

Locke Foundation Newsletter 樂居鎮基金會

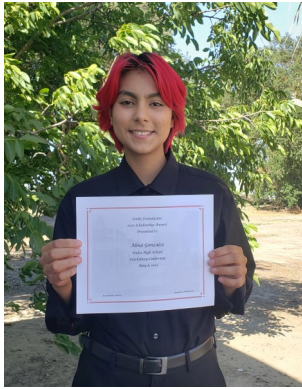
Preserving Locke's history and legacy

lockefoundation@frontiernet.net

Summer 2021

www.locke-foundation.org

2021 LF Scholarship Winners



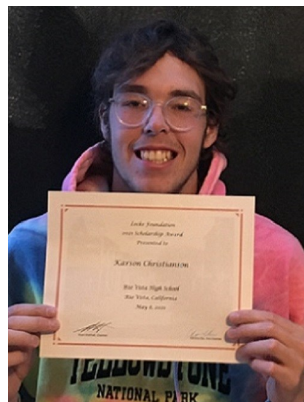
Alma Gonzalez



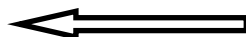
Lacey Myer



Karson Christianson



Marysol Segoviano



Joana Martinez



Five local high school seniors have been awarded 2021 Locke Foundation Scholarships. Traditionally presented in May during the Locke Asian Pacific Spring Festival, this year's winners had to receive "distance" presentations due to the current Covid-19 crisis. However, the lack of public exposure hardly dimmed the gratitude and excitement each winner expressed upon learning of this recognition. Each of these outstanding students received a Locke Foundation Scholastic Achievement Certificate in addition to a cash award.

Scholarship recipients were chosen on the basis of grade point average, extracurricular activities, public service, need and quality of essays penned on the theme: "What is the historical significance of Locke, Ca?" The qualifications of the scholarship applicants were extremely high, making the selection process difficult. The five students chosen for LF scholarships are truly worthy.

Recipients of 2021 Locke Foundation Scholarships include Joana Martinez, Delta HS, who will be attending CSU Sacramento, as a Nursing major; Alma Gonzalez, Delta HS, attending UC Berkeley majoring in Sociology; Karson Christianson, Rio Vista HS, attending CSU Chico majoring in Kinesiology; Lacey Myer, Rio Vista HS, attending UC Davis majoring in Nursing or Animal Science, and Marysol Segoviano, Delta HS, attending CSU Sacramento majoring in Child Development.

The Locke Foundation would like to thank Rio Vista HS counselor Yesenia Alduenda and Delta HS counselor Filipe Gomez for their assistance and encouragement.

Sponsors for 2021 Locke Foundation Scholarship Awards include Lien Fan Chu, Deborah Mendel & Russell Ooms, and LF Directors Clarence Chu, Hsia Douglas and Stuart Walthall.

The Locke Foundation is proud to honor these five rising stars. Each path is bright ... each future filled with promise.

By Stuart Walthall

Life and Times of Harry Sen

By Carol Lee

Harry Sen was born in 1933 on Twitchell Island to a family of pear and vegetable farmers. Surrounded by sisters, he was the only son of eight children, referred by some Chinese as the "Gum Jai" (Golden Son). Moving to Locke at age 7, growing up in the Delta "in the good ol' days" was a rich and diverse experience for Harry, resulting in the launch of a most interesting life.

At an early age, Harry developed his work ethic, sense of responsibility and drive for success. His parents instilled in him the importance of the education they themselves did not get. He walked one mile each day from Locke to attend the segregated Walnut Grove Oriental School. After school, Harry attended the Locke Chinese School, working Saturdays as a janitor to offset the \$3 tuition. The thought was that children needed to know Chinese in case the family was returned to China.

Harry tended the garden as well as the pigs, ducks, and chickens in the Locke Community Garden. By age 10, he helped his father prune pear trees at various orchards during holidays and school vacations. His grandfather started Foon Hop Grocery Store, located on Main Street, which was well known and very popular for the scrumptious foods they prepared and sold. Harry often accompanied his uncle to the Galt Auction to buy chickens, ducks and piglets to raise, which he occasionally helped to roast. He attributes his love of cooking to his experiences in Locke and to his mother, "who could cook anything the restaurants could." Notably, his uncle made tofu, known for its quality and availability. Barely tall enough to reach the pot, at times Harry eagerly helped his aunts stir the cooking concoction that would become the popular tofu. (*The tofu-making equipment is currently exhibited at Locke's Jan Ying Museum.*)

While attending Courtland High School, Harry worked at Yuen Chong Grocery Store, moving merchandise to and from the warehouse across the street and delivering groceries to customers. Rare opportunities presented themselves whenever he was asked by his employer to deliver supplies to the brothel above the Star Theater. Climbing the wooden staircase to enter through a side door, he remembers a fancy interior and lingering sweet fragrance. However, his primary recollection of those memorable occasions was the generous tip of ten cents per delivery.

Harry also recounted the "good ole' days" of childhood pranks and hanging out with friends at the Hoy Kee Soda Fountain and Pool Hall. The gang of as many as ten would loiter on benches outside and use the clock visible inside

to time visiting brothel patrons' comings and goings. One time they wrapped a garter snake around the door handles of the entrance to the Levee Street brothel and watched in amusement as prospective patrons neared the door with trepidation!

When Harry was not working he indulged in his lifelong passion...fishing. He fondly remembers fishing from shore with both his parents. Harry was one of very few among his friends to have a boat and would fish for food and pleasure behind Locke at Snodgrass Slough. His mother was so passionate about fishing that she continued fishing with Harry until her mid-eighties when she could no longer manage getting into the boat. Nowadays, Harry shares his passion every Saturday with his son, Gordon, as they reserve time to fish in the Delta together. On occasion, good friends, such as Cal, Bill, Jack, Hong and others, accompanied him.

Harry obtained his driver's license at the age of fifteen. His parents emphasized the importance of family and he was committed with them to monthly visits with sister, Edna, who was cared for in various medical facilities as a result of injuries sustained in an auto accident. He also readily transported elderly locals wherever they needed to go and says he preferred their company, appreciating their wisdom, lessons, and stories. Daughter LaVerne remembers well the richness of their childhood as "Dad bridged the discrepancy of hardships and opportunities, creating empathy, and a deeper understanding of compassion for human kindness."

While in the US Army, Harry was stationed in various Bay Area locations. He recalls the time he was once asked to prepare a celebratory Chinese feast for 30 high-ranking officers. Unsure of what to prepare, his sister suggested going to Chinatown for roast duck, chicken, and BBQ pork as a start. Then, adding a few simple dishes which he prepared on the spot, the event proved a huge success. Hence, his reputation as the go-to guy for any gastro-nomic event was reinforced.

After his stint in the army, Harry continued his education to earn a Fisheries degree at Humboldt State College and a Public Health certificate at San Jose State. While attending Humboldt State, he met the love of his life, Leila. With her in Canada and him in California, correspondence became their means of courtship and within a year they married. The amusing "fish tale" Harry tells is that he was fishing on one side of the waters and she on the other when their lines tangled! Married for almost 61 years, they have a daughter and two sons (with their respective spouses) as well as six grandchildren.

During his career as Public Health Officer for the Sacramento County Health Department, Harry was charged with the district from Sacramento to Antioch. Covering the town of Locke and the Delta, he often worked with public health



Leila and Harry on June, 14, 1960, taken on their engagement day, in front of her parent's home in Lethbridge, Alberta, Canada.

nurses translating for Chinese patients with TB or other communicable diseases. He improved sanitation in food preparation facilities at labor camps, as well as their water and sewer quality. After 30 years of county service he retired as the Industrial Hygienist doing OSHA (Occupational Safety and Health Administration) work. His guidance there successfully implemented protective health policies and legislations, such as the **No Smoking Ordinance** and the **Noise Control Ordinance**.

Harry has led memorable tours to China in collaboration with the National Guides in China, often reuniting Locke residents with relatives back in villages in Southern China. Harry also held a cooking class at Sacramento City College for several years, entitled *Adventures in Asian Cuisine*. Over the years, he has established a landscaping and construction business, owned an auto dismantling business, and actively participated in successful campaigns for several local candidates. Politically, he was active in successful campaigns as Secretary-Treasurer for Cliff Wilcox for the SMUD Board, Campaign Manager for Tom Chinn for City Council, the campaign for Roger Fong for Assessor, and campaigns for Jimmie Yee for City Council and County Board of Supervisor. He is unstoppable!

Known for preparing his special "Hom Yee" (salted fish), Harry took the time in his retirement to video-taped his precise and labor-intensive, four-step process. His method starts with the fresh caught fish (Striped Bass) that is not cleaned, gutted or dressed before salting. With precision and timing he works meticulously to preserve the whole fish in salt to maintain the texture and quality. After the appropriate salting and drying times have elapsed (dependent on the size of the fish), the fish is then scaled, gutted, dried, and finally cut into slices to be preserved in oil...and eventual consumption...Yummy!

Harry's backyard garden paradise is methodically crowded with potted fruit trees grafted with his preferred varieties, an assortment of uncommon vegetables, and cuttings waiting to be given away. He readily shares his expertise in pruning trees and eagerly lends a hand whenever called upon. Friends and family are recipients of all his bounty.

This "Gum Jai" is a historian of the life and times of the Chinese American experience in Northern California. He is supportive of the successes of others, an advocate for community health, an effective leader for social justice, and definitely proud of his Delta heritage, which has carried him far. Daughter LaVerne said it best, referring to Dad as, "multi-talented, accomplished, resourceful, and exceptional. He is humble but has had a robust life of opportunities...never saying, 'No!'"



April 9, 1968. Sacramento Bee, Gay-Lum. Biggest Catch— Mrs. Chan Shee Sen, 73, of Locke, goes fishing almost every day and made her biggest catch when this 35-pound Striped Bass grabbed the bait on a 15-pound test line. Son Harry, helps her to display the prized fish for cameraman Gay Lum."

Chinese View of Mental Health

By Eileen Leung

Three subjects are taboo to the Chinese: death, mental illness and sex.

Mental illness was designated as a field of study in medicine in China only in 1898, when medical missionary John Kerr established Kerr's Refuge for the Insane in Guangzhou in 1898. By 1923, other small asylums appeared in Beijing, Shenyang and Suzhou. The first training for psychiatry was started in Beijing in 1932 by Dr. R. Lyman. By 1948, China had only 60 psychiatrists and 5 psychiatric hospitals for 500 million people.

After the Communists came to power in 1949, psychiatric specialists were forced to forsake individualistic and medical treatment and replace it with political re-education. The mentally ill were cared for in homes or sent to rural areas to work in the fields. The communists espoused 4 kinds of therapy: (1) Use of Western and Chinese medicine with physical therapy; (2) labor therapy; (3) therapy through organized sports and cultural amusements and (4) systematic re-education therapy.

Major setbacks in the development of mental health treatment occurred during the Cultural Revolution when psychiatrists were compelled to justify their treatment in terms of political ideology. Mao said that mental illness was caused by the failure of the old political system; it was caused by wrong political thinking and should be cured by re-education and brain-washing. Political leaders made the decision to admit patients instead of patient's families. Psychiatrists had to treat their patients as comrades whom they had to cure to build up the new China. Patients were organized into study-groups for self-criticism and mutual criticism to get rid of capitalist thoughts.

Traditional Chinese Medicine (TCM) does not separate mental disorders from physical disorders. All illness is caused by an imbalance in the body. If the body's physiological function is in balance, there should be no mental disorder. Because Chinese medicine does not separate mind and body, no herbs are specified for use in patients with psychiatric conditions; TCM practitioners prescribe herbs for physical symptoms that may be related to mental illness. The psyche and soma are supposed to interact with each other. When a mental patient is interviewed, he can only describe the physical symptoms of anxiety, depression, insomnia and low self-esteem.

Although the Chinese vocabulary is rich with over 50,000 characters, there is no word for depression, and expressions of bodily complaints are more socially acceptable than those of emotional distress. They are more aware of physical or somatic symptoms (insomnia, headache, lack of stamina, stomach pains) instead of emotional symptoms (feelings of despair, hopelessness, inability to concentrate, passive death wishes).

Although China is making impressive strides in economics, technology and education, rapid social change cannot keep pace with the rise in mental and behavioral problems. Increased longevity of citizens due to improved public health contributes to increasing numbers of elderly with depression and dementia. Single child families must cope with Attention Deficit Hyperactivity Disorder and other behavioral problems of "spoiled children". China has the largest num-

ber of suicides reported accounting for 25-22% of suicides worldwide. It is estimated that one-third of China's reported schizophrenics never receive formal psychiatric diagnosis or treatment.

90% of Chinese persons diagnosed with mental illness live with their families, as opposed to 40% in the US. Affordable and accessible treatment is lacking in most rural regions of China. The traditional view is that mental illness is caused by demonic possession. One's suffering is a result of the misdeeds of one's ancestors or immediately family, a belief based on the Buddhist concept of karma. The burden of care of a mentally ill person rests on their parents, spouse or children. Family members are entrusted with making the decision to seek treatment instead of the medical professional. Compulsory detention of patients with mental illness is done only if there is evidence of violence.

Few families in China can afford to pay for medical treatment and rehabilitation. Interventions are most often provided by the family which copes by:

Denying that their family member is ill. If an employer discovers the employee has a psychiatric history, he will lose his job.

Avoiding contact with neighbors, friends and relatives by isolation (Sending the family member back to the village).

Avoiding seeking professional help.

Tolerating abnormal behavior, emotional outbursts, withdrawal and depression.

Faced to cope with their own resources, family caregivers try to seek a normal life for the ill one by arranging for marriage, job and grandchildren to provide a sense of normalcy. They assume that their afflicted adult child is normal, can hold a job, can produce children and will be cared for by a spouse. They may arrange a marriage between a poor peasant girl to an urban man without disclosing his illness. In time, many of these cases end up in divorce or unhappy marriage.

The social stigma associated with the mentally ill and societal scorn and derision are overwhelming. Most fear to seek care because it will disgrace their entire family. Expression of one's feeling is a sign of weakness. However, if they don't disclose emotional symptoms to physicians, they cannot be treated. Chinese with depression tend to complain of backaches or headaches and do not volunteer information about despair or hopelessness. Patients may rely on herbal remedies based on family traditions, quasi-professional recommendations and self-medication. In the quest for quick relief, they often combine herbal medicine and western medicine without informing either practitioner.

Underutilization of community resources does not mean there is low incidence of mental illness. Prevalent mental diseases include depression, schizophrenia, dementia and Alzheimers. Elderly Chinese who live with their children in McMansions feel isolation; they have no transportation and little contact with those who speak the same dialect; they may have conflicts with grandchildren or in-laws who do not show them proper filial deference.

Joe Shoong's legacy to Locke

Joe Shoong is important to Locke History because the town's Chinese School is named after him; he is also a native of Long Tau Wan, Zhongshan County, from whence many Locke immigrants originated and spoke the Longdu dialect.

Joe Shoong immigrated to the U.S. when he was 20 years old. Starting out as a garment worker, Shoong became a self-made millionaire through his entrepreneurial spirit and hard work, founding the once widely known National Dollar stores. He was one of the wealthiest and most well-known Chinese American businessmen in the U.S. in the early 20th century.



A year after he arrived in the U.S. 1901 as a merchant, Shoong opened his first store selling

dry goods with three partners (with whom he had village connections) in Vallejo, California. In 1903, he bought out his partners, moved the store to San Francisco and renamed the store "China Toggery." Longtime Oaklanders may remember the Oakland National Dollar Store at Washington and 11th streets, for many years the heart of downtown shopping. Nothing in the store sold for more than \$1. Over the next few years Shoong built more stores, selling retail and dry goods, and renamed them National Dollar stores in 1928. The official first branch was built in Sacramento in 1916. In 1928, there were 16 branches and expansion continued until 1959.

His 1937 salary was \$141,000; National Dollar dividends brought him \$40,000 more. (He and his family owned a comfortable 51% of National Dollar stock; the rest was owned in small lots by various less affluent Chinese.) Joe married **Rose Soo Hoo** of San Francisco in 1916 and they had three children: **Betty, Doris, and Milton**. The family lived in San Francisco until about 1924. He had one daughter at Columbia, another at Stanford, a son at a preparatory school. His lavish home in Oakland was designed by Julia Morgan and a venue for social gatherings. He was a Shriner and a 32nd degree Mason.

In a 1938 article, the New York Times cited Shoong as one of the highest paid executives in the U.S. By the time of his death in 1961, the enterprise had grown into a \$12 million chain (worth approximately \$70 to 100 million in 2007 dollars) employing 700 employees with 54 stores in the US. At a time that Chinese were perceived as incapable of holding management positions by American society, Shoong had each National Dollar store headed by a Chinese manager. The National Dollar stores continued operations until 1996. Despite

the Chinese Exclusion Act and anti-Chinese legislation, Shoong defied the odds, becoming a millionaire many times over, created well-paid jobs for Chinese Americans, and gave back to the community at home and abroad through his philanthropic efforts.

As a philanthropist, in 1931, he paid the construction debt for Chinese Central HS in San Francisco. In 1937 he donated \$24,000 to the Chinese Hospital in San Francisco, \$15,000 to the Chinese War Relief Association. After WW2 he created the Joe Shoong Foundation endowing it with \$1 million. The foundation continued his charity through scholarships for needy students, academic fellowships, contributions to Bay Area churches, cultural and community organizations. Shoong donated money in 1928 to have a school built in his ancestral village near Guangdong, China. Over the next two decades he gave over \$200,000 for the school's operating costs, and the school still bears his name today.

Built in 1915 and funded by the Kuomintang (China's leading political party), the schoolhouse in Locke was first used by KMT members as a meeting place and by the community as a



Joe Shoong Chinese School in Locke

town hall. In 1926 the building's use was changed to teaching the Chinese language to local kids. The school was called the Kuo Ming School. Locke's children would learn Chinese language and culture after regular school until dinner time. The school was closed around 1940. In 1954, with financial support from the Joe

Shoong Foundation, the school was renovated and reopened as Joe Shoong School. The school was closed in the mid-80's due to lack of Chinese children in town. Today it is open to the public and filled with artifacts from Sun Yat Sen's visit to the Delta in the early 1900's to raise funds for the overthrow of the Qing Dynasty.

Other places that bear the name of Joe Shoong include the Chinese Culture Center in Oakland Chinatown, and Joe



The Joe Shoong Family Chinese Cultural Center in Oakland Chinatown serves as an activities center for the community.

Source: UC Berkeley Oral History interview of Doris Shoong Lee in 2006, San Francisco.

Dragon Boat Festival June 14, 2021

By Eileen Leung

The Dragon Boat Festival is the Chinese holiday with the longest history; it is celebrated on the 5th day of the 5th lunar month. It commemorates the death of Qu Yuan in 227 BC.

At the end of the Zhou Dynasty, China had fallen into a state of fragmentation and conflict. Other feudal states tried to carve out their own kingdoms.



Qu Yuan served as minister to the Zhou Emperor. A wise and articulate man, he was loved by the common people. He fought against rampant corruption that plagued the court, thereby earning the envy and wrath of other officials. He encouraged the Zhou emperor to avoid conflict with the Qin Kingdom. Unfortunately his stature aroused the jealousy of the king who banished him to a remote area when treacherous officials slandered him before the ruler. In exile, he traveled, taught and wrote poetry for several years. His poetry are considered literary masterpieces to this day. When the state's capital was captured by the Qin forces, he was so despondent about the impending doom to his country that he threw himself into the Milou River (present day Hunan province) at age 61. The common people felt this loss deeply and tossed bamboo leaves filled with glutinous rice into the water, hoping the fish would eat the rice rather than their hero.



Zongzi (粽子) or Joong in Cantonese is a glutinous rice ball wrapped in bamboo leaves. Savory fillings can include salted egg, beans, peanuts, meat, dried shrimp, and chestnuts. They

are tied with twine and boiled in water for 4-6 hours. They are sold in many Chinatown grocery stores in Sacramento; also known as Chinese tamales. They make a great meal for under \$3.

Sweet zongzi (豆沙碱水粽) or Gan Sui Joong is made with glutinous rice treated with potassium carbonate and filled with red bean paste. They are eaten as dessert dipped in sugar.

Dragon Boat races commemorate attempts to rescue Qu Yuan when he drowned himself. They are very popular and draw crowds of spectators. Annual races take place all over China, Hong Kong, Macau

and other overseas Chinese communities, including the United States.

A dragon boat is a human-powered boat or paddle boat that is traditionally made of teak wood to various designs and sizes. They usually have brightly decorated designs that range anywhere from 40 to 100 feet in length, with the front end shaped like open-mouthed dragons and the back end with a scaly tail. The boat can have up to 80 rowers to power the boat, depending on the length. A sacred ceremony is performed before any competition in order to "bring the boat to life" by painting the eyes. The first team to grab a flag at the end of the course wins the race. The man standing in the front of the boat with a small flag is the captain; the one standing in the back is the drummer who beats a big drum to synchronize the oarsmen's rowing. The drums are supposed to frighten the fish away from Qu Yuan's body when he jumped into the river and drowned. With the bang of the starting gun the dragon boats rush forward like flying arrows.

The modern era of Dragon Boat racing began in 1976 during the first Hong Kong International Race. The sport debuted in the U.S. in the early '80s.

Now in more than 100 cities, every year people come together to pay tribute to this fallen statesman by paddling to the beat of their own drum. It is popular because it is the ultimate team sport.



Since the formation of the IDBF (International Dragon Boat Federation), the sport has spread rapidly throughout the world. Today, 30 years after the first HKIR, the numbers show the truly impressive development of modern Dragon Boat Sport. With nearly 50 million participants in China; over 300,000 in the UK and Europe, including Czech Republic, Hungary, Poland and Russia; 90,000 in Canada and the USA and many thousands in Australia and New Zealand and with the sport now spreading through the Caribbean, Africa and the Pacific Basin. Dragon Boat Sport, under its governing bodies is a vibrant, effective and independent paddle sport.

The Timeless Magic of Mahjong

By Eileen Leung

Mahjong is a game that originated in China, commonly played by four players (with some three-player variations found in Korea and Japan). Similar to the Western card game of gin rummy, mahjong is a game of skill, strategy, calculation and involves a certain degree of chance.

The word 'mahjong' in Chinese literally means 'sparrow', or 'chattering sparrows', depending on which translation you take to heart. Possibly it earned this name from the clattering rattling sound that the tiles make when they're shuffled, with players thinking that it sounded like the clicking of beaks and fluttering of little wings. That said, the real history of mahjong is so shrouded in mystery that we may never know for sure.



4 walls of tiles are built in a hollow square from which players draw tiles.

The game is played with a set of 144 tiles based on Chinese characters and symbols, although some regional variations use a different number of tiles. In most variations, each player begins by receiving 13 tiles. In turn players draw and discard tiles until they complete a legal hand using the 14th drawn tile to four groups (melds) and a pair (head). There are fairly standard rules about how a piece is drawn, or stolen from another player and thus melded, the use of simples (numbered tiles) and bonus (winds and seasons), the kinds of melds and order of dealing and play. However, there are many regional variations in the rules; in addition, the scoring system and minimum hand necessary to win varies based on local rules.

There is still some debate about who created the game; one theory is that Chinese army officers during the Taiping Rebellion developed the game to pass the time. Another theory is that a nobleman living in Shanghai created the same between 1870 and 1875.

While mahjong gained popularity in the US and around the world; its practice was discouraged in China. Government officials only wanted elite citizens playing the game because they feared peasants might hone their mental capacities through playing. After the Community Revolution in the late 1940's, Mao Tse-Tung outlawed mahjong, claiming it was a capitalist game because players would gamble on the outcome. Mahjong was banned in 1949; the new Communist government forbade any gambling activities which were regard-

ed as symbols of capitalist corruption. After the cultural revolution, the game was revived without gambling elements and the prohibition was revoked in 1985. Today it is a favorite pastime in China and other overseas Chinese communities. The Dai Loy Gambling Hall in Locke hosted many mahjong games during its heyday.

The most common style of mahjong is Hong Kong or Cantonese-style, which gained popularity in Hong Kong in the 1940s after the end of the Second World War. Chinese fleeing cities like Peking, Nanking and Shanghai during the revolution, war and political instability, brought the game with them when they left their homeland. It is the closest thing to 'traditional' or 'original' mahjong that we have today. Real traditional Chinese mahjong (the kind exported to America in the '20s) is hardly ever played anymore, due to the constant rule-changes imposed on the game by the countless cultures which have adopted it, and made it their own. Because of this, Hong Kong-style is the closest thing in the modern mahjong-playing world.

Sophisticated mahjong players will not let amateurs join them; one should play with others of the same skill level. Experts can identify the next card picked simply by feeling the engraved indentations. Even with a bad hand, they can still win. It is impossible to learn the game from reading a book; one must play hands on and suffer the humiliation of losing in order to hone strategy. Its popularity rests on the infinite number of permutations and combinations possible from a deck of 132 tiles, so no 2 games are ever the same. At the beginning of each game, each player is given a fixed score, usually in the form of chips. In many cases, only the winner scores, with the winner's gain being deducted from the three losers' scores (that is, the losers pay the winner). Scoring depends on the winning hand as well as bonus cards like winds/flowers/seasons. Like blackjack, counting cards is possible as skilled players can tell what kinds of cards his neighbor needs by his discards. A typical game lasts about 2 hours with 16 rounds.

Mahjong lessons are available from various community groups; the 4-player table version is not the same as the single player electronic game Mahjong Solitaire. The rules for Chinese mahjong are quite different from American mahjong.

The best tiles are made from bamboo, ivory or bone and have beautiful hand-painted pictures on the face of each tile. Traditionally, the flowers, seasons and First Bamboo tile come in for particular artistic creativity. Most plastic sets retail for about \$40 at any Chinese grocery store.

Free mahjong lessons in Locke have been temporarily suspended due to Covid-19.

Locke Foundation Membership Application/Renewal

Last Name _____ First Name _____

Mailing address _____

Email address _____ Tel () _____ Cell () _____

I would like to volunteer for the following activities:

Volunteer docent _____ Donor _____ Visitor Center Volunteer _____

Contributor to newsletter _____ Media contacts _____ Landscape maintenance _____

Donation: _____ Designated purpose (if any) _____

Membership Dues: circle one

_____ \$25 Individual Annual/\$200 Lifetime _____ \$50 Family or Non-Profit Organization Annual/\$300 Lifetime

_____ \$100 Business Annual/\$500 Lifetime

Make check payable to Locke Foundation. Please return this form with check to Locke Foundation, P. O. Box 1085, Walnut Grove, CA 95690. Contributions are tax deductible to extent allowed by law. Tax ID: 20-0364281.

Office use only:

Date application received _____ Membership Year _____ Renewal _____

Locke Foundation
P. O. Box 1085
Walnut Grove, CA 95690

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Locke Boarding House reopens to visitors

Saturdays and Sundays: 11 am—3 pm