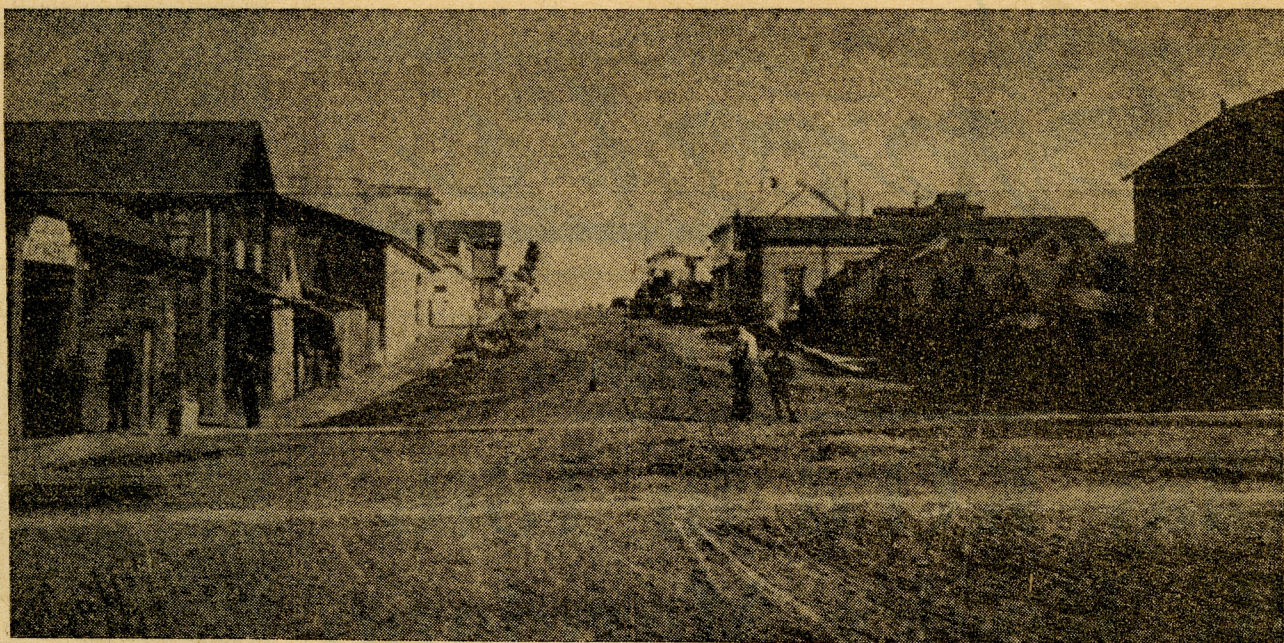


[1960]

Chinese in Humboldt County

THE TIMES-STANDARD LIBRARY, HUMBOLDT STATE UNIVERSITY



BACK IN THE 1880's Eureka's Fourth and E Streets looked like this. Along with local citizens there were chickens in the middle of the road. On the left are a number of Chinese residents. Eureka's Chinatown included some of the small

houses on the right, now occupied by Feuerwerker's store. Other residents were scattered along the north side of Fourth Street along E and F to the waterfront.

Humboldt Society Hears Of --

Chinese Pioneers Out West

The role of the Chinese as pioneers was presented to the Humboldt County Historical Society by one of the West's outstanding historians, Thomas W. Chinn of San Francisco's Chinatown.

Chinn spoke to a packed banquet room at the Ingomar Club, to nearly 200 persons. It was one of the largest annual gatherings ever held by the local historical society.

The historian, a founder and first president of the Chinese Historical Society of America, traced the story of Chinese participation in American history. He said the Chinese had been a part of New England life long before they arrived in California.

Chinn told the story of the Bing cherry, which is named after a Chinese workman. He said Seth Lewelling of Milwaukee, Ore., developed and grew Bings from the seed of Republican variety in 1875. Lewelling was proud of one of his workmen, who was very loyal. When the cherry needed a name, Lewelling turned to his faithful worker, using his name, "Bing." Today, the Bing cherry is a great American favorite.

A Town Named

The speaker said it was easier to look to the brighter side of history, even though we must recognize its bleaker moments for interesting chapters.

He said that after the gold rush in California, many of the Chinese drifted to other parts of the country. A handful worked on a railroad being built through a Mississippi Community. After its completion some remained there. Finally, many years later, there was only one Chinese left in the town. He had often expressed a wish to be buried in the land of his ancestors in Canton, China. However, when he died, his white friends were at a loss as to the arrangements to be made to send his remains to China, since they had no pertinent details as to names and addresses of kinfolk. So, the people of the small town decided to do something about it, and they renamed the town Canton. The old Chinese was buried there.

The town of Canton now is a thriving community of several thousand persons.

The California and Florida orange industry has Lue Gim Gong, a Chinese immigrant who distinguished himself as a pomologist, and who died in poverty, to thank for the billions of dollars which have been

reaped from the production of the fruit.

When Lue Gim Gong was 12, he came to America and worked his way across the U.S. to Boston. There, he attracted the attention of Miss Fannie Amelia Burlingame, a cousin of United States Ambassador to China, Anson Burlingame. She attended to Lue's education and gave him his opportunity to work on plant and fruit growth. After Miss Burlingame's death he moved to DeLand Florida, where he developed a new strain of orange which could stand against cold weather, was of better texture, and lasted later on the tree. He refused to patent his improvement because he felt his new country should benefit from his work. Since then there have been many strains from Lue Gim Gong's first work, and the great citrus industry as we have it.

Flying Start

It was a young Chinese who was the first aviator on the Pacific Coast. This was on Sept. 23, 1909, according to Chinn. The next day the San Francisco newspapers headlined the event, telling of Fung Joe Guey and the 20 minutes he spent in the air over Oakland and Piedmont in his home-made airplane. He was able to keep control of his plane until a bolt holding the propeller to the shaft snapped and Fung Joe Guey came to an abrupt landing. He escaped with only bruises. He went on to other aviation ventures.

After his talk, Chinn was asked if it were so Chinatown's people avoided Eureka. "Yes," he said, "but all we (the present generation) ever heard was that Eureka was a 'bad town.'" He said the history of what happened in those days has been

lost in Chinatown. The Chinese who fomented trouble in Eureka in the 1880s, were people even peace-loving Chinese detested. They were found in many places where the Chinese settled.

Andrew Genzoli, past president of the Humboldt County Historical Society, introduced Chinn, and H. K. Wong, a founder and past president of the Chinese historical group.

Rejected Here

In his introduction, Genzoli touched briefly on the events from 1850 to 1885, involving the Chinese in the Northwestern California area and events which led to the expulsion of the Chinese from Eureka. He concluded with, "I wonder what Eureka would be like today, if the Chinese had remained?"

Wong, who is founder of "Miss Chinatown, U.S.A." pageant, held annually in San Francisco, and who is prominent in Chinatown public relations work, said, Eureka would now find itself getting ready for Chinese New Year's and "The Year of the Dog."

He said families would be preparing for the individual gatherings, and for the overall grand festival, a parade with the dragon, and all of the color one finds in San Francisco. "It is the happiest time of the year," he said, "for it brings families together, and there is the warmth of tradition."

Mr. and Mrs. Moon Lee of Weaverville, longtime leaders in Trinity County history, and who cared for the Chinese Joss House for many years, before it became a state monument, attended the meeting. Lee is a State Highway Commissioner.

Together with Mr. and Mrs. Chinn, and Wong, the Lees toured the famous old Carson Man-

sion, now the home of the Ingomar Club.

During the session, there was the parading of the colors by the Arcata Horizon Club members, Shirley Lewis, Jeanne Flocchini, and Barbara Cunningham, the pledge of allegiance led by the girls. The Rev. Karl Ekaas, outgoing president, gave the invocation, and then introduced Mrs. Philip DeLong, new president who presided over the program. Other new officers introduced were Joseph Frost, vice president; Miss Asta Cullberg, secretary; Wilbur Bast, treasurer; Mrs. Andrew McCormick, M. A. Parry, Jeremiah R. Scott, Jr., three year trustees; Joseph Lockhart, Neil Price, Mrs. Fred G. Sundberg, two year trustees; Miss Cecile Clarke, Slade Luther, George Woodcock, one year terms.

A souvenir program for the event was illustrated by Miss Ruth DeLong, while two large decorative Chinese scrolls were painted by Mrs. C. J. (Janie) Clarke. She was also responsible for the floral decorations.

115 Historians Hear

HUMB. CO. COLLECTION

Story of Chinese

Chinese in Humboldt County

Pioneers in Humboldt

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California's Chinese, who began arriving on the coast in 1845, and continued to come to the state for many years, have as much right to the title of "pioneer" as those who came over the Plains in covered wagons, Humboldt County Historical Society members were told Tuesday evening.

Richard Donley, graduate student at Humboldt Junior High School library, on the story of the Chinese in California, their difficulties, and their life and expulsion from Eureka.

Donley said the first Chinese went into the mining country, often taking over lesser diggings abandoned by the whiteman. The Orientals were adaptable to various kinds of work, including household, laundering, fishing, gardening, cooking and other occupations. He said they were recorded as working in the woods in Humboldt County as early as 1851.

In other parts of the state, the Chinese provided cheap labor, and were put to work on railroad construction. The anti-Chinese feeling in Eureka was not unique at the time, the speaker said. Governor McDougal of California at first welcomed and encouraged the Chinese to come to the state, suggesting useless swamplands to be turned over to the Orientals. He later changed his attitude, as public feelings were swayed against the Chinese.

Donley said the first agitators against the Chinese in the state, were southerners. They refused to accept the Chinese. Next, objecting to the Chinese were the European elements, who agitated the moving of the Chinese out without the assistance of the legislature. There were numerous efforts to discourage the Chinese, through taxes and other moves. Dennis Kearney was one of the worst agitators, heading a driving with the slogan, "The Chinese Must Go."

Looking over Humboldt's history, Donley said the first Chinese came to Trinity, which then included Humboldt, in 1850. They went to the gold country. In 1858, census figures indicate 58 Chinese in Humboldt County, located in

from Carl M. Christensen; an old-fashioned check protector formerly used in the Bank of Eureka, from Fred G. McClaskey; a photo of J. G. Loveren and his Duryea model automobile from Mrs. Genevieve Rohner; a clipping of New Years in 1854 from Mrs. Blanche Nelson. President Andrew Genzoli acknowledged receipt of the gifts with expression of thanks from the society.

The Eureka and Ferndale areas.

In 1864-68, the growth was rapid, and by 1874 there is evidence of a Chinatown in Eureka, with some of the Orientals leaving the mines for city life.

As Eureka's Chinese population grew, so did trouble, brewed by two secret societies headed by "high-binders," whose job it was to keep the Chinese in line, and to collect certain tributes. In the 1880's, there were numerous acts of violence, with Chinese deaths becoming rather common. February, 1885, a stray bullet killed Councilman David Kendall, on February 7, 1885, the Steamer "Humboldt" had 135 expellees aboard, and the "City of Chester," 175. During the difficulty in Eureka, tempers flared, with hanging, burning being threatened. None of this took place because cooler heads prevailed. It was the first time in Eureka's history national guard troops were ever called out, Donley said. The local troops responded to a call by Sheriff T. M. Brown, who feared violence, or an attempt to storm the county jail which held many of the Chinese.

Donley said the circumstances of expulsion were "fortunate" for those pushing the Chinese out of Eureka. First, two steamers were in the bay to handle the traffic; secondly, when the steamers arrived in San Francisco, it was a Sunday, and before the bay city authorities knew it, the Chinese had left the ships and faded away into the depths of the city. Donley said if the San Francisco authorities had realized what had happened at Eureka, it was certain the Chinese would have never been permitted to land in an area already crowded with Chinese.

The expulsion was not "complete" in 1885, Donley said, for Chinese remained in the Humboldt area for a number of years, before the Orientals quit the area. One Chinese man is known to have remained in Humboldt. He was Charles Moon on the Thomas Bair ranch. It was pointed out there were others. Donley was presented to the Humboldt County Historical Society by Dr. Hyman Palais of Humboldt State College, and a trustee of the society.

During the meeting, historical gifts were received from a group of members. Among the objects received was an ox-horn vase originally owned by the Charles Smith family, from Mrs. Charles R. Young, of Eureka and Shively; an Indian basket from Mrs. Etta McFarlan Reid and family; a collection of R. J. Baker photos

Chinese in Humboldt County

LIBRARY. CAL STATE U HUMBOLDT

Arcata Union, Arcata, California
Friday, June 28, 1963 — page 3

Byron Smith remembers

Arcata had two thriving Chinese settlements '84

By MONICA HADLEY

Many are familiar with the story of how the Chinese were driven out of Humboldt county in 1884 and how, for over 65 years, Orientals gave the county a wide birth. Newspapers record the story of how some white men "refused to mind their own business" and ventured into Eureka's Chinatown while a tong war was in progress. One white man was killed.

The next day all Chinese were loaded up and shipped to San Francisco. There was one exception. That was Charlie Moon, a cook at the Tom Bair ranch at Redwood Creek. This was considered "too great a distance to go" for just one Chinese.

Byron Smith, who was six years old at the time, recalls Arcata's two Chinese settlements well.

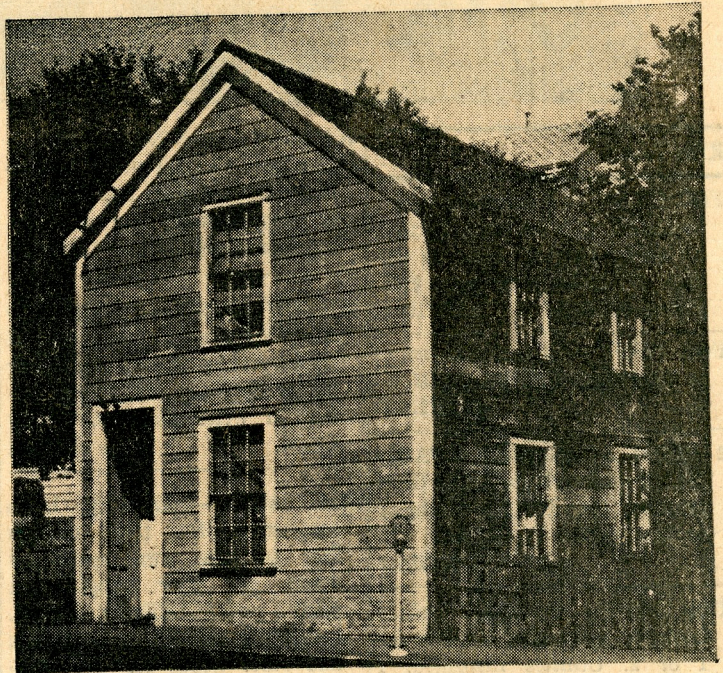
"My, but the Chinese were thick in Arcata. I was scared of them — that was because my mother had cautioned me against them. I remember one time when one of them was flying a kite and it got caught in a tree. He called to me to help him, but I was so afraid that I ran."

One settlement of Chinese — there must have been 50 of them, Byron recalls — was in what we now call north Arcata.

"There were eight houses, all two stories, right in a row. They were built by Ben Spalding (Mrs. George Castner's father), "Byron explained.

These houses were located on the west side of H street between 18th and 19th streets.

The other Chinese settlement was downtown on the south side of 9th street between I and J streets, right where the Purity parking place is today. Byron says there must have been 50 Chi-



THIS IS the only building still standing in Arcata, which was a part of the Chinese settlement before the mass exodus of Chinese from Humboldt county in 1884. Located at 848 I St., it belongs to Wes Downing and is due to be razed in the near future.

nese or more living there too.

One house, in which Byron says the Chinese lived, still stands. It is located at 848 I St., and is now owned by Wes Downey, whose plumbing shop is next door. The building is due to be torn down any time.

Byron says that he doesn't know why, but this was the only house on this side of the street, in which Chinese lived.

Byron remembers watching the events after the man was killed in Eureka's Chinatown.

"All the Chinese in Arcata were loaded into gravel wagons and hauled to the depot. That's right where the post office is now. There they put them on the An-

nie and Mary, took them out to the wharf and shipped them to San Francisco."

"I was just a little boy, but, oh I remember it well!"

The Chinese had been brought in to work in the mines. However, they gradually left this work to become cooks and do household work and laundry.

Newspaper stories of the day recall that those who used Chinese help in the home, really missed them, particularly the children.

Ed's Note: This is the second in a series of early days in Arcata related by Byron Smith, oldest native Arcatan, who was born June 8, 1878.

From Susie Fountain, January 27, 1964

Not many Chinese owned land in the early days of the County.

In Arcata, Lee Moe owned property. One piece of property which he owned is the current (1964) site of Smitty's Service Station, at the corner of 10th and G Streets -- northwest corner. This property was owned by Mr. Moe from 1856-1861. Mr. Moe also owned lots west of Brizards store, between 7th and 8th streets. This property was acquired in 1856; Mrs. Fountain did not have the date that this property passed out of Mr. Moe's hands; it would be a matter of record at the Courthouse.

October 27, 1964

Humboldt Co. Hist. Soc. Chinese expulsion

This talk might best be described as an incident in the life of the Reverend C.A. Huntington, who came to Eureka in 1881 for the purpose of reestablishing the Congregational Church. Mr. Huntington had a long and interesting career. The following is from his own life story. (Not verbatim)

(p. 220)

A section of the population of Eureka were chinamen, some three or 400 in number, with scarcely 1% of females among them. There was here and there a family but as a rule they were all men. They were cleanish, huddled together in small tenements, built on one block of ground called "Chinatown". Here they spent the night emerging each morning to their various occupations, some as cooks and house servants of white families, some to laundries, some to ^{lawns} lawns and gardens, and some to mills and factories, any place where they could find employment. Chinatown was a public offense and the occupants were victims of popular hatred for many reasons, both good and bad. Many of the reasons of hatred were no more pertinent to the Chinese than to the white population. Chinatown had no sewage disposal and all sewage remained on the surface of the ground, also applicable to some white people. While the whites were pitied, the Chinese were hated. Blame rested with the authorities, who should have provided sewers.

Chinatown was said to endanger the public morals by reason of their use of opium, their habit of gambling, and their heathenish disregard of Christian morality, thus being hated as a menace to public morals. However, if they gambled, it was among themselves, as no white men went into Chinatown to gamble or dispart with opium or whiskey. If the Chinese drank whiskey they bought it in bulk and drank it at home. No one ever saw a drunken Chinaman drunk on the streets. They did not loiter or drink in a bar or saloon. And yet they were hated as enemies of society and a danger to the morality of a great Christian city.

White people were not thus ostracised because of their undisguised immorality. In what was called the lower levels of the city were half a dozen blocks, more or less, densely populated, in which a chaste woman could not be found and who were employing all the arts and devices known to the trade of the harlot,

to entice young men into the meshes of destruction. Gambling saloons at every corner stood open night and day. But though their moral effect was evil, it was legalized by the government, encouraged and patronized by a numerous class of the people, who were most loud mouthed against the demoralization of Chinatown. But public morals was not the true reason, always backed by the saloon gang in persecuting the chinese.

Race hatred was intensified by the fact that though a weaker race and in the minority, the chinaman could beat the white man in gaining a living. They kept their pockets well lined with money and walked the streets with the independence of the man who owes no man anything. They would work, they would work all the time they would work for what they could get; if they could not get high wages they would work for low wages; and they would adjust their expenses to their income. Every Chinaman, whether he earned little or much, aimed to be a quarter of a dollar better in pocket at night than he was in the morning. They sent their money home to China, they did not spend money in saloons and were thereby hated; and as they bought their supplies from Chinese merchants, the American merchants hated them. They were clanish and selfish, worked for low wages and were hated by the white laboring class.

About 1883 Charley Way Lum enters the picture. He was a young chinaman well dressed and well mannered, who was first noticed at an evening church meeting. He said he had been in the San Francisco Chinese Mission, that he had learned a little and was desirous of learning more. He was especially desirous of learning to read English. Mr. Huntington said he would teach him on any nights except Wednesday, Saturday and Sunday, on which days he would be engaged. Charley came on the other days, and Mrs. Huntington suggested that Charley bring some of his friends, as it would be simple to have a class as just one. Soon Charley had recruited a dozen boys, who in the daytime were houseboys or cooks in various white families. As the class was too large for the Reverend's home, the class was adjourned to the basement of the chapel. Mr. Huntington suggested through Charley as the interpreter, that a small contribution to the gas bill of the church might obviate objection to the use of the place by the class. Charley asked how much the gas cost

per month. Charley was told a half dollar a month would be enough, but the china boys all said no, "we will give \$2.50 per month, and immediately put that amount in Charley's hat.

Mr Huntington wrote; I found them always very responsive to favors bestowed and very generous in returning equivalents. They were well taught in their vernacular tongue, and quite apt to learn English. They not only learned to read and write the language, but they were precocious in taking on the ideas of our christian civilization.

Charley expressed a strong desire to receive the rite of baptism and be received into the church. After putting him off from one sacramental season to another, I told him that I would submit it to a vote of the church. So at our next church meeting I stated the case to the full representation, telling the members that I had put Charley off as long as I thought proper, and now I wanted the church to decide the question. Contrary to what I had expected, there was not one dissenting vote; and the following Sunday Charley was publicly baptised and formally received into full fellowship. This was in November 1885. During the following week there was some disturbance in Chinatown. Some high-binders (professional gamblers) had come up from San Francisco, as they were wont to do occasionally, to play the bgs in Eureka and get away with their money. A quarrel arose on Friday which led to the use of firearms., and about 5 o'clock in the evening, a random ~~whiff~~ shot threw a bullet across the street and killed a white man as he was passing from his supper to his place of business. In less than an hour the largest hall in town was full of to a jam with an infuriated crowd of men from all ranks of society, bent on summary revenge. And nothing but cool remonstrance of a few level headed business men of the city, saved Chinatown from being made a scene of slaughter and blood. For a resolution was actually proposed to go in and massacre every chinaman in the place. And when this measure was frowned down, the next proposition was to loot chinatown, demolish their tenements and drive the occupants beyond the city limits unsheltered and unprotected. But that would only make a bad matter worse. The nuisance would still be with us and

all the more a nuisance by reason of their destitution. And finally the plan was projected of shipping every chinaman in Humboldt County with their effects to San Francisco. The steamer Humboldt was in port to sail Sunday morning and an order was issued that every chinaman in the county should be in the warehouse on the dock on three o'clock on Saturday, ready to embark at daylight next morning. When this resolution was adopted, I stepped to the platform and beconed the crowd to listen to me for a moment. I said we all deplore the death of our fellow citizen, Mr. Kendel. But no Chinaman had a design on his life. His death was entirely accidental. The Chinaman who fired the shot is guilty of violating a city ordinance, and is liable for all the consequences and should be summarily punished. But the rank and file of the people in chinatown are as innocent of the death of Mr. Kendel as I am. They pay their rent, they mind their own business and you have no more right to drive them from their homes than you have to drive me from my home. If chinamen have no character, white men ought to have some. By enforcing this resolution you become the outlaws and are amenable as such to the courts of justice. Mr. Rich the minister of the Methodist Church followed me with a few corroborating words, advising the crowd to abstain from violence and do no evil that good may come. But all to no purpose. At the dawn of the next day a gallows was erected in the street that run through Chinatown with a sign nailed to it thus:

"Any chinaman seen on the street after three o'clock today will be hung to this gallows"

Every dray and express wagon in the city were put ~~to~~ in requisition. The china stores, of which there were more than one, with stocks varying from \$500.00 to \$2,000.00 in value were violently invaded in the presence of the owners, and their contents were hauled to the warehouse. Likewise every tenement was emptied of all their belongings. Teams were sent into the country in all directions, and all farm hands, all employees in camps and mills were forced to leave their employment and were brought to town and corralled in the warehouse on the wharf.

A chinaman gardner who lived in the suburbs of the city, and who knew nothing of the excitement, was called upon by the ~~the~~ vigilance committee Saturday morning and ordered to leave his home and his business and be at the warehouse at

three o'clock to sail next morning for San Francisco. It was all a surprise to him. He had heard of no trouble. His garden was full of vegetables, and he had ten fat hogs in his pen ready for market. He sold his vegetables in town every day from baskets borne on his shoulder, and was a peaceable, inoffensive man. He inquired "why, what have I done?" Reply: "You are a chinaman and you must go.

"What shall I do with my property?"

"Do what you damn please with it, you must leave today; no chinaman can live in Humboldt County"

The chinaman was defenseless. He must obey the order of the mob under pain of death. The keeper of the County Hospital, Mr. Gill, his next neighbor was friendly to him and he called on him for advice. Mr Gill assured him there was no other way but to go. If he resisted the order he would suffer violence. Said he; we are under a reign of terror; the law is powerless; your friends are powerless and the safest way is to submit. He had confidence in Mr. Gill, and consigned into his hands his entire effects, to dispose of as best he could, and remit the avails to him in San Francisco, and took his place in the warehouse.

Charley Way Lum as the representative of our little class of pupils came to me on Saturday morning for advice. I told him there was but one thing to do. If I should attempt to protect you my own life would be in danger, and this church property would be in danger. The law is powerless and its officers can do nothing even if they were disposed to. And I advised him to go and submit patiently to the grievous wrong. By five o'clock that day, Chinatown was empty. The denizens and their belongings had removed to the wharf, and wagon loads from the country were coming to swell the crowd and give emphasis to the tragedy.

In the afternoon about 2 o'clock Charley called at the parsonage on his way to the wharf. I was absent at the time, but my wife and daughter were there. Immediately our back yard was filled with an excited crowd of men and boys. They gave a loud rap at the back door which was opened by Mrs. Huntington, and with a loud voice they inquired "Where is that Chinaman?" She said "Charley is here on his way to the wharf; he barely called to say good bye and ask the prayers of the family

in his exile" "We want him now" And they rushed in, siezed him by his queue, Mrs. Huntington meanwhile pleading with them, "dont hurt hãm, he is a good boy and on his way to the warehouse" But they dragged hãm to the gallows, a hundred hoodlums following with jeers and insults. They took him to the gallows and put the noose around his neck in the presence of hundreds of people without a word of remonstrance from the police or anyone else until Rev. Mr. Rich of the Methodist Church approached the scaffold and with stentorian voice said "Boys take that that rope off that boy's neck! If you bang him you'll hang him over my dead body" The effect was like a clap of thunder. They dropped the rope, siezed Charley by his queue and hauled him 5 blocks to the warehouse and herded him with the rest of his countrymen under guard,

When it was all over I returned home to find my wife and daughter overcome by their shocking experience, as they relayed the details of the affair. They called my attention to the Bible, gloves and umbrella which Charley had left on the table. I took them in my hand to take them to him. As I passed the crowd near the gallows, a loud voice out of the crowd said " Any man who sympathizes with a Chinaman ought to be hung; and I would like to have hold of the rope and help draw him up"

I went to the warehouse and after a long parley with the guard I was allowed to pass in. I found Charley in a remote corner of the room crying, with his classmates around him. As I gave him his things he said, "They scared me almost to death, Mr. Huntington" I comforted him as well as I could

The next morning they all embarked for San Francisco.

Comments: At the time the above was written, many years later there were ^{not} (with few exceptions) any chinamen in Humboldt. Mr Tom Bair retained his cook, but it is said he had to threaten to kill anyone who layed a hand on his cook.

The story of this expulsion is known to most chinese. As late as 1960 I had a chinese boy (Youngman) in S.F. when asked if he had ever been to Humboldt say "What! me a chinese go to Humboldt?"

The above read to the Humboldt County Historical Society at the regular meeting of Oct. 27, 1964 by Colonel Thomas H. Monroe, Ret., a grandson of Rev. Huntington.

Chinese in Humboldt County

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By Andrew Genzoli

THE CHINESE RECALLED — The expulsion of the Chinese from Humboldt County in 1885 was the subject of an interesting talk given before members of the Humboldt County Historical Society at their last meeting by Col. Thomas H. Monroe (U.S.A., retired).

Col. Monroe, President of the Society, is the grandson of Rev. C. A. Huntington who came to Eureka in 1881 for the purpose of re-establishing the Congregational Church.

When Rev. Huntington arrived in Eureka he found that some three or four hundred Chinese lived in the city. They were huddled together in small shacks built in the area of Fourth Street between E and F which was known locally as "Chinatown." There were few idle Chinese, it was said. Most of them worked as cooks, house servants of white families, in laundries, some where gardeners and a few shopkeepers.

Race hatred was intensified, the speaker said, because, though a weaker race and in the minority, the Chinaman could usually beat the white man in making a living. The Chinese would work for what they could get. If they could not get high wages they would work for low wages and they would adjust their expenses to income.

Every Chinaman, Col. Monroe said, whether he earned little or much, aimed to be a quarter of a dollar better in pocket at night than he was in the morning. They sent their money home to China; they did not spend money in the local saloons and were thus despised. Local storekeepers disliked them because they bought all their supplies from Chinese merchants.

The trouble in Eureka started on February 6, 1885, when David C. Kendall, a city councilman, was killed by a stray bullet from the gun of one of two quarreling Chinamen. The incident played directly into the hands of an element in Eureka that had been clamoring "The Chinese Must Go."

In less than an hour after the shooting of Mr. Kendall, the largest hall in Eureka was filled with an infuriated crowd of men from all ranks of society. They were bent on revenge. Nothing but cool remonstrance of a few level headed businessmen of the city saved Chinatown from being made a scene of slaughter and bloodshed.

A resolution was proposed to go in and massacre every Chinaman in the place. And when this measure was rejected, the next proposition was to loot Chinatown, demolish their elements and drive the occupants beyond the city limits. Finally, the plan was projected of shipping every Chinaman in Humboldt County to San Francisco.

The steamer Humboldt was in port to sail Sunday morning and an order was issued that all Chinese in the county should be in the warehouse at the foot of E Street on Saturday, ready to embark at daylight the next morning. When this resolution was proposed, Col. Monroe's grandfather stepped to the platform and asked the crowd to listen to him for a moment. He said that all the citizens deplored the death of Mr. Kendall, but no Chinaman had a design on his life. His death was entirely accidental. The Chinaman who fired the shot should be summarily punished, but the rank and file of the people in Chinatown were innocent, he pleaded.

"They pay their rent, they mind their own business and you have no more right to drive them from their homes than you have to drive me from my home," Rev. Huntington told the crowd. "If Chinamen have no character, white men ought to have some. By enforcing this resolution you become the outlaws and are amenable as such to the courts of justice." But Rev. Huntington's efforts were to no avail.

At dawn the next day a gallows was erected on Fourth Street. A sign nailed to it read: "Any Chinaman seen on the street after three o'clock today will be hung to this gallows."

Every wagon in the city was put in requisition, Col. Monroe stated. The China stores were invaded in the presence of their owners and the contents hauled to the warehouse. Fourth Street was the scene of much activity. Piles of household belongings, clothing and merchandise were heaped into the street and loaded into wagons. The streets were crowded with people who watched the movements of the Chinese with close interest. The people were orderly, and the Chinese were not molested. Before noon all the personal belongings had been transferred to the wharf to be placed aboard two steamers which were in the harbor at the time, the City of Chester and the Humboldt.

The steamers were barbound until February 14 when they crossed out at 6 a.m. and arrived in San Francisco the next morning. It was a Sunday and the Chinese quietly took their belongings and scattered through the lanes and alleys of San Francisco's famous Chinatown.

It is known that a few Chinese did remain in Humboldt County, some of them living in the Arcata area. But they gradually left and after 1886 there was apparently only one Chinaman left in Humboldt. He was Charlie Moon who worked as a cook for Tom Bair on his ranch at Redwood Creek. It is said that Bair threatened to shoot anyone who laid a hand on Charlie. Well-liked and highly respected, Charlie was known to many present day Eurekaans. He married an Indian woman and raised a large family.

REDWOOD COUNTRY

By Andrew Genzoli

A Transplanted Jasmine's Confusion

When the Chinese lived in Eureka prior to their expulsion in 1885, they carried on the traditions of their native land. There were times when it was difficult for them to reconcile themselves to the ways of the new and strange land.

So, from the confusion between the races there is a story in Humboldt County's annals containing a romantic touch. Far behind and across the Pacific were the lotus blossoms, the old temples. Instead, the setting is the saw-mill town of Eureka on the edge of Humboldt Bay.

'Marriage, American Style'

Mun Ching was a Chinese merchant with aristocratic qualities. He was a leading figure in the Oriental colony, and on this particular occasion (the year and the month: May, 1871), he went to court claiming a pretty young thing, named Qui Com, owed him over \$300. If not just the money, in lieu, three years of service for her passage from China.

Sometime after she had been in Eureka, she fell in love with another countryman named Ah Sou. One day she brought up the idea of getting married "American style." It was agreeable with Ah Sou, so they found a clergyman and the ceremony was performed and the lovers united.

The day after the wedding, Ah Sou removed his spouse to his residence on Fifth Avenue in Arcata, where they planned to settle down to a blissful married life.

"Alas! Alas! How little did he think what dire-filled change was soon to come o'er the spirit of his dreams!" wrote a rather dramatic reporter.

"The implacable Mun Ching, not knowing where Qui Com had gone, and supposing she was trying to steal herself from him, went before Judge Tompkins. By means of a false affidavit he procured a warrant for her arrest for grand larceny. As the sequel reveals, he intended using the warrant to get possession of Qui Com, when the criminal prosecution was to have been abandoned.

"The warrant was left in the hands of Esquire Tompkins until the whereabouts of Qui Com would be ascertained. Mun Ching then sent emissaries to Arcata who found her out. They took her by force and put her on board the steamer just as it was about to sail for Crescent City, with the intention of taking her away from her true and loving husband and selling her to some celestial denizen of that arcadian retreat."

And, Now Dramatic Action

There is a flavor of melodrama, as the reporter rushed his story to a finish:

By chance, Ah Sou ascertained his beloved was foully held in durance vile and he rushed to and fro in a distracted manner while Lung Chung (Judge Wyman's cook), his devoted and more practical friend, set off post haste to Esquire Tompkins for a warrant. Esquire Tompkins gave Lung Chung the warrent Mun Ching had procured, and supposing they had now found the defendant, rushed to arrest her. Deputy James F. Denny went to the steamer where he found the ship just pulling away from the wharf. He arrested Qui Com, dropped her over on the wharf, knocked down one of the Chinese who had possession of her, and who attempted to interfere. The deputy bore off the charming maiden in triumph—to jail. Lung Chung, on behalf of Ah Sou employed attorneys to defend Qui Com, but Mun Ching abandoned the prosecution. He now realized his dangerous position in the case.

Viewing the excitement from an experienced eye, the editor read the reporter's story and then added: "In fact it was no part of Mun Ching's game to prosecute her, for she had stolen nothing from him but herself, which under the fifteenth amendment is considered legitimate. She is accordingly discharged.

"Thus was justice vindicated and virtue protected by law."

Now, if this was a fairy story, we would add, "Qui Com and Ah Sou lived happily ever after."

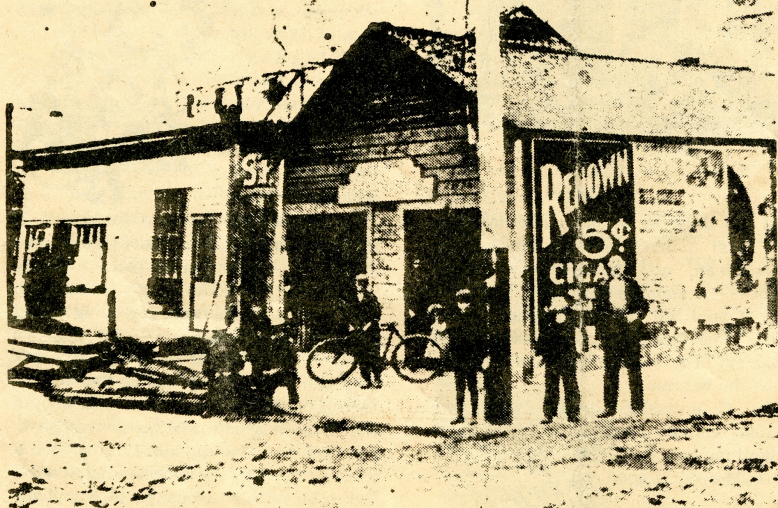
I am sure they did.

HUMB. CO. COLLECTION

Chinese in Humboldt County
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[circa 1968]

HANG ALL THE CHINESE! Humboldt's Expulsion Of The Chinese



The corner of 4th and F Streets where the fatal shooting occurred. Both white and Chinese residents are visible.

By F. T. Onstine

"Hang him! Hang him! Hang all the Chinamen!" An enraged crowd surged around the Chinese prisoner. At last and with great difficulty, the police were able to get their badly beaten suspect to jail. The size of the mob continued to grow and soon amounted to several hundred. The delapidated shacks of Eureka's Chinatown resounded with the cries for Chinese blood.

It was 6:00 p.m., February 6, 1885 - the long simmering hatred of Eureka's white residents for the Chinese had finally come to a head. A few minutes earlier David Kendall, a prominent citizen and member of the City Council, had heard gun shots coming from Chinatown. His curiosity aroused, Kendall went to investigate and was fatally wounded by a stray bullet. After the police had led away a Chinese suspect, the Humboldt Times-Telephone reported that "... about this time news came from the house of Mr. Kendall that he was dead. This news went through the crowd like a flash. It was then proposed to hold a meeting at Centennial Hall. A bell was brought out, the hall was lighted up, and in less than twenty minutes after Mr. Kendall was shot there was as many as six hundred men in the hall..."

"The audience was tremendously excited and if any direct clue to the culprits had been known they would have inevitably swung from the nearest lamp post. The utter impossibility of identifying the guilty parties proved however an insurmountable impediment to their punishment." Instead, it was decided to give the Chinese 24 hours to get out of town. The Times-Telephone continued: "We trust that wise counsels will prevail today and that no extreme measures will be resorted to. This would only involve the loss of life and property. But the Chinese must go. The

life of the late lamented Kendall could not be atoned by the stretching of one hundred of their worthless necks."

The resolution did not pass unanimously. Rev. C. A. Huntington was one of the few courageous enough to speak against it: "... we all deplore the death of our fellow citizen, Mr. Kendall. But no Chinaman had any design on his life. His death was entirely accidental. The Chinaman who fired the shot is guilty. . . . But the rank and file of the people in Chinatown are as innocent of the death of Mr. Kendall as I am . . . You have no more right to drive them from their homes than you have to drive me from my home." Rev. Huntington was later hung in effigy for his efforts.

By the evening of the 6th every Chinese in Eureka, about 250 in all, was preparing to leave. The next morning they were placed aboard two steamers that happened to be in the harbor and sent to San Francisco. The eviction proceeded peacefully although a few "jokesters" erected a gallows on Fourth St. with a sign reading: "Any Chinaman seen on the street after three o'clock today will be hung to this gallows."

On Feb. 7 another meeting was called at Centennial Hall and the following resolution passed:

"1) That all Chinamen be expelled from the city and that none be allowed to return.

2) That a committee be appointed to act for one year whose duty shall be to warn all Chinamen who may attempt to come to this place to leave, and to use all reasonable means to prevent their remaining. If the warning is disregarded to call a mass meeting of citizens to whom the case will be referred for proper action.

3) That a notice be issued to all property owners through the daily papers requesting them to not lease or rent property to Chinese."

And, for good measure:

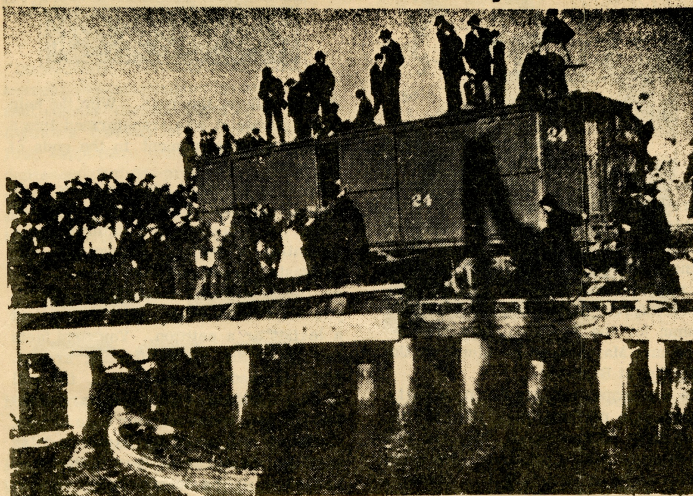
"4) Every man who has no visible means of support and who habituates houses of prostitution or gambling dens, be allowed until Sunday, the 14th of Feb., 1885 to leave this city."

Eureka's example was followed by the towns of Rohnerville, Springville (Fortuna), and Ferndale. Arcata also went along and gave its Chinese residents until Feb. 11 to leave.

The reasons for the expulsion obviously lie much deeper than Kendall's accidental death. Of the many complaints leveled against the Chinese prior to Feb. 4, one writer notes: "Eureka citizens hated the Chinese because of the filth and violent odor coming from their open sewage; but this was not the fault of the Chinese, for it was the duty of the authorities to establish sewers and abate the nuisance. The Eureka citizens hated the Chinese because they used opium; yet the city never passed an ordinance to prohibit its use. The Eureka citizens hated the Chinese because of their habit of gambling; but they gambled only among themselves and bought their whiskey in bulk to drink at home. The Eureka citizens hated the Chinese because of their brothels; yet the white section of Eureka contained many houses of prostitution legalized by the government. In brief, the expulsion of the Chinese cannot be justified on social grounds, for the 'plague spots' could have been legally eliminated." Underlying all was undoubtedly the hatred of the Chinese because they were Chinese. The Times-Telephone had pre-

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Excitement of Chinese Expulsion



In 1906 Chinese workers were again expelled. These were taken by boxcar to the wharf where they were shipped to Gunther Island to await an outbound steamer.

viously hinted darkly about "wiping out Chinatown" and seldom lost an opportunity to ridicule the Chinese, their customs and beliefs. Beatings and verbal abuse of the Chinese were common in Eureka. The local children also had a hand in the fun, as the Grand Jury reported in 1876: "It has come to the attention of the Grand Jury that some of the boys of the City of Eureka are permitted to congregate in crowds around the houses occupied by the Chinese and stone and otherwise molest them, and the Grand Jury, believing that such conduct on the part of the boys, in the future, if it has not already, may lead to serious results." There are, up to the present day, stories of Humboldt County residents being snubbed by the Chinese in San Francisco; after their treatment in the "Heart of the Redwoods" it's not difficult to see why.

In the years following 1855 the few Chinese who had the timidity to return were repeatedly driven out. The last such in-

cident occurred in 1906 when the Starbuck Tallant Canning Co. near Ferndale hired 23 Chinese and 4 Japanese labourers. Ferndale was condemned for having "contaminated the air of the county with the filthy Chinese whom the fathers of the present were forced to resort to strenuous means to eject." The Ferndale citizens decided that the Chinese should go. They were shipped in a boxcar to the railroad wharf in Eureka and then sent, under guard, to an old cockhouse on Gunther Island to await the departure of a steamer bound for Portland. As in the past, the white citizens were quite proud of their actions. Donations were taken to feed the Chinese and pay for their passage. The list of "Anti-Chinese Contributors" was published in the local newspapers "... so that posterity may run back over them and see who was instrumental in ejecting the Chinese from the county in 1906."

The Humboldt Times was still boasting of the absence of "Chinks" from the area as late as 1937.

C.R. DUCKS RACISM

Recently... very recently... a supplement on Meeting the Needs of Disadvantaged Persons was submitted to the Western Association of Schools and Colleges by the administration at College of the Redwoods. The college is currently undergoing evaluation for accreditation purposes. The supplement is intended to convince the accrediting team, specifically the one Spanish member, that something is being done for the minority population of Humboldt County.

The supplement is very imaginative. It contains nine pages of actual text, and numerous charts, graphs, maps, etc. Humboldt County is analyzed according to its racial, ethnic, and socio-economic composition, College of the Redwoods is analyzed as little as possible, and the entire community patted on the

head for its solicitous treatment of Disadvantaged Persons.

The rest of the report describes what C.O.R. has done, is doing, and will do for its minority students. Aside from cooperating with various Federal programs giving financial aid to poorer students, the following assistance exists:

1. There are remedial English and Mathematics classes. "In order not to discriminate against these individuals, they are integrated into regular mathematics and English classes. They are identified by questionnaires for their instructors. Sic regarding vocational aims."
2. There is a Faculty Committee on Indian Opportunity. Each year a member is sent to various meetings to learn what other schools are doing about Indian Education. The committee also established

a club for Indians (note paternalism). The club is rumored to be defunct.

3. There are evening classes, registration, and counseling services in Hoopa. This is no more than the college does for other outlying communities.

Assorted facts included in the supplement, though of no particular pertinence to minority students at C.O.R.: A ramp for handicapped people in wheelchairs has been built; and there are 18 Indians in a teacher training program at HSC.

The supplement informs us that minorities are well-represented on advisory committees (note "advisory"). Representation consists of two experts on Indian affairs, presumably not Indians or it would have been mentioned. The college also works closely with community organizations of an indefinite nature on the problems of educating the Disadvantaged.

Junior Colleges traditionally attempt to syphon off minority students into terminal, rather than transfer courses. This is apparently true of C.O.R. The Supplement analyzes the ethnic distribution of the student body in terms of enrollment in Vocation-Technical programs, not in terms of the student body as a whole. There is no mention made of the number of minority transfer students. Apparently, any minority student wishing to continue at a four year institution is on his own.

It may be argued that the emphasis on vocational education is justified in view of Humboldt County's depressed economy. This is true of the area as it now exists. However Eureka, resist though it may the development of new industry, will someday require a supply of white collar management trained personnel. Also, not all students desire to be trained for occupations for the most part oriented to the rural North Coast area.

The final pages of the supplement are devoted to "Immediate and Long Range Plans." These include the conclusion of a report on ethnic distribution on campus, the establishment of a \$150,000 Forester Aide Program (to be funded by the Bureau of Indian Affairs), and a second attempt to set up a branch of the college in the form of an apprentice training program at Hoopa. These last two programs seem aimed at keeping Indians as close to the reservation as possible. One justification given for the forester aide program is it would help Indians "learn skills usable on the Hoopa reservation where forestry is the major enterprise."

There is an ethnic studies class offered by the Humanities Department. The instructor is qualified by virtue of a specialization in minority studies certified by the State Department, well-known for its expertise in the subject.

Over-all, the report reads like a last minute term paper by a freshman who has done inadequate research and who realizes it at 2am the day the paper is due. There are numerous grammar and composition errors as well as a few none sequiturs. The supplement will fool no one, the tragedy is that it was considered necessary. We are not really closer to achieving dignity and respect for all human beings; but we are beginning to feel guilty about our lack of response to the problems of certain groups. Is this really better?