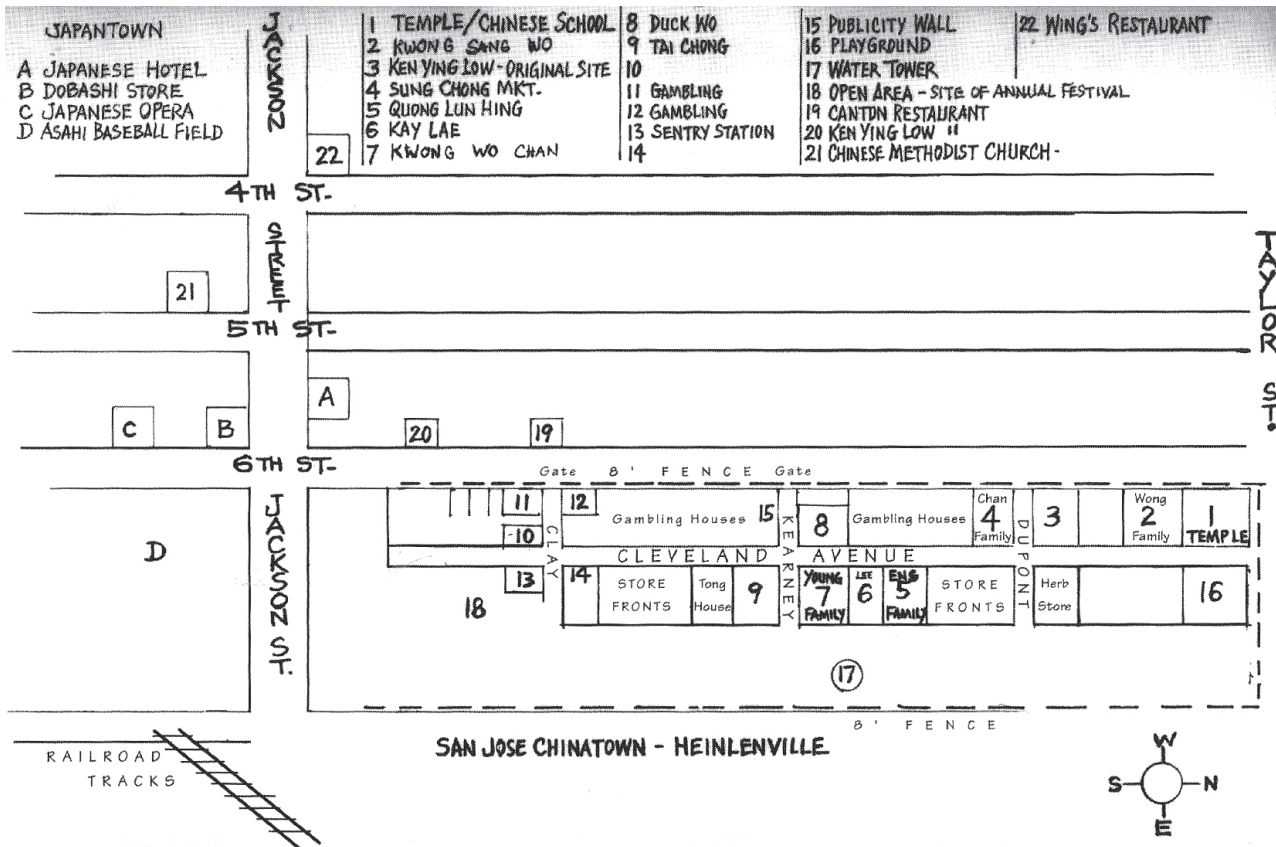
ing in the middle of downtown San José at Market and San Fernando streets. Beginning in 1866, it was a community of merchants and their families and “home base” to the thousands of Chinese workers in the Santa Clara Valley. With the passage of the Chinese Exclusion Act of 1882, anti-Chinese sentiment intensified and Chinatowns throughout the West were under siege. As everywhere else, the Chinese community in San José was the target of discriminatory ordinances and brazen harassment. On March 24, 1887, Mayor Charles Wesley Breyfogle and the city council passed an order declaring Chinatown a public nuisance. Then, on May 4, 1887, an arson fire burned the entire Market Street Chinatown to the ground. There was much rejoicing among the civic leaders and residents. The *San Jose Daily Herald* of May 6, 1887 announced the news with the headline: “Chinatown is dead. It is dead forever.”

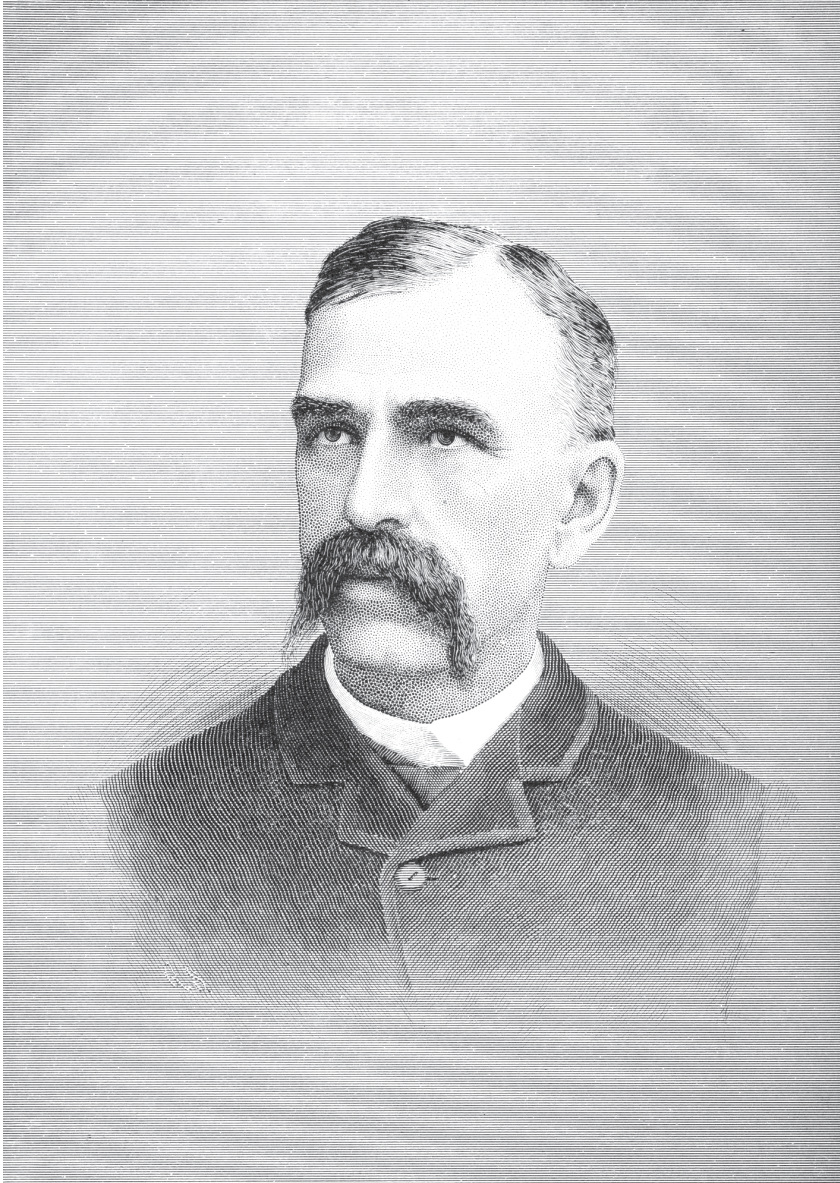
Within ten days of the fire, rancher John Heinlen met with Chinatown merchants to negotiate a lease for a new Chinatown in San José to be built on his property. When Heinlen applied for building permits, he was turned down by the city council. In the ensuing legal battle John Heinlen's son

Connie Young Yu is an historian and board member emeritus of Chinese Historical Society of America. She is on the advisory board to Chinese Historical and Cultural Project. She has written extensively about Asian America, has curated exhibits, and is the author of *Chinatown, San Jose, USA*, first published in 1991 by the San José Historical Museum Association. The 4th edition was published by History San José in 2012. She wrote “Digging to Chinatown,” a documentary on the history and archaeology of Heinterville, directed and produced by Barre Fong, 2016.



2008 excavation of Ng Shing Gung Temple site by archaeologists of Sonoma State University in San Jose's Corporation Yard that was originally Heinlenville. Courtesy Leslie Masunaga . In 2015 the redevelopment project is planned as "Japantown Square."





Charles Wesley Breyfogle, 1841-1895, served as San José mayor from April 1886 – April 1887. He was a leader in the local financial community and practiced as a homeopathic physician.

Goethe, a San Francisco attorney, came to fight the injunction against his father's construction project. He won his case and Chinatown was to rise again. The outraged citizenry and the press deemed John Heinlen as San José's worst enemy. An anti-Chinatown mass meeting of two thousand people, "a third of them ladies," reported the *San Jose Evening News*, met on the evening of June 8th at the corner of Fifth and Jackson. Mayor Breyfogle and other vocal civic leaders addressed the crowd, declaring that property values would drop if Chinese moved in, and that people must act to protect their homes from this potential blight on the city. The air was thick with hypocrisy. Many of these indignant citizens themselves had hired Chinese at one time or another, and many employed

Chinese in their own homes. Everyone there benefited from the Chinese presence in the Valley. They were indispensable as household servants, laundrymen, ranch hands, factory workers and day laborers.

The assembled crowd passed a resolution forming the Home Protection Association to stop Heinlen from leasing to the Chinese. The following morning a civic committee called on John Heinlen at his home on First Street to persuade him to change his mind. Another Chinese settlement would ruin the city, the members argued, and he was going against the will of the people. He and his family would be ostracized, they threatened.

Heinlen employed a great number of Chinese on his ranch in Coyote. On his extensive holdings in Kings and Fresno counties he leased land to Chinese so they could raise their own crops and make a living. John Heinlen was a friend of Chinese merchants in San José and there was a mutual trust between them. The Chinese had lived up to their contracts and so had he. While the general outcry was "The Chinese Must Go" Heinlen wanted them to stay, and this time on five prime acres of pastureland near an upscale residential area. For John Heinlen, there was never a question in his mind of what was right and just to do. He told the committee in no uncertain terms he would build a town for the Chinese on his land.

On June 20, 1887 John Heinlen signed a contract with eleven Chinese merchants for the use and occupation of buildings to be constructed on the blocks bounded by Sixth, Seventh, Jackson and Taylor streets. The agreement between both parties was for a permanent Chinatown of brick buildings with sewer lines, piped-in water, and street lighting. Heinlen hired architect Theodore Lenzen to design six blocks of structures, with restaurants and stores lining the main street of Cleveland Avenue, and dwellings and tenements along the secondary streets, Clay, Dupont and Kearney streets, named after the streets in San Francisco's Chinatown.¹

A lease agreement was signed on July 14, 1887 between John Heinlen and Chinese merchants with rents set for each of the buildings according to their size and use, and with Heinlen paying the property taxes. A water tank and artesian well on Seventh Street supplied piped water. Through contributions of the merchants and workers, a splendid temple known as the *Ng Shing Gung*, (Temple of Five Gods) was built, and it would be the beacon and center of community life. The new Chinatown was a carefully planned village. Heinlen and the Chinese stipulated that the buildings be made of brick to protect the Chinese from fire danger, and that the designs be

suiting for the needs of the people who worked and lived with their families in stores. Having faced angry threats for months and fearing anti-Chinese arsonists, John Heinlen asked builders to construct an 8-foot high fence around the Chinatown topped with barbed wire.

“Wha’ For?” was the headline of the article on the fence in the *San Jose Mercury*, June 30, 1888. It reported that the fence was “the subject of much discussion among the whites,” commenting with sarcasm, “The place hasn’t been roofed in yet, but there’s no telling what may happen if the high fence and barbed wire fail to keep out objectionable visitors.” Having so recently lost their homes and businesses in the horrific arson fire, the Chinese were justified in their caution and fears. When the community moved in, the barbed wire was removed, but the fence, solidly built, stayed for as long as Heinlenville existed. Gates in the fence were locked each night, and the area was patrolled by a white guard hired by the Chinese community leaders.

Before the storm of controversy over the building of Chinatown, the Heinlens were regarded as a very respectable pioneer family in the Valley. John Heinlen was born in 1815 in Württemberg, Germany and arrived in Philadelphia at the age of two with his parents and siblings. The Heinlens



Left to right – Sing Chong store, Ken Ying Low Restaurant Kwang Sang Wo meat market, and Ng Shing Gung (Temple of the Five Gods) in this view of Cleveland Avenue looking north, probably pre-1906 earthquake



Theodore Lenzen, 1863 -1912, architect of San José’s Heinlenville and 1889 city hall, among many other buildings.

settled on farmland in Crawford County, Ohio. John married Jane Rogers from a neighboring farming family and started a grocery business. With his savings from the business he journeyed to California in 1852 to look at prospects for settling there. He was impressed with the lands of California, particularly the Santa Clara Valley, and it was there in 1854 John Heinlen brought his wife and two sons, J.R. and Goethe, to settle. The couple would buy land for farming and ranching and have three more children. They joined the Methodist Episcopal Church in San Jose. Angelo, the first Heinlen child born in California, was one of eight students in San Jose High School’s first graduating class, and delivered the commencement oration, “The Progress of America.” Goethe, Angelo and daughters Mary and Ann graduated from the College of the Pacific, then a Methodist Episcopal College in San José. His older son, J.R., and Angelo went on to manage their father’s vast land holdings in Kings and Fresno counties.²

As soon as the Chinatown was completed in 1888, it was mockingly dubbed “Heinlenville” and its landlord called “Ah Heinlen” for his attachment to the Chinese. But the new community took root in San José and the name Heinlenville became familiar and matter-of-fact to the populace. It was home



Sam (Wah Leh) Lee, whose father owned two stores in Heinlerville, and James (Mun Gai) Chan, whose father was a cook at Ken Ying Low and later opened Wing's restaurant, circa 1918. Collection of Connie Young Yu.

to the families who lived in the stores and home base for the agricultural workers in the Valley. At its height, the population of the town itself was three hundred people but swelled in numbers during the lunar new year and the elaborate "da jui" festival – Feast of the Hungry Ghosts – in the summer. The splendid Taoist Ng Shing Gung temple, the starting point of all festivals, served as a place of worship, a community center, Chinese school and hostel.

When Japanese immigrants first arrived to work in the Valley in the 1890s, Heinlerville merchants offered credit to the newcomers so they could get started. The general store, Tuck Wo, delivered provisions to the Japanese on farms by horse and wagon. John Heinlen leased land to Japanese along the intersection of Jackson and Sixth streets so they could have housing and establish their own businesses, and Japantown was born.

John Heinlen was progressive for his time, designating that his daughters take the lead in his real estate business. After he died in 1903, Mary was head of the Heinlen Company, her sister Anna was treasurer, and his son Marion Albert, an engineer, was secretary. These three surviving children continued the legacy of their father as caretakers of the Chinatown. By the mid-1920s, hard economic times affected everyone. For the Chinese, things were even bleaker. The Chinese Exclusion Law, made permanent in 1902, had severely curtailed Chinese labor in the valley. Many aging single men returned to their villages in China. Chinatown stores would soon have no business, and the merchants could not pay their rent. In 1931, during the Depression, the Heinlen Company went bankrupt. The buildings of Heinlerville were razed, and

Heinlerville parade – Outside of the gates of Heinlerville, a procession heads north on 6th St. The parade is probably in honor of "Da Jui", the festival of the hungry ghosts. All historic photos in this article appear in *Chinatown San Jose, USA* by Connie Young Yu.



the few remaining Chinese moved to Sixth Street in a bustling Japantown. They could look across the street and see a desolate piece of land that was once Heinlenville. The property became the city's corporation yard. Erased from the City of San José were all traces of a Chinese community.

The press reviled John Heinlen after his contract with the Chinese in 1887, and San José newspapers fabricated stories about the evils of the Chinatown that bore his name. The city wanted "Heinlen's Hellhole," as one reporter described it, to fail, and the Chinese to move to the Woolen Mills Chinatown by the Guadalupe River. But the Woolen Mills Chinatown faltered, ending in 1902, and the residents there moved to the Heinlenville, the Chinatown of San Jose that lasted 44 years.

The story of the Market Street fire and the fight to build a new Chinatown was passed on through oral history. This is how I learned of it, through my father's stories who had heard them from his father. Young Soong Quong, my grandfather, came to San José in 1881 as an eleven-year old laborer named "Yung Wah Gok" one year before the enactment of the Exclusion Law. He was a teenager when the Market Street Chinatown was burned by anti-Chinese arsonists, and fled to San Francisco Chinatown for refuge and to find work among kinsmen there. Years later he saw the opportunity for a second chance in San José and became a merchant in Heinlen's Chinatown and was able to send for his wife from China.³

Mr. and Mrs. Young had a son, Ming, born in 1910 in their store at 34 Cleveland Avenue, and then another son, my father, John C. Young, in 1912. He never forgot the fire on Market Street, nor that John Heinlen built a new Chinatown, and he passed on to his sons a sense of gratitude and loyalty. My father declared these words about John Heinlen, "he loved the Chinese", and of the Heinlen children who took over managing Heinlenville, "they loved the Chinese, too."⁴

My father recounted stories of a colorful, exciting childhood in a community where everyone felt part of an extended family. He spoke of Chinatown, San José, with pride, describing fantastic festivals and feast days, incredible fruits and vegetables brought in by workers on farms, Chinese school at the Ng Shing Gung temple, playing baseball in the nearby field, and going to Grant Grammar School, where the teachers told the children they could grow up to be achievers in American society. He recalled the tall fence, the night watchman Charley, and that the gates at each end of town were always left open. There was the kindly mail carrier Frank Brown, who learned some Cantonese, and with Charley Senkle, was one of the "two white witnesses" called to testify for the residents in immigration cases.

When Heinlenville ended, and the Young's store on Cleveland Avenue was demolished, the Youngs moved across the street to 655 North Sixth Street, a few doors away from Ken Ying Low Restaurant.

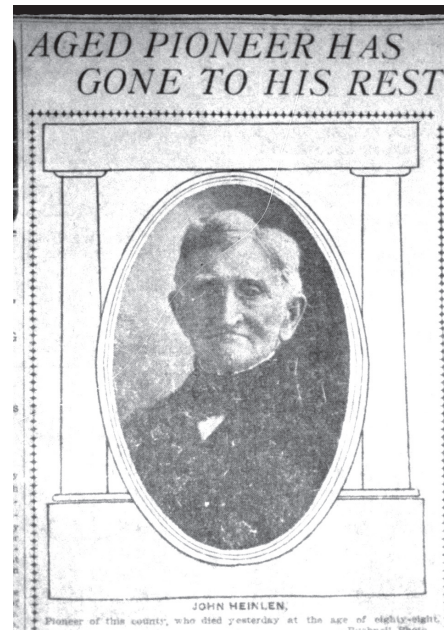
The Japantown survived and endured and became a place known for welcoming newcomers of all backgrounds. It is today a multicultural and dynamic place to live, a thriving community that is the pride of San José. All this was made possible because a man named John Heinlen defied all odds, challenging nativism and prejudice, to build a Chinatown on his land.



In 1990, while researching for my book *Chinatown San Jose, USA*, I interviewed a number of senior citizens, asking them what it was like to grow up in Heinlenville. Each and every one had vivid recollections and fond memories of the people and the community. Of the landlord, they would say knowingly, "John Heinlen was a very fine person," although the man they saw was not John but his son Marion Albert Heinlen. This dignified and kind gentleman would come in with a horse and buggy to collect the rent, and sometimes his sisters would be with him. Every Chinese New Year they would bring the gift of a cake to each store.

Other than the picture of John Heinlen in his newspaper obituary of 1903 there are no photographs of any of the Heinlens. None of his children ever married and there are no descendants of John Heinlen to continue his legacy.⁵ But there are descendants of the community which bears his name, and they have shared family memorabilia and stories, and etched the name of Heinlen into a people's history. The story of Heinlenville and the history of the Chinese in the Santa Clara Valley can be seen at the Chinese American Museum, a replica of the Ng Shing Gung, built by the Chinese Historical and Cultural Project in History Park. As part of the exhibit there is a video, "Homebase: A Chinatown Called Heinlenville," made in 1991 by Jessica Yu with interviews of former residents, family and archival photographs and rare film footage. The Chinatown, built by a German-American landowner, comes to life with stories told by

John Heinlen, 1815-1903. Photograph accompanying obituary in the San Jose Mercury and Herald, December 12, 1903.



those who lived in it and loved it well.

In 1990, I was also fortunate to have interviewed Dr. Tokio Ishikawa, born in Japantown July 4, 1909 who shared with me his memories of growing up next to Chinatown and attending public school with Chinese children. The two communities each had a distinctly different culture and language, yet there was a common ground. He told of the Chinese lottery game with the tickets printed up by the Japanese print shop, and how a runner from Chinatown would pass them out in Japantown. He said kids were allowed to play by picking numbers or zodiac symbols for adults because they would bring them luck. His mother sent him regularly to Tuck Wo to buy a pound of *cha sui* – Chinese roast pork. His family celebrated special occasions at the marvelous Ken Ying Low restaurant when it was in Heinlenville before it moved to North Sixth Street. He fondly recalled the kind and friendly mail carrier Frank Brown, who had the Chinatown-Japantown route. Tokio Ishikawa was delivered by a mid-wife in Japantown who made no record of his birth, and when he entered high school he had to go to court to get a birth certificate, and

Brown vouched for him as being born in San José.

Dr. Ishikawa declared emphatically that without John Heinlen there would be no Chinatown, or Japantown for that matter. The legacy of John Heinlen was passed on to him by his elders, with reverence, as a part of their own history and heritage. He said: “The reason the Japanese settled here is because the Chinese were already here...and if it hadn’t been for Mr. Heinlen, Chinatown never would have gotten started again. When the name Heinlen was spoken, it was always with respect.”

¹The Heinlenville side street was mistakenly spelled Kearney, like Denis Kearney of the Workingman’s Party, enemy of the Chinese. It was supposed to be Kearny as in the San Francisco street named after General Stephen Kearny.

²Three sons of John and Jane Heinlen passed away before their parents: Angelo Heinlen died in 1883 in a drowning accident while driving a herd of cattle across a deep channel in Kings County. J.R. died in 1893 and Goethe in 1895.

³The Chinese Exclusion Law of 1882 suspended the entrance of Chinese laborers for ten years, but merchants and their families were allowed to enter. The Act prohibited Chinese from naturalization to citizenship. The Geary Act extended Chinese exclusion for 10 more years and required all Chinese to register. In 1902 the Chinese Exclusion Act was made permanent. It was not repealed until 1943.

⁴The taped recording of John C. Young, interviewed by Thomas Chinn, Philip Choy and Mark Lai of the Chinese Historical Society of America in 1968 is in CHC archives.

⁵Marion Albert Heinlen died in 1935, his sisters both died in 1936. They are buried in the simple Heinlen family plot at Oak Hill Cemetery, which has no tombstones, along with their brothers, Angelo, J.R. and Goethe, and parents, John and Jane Heinlen.

The California History Center Foundation and President Brian Murphy cordially invite you to

A Taste of History

A BENEFIT FOR THE CALIFORNIA HISTORY CENTER AND THE EUPHRAT MUSEUM OF ART

Saturday, October 29, 2016 from 3 to 6 p.m.
Visual and Performing Arts Center (VPAC)

Program starts promptly at 3:15 p.m.

*Featuring hors d’oeuvres from The Purple Onion, Los Gatos,
and wine tasting by local wineries*

Burrell School • Cooper-Garrod • House Family • Wrights Station

Tickets \$50

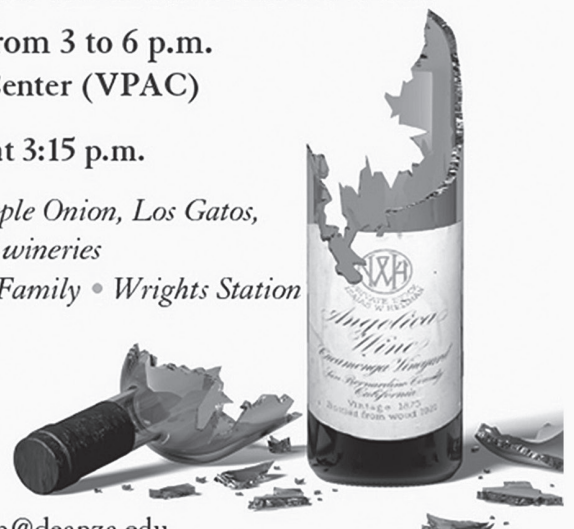
To order tickets, visit

<https://secure.donationpay.org/fhda/tasteofhistory.php>

Purchase tickets by October 23. Free parking in Lots A&B.

For more information, contact Tom Izu at 408.864.8986 or izutom@deanza.edu.

Proceeds will support afterschool art classes for at-risk youth, and De Anza student multimedia projects that preserve and share our local history.



Surviving to Greatness

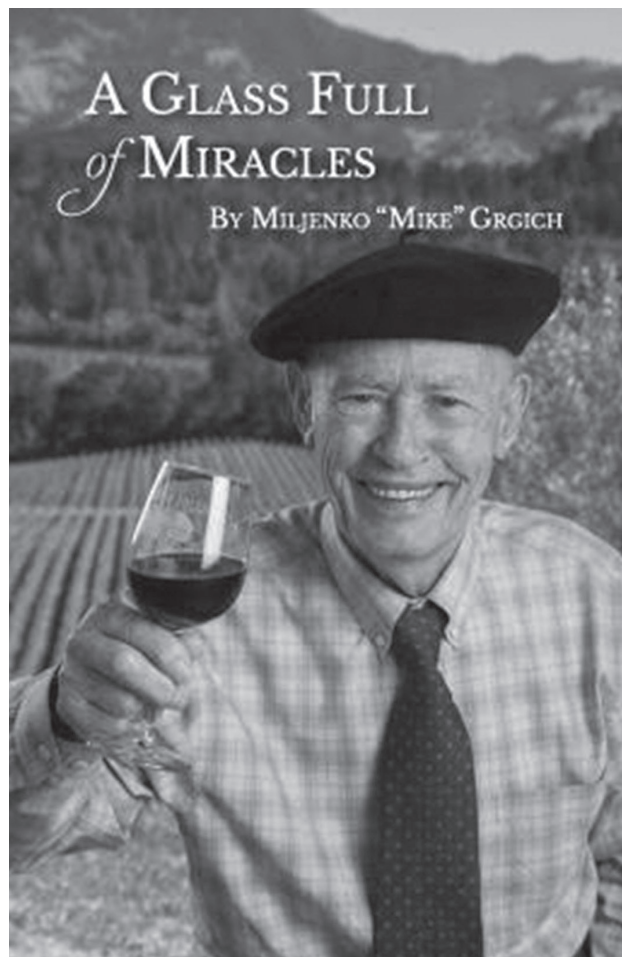
By Suruchi Mohan

After fleeing Communism in his homeland, Miljenko Grgich arrived in Napa Valley to make chardonnay that won top honors at the Paris Wine Tasting of 1976 or the “Judgment of Paris” – 40 years ago. Author Suruchi Mohan, familiar to readers of Californian, brings us the story.

For Miljenko Grgich wine came after mother’s milk. Literally. When he was two and a half years old, Grgich’s mother weaned him to a mixture of half water and half wine. Fifty years later, in 1976, he made history by upstaging European wine with his California chardonnay. Grgich released his autobiography, *A Glass Full of Miracles*, on April 1, his ninety-third birthday. May marks the fortieth anniversary of the Judgement of Paris.

Named after the postman who brought a largess of \$5 every Christmas from his sister in the United States, Grgich was the youngest of eleven children. He came a long way from his small village of Desne that lies under the shadow of the Babina Gomila mountain range to its north. As a little boy in Croatia, Grgich grazed his family’s sheep on these slopes. His father was a winemaker and Grgich pressed grapes with his feet almost from the time he could stand.

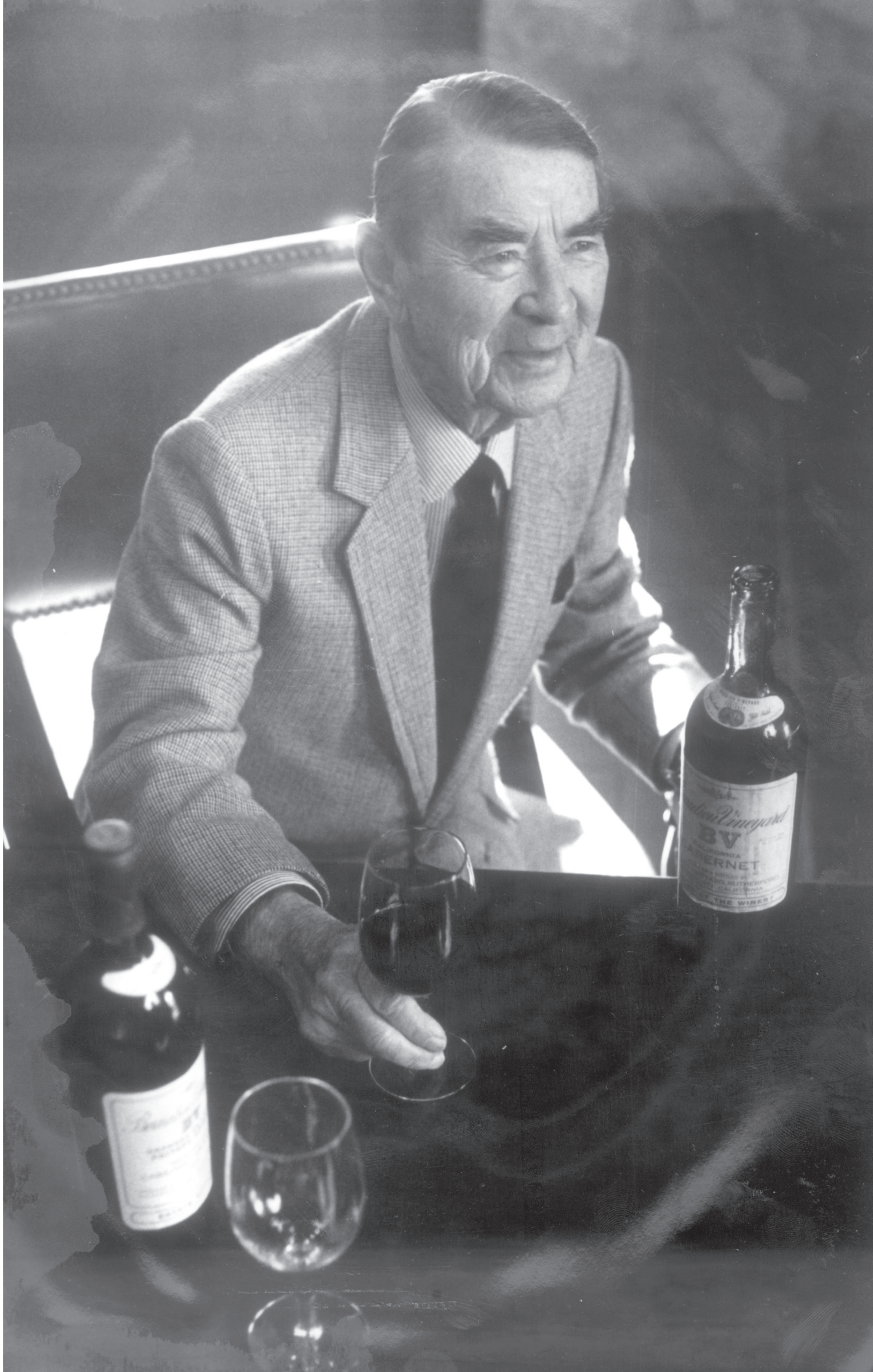
A man of many firsts, Grgich went to college in Split, graduating with a business degree in three years. At the end of a year working as an accountant, he realized that his passion lay in winemaking. Having learned the craft from his father, he nevertheless understood the role of science in the art of making great wines. Consequently, he enrolled at the University of Zagreb, one of the oldest universities in southeastern Europe, to study enology and viticulture. In his last two years at the university, he worked on a thesis on grape varieties in the Neretva River Valley in Metković.



Violetta Press, 2016.

Photos appearing in this article courtesy Grgich Hills Estate with the kind assistance of Ken Morris and Gail Golden.

André
Tchelistcheff





Mike Grgich and Austin Hills walking in their Rutherford Vineyard.

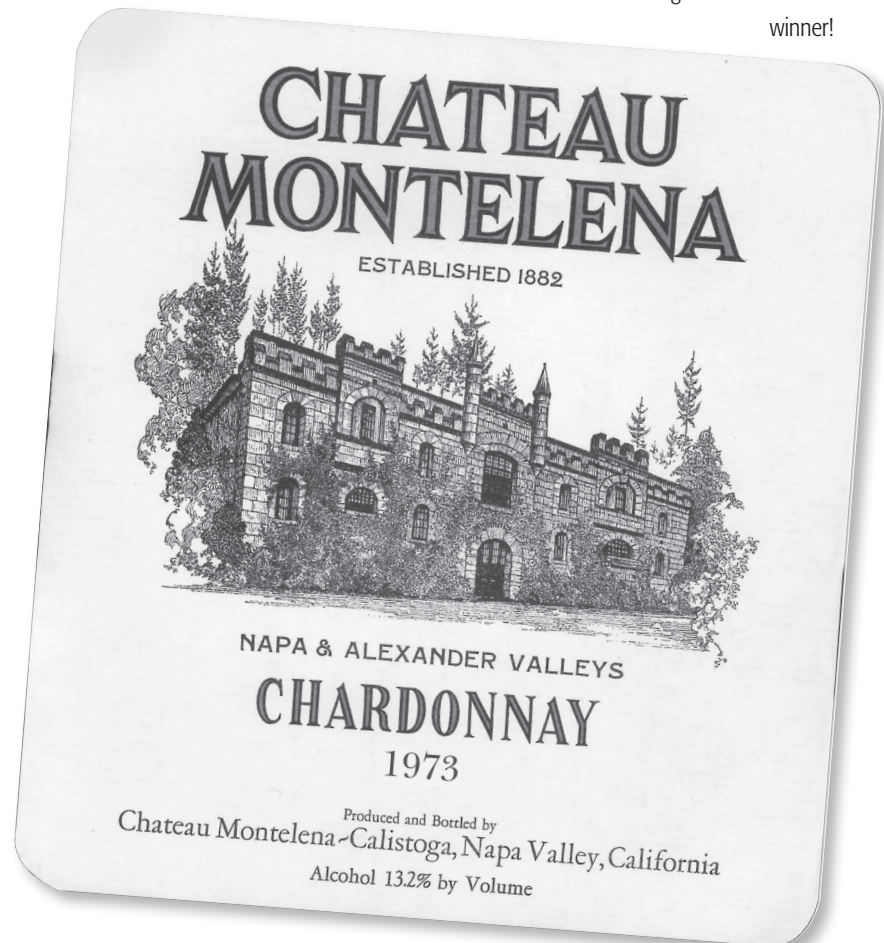
But before he could finish his dissertation, he fled his homeland. Like many Eastern European countries around World War II, Croatia, one of six states in Yugoslavia, had seen waves of tyrannical governments come and go. Grgich survived the Fascists and the Nazis; but the Communists under Josip Broz Tito came to stay, making their presence felt in academic institutions by the time Grgich enrolled at Zagreb.

One day a friend whispered that the secret police were following Grgich for supporting a professor who had pointed out inconsistencies in a communist manual. Knowing it was merely a matter of time before he was hauled into prison, Grgich left Yugoslavia in 1954. He asked a cobbler friend to stitch within the sole of his shoe the USD32 he had amassed over the years. Without telling his parents, he boarded a train with an offer for an internship to work the harvest for a farmer in West Germany. With him he carried his books on enology.

After working for two months in Germany he applied for political asylum, not realizing that he was one of 12 million Eastern Europeans who had the same idea. Sent to an internment camp in Nuremberg, convinced he would never reach idyllic California, he was slipping into despair when his host family stood guarantee for him. He lived with them for a year, before going to Canada to become a lumberjack, a source of consternation and amusement to him, given his petite size. His Canadian adventure ended in Vancouver where he secured a job as a dishwasher but then saw an advertisement for a job in Napa Valley, California. Finally, fortune had shown him a way to the place where his heart had lain for so many years. Armed with a visa, he arrived in Napa in 1958.

His knowledge of enology gained him admittance into

Chateau Montelena California Chardonnay, 1973 – at the Paris Wine Tasting of 1976 – “Judgment of Paris” – a winner!





Miljenko "Mike" Grgich, passport picture 1954.

the best-known wineries at the time. He worked with many well-known vignerons, starting with Lee Stewart of Souverain, who hired him for three months to work the harvest. When that gig was over, he found employment with Christian Brothers Winery and, subsequently, with Beaulieu Vineyards. At the latter winery, he met wine legend André Tchelistcheff, a French-trained winemaker who practised the scientific method. Tchelistcheff invited him to sub for two months for his wine chemist who had taken ill. That grew into a full-time job which lasted nine years.

It was a period of great learning. With Tchelistcheff, he worked on malolactic fermentation. Malic acid, "which is present in freshly pressed grape juice, called 'must' is converted by a special bacteria into lactic acid, which is a weaker acid," Grgich explains. "This reduces the total acid in wine and raises the pH. Wine becomes softer and smoother."

The ingenuity here was that Tchelistcheff and Grgich controlled this naturally occurring process by introducing bacteria into all their red wine. So far, the few wineries that had adopted this method of fermentation practised it on a small scale, introducing the bacteria to a few barrels. Now all red wine at Beaulieu was put through this process. The scale was unprecedented.

The innovations did not end here. To prevent yeast and bacteria from flowing into wine bottles they used the double filtration system. Continuing to blaze a trail, Grgich experimented on cold fermentation of white wines to preserve their aromas and flavors, a process that would help him greatly in the making of his prize-winning chardonnay.

Grgich's narrative is a tour in historical Napa Valley. In the 1960s, three groups worked together to catch up to European wines. The collaboration among researchers at UC Davis, the Napa Valley Vintners Association, and the Wine Technical Group, composed of winemakers, led to quick progress. In 1968, Grgich found work with Robert Mondavi, another icon of the wine industry at the time.

But the highest point in a high-flying career was his second vintage chardonnay at Chateau Montelena, on the border of St. Helena and Calistoga. The year before Grgich had moved as winemaker to this new winery, constructed from

stone brought in from nearby quarries. It was carved into a hill like an old medieval castle, with crenellations and battlements, its thick walls designed to maintain temperatures suitable for wine storage. The winery had gone through ups and downs – political, natural, and human -- but now new management sought to reinvent this historical establishment first created in 1888.

The timing could not have been more perfect: Grgich was ready to strike out as a winemaker. He bought a used wine press and set about putting into practice all he had culled in his many years of working in Napa Valley. In 1973, his second vintage, he used cold fermentation, did not put the wine through malolactic fermentation so it retained its crispness, and aged it eight months in year-old French barrels. Of this wine he made only 800 cases. At a tasting at the Intercontinental Hotel in Paris on May 24, 1976, his chardonnay won top honors. Back in Napa, Grgich accepted the news with disbelief: He felt 'reborn.' With this recognition, a new world opened for him.

He now bought 20 acres of land in Rutherford and started a winery with Austin Hills, owner of Hills Bros coffee, who put in the capital. For good luck, he bought the second-hand wine press he had used at Chateau Montelena. Called Grgich Hills, the winery produced its first chardonnay in 1977. On the label of his wine bottles, he put an image of chardonnay grapes as a reminder of his role in the great moment of California wine history.

As he continued to win accolades for his work, he had one wish remaining – to return to his beloved Croatia. That opportunity presented itself when Croatia became independent in 1991. Five years later, he opened the Grgich Vina winery. His lucky wine press sits in that winery. A final act of closure came when he received from the University of Zagreb a diploma in enology and viticulture.

A UC Davis professor had said in Grgich's early years that a computer would one day make the perfect wine. Five years later the same professor said that an artist winemaker would make the perfect wine. Through his assistant I asked Grgich what he thought now. His answer was most definitely the human: After all, he said, he doesn't use a computer but can make great wine.

The Smithsonian has on display Grgich's famous French beret and the cardboard box that contained all his belongings when he left his country. The Chateau Montelena chardonnay from 1976, which forced the European wine establishment to notice California, is also on display.

At the Center

Staff member attends Western Archives Institute



Field trips like this one to the Computer History Museum archives in Fremont were a delightful and educational part of the curriculum.

CHC staff member Lisa Christiansen spent two weeks of her summer at the Western Archives Institute that took place this year at Santa Clara University. She calls it “a privilege, a pleasure, and a great benefit” and thanks everyone involved in making it possible for her to attend including institute faculty, fellow students, CHC board and staff, and her husband, John. It was time-consuming and fairly intense, but well worth the investment required. The Western Archives Institute, which celebrated its 30th anniversary in 2016, is offered annually by the California Office of the Secretary of State.



Connie Young Yu discusses “Digging to Chinatown” with standing-room-only crowd. Photo by Ulysses Pichon.



CHC Director Tom Izu gives a guided tour to visitors from the De Anza Child Development Center Summer Program. The young students were studying ‘time travel’ and took a trip into the past using the resources of the center.



Photographers gather at opening reception for “Caught Celebrating.” Photo by Ulysses Pichon.

IMPORTANT NOTICE

Flint Center Parking Structure (the garage most convenient to the CHC) is closed for the 2016-2017 school year. Parking lots A & B are among alternatives on the De Anza College campus.

Director's Report *continued from page 4*

'crazy old Mexican,' I guess, and don't have a place in the picture painted for them, so I am nothing to them."

The best stories that capture history can be awkward, difficult, uncomfortable, and cause a sense of unease, if not outright fear. They can also be filled with conflict and contradiction and never come to a nice resolution. The big picture everyone likes to see and remember usually contains order, completeness, and neatness, without discord or struggle; all has been sorted out, and helps confirm our side's righteousness or that at least we haven't done anything especially bad when it comes to the history we have lived.

I do think the value of studying local history and the lesson to be learned from its practice is to understand the dangers of getting complacent and feeling "safe" in thinking you have the complete story always in front of you and there is nothing else left for others or for yourself to think about. The immediacy and personal quality of this sort of history lends itself well to making this discovery for it is full of nuances, peculiar details, seemingly mundane particulars, and various things that never fit quite right without some additional investigation or deeper thought. If some discomfort is involved this makes it all the more important to pay attention and to look towards the edges, even if they are not happy places to be. For without the edges, there is no frame, and no history.

Speaking of history at the edges, in this issue of *Californian*, Connie Young Yu shares the story of John Heinlen and Heinlenville, one of San José's historic Chinatowns, its little-known, hidden, and in this case, buried, history – at the edges of San José's Japantown, uncovered through an archeological excavation. This story was captured in the new documentary film, "Digging to Chinatown," made with videographer Barre Fong and produced by the CHC. We also share a story by Suruchi Mohan of the famous winemaker, Mijlenko Grgich, who escaped an unfolding drama in Croatia to come to the edge of this continent to make – and draw international attention to - California wine.

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**Support the preservation of local history
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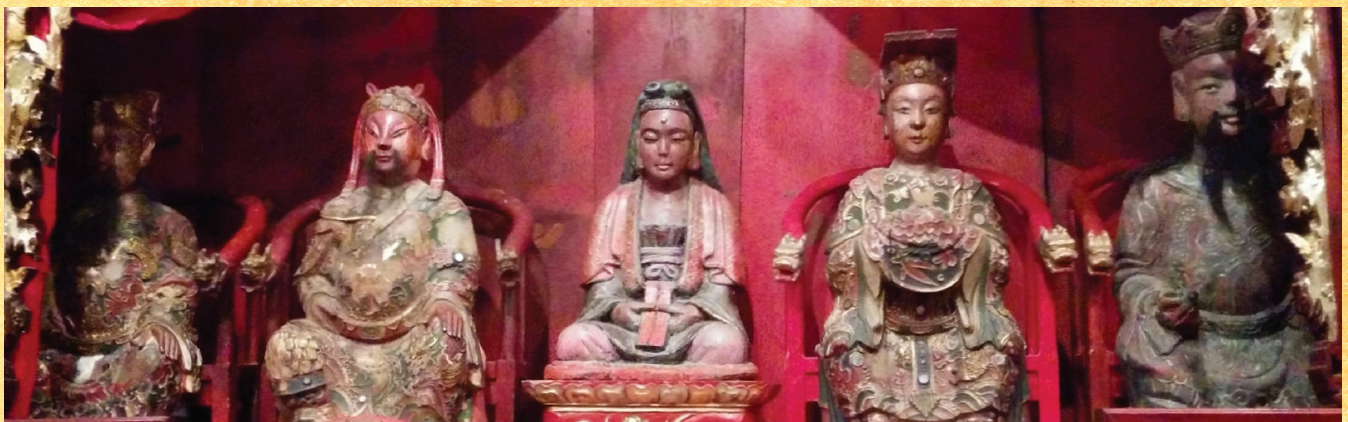
Mail your check to CHC Foundation,

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or visit us on the web at www.deanza.edu/califhistory



The most important place in Heinlenville Chinatown was the Ng Shing Gung, Temple of Five Gods. CHCP built a replica of the Ng Shing Gung in 1991. The altar is the original and restored to its original splendor. Three of the gods are the original ones from the Heinlenville Chinatown temple. When the temple was demolished in 1949, the altar with five gods and temple fixtures were saved and stored by the City. Later it was discovered that Kwan Yin and Choi Sun were missing. CHCP had these two figures replicated during the assembly of the altar in the new building in 1991. The Chinese American Historical Museum (CAHM) is in the Ng Shing Gung building. On Oct. 2, 2016 CHCP celebrated 25 years of CAHM at History Park. Photo by John Yu.



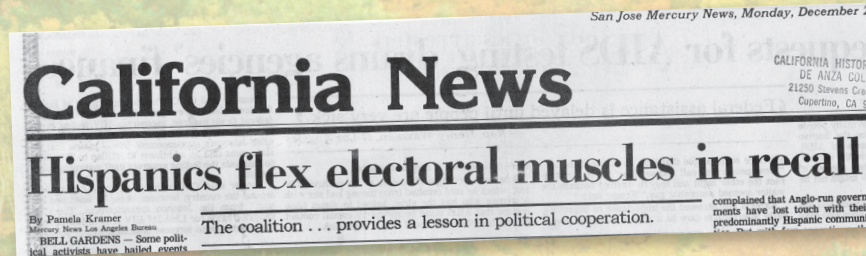
Fr -Choi Sun, God of Wealth; Kwan Gung, God of Loyalty and Righteousness; Kwan Yin, Goddess of Mercy; Tien Ho, Queen of Heaven; Canton City God

FALL CLASSES

California History Center State and Regional History Academic Program

The following courses will be offered Fall quarter 2016 through the California History Center. Please see the History class listing section of the Schedule of Classes for additional information www.deanza.fhda.edu/schedule or call the center at (408) 864-8986.

Some classes may have started by the time you receive this issue. We apologize for the magazine's delay.



Civil Rights Movement: Grassroots Activism in the Bay Area

Course: HIST – 55A

Units: 2

Instructor: Nannette Regua reguanannette@fhda.edu

During the late 1950s to the 1970s the Civil Rights Movement united and inspired thousands of Americans in the San Francisco Bay Area and throughout the United States. The Movement proved to be a vehicle for courageous African Americans, Chicanas and Chicanos, and many others to resist racial discrimination and demand their civil rights.

Lectures: Wednesdays, 10/12 and 10/19, 6:30 – 10:20 pm, CHC

Field Studies: Saturdays, 10/15 and 10/22, 9am – 5:30 pm

Redeveloping Downtown San José

Course: HIST – 55c

Units: 2

Instructor: Crystal Hupp huppcrystal@fhda.edu

The downtown area of the City of San José has been under continual redevelopment since the moment it was incorporated as a city of California. Recent revitalization efforts have created a wide variety of discussions and debates about the environmental impacts of expanding essential services for an ever-growing population, while also examining the historical, cultural and social significance of nearly all of San José's downtown buildings. This course will examine the environmental, political, social and cultural debates surrounding a cross-section of significant landmarks in downtown San José. This course is designed

to foster a deeper understanding of San José's past, the intricacies of long-term urban planning and the concept of balancing social and cultural communities that have developed and grown with the landmarks themselves with environmental and sustainability concerns. Students will see many of downtown San José's landmarks in person and have a hands-on, focused experience with these topics.

Lectures: Wednesdays, 10/26 and 11/2, 6:30 – 10:20 pm, CHC

Field Studies: Saturdays, 10/29 and 11/5, 9am – 5:30 pm

Arts and Entertainment of Silicon Valley

Course: HIST – 107x

Units: 2

Instructor: Crystal Hupp huppcrystal@fhda.edu

This course will emphasize the works and achievements of Californian communities who have helped develop Silicon Valley's arts and entertainment venues and industries, and explore how these groups and individuals nurtured the needs of a diverse population in this ever-growing valley. From San José's first theater opening to the present museums, festivals and nightlife found in the valley, each venture has a story with significant people giving them life. Students will visit arts and entertainment venues and meet important community leaders, which will foster a deeper understanding of community art and entertainment histories, while also introducing students to current arts and entertainment options available in this diverse valley.

Lectures: Wednesdays, 11/9 and 11/16, 6:30 pm – 10:20 pm, CHC

Field Studies: Saturdays, 11/12 and 11/19, 9 am – 5:30 pm