THE HISTORY OF THE CHINESE IN IDAHO FROM 1864 TO 1910

by

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PREFACE

This thesis is the result of an investigation begun as a hobby in 1935. Interest in the Chinese was first aroused by the Chinese Joss house, a mysterious, windowless, curved roof structure on Front Street in Boise, Idaho. Immediately inquiries were made of the pioneers in Boise and the pioneer newspapers in the State Historical Society of that city were carefully checked for any items on the Chinese. Fortunately early day newspaper reporters and editors were also interested in the Chinese and some very valuable material on Chinese customs was found in the newspapers.

Very little has been written on the Chinese in Idaho by historians. R. G. Bailey's books River of No Return and Hells Canyon and Annie Laurie Bird's Boise, the Peace Valley contain the most material found in books. Senate Documents of the United States contain the debates over the Chinese indemnities to relatives of Chinese killed in the United States by residents. The decisions of the Idaho Supreme Court on the cases dealing with Chinese which were appealed to that body have been used. For a background of the Chinese life and customs, several books on Chinese history were consulted.

The greatest amount of material came from letters and personal interviews with pioneers. In order to ascertain the places where the Chinese lived in the early days and pioneers who might know about them, letters were sent to every county in Idaho. Thus it was possible to find the area of the early day Chinese groups. Form letters were then sent out to responsible pioneers and officials of those areas asking for information on the lives and character of the Chinese. Biographies of individual Chinese were especially encouraged. From these persons it was possible to learn of other persons who might have information. The response was so overwhelming that a vast amount of material was received and it was necessary to limit the thesis to the years 1864 to 1910. That period was chosen because the Chinese were most numerous during those years, and it was the most colorful period, coming before the Chinese younger generation grew up Americanized.

In 1935 Silver City, a deserted mining town, was visited and the three remaining inhabitants were interviewed. In June, 1945, the writer visited the towns of Lewiston, Salmon, Hailey, and Weiser, where the newspaper files were read and pioneers interviewed.

In some of the material listed there are contradictions, but the contentions of each pioneer have been given. Those contradictions were noticeable in regard to the Crazer mur-

der case and the Polly Bemis story. Many of the reminiscences contained herein are the memories of pioneers who loved to recall the old days of early history. In some instances it was possible to get several of the pioneers together to discuss the old days and much colorful material was obtained. Whenever a name of an individual is listed in a footnote the material has been gathered from that person either by interview or by letter. An adequate expression of my gratitude to these citizens of Idaho, pioneers and newspaper editors who permitted me to scan their papers, for their kindliness, their friendship and interest in my subject, is impossible.

The following pages are an attempt to picture the life of the Chinese in Idaho, their desire for wealth, even though it took the hardest of labor; their dreams of the future; their hospitality and loyalty. The attacks against them, the abuse heaped upon them by the malcontented ones of Idaho, and the loyalty of the real pioneer citizens of Idaho to the Chinese is in that picture. Their joys are portrayed through their marriage and christening ceremonies, the Fourth of July parades, and the dance of the Dragon at the New Year. Their funerals help one to understand their religion and the removal of their bones to China show how strong their bonds of religion are.

That the Chinese were not welcomed by all the Idahoans is found in the organizing of the Anti-Chinese Leagues in the Wood River district and Boise, Idaho. However, the average pioneer was not anti-Chinese because he realized the need of the Chinese in the economic life of the state of Idaho. But this agitation was responsible for many of the Chinese leaving Idaho for China. The loss of the Chinese was a great one and never has another race been able to take the place of the Chinese in Idaho.

INTRODUCTION

Through the historical tapestry of Idaho history runs a golden thread, a small thread it is true, but the lustre grows brighter every year. That golden thread is the loyalty, sincerity and painstaking labor of a people whose worth was unappreciated for so many years—the Chinese. Called to Idaho by the lure of riches in the gold fields of her mountain fastnesses they remained to toil patiently winter and summer to gain that fortune which might enable them to return home and live, respected and fortunate men. The curses and kicks of the white man they accepted patiently and for those who were kind they gave an undying loyalty.

This is a story of the life and fortunes, good or bad, of those early Chinese who contributed much to the History of Idaho.

CHAPTER I

THE COMING OF THE CHINESE TO IDAHO

Why the Chinese Came to Idaho

The economic history of Idaho is influenced much by the coming of thousands of the yellow race, the Chinese, to Idaho. They came hot on the heels of gold discoveries in the state—from California at first, but later many came directly from China. Those from California had worked in gold placers there which had become almost exhausted; and the Chinese, like the white men, followed the urge to move on to greener fields. These California Chinese came in small groups or sometimes alone. Those who came from China were directly recruited by various commercial companies, both Chinese and American. Harold E. Briggs states the Yong Wo Company operated in Idaho and Montana. These Chinese were brought in by Chinese contractors who paid the expenses and provided the outfits. "A healthy young Chinese is marketed for from four hundred to six hundred dollars while one of extraordinary ability is worth eight hundred to one thousand dollars."[1]

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[1]Harold E. Briggs, Frontiers of the Northwest, p. 74.

The Six Companies, a group of Chinese tongs or clans in San Francisco, were accused of bringing in these Chinese. Said M. C. George of the Oregon House of Representatives:

> . . . . It is neither the pluck or the energy, nor the brain of the individual Chinese flooding our shores, which causes them to come to America as our immigrants come from Europe. It is rather the energy of a company, an organization, a concentration of corporate wealth which buys and owns, imports and sells the time and labor of those lower classes of Chinese. The Six Companies today carry on the importation of men as others do a cargo of tea. These Companies trading and trafficing in this species of cheap labor, buy it and bring it here to compete with our American citizen laborers.[1]

However, Fong Kum Ngon refutes this charge in his article The Chinese Six Companies in 1894. According to him, the Chinese in China have family clans which are all powerful and every individual with a common ancestor calls all the other members of the clan "cousin." When the Chinese first came to America they represented all these clans and so to help themselves in the strange new world they organized one clan for all Chinese in America. They rented a room on Sacramento Street in San Francisco. The chief purpose was to assist the newcomers for some of them

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[1] Morning Oregonian, May 18, 1882. Speech given by M. C. George in Oregon House of Representatives, March 22, 1882.

had never been more than fifty miles from home before. The Society sent wagons to the incoming ships to bring the newcomers and luggage to Chinatown. Then they supplied a room, water and wood for a month or two until a job was found by the Chinese immigrant.

This Society, called Meeting Hall of the Middle Kingdom, was financed by assessing every Chinese who left America for China. The sum was nine dollars in 1894, and it has varied from time to time. In 1894 the nine dollars was divided into three parts, three dollars to the Meeting Hall of the Middle Kingdom, three dollars to the individual's own Society or Tong, and three dollars toward shipping his bones back to China after his death. The Chinese called at this meeting place, paid the money, was given a receipt, and went to the boat on which he was to leave for China. At the boat the Society sent a member to collect all these receipts and any Chinese who did not have a receipt would be asked to pay the assessment. If he refused, which was seldom, the Collector of Receipts would try to get the American authorities to prevent the Chinese from sailing.

By 1897 there were enough Chinese here to have their own clans of Tongs. Jealousy over who was to hold office crept into the original Society so it was divided into seven divisions, the original company and six tongs which

represented the majority of Chinese here in America. Officers were elected once a year and the office rotated from clan to clan.

"The Six Companies did not contract labor,"[1] says Fong Kum Ngon. That was done between the American companies and individual storekeepers. An American company, such as a mining company, would desire to hire Chinese laborers, so they would go to a Chinese merchant and ask him to get the men. In fact some merchants like Wah Sing and Fong Kee of Salmon, Idaho, advertised that they contracted labor. If there were not enough Chinese labor here, the merchant would send to his section of China and recruit it, if necessary paying the passage over. The merchant would then sign a contract with the laborer to take a certain amount of his monthly wage until the passage was paid. Usually it was two thirds of the monthly wage. Sometimes the Chinese would have to pay double the amount of his passage. The laborer was supposed to patronize the storekeeper for all his provisions. An interpreter was sent with each group of Chinese and because he understood English all commands were given through him and the Chinese obeyed him because he represented the authority of their employer, but they were in no way slaves to that one Chinese.

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[1]Kum Ngon Fong, "The Chinese Six Companies," Overland Monthly, vol. 23, p. 525.

The Six Companies did not have their own courts but would try to arbitrate any quarrels among the Chinese. The Chinese tongs were not forced to accept the arbitration which was sure to be a compromise. If they did not, then the matter was taken to the American courts. However, the Six Companies did have great influence with the Chinese. If a Chinese was leaving the United States without paying his debts, his creditors would write the Six Companies office and when the erring Chinese came to pay his assessment he would be reminded of the debt and warned to pay it. If he did not, he was turned over to the American courts. "No one can detect the right man more easily than the Six Companies, on account of the method by which they collect their own funds."[1] The Chinese loan money without security or notes for a man's word is bond. If he does not pay, the clan will either make him pay or pay it.

The Chinese accepted the advice of the Six Companies, because the individual Chinese knew nothing of American law, but they knew the Six Companies would hire capable American lawyers in case the need arose. The officers of the Six Companies were elected from men who knew English and understood something about American laws and ways. In reality, though, the real purpose of the Six Companies was that of a mutual benevolent society.

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[1] Ibid.

The Chinese, in many cases, were eager to come, for returning Chinese from the United States told glowing stories of the riches to be won in America, not only in gold mining, but in the allied industries as well. Life was hard in over-populated south China. Long hours of work brought little return and the young sons of the families were eager to come and the families were willing that they should come, for the extra money they would be able to send home would mean much in China. Each young man had visions of making his fortune and returning home to live the rest of his life in comfort; as was expressed by a Chinese in Boise, "Save money. Go back to China, build big hotel and sit in looking chair all day."[1]

The Chinese merchants and American business companies made it easy for the Chinese to come by paying the passage and providing equipment--all to be paid from the laborer's earnings. It seemed too good to be true, no doubt, but what the laborer did not realise was that it would take a long time to pay back the passage money. Also his wage must support him in America and a portion of that same wage was expected each month by his family back in China. That accumulated fortune was far in the future for most of them.

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[1]Ben Leonard, Silver City, Idaho.

Some white men felt that the Chinese merchants or store companies cheated the Chinese on the amount due. "The big companies held out on the Chinese bound out to them."[1] Some families were able to pay the expenses of the sons to America, and thus their lives were easier financially.

When They Came and Where They Located

Those coming directly from China to Portland found two ways of reaching Idaho, by boat up the Columbia to Lewiston or by foot to the same destination. Gold was first discovered in northern Idaho in 1860 at Oro Fino, near Lewiston, and the first Chinese came about 1864. Thus Lewiston became the terminal for all the gold-seekers. Here they could get saddle and pack horses for the laborious trip into the Idaho mountains. But horses were not for the Chinese, for they were used to walking. In China only rich men rode and these were not rich Chinese. Each one would acquire two baskets in which he put his equipment and supplies of two fifty-pound sacks of rice, fasten each basket to the end of a pole resting on his shoulders and start trotting down the trail.[2] It must have been difficult to manage the baskets and pole on the brushy, rocky trail, but the Chinese managed to reach their

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[1] Ibid.

[2] Philip Weisgerber, Lewiston, Idaho.

destination with all their supplies. They could make ten or fifteen miles a day in that continual trot.

The gold-seekers spread out on every river and creek south and southeast of Lewiston and among them were the Chinese. Elk City, Pierce City, Newsome Creek and Moose Creek became permanent settlements to last as long as the gold boom. In the middle '80's the Lewiston Chinese population dwindled from four or five thousand to four hundred, although many of the Chinese miners spent their winters in Lewiston. Bailey says that the peak year at Pierce City was 1866[1] and Lomax states the Chinese were in Pierce City in large numbers from 1866 to 1890.[2] Their peak number at any one time was estimated at 800. Elk City was said to have 1,000 Chinese in 1870, which number had dwindled to 500 in 1881.

Gold strikes were made farther south in the Florence and Warrens country and in 1872 there were 1,200 Chinese on the placers.[3] In 1883, the boom year for mining for

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[1]R. G. Bailey, Lewiston, Idaho.

[2]P. T. Lomax, Pierce City, Idaho.

[3]H. H. Bancroft, History of Washington, Idaho, Montana, vol. 31, p. 552.

Warrens the population was 52,320 persons, of which 5,000 were Chinese.[1]

The second great gold strike in Idaho was that made in the Boise Basin, and three towns sprang up: Idaho City, Centerville, and Placerville. The Chinese first came here in 1863 and 1864[2] and in 1866 and 1867 there were 2,000 Chinese in the Basin.[3] John Leary states that from 1869 to 1875 there was a steady influx of Chinese into the Basin, many of them coming from Conner Creek, Oregon, on the Snake River, due to persecutions by the cowboys.[4]

In Silver City, Owyhee County, gold was discovered in 1863 and by 1864 the Chinese were there too. Their peak in population came in 1875 to 1880 when there were five or six hundred Chinese.[5] Reynolds, Idaho, near Silver City, had Chinese from 1870 to 1890. Gold placers were opened up at Salmon in 1866 and at Leesburg in 1866. The Chinese arrived by the hundreds in the early days and were still numerous in

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[1]Ibid. [2]Robert Penrod, pioneer of Boise Basin.

[3]Joe Fuld, Hailey.

[4]John Leary, pioneer, Placerville, Idaho.

[5]O. F. Brunzell, pioneer, Silver City.

1890.[1] At one time there were one thousand Chinese in Leesburg, Salmon and Oro Grande. On Snake River in the southern part of Idaho and on the western border of that state there were many Chinese from 1865 to 1890.

Every spring they went up the treacherous Snake in boats. Each boat would carry supplies for twenty-five. One man would stay in the boat to steer it away from the bank and rocks with a pole, the other twenty-four would take the two-hundred-foot rope fastened to the boat and, walking along the river bank, would pull the bateau up the river. When they came to an impassable ledge, and there were many along the Snake River, they would get into the boat, row across the river and start walking up that side as far as they could go. Thus in the journey the Snake might be crossed many times.[2] Salmon River in central Idaho also had placer bars all along the river and these bars were reached by the same method of hauling the boats. The boats were floated down the river with the twenty-four men on the bank trying to slow the passage of the craft through the rushing waters of the Salmon. The boats were pulled up the Salmon River in the fall. One bar, called the Cash Bar, was very

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[1] Judge J. W. Stanrod, Pocatello, Idaho.

[2] Philip Weisgerber, Lewiston, Idaho.

rich, and had two hundred fifty Chinese in 1867 and 1868.[1]

Rocky Bar above Mountain Home was opened in 1867 and by 1869 there were three hundred Chinese in and about the town. Loon Creek and Oro Grande were booming in 1868, and about 1870 the placers were sold to the Chinese who swarmed into that region only to meet with disaster at the hands of the Indians in the winter of 1878-79.[2]

Although there had been mining in central Idaho for some years the town of Hailey, which was not a mining town but catered to the mines, was not settled until 1881. "Hailey had five times the number of Chinese of the rest of the county."[3] Chinese were at Bellevue, Bullion, Clayton, Ketchum and New Era at the same time. Mining on the little creeks and rivers in the 1880's influenced several Orientals to stay in Weiser and Payette.

The building of the Union Pacific railroad through southern Idaho witnessed the advent of the Chinese to Pocatello, Shoshone, Mountain Home, Nampa and other railroad towns. Boise, which probably rivaled Lewiston in the size of the Chinese community and the length of their stay, was popular with the Chinese because it was the outfitting post

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[1] Will Shoup, Salmon, Idaho.

[2] Yankee Fork Herald, Bonanza, Idaho, October 18, 1879.

[3] Joe Fuld, Hailey, Idaho.

for many of the mines in Boise Valley and Silver City. Boise lay on the main trails to the mining camps and through it passed most of the trade of the gold fields.

The Chinese were prone to cling together in groups. They realized that they were alien to the American life and because they had to live frugally to meet their obligations they sought the cheapest houses. Their so-called Chinatown was never apart from the white town, it was merely a section or part of that town. At Lewiston it was down where the Lewis and Clark Hotel stands and on the vacant lot next to the hotel. It bordered on the edge of the white man's town. Weisgerber placed the Lewiston Chinatown one block due west of the Bollinger Hotel.[1] The Chinese usually lived in small log and mud cabins, grouped closely together. One might say they were huddling together for protection. Usually along the main street of Chinatown, which would face the white town, the Chinese merchants would set up their stores, to cater to both Chinese and whites. Lewiston Chinatown burned in 1883, as well as the Wiggins Blacksmith Shop and the Shephard home.[2] It was rebuilt.

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[1]Philip Weisgerber, Lewiston, Idaho.

[2]Mrs. Sage Aikin, Lewiston, Idaho.

Chinatown in Salmon lay to the left side of the bridge as you entered the town from the north on a little flat about two blocks long. Here were most of their laundries, gambling houses and stores, as well as their cabins. These cabins where the Chinese stayed were part underground and part above the ground. The dirt floor would be a couple of feet below the ground and around it walls of logs and mud would be placed. A roof of mud and straw would cover the structure. A few Chinese had houses across the street in the white part of town all built above the ground. Even these seemed very low and small. There were about fifty to one hundred cabins and right next to them lived white people. Thus the towns of the Chinese were never isolated from white civilization.

At Rocky Bar the Chinatown was the northern part of that settlement. Although there have not been Chinese there for several years, three of the buildings were still standing in 1938.[1] These Chinese houses were very low with rocked cellars similar to those at Salmon.

Hailey's Chinatown was on River Street and was the usual group of unpainted shacks. It was destroyed in the big fire of 1898 but was rebuilt again. There is no trace of it now.

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[1] Earl Carlson, Rocky Bar.

Deadman's Alley separated Chinatown and white man's town in Silver City. In its heyday it had four Chinese stores, three or four restaurants, two laundries,[1] two lotteries, five gambling establishments and many warehouses.[2] At the Present time many of the buildings still stand, since Silver City is a ghost town and the houses were not torn down to make way for modern improvements as has happened in other Idaho towns. They are empty except for rice sacks and empty tins. In Chinatown by the creek was the Masonic temple of the Chinese. The Joss house was not incorporated in Chinatown proper, but stood on the hillside above it. Both are described elsewhere.

At Pierce City, Elk City and in that region the Chinese had their cabins on their claims and there were few Chinese living in those towns. Only the business houses, such as stores and laundries, were in the town.

Just back of the main thoroughfare in Boise stood the unpainted, ramshackle buildings of their Chinatown. Many citizens often complained that if a fire started in the Chinese section it would burn the main town. The Joss house stood on Front Street. The Masonic hall is no more. There

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[1] O. F. Brunsell, Murphy, Idaho.

[2] J. L. Stoddard, Silver City, Idaho.

are a few stores and the very modern Chinese noodle houses. On some of the old shacks can be seen the laundry signs. Boise Chinatown was probably the largest and could more definitely be determined a town than any of the others. About a block of it remains today and is still in use.

The other towns of Idaho did not have enough Chinese to constitute a settlement. The Chinese just rented the poorest establishments and shacks in which to live. In Lewiston, Boise, Pocatello the present Chinese families live in the town's residential areas. In many cases their homes are as fine and modern as any of the others. As far as I know in the old mining areas which formerly had Chinese, there are none living today unless it be a Chinese herb doctor who comes in for a few months.

The mysterious glamor of the unlighted Chinatown from which exuded peculiar smells and queer noises which had the fascination of the unknown for the Idahoans exists no longer in the towns and camps of Idaho. The establishments remaining are, alas, very American.

CHAPTER II

OCCUPATIONS OF THE CHINESE

Many people connect the Chinese only with the placer mines of Idaho. I think it is safe to say that the majority of the Chinese were not miners but entered occupations which served the miners, both Chinese and white. In Hailey, for instance, in the permanent Chinese settlement there was not a miner in the group. They came to Hailey because the mining boom produced a demand for manual labor which the white man would not do. In this chapter the various occupations of the early day Chinese will be discussed.

Laundrymen

When the Chinese came into the mining camps they found a great need for some one to "washy washy" and many of them entered that business. A shack would be found somewhere in the town, preferably near a creek where the water was plentiful and wood not far away. Then the Chinese would buy his tubs, a washboard, some soap and a flat iron and he was ready to set up his establishment. In Chinese and English his sign would be displayed and business would come flocking, especially from the white men far from family care. It did

not cost much to set up a business in those early days. It is said that no white person could compete with the Chinese for snowiness of wash.

It is doubtful if there was a town in Idaho in the 1880's that did not have a Chinese laundryman. In fact the Chinese had a monopoly on laundries. Sam Wau was in the little town of Clayton about forty years from 1886 until he died in 1926. He was one of the many who did not make a fortune in America for he was buried by the county in the Clayton Cemetery.[1]

In Pierce City a gambler had his laundry done by a Chinese, as was the custom, and the Chinese never presented a bill. Whenever the Chinese needed money he came to the gambler for the amount needed and it would be checked against the bill. The gambler trusted the Chinese implicitly and was never cheated.[2] Key La Wah was a proprietor of a laundry in Ketchum, Idaho with several helpers. He returned to China when he was an old man.[3]

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[1]Mrs. Fred Marker, Clayton, Idaho.

[2]P. T. Lomax, pioneer, Pierce City, Idaho.

[3]Mrs. Frances A. Parks, Ketchum, Idaho.

On June 4, 1887 the Weiser Leader, Weiser, Idaho, announced that a China wash house adorned first street, and at that time no one cared. However, some towns forbade laundries on the main streets of the town because they were not imposing structures. A Hailey editor called Bellevue, Idaho, its rival, "Chinatown" because it allowed Chinese laundries and other establishments of the Chinese anywhere in town. However, Hailey was not in a position to criticise for on her own main street near the present Friedman Store was a Chinese wash house.[1]

The Chinese laundryman was a hard worker, rising early and working late. While to the white man, the destroying of a Chinese day's labor was a joke, it was near catastrophe to the Chinese. The editor of the Wood River News-Miner thought it was a great joke when a "large, shaggy, muddy dog dashed into a wash house,"[2] and jumped all over the clean clothes so that the laundry had to be re-done. Had the editor had to pack the water by bucketsful from the town well, carry wood to heat that water, spend long hours over the washboard

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[1] L. L. Sullivan, pioneer lawyer, Hailey, Idaho.

[2] Wood River News-Miner, Hailey, Idaho, November 14, 1885.

and ironing board it would not have been a "ludricous incident."[1]

When Hailey burned in 1883, taking most of the town including the Chinese section; the first house completed in the burnt district was a Chinese laundry. The first washing hung out to dry was described thus:

> . . . . red and striped drawers, yellow and blue undershirts and various other unmentionable articles of dress waved in the breeze. The scene was highly patriotic and indicated the push of John.[2]

Water pipes were installed in Hailey in 1884 and a Chinese laundryman was among the first to let the new improvement lighten his labor. But one day the pipes became clogged. Immediately the Chinese reported to the Water Office. "Him no run big, heap no good, wantee fix um."[3] The pipe was fixed probably because some of the white patrons complained as well.

Whenever a Chinese sold out his business he took along the purchaser of his establishment to introduce the new owner as well as to collect all the bills due. A Chinese laundryman known as Colorado in Hailey, followed that custom. As he collected his bills he intro-

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[1] Ibid. [2] Ibid., October 17, 1883.

[3] Ibid., December 18, 1884.

duced his "fliend, another moon-eyed Chinese."[1] Colorado was said to have cleared over $5,000 in two years and he said he was going to California. But many thought he really planned to go back to China where his savings would make him a rich man, "a sort of bonanza king in China."[2]

Lewiston had four or five laundries each of which employed several Chinese. Some Chinese did the laundry alone, and such a one was Wah. He always brought the clean clothes on Friday and on Monday he took the dirty ones. He always thought Mrs. Aikin an honest woman because she returned any clothes which did not belong to her. One day in 1895 he came to her with another Chinese. "Going to China to see people. This man wash for you."[3] However, Wah returned and became her laundry man again. He liked to bring little gifts to his patrons and one day he asked one of the ladies if she would like a certain "something." She could not understand him even after

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[1]Wood River News-Miner, Hailey, Idaho, October 23, 1883.

[2]Ibid.

[3]Mrs. Sage Aikin, pioneer, Lewiston, Idaho.

several repeatings. Wah was disgusted. "You no savy." But when he returned again he had some Chinese lily bulbs, which he had asked her if she would like.[1]

The Chinese were very reasonable in their prices. For one dollar a week they would wash and iron for a whole family; and families in those days had large washings. Those were the days of long, full, ruffled petticoats which took a long time to iron. Most old timers admit that the modern laundry cannot iron their clothes as well as those patient Chinese, but of course the Chinese laundries were not sanitary. "As a boy," said one pioneer, "I tried and tried to squirt water through my mouth as the Chinese did when they sprinkled the clothes but I never succeeded."[2]

In 1896 there were advertisements of Chinese laundries in the Lewiston Tribune; Hop Chung laundry was opposite the Catholic Church, and Hop Sing laundry opposite Damas Store, "Family washing and ironing given prompt attention. We can iron in all the latest styles."[3] Wong Jim and Raymond House Charlie were opposite Hotel de France. In 1878 there

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[1]Mrs. Susie Hendershot, pioneer, Lewiston, Idaho.

[2]Joe Fuld, Hailey, Idaho.

[3]Lewiston Tribune, Lewiston, Idaho, February 19, 1896.

was an advertisement: "Sam Lee, washing neatly and promptly done and on reasonable terms. Hot and cold baths."[1] These were the only advertisements of Chinese laundries found in the Idaho papers.

Despite bitter opposition on the part of some people, the Chinese laundrymen stayed in Idaho until the competition of the steam laundry drove them out. They filled a definite need in the lives of pioneer men and women.

Freighters

The only way to reach the mining camps from either Boise or Lewiston was by trail. Therefore pack trains came into use. Even when wagon roads were built, the northern mines still were reached by pack train, as well as those mines out from Hailey. Freight wagons went into Silver City, Idaho City, or Boise Basin towns, and into Salmon and Leesburg. It was not until the 1920's and 1930's, when the forest service built roads, that some of the old mining camps could be reached other than by packing.

White men saw the money to be gained by freighting, but the Chinese were not very far behind the whites in recognizing opportunity and they too became freighters.

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[1] Yankee Fork Herald, (Bonanza), August 21, 1879.

It was much harder for them, as it was alien to their culture to work with horses or mules, and they were slower packers. They usually served only their own countrymen.

The usual load of a pack animal was four hundred pounds and their daily mileage was fifteen or twenty miles. Their pack strings were composed of from forty to one hundred animals, all of which had to be trained. The Chinese usually preferred horses to mules in their pack trains. Mr. Lomax tells of a pack train belonging to a Chinese which was stolen and never a trace of the animals or supplies ever found.[1] The main commodities carried most were rice and Chinese whiskey imported from China in rice-straw covered bottles and kegs. One Chinese called Pie Biter had one hundred mules in his string, forty of which carried whiskey.[2]

The aparejo or pack saddle of stuffed leather or canvas as used in the American Army was adopted by all freighters. Freight was suspended on each side, balanced carefully. It was surprising how many different articles of furniture, as well as food, could be carried on a pack saddle. However, the Chinese whiskey had to be carried differently, especially the kegs. It was loaded atop the aparejo pack and held in place by wagon stakes shoved

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[1] P. T. Lomax, pioneer. [2] Ibid.

under the saddle to make a nesting place for the keg.

Pack trains did not run in the winter because all the trails were snowbound. Passes in the Idaho mountains are known to have as much as twenty feet of snow in the winter. All the miners who expected to stay in a mining camp had to put in their supplies in the summer or if there was a store accessible they expected the store to put in a large stock. Every spring when the word came that the passes were open, the packers began to round up their animals which had been turned loose to graze. Pioneers of Boise and Lewiston both mention going down to the loading sheds and corral where the pack trains started loading, to watch the fun. It was like a wild west show with the bucking horses, and wildly chattering Chinese trying to catch the animals to put on the packs. The corral at Lewiston was near the confluence of the Sanke and Clearwater rivers. One packer, Ah Choy, always had a crowd, however, when he left each time, a crowd of worshiping children who wanted to see Ah Choy start out. He used about "seventy-five horses of the Cayuse type, strong, sinewy and surefooted."[1]

Ah Choy began freighting in 1862 and was a stiff competitor. He dealt with his own countrymen entirely, searching them out in their placer and quarts claims.

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[1] Lewiston Tribune, February 25, 1934.

He always had personal supervision of his pack train. Very popular was the 220-pound Chinese with the white people and his own race.[1] When he was in from a pack trip he would stay with children for various white people. Mrs. Wiggins, wife of the local blacksmith, always preferred Ah Choy if he were available.[2] He taught the youngsters to count and speak a little Cantonnese. "He was one of the nicest men I ever saw, so thoughtful of both men and women."[3]

Although he employed Chinese entirely among his workers, Ah Choy spoke good English. He rode his bell horse and led the pack string going down main street, south along the Snake river, then across an easy trail. He was in business until 1888 and then it is supposed he went back to China.

Another Chinese packer, not so popular as Ah Choy, was a Chinese whose real name had been forgotten and who went by the name of Pie Biter. It seems he got his start as a cook for Benson's pack string and later had a pack train of his own, some saying he had one hundred mules[4] in his string and others that he had forty cayuses.[5] He also spoke good English, but gave his orders to his employees in Chinese.

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[1]Philip Weisgerber, County Auditor, Lewiston, Idaho.

[2]Mrs. Sage Aikin, pioneer. [3]Ibid.

[4]P. T. Lomax. [5]Lewiston Tribune, July 22, 1934.

all of whom were his countrymen. He bought his medicines from Dr. Ah Quong, and his other supplies from On Ching, a merchant in Lewiston, Idaho.

Pie Biter was a great, tall Chinese, slim as a rail.[1] He serviced the mines of Idaho County, Idaho, from 1878 to 1889. He lived with Spanish Louie, a driver for Grostein and Bernard pack string, in one room. Both of them were inveterate smokers. He received his name Pie Biter because he munched pie all day long and drank Chinese whiskey. He liked the pies at Skookum's Bakery and had a standing order for at least a dozen every day, chiefly huckleberry when in season, Dutch apple, and lemon, usually four of each. Some days he ate sixteen pies. He rode the bell horse and had a wooden box on the side of the saddle for his pies. As he rode along he munched pies and gave his orders in Chinese or pidgin English.

One day he had a brilliant idea. Wearing a plug hat, he visited Chinatown and issued this decree in the name of the Emperor:

> . . . . a cessation from labor to take effect now and carry on for not less than a week or two.[2]

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[1]Philip Weisgerber, Lewiston, Idaho.

[2]Lewiston Tribune, July 22, 1934.

Everyone believed it and stopped work while Pie Biter went on freighting. His loads doubled and trebled and he found many new customers because of his uninterrupted service.

When three Chinese were found dead on Camas Creek, Pie Biter spent much time and money trying to find the murderers, but failed.

When he retired in 1899 he had a fortune of $10,000. He decided to go to China, so he ordered fifty pies of different varieties to be delivered to the boat at Lewiston the day of his departure. The order was filled, he boarded the boat, and was never heard of again.

In 1879 it was stated that 800 Chinese were running several pack trains between the Meadows and the valley of the Weiser and Warrens, Idaho. The last Chinese survivor of that group was Sleepy Can or Kay. In his younger days he ran a mule train, packing into Warrens. He came to central Idaho as a boy with his father in 1862. He accumulated a fortune at Elk City, returned to China, married, and settled down to the life of ease they all dreamed about. He soon grew homesick for the free life of the mines, and returned to America, leaving his wife with the promise that he would send for her. Shortly after he left China a son was born but the wife died soon afterwards. When Old Sleepy again reached Elk City the placer mines had ceased to give up their fabulous treasure and

the Oriental was never able to make more than a bare living.[1] He died a county charge, but loved by all the white people.

Before the wagon road was built from Salmon to Leesburg, Wah Sing, the merchant, had his own pack string of mules and horses to carry his merchandise to the Leesburg camp. He catered to both white and Chinese. Each of his animals carried 250 pounds. With the building of the road it was cheaper to ship in the freight wagons.

Chinese gardeners from Boise used to drive freight wagons to Boise Basin and Hailey with their fresh vegetables, a very welcome sight to those mining camps. It is said that the first cat brought into the rat-infested town of Ketchum, Idaho, was purchased from a Chinese freighter[2] who received five dollars for it. A Caldwell Chinese ran a twelve horse freight to Silver City.[3]

However, the Chinese pack trains and freight wagons never ran much competition with the white freighters, because working with animals, especially cantankerous pack strings, did not appeal to many of the Chinese. Quite

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[1]R. G. Bailey, River of No Return, p. 379.

[2]Dick D'easum, staff, Idaho Daily Statesman.

[3]Doris Harding, pioneer, Caldwell, Idaho.

often they worked with pack strings only until they could get some other work. Nearly all the cooks for the strings were Chinese, as they seemed to like that occupation.

Gamblers

At dusk every evening in the early mining camps one would hear the queer Chinese call of "Mei hanna" and if not an old timer he would wonder what it meant. To those who knew Chinese it meant the "game is open."[1] It was a call to those Chinese who wished to gamble. The Chinese were inveterate gamblers, playing poker and their Chinese game of Fan Tan. Some of the best gamblers in the early towns were Chinese. In Salmon, Idaho, the Indians used to go down to Chinatown and gamble with the Chinese. Sometimes the Chinese would become so interested in gambling that they would neglect their jobs, as did one Sam Wau who cleaned the rooms at the Merchant's Hotel. He did not always come to clean the rooms because he could not leave the gambling tables, and he lost his job.[2]

The Chinese also liked lotteries. An old Chinese in Bellevue ran a lottery game and for two months he made

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[1]P. T. Loman.

[2]Hood River Times-Miner, Hailey, Idaho, July 13, 1883.

daily trips to Hailey, a few miles away, on foot to dispose of the tickets.[1] Silver City had two lotteries which were open twice a day.

It was not until the turn of the century when the lottery and gambling laws were enforced. Then police officials began to watch the gambling establishments quite closely, especially the Chinese, at election time. Those places could be raided very easily without incurring the wrath of a group of voters and it would make the voters feel that the officials were doing their duty. Idaho papers have many accounts of raids on Chinese gambling places. The following is one account.

> At Ye Wa's store in Lewiston a game was running full blast with eight enthusiastic players when the police broke down the door. Three players escaped and the other five were arrested. The poker chips and cards were taken as evidence.

Bail was placed at $100 each. Two days later they were brought before Judge George Erb and Yet Lee was fined $250 when convicted of housing a gambling resort. He filed an appeal.[2]

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[1] Ibid., February 10, 1883.

[2] Lewiston Tribune, January 3, 1910, and January 5, 1910.

Barbers

The Chinese barber, and there were a few in Idaho, usually called at the residence or place of business. He never had any overhead for rent and therefore he was a stiff competitor of the white man. The patron was asked to remove coat, waist coat, tie and collar. A long cloth was put around the neck as do the white barbers. Then the face and throat was washed with perfumed water, dried with a towel, and the barber fanned it vigorously to dry any remaining water. He shaved like an American barber, but used very little lather. The face, throat, back of neck and temple were shaved. If the eye-brows were irregular they were trimmed. Then the razor was dried and put away. But the Chinese barber was not finished. From his small kit he produced two small ear razors, callipers, tweezers, scrapers and sponges. Then he shaved off the down on the outside of the ear with an ear razor about as big as a match and almost crescent in shape. He rubbed and polished the ear until it was a bright pink. The muscles of the scalp and throat were kneaded, pinched and pulled. Even the eyelids were exercised. The muscles of the arms and trunks were alternately flexed, finger joints cracked, and head twisted into a dozen positions. The patron was patted and pounded with fist and

open hand from the top of the head to the small of the back. The job was completed in thirty minutes. Price? Fifty cents.[1]

Not many white men patronized the Chinese barber, but he was indispensable to the Chinese man.

Miners

The opening up of the gold mines brought the Chinese into Idaho first and probably the first ones of that race entered mining rather than the allied occupations.

> . . . . Willing to be content with a slow reward spurned by the white miners, they patiently toiled over the placer claims in the creeks, and gulches which had been worked by the occidentals and abandoned when the fabulous returns were no longer available.[2]

Dr. Talkington called them gold scavengers, because they went over the old diggings.[3] The usual white man's practice was to go over the strike and take the easy gold, then either lease or sell the claim to the Chinese and leave for newer diggings. The Chinese made enough from these so called

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[1] Wood River News-Miner, December 13, 1885.

[2] R. G. Bailey, Hell's Canyon, p. 293.

[3] Dr. H. L. Talkington, retired Professor of History, Lewiston Normal School.

"exhausted" placers to attract their brethren to the fields and at one time "threatened to overrun the gold fields of the Pierce Country."[1]

> Ah Fong, whose battered body was found last week near his cabin on Shanghai Creek five miles east of Pierce City was a symbol and sole survivor of a colorful chapter in Idaho history, the last of the multitude from the Flowery Kingdom. With his untimely end there now are none left of the bland countrymen who formed a connecting link between the gold rush days of the early 60's and the present.[2]

However, there is one left in Lewiston in 1945, one Len Wah, who has been in Lewiston sixty-five years, but he was not a Chinese miner. He is the only one of the old timers surviving today.

> The Chinese would come into a declining placer ground and lease or buy the privilege of working the ground, would put on all the Chinese men that could be worked to advantage, reduce expenses to the minimum, and by toiling incessantly could reap a new harvest of gold.[3]

Newspapers of the period speak of these Chinese companies:

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[1] R. G. Bailey, Hell's Canyon, p. 293.

[2] Ibid. [3] Ibid.

> Down on the Salmon River about one hundred miles west of Salmon, Idaho, there are several Chinese companies who have been mining there two or three years. It is known that they have secured a good lot of gold dust. Work has started on four placer claims near Placerville. One of these is Chinese.[1]
>
> Last week a Chinese appeared in our midst with two very nice sacks of fine quality gold for which he received about $200.00. He was making arrangements to work about 200 men this fall. They will winter in the camp and be ready to mine in the Spring. He will pay about three dollars a day which is good pay for Chinese labor. The exact location of the mine is unknown but it is tributary of Weiser River.[2]
>
> At Willow Creek, Idaho, the Chinamen are at work on the Williams claim. The ground is paying well.[3]

Wing Key, a Chinese merchant in Rocky Bar, was head of a big company operating placer mines around the Bar, Warrior Creek, Happy Camp, Hardscrabble Creek, Blake's Gulch, and Elk Creek.[4] Wah Sing, Salmon, Idaho merchant, was head of the Chinese placers on Bohannon Bar. China Jack came to mine for him while Bu Kee came to mine for Ink Kee, another Chinese merchant of Salmon.

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[1] Idaho World, Idaho City, Idaho, March 23, 1883.

[2] Weiser Leader, Weiser, Idaho, September 21, 1884.

[3] Weekly Oregonian, Portland, Oregon, March 12, 1870.

[4] Charles V. Price, pioneer, Alturas County.

The Chinese were good miners,[1] industrious, working long hours and were economical. They did not leave a placer until they had wrested every grain of gold they could get from it. Every bit of Pierce City was "washed" for gold, even the buildings were moved. Large quantities of gold were taken from that region. Sometimes there was so much gold dust in Pierce City that the big fellow called Perry could hardly pick up the sack to put it in the big safe. Gold dust was always put in a buckskin sack for shipment and kept in the safe until the next pack train down to Lewiston.[2]

"John Chinaman still continues to work here and depart for the Hills as quietly as the Arabs. He will wash the played-out claims and make them pay long after the white man has left."[3] They stayed in the placer country long after the white men left. "For over twenty years little mining has been done in Florence, Idaho, except by a few Chinese who continue to work the dust and streams and manage to make a fairly good wage doing it."[4]

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[1]P. T. Lomax, pioneer, Pierce City.

[2]Ibid.

[3]Harold E. Briggs, Frontiers of the Northwest, p. 74.

[4]Lewiston Tribune, May 12, 1897.

"Groups of them Chinese practically owned the Oro Fino and Warrens Diggings in later years."[1] "In 1880 to 1890 the old diggings at Elk City were washed almost exclusively by the Chinese."[2]

Ah Moon and Ah Loy lived at Pierce City for fifty years until they were nearing the age of eighty and then decided to return to China in 1927. These two had never seen a train before until they embarked on one at Greer, Idaho. "Conductor Philips vouches for the story that when the train got underway, the Chinamen had to be restrained by main force to keep them from leaping to the ground and heading for the tall timber."[3]

Often these Chinese wandered into dangerous places abandoned by the white men. Such a case was on the upper Clearwater River. The Indians had forced out white men from their discovery in 1878. Two years later Chinese left Pierce City and did not return. They had discovered that the abandoned claim was rich, had built a permanent camp, tearing out the sluice boxes and making rockers.

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[1] H. A. York, History of Placer Mining in the State of Idaho, p. 187.

[2] Idaho Daily Statesman, Boise, Idaho, April 1, 1897.

[3] R. G. Bailey, River of No Return, p. 378.

The Indians came and killed the five Chinese. In 1896 white men found the ruins of the camp and the bones of a deceased Chinese.[1]

Some of the miners left their camps in the fall to spend the winter in larger towns. Many of them went to Lewiston, so that in the winter sometimes there were almost as many Chinese in the town as white people.[2] Many came into Hailey from central Idaho and into Salmon from Leesburg and the Salmon River country.[3]

There were those hardy souls who planned to spend the winter at their camps, having laid in their supplies. At Rocky Bar one group met with disaster, a very common occurrence in the Idaho mountains. The last of January, 1883, a heavy snow slide crushed in a Chinese cabin known as Old John's house. There were four Chinese wintering there. Two escaped unhurt, one was killed, and one carried off.[4] They did not attempt to find the body because they had a superstitious idea that they would inherit the deceased Chinese man's bad luck. There were four Chinese

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[1] Lewiston Tribune, August 18, 1896.

[2] Ted Loy, Chinese restaurant owner, Lewiston, Idaho.

[3] Will Shoup, Salmon, Idaho.

[4] Wood River News-Miner, February 10, 1883.

wintering at the Pilgrim Mine in the Sawtooth mountains during the winter of 1880-1881. There was an avalanche and one Chinese was killed. "The heathen sons of guns would not lift a finger to help Jim and Morris white men , neither would they touch the body of their dead comrade but only sat around and howled, perfectly helpless."[1]

Many of the Chinese worked for white companies. Mr. Shepherd of Leesburg, Idaho, and father of Mrs. Will Shoup, had mines and he much preferred Chinese miners. He used to hire twenty-five every summer and found them "fine to get along with."[2] These Chinese wintered in Salmon, Idaho and came to him every spring.

In many parts of Idaho it was necessary to have access to water, since streams of water were used to wash down the hillsides. Then the gravel was panned for gold. "Messrs. Quinan and Andre have a force of Chinamen working in their rich diggings and as they have plenty of water they will make a handsome showing for this season's work."[3]

Over this type of mining the Chinese on Arnett Creek had a quarrel with the Italian miners. "Italians and

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[1] Ibid., December 6, 1885.

[2] Mrs. Will Shoup, Salmon, Idaho.

[3] Idaho Recorder, Salmon, Idaho, June 29, 1892.

Chinese who are working placers on Arnett Creek are having difficulty over water rights. At the present the sons of Italy are in possession of the water."[1] It must not have been considered too important and must have been settled peaceably, because the Recorder does not mention it further and none of the pioneers remembered how it was settled.

Some white men held ground and permitted the Chinese to work it under their guardianship, but this did not always work out. "There was considerable trouble with some killings."[2]

In many of the almost deserted mining camps some Chinese always remained in hopes the boom would start again. They would be able to prospect enough for their living, or guard the mines of some company. Sing Lee, for instance, had a cabin and mine down the creek about two miles from Newsome House, which closed in 1890. After that travellers stopped at Sing's cabin. Sing was a fine fellow. Any time a weary traveller came by night or day, he was always welcome to the best Sing could give him. The miners appreciated this and no one disturbed him when in 1890 so many Chinese were being driven out

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[1] Ibid., June 29, 1892.

[2] W. B. Pettibone, pioneer, Orangeville, Idaho.

of that section. He was permitted to stay there, and work his ground until he was a very old man. "Many a time his cabin has looked good to me after I had snowshoed twenty-two miles over old Bald Mountain where I have seen the snow eighteen feet deep."[1]

Ah Sam of Warrens was another one who stayed in a dying mining camp. "Legally named Jung Chago he was naturalized at the age of 19."[2] After mining declined many white people spent the summer in Warrens where it was cool, and often did a bit of prospecting. In the winter Ah Sam would take care of their cabins, especially keeping the deep snow off the house roofs. He seemed to consider Warrens his own town and for his interest he was called the Mayor of Warrens. He died December 13, 1933, of influenza. "He was a well-known character in the Salmon River country, and his deeds of kindness and charity won him a warm spot in the hearts of his friends and acquaintances."[3]

Another Sing, of Rocky Bar, Idaho, stayed there many years. Finally he decided to leave and as he passed

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[1] Ibid. [2] Bailey, River of No Return, p. 379.

[3] Ibid.

through Mountain Home he was asked why he was leaving. "Lucky Bar too muchee next spring." It had been a "ghost" town for many years, but people going through always advised Sing to wait another year as it would open up in the spring again. He had become tired of waiting for it.[1]

A spry young Chinese of nineteen walked into Boise Basin in 1864, where he worked in a placer mine. Doc Lee, as he was known, stayed there until his death a few years ago--still mining. He was never wealthy, but never on charity. At his death he left enough money for his burial, including five dollars in gold dust. He was one of four old Chinese left in that section from the teeming sixties.

Some of the Chinese made money. Scotty Monroe, stage driver between Idaho City and Quartzburg, 1883-1900, said the only time his stage was held up, a Chinese miner, who was a passenger, lost $7000.[2]

In the Assay Office in Boise, no longer in existence, were bullion record books of all the gold sent to be assayed. The Chinese signed their names in Chinese characters, but the English name was written in by the clerk. Often the entries were very small. In one instance a Chinese was Tom but no one knew his last name so he was designated as China Tom. Entries often were merely "Chinaman $1.50."

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[1]Roscoe Smith, pioneer, Boise, Idaho.

[2]Idaho Daily Statesman, January 3, 1909.

When placer mining was replaced by quartz mining, then the Chinese began to leave. They did not like to mine underground. Machinery also took many of their places so the younger Chinese took up other occupations. The older miners, if they had any money, retired to China or stayed in the old mining camps finding a little gold left in the hurry of the boom days or did odd jobs for the few people who remained in the town.

Merchants

When the Six Companies sent a group of Chinese laborers into a new section of the country they were sure to include a Chinese merchant to set up a company store which would represent that company's particular interest. In the beginning he might carry only the necessities needed by the workers. This store would be the drug store, having all types of Chinese medicine, especially dried herbs, the post-office, the joss temple and the court of arbitration.

These merchants were educated men of culture who could command the respect of the coolies. Their word would have authority, for the Chinese reverenced culture. "Hop Chung, of Hailey, was highly polished with the best of manners. He was highly educated--not a coolie."[1] China Doc, who ran

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[1]George McLeod, Probate Judge, Hailey, Idaho.

a store in Pierce City, was a "fine old man."[1] His competitor, Hung, was a "handsome, educated, toney fellow."[2]

If the Chinese workmen were located in a Chinatown, there the store would be found. If the workers had cabins on the claims, the store would be in the town beside the white man's stores. Such was Ah Duck's store in Pierce City. A fire broke out in his store, destroying a portion of the town also, from Hildebrand House to Nomagle's saloon, on the north side of the main street.[3] Kwong Sing of Lewiston started his store in the center of Chinatown, but later moved to Montgomery Street, now Main Street, where at the present time the long stairway winds down Normal Hill.[4] In 1887 Charley Sing of Salmon, tea merchant, moved from the Dunlap Building to the new Kirtley Building.[5]

The merchant might bring his family with him as did Hop Chung of Hailey, Idaho, who had a son Ue Hop Chung born there; and also Wah Sing of Salmon, Idaho, whose wife died in that town. Loke Kee had a beautiful wife in Idaho City, and raised a large family. At Ketchum, Idaho, Sam Wong and his wife had an attractive merchandise and relic store.[6]

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[1]P. T. Lomax, pioneer, Pierce City. [2]Ibid.

[3]Lewiston Tribune, January 13, 1897. [4]Ibid.

[5]Idaho Recorder, December 3, 1887.

[6]Mrs. Frances E. Parks, Ketchum, Idaho.

Other Chinese had wives in China and concubines here. That is what Pon Yam did in Idaho City. His wife, who had the "lilies" or little feet, remained in China raising his sons, and the woman with him in Idaho was his concubine. There were many other merchants in Idaho, but it is not known whether they had wives and children in China.

These Chinese were shrewd business men, first putting in a small stock in a little wooden store, but as the trade grew more lucrative, they would move to better locations. Pon Yam of Idaho City had a brick building across from the Luna House (hotel). He made a comfortable fortune to take back to China with him in his old age. "Fong Sing, best known Chinese of Boise, died at the Chinese temple on Idaho Street. He was one of the first Chinese to come to Idaho and he made money. He was sixty years old and had expected to return to China soon."[1] "Charley Sing, well known manager of the Fong Kee Store of Salmon, Idaho and his nephew, Ah Kim, left for China last Wednesday."[2] It is supposed that he remained in China, because the Fong Kee advertisement about a month later had Hung Choy as manager and Charley Sing from that time on was not mentioned in any of the advertisements.[3]

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[1] Idaho Daily Statesman, November 4, 1907.

[2] Idaho Recorder, November 11, 1897. [3] Ibid., 1897.

The merchandise carried in these stores always intrigued the white children as well as many adults. Because of the herbs carried for medicine these stores had a queer foreign smell. Some carried supplies for the Chinese only, as Wah Sing of Salmon and Leesburg. In 1887 the Idaho Recorder states that "there are 150 Chinamen at work at Leesburg and Moose Creek and Wah Sing had a $6000 stock of goods in his store."[1]

The stores varied from poor ones with only the very cheapest Chinese foods of tea, rice, cheap pottery and clothing, to the larger ones which were very exclusive. Fong Kee and Co. of Salmon, Idaho, advertised "Direct Importers of curiosities, lacquered-ware, ivory tops, canton crepes, embroidered screens and all kinds of dress patterns."[2] Sing of Hailey "had some fine things from China,"[3] in his store. He was wealthy and finally returned to China. One could always find Chinese candy, lycee nuts and fire crackers, as well as "commercial and dried fruits,"[4] boots and shoes. Once Fong Kee advertised when Charley Sing was manager, "a new lot of ladies silk dresses." He also had a lot of fine flavored tea direct from China. "Call and

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[1]Ibid., July 9, 1887. [2]Ibid., September 24, 1887.

[3]George McLeod, Probate Judge, Hailey, Idaho.

[4]Idaho Recorder, April 18, 1889. Fong Kee Store.

examine the goods."[1] For some years Fong Kee had a bakery in connection with his store and when it became necessary to sell liquor by license, both he and Wah Sing applied for liquor licenses for the "quarter ending June 3, 1889."[2] Many white people patronized these Chinese stores for silk and gift specialities.

As these merchants grew wealthy and until it was made so difficult to re-enter the United States under the Exclusion Acts of 1884 to 1894, they would return home to China for a year to visit their families and many relatives. One Fong Lee of Boise planned such a return. He requested, through a newspaper advertisement, that all debtors settle up before he left. He left the store in care of a manager "who had no authority to borrow money."[3]

There was one Chinese who went into a little different business than usual. That was George Morey who first came to Lewiston in 1883 as a cook. Lewiston at that time had twenty-eight Chinese merchants and herb doctors. Morey was not satisfied as a cook yet there was no opening in the store line so he set up a central buying agency for restaurants, most of which in Lewiston were Chinese-owned. His first store was on First near C Street. The Chinese

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[1] Ibid., July 30, 1887. [2] Ibid., July 4, 1889.

[3] Idaho Daily Statesman, April 1, 1897.

had implicit faith in Morey. He purchased large quantities of supplies, sold to restaurants at wholesale, thus saving them money, and he made a profit.

He soon became a leader of the Lewiston Chinatown and seldom was a move made without consulting him. His office at the old Catholic Dormitory was the meeting place of both Chinese and whites. He left nothing undone and his word was law in religion and business. Morey was a leading spirit in the Tongs and for the last fifteen or twenty years he was an adviser of the Tongs throughout the United States. He had volumes of letters and litigation cases. In case an urgent reply was needed by telegram, he would call the Lewiston Tribune, have the message written in English at his dictation and sent. He did this often and his newspaper friends never broke faith with him.

George Morey became ill, but worked on, regardless of Doctor's orders. In 1927 he died, and a funeral befitting his station was held in Chinatown, with white and Chinese friends attending. Wallace B. Stanton, city editor of the Lewiston Tribune, wrote "He was only a Chinaman but he lived a life worthy of being emulated by everyone. Morey was an honorable man."[1]

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[1] Lewiston Tribune, July 22, 1934.

There were some Chinese merchants who did not become wealthy. One was Lee Mann who came to Elk City in 1885. He ran a hotel for two years, a livery stable three years, and a butcher shop for three years. When the mining boom was over he quit the business and became a miner. In July, 1936, he was mining near Golden, Idaho, at seventy years of age, one of the two remaining Chinese in that district.[1] Another was a mining camp cook, Charlie Wong Gee.

Very prominent in Silver City was Pete, who was there about fifty years. For years he ran a laundry, later opening a grocery store and saloon, operating the store until he died. Although ill, he refused to take any medicine, only Chinese tea. One morning he was found dead, sitting before his range with his pipe in his hand. He was one of the few Chinese merchants who did not acquire wealth, because he was too trusting. In the old days before the western civilization had seeped too far into China--a man's word was as good as a bond and he always paid his debts. Pete evidently never learned that it was far different over here, for "Lots of American people owed him lots of money for goods purchased in the store which he never received."[2] Pete invested his money in the store building and other pieces of real estate

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[1]Pat Leach, pioneer, Golden, Idaho.

[2]John Grete, pioneer of Silver City, Idaho.

which today are absolutely worthless, for Silver City is a true ghost town, only one man being left in the town. But Pete and his partner, Little Dick, thought it wise to invest in real estate. Pete was a very good citizen. Any time the citizens of Silver City tried to raise money, he was the first to donate. After Pete's bills were paid there was little money left and the worthless buildings. Carl Johnson was administrator of his estate.[1]

In the early Chinese stores the Abacus was used and the Chinese were very skilled in figuring on the instrument. However, fractions bothered the Chinese since they never used them in China, so the white men in their dealings did not use fractions.[2] Charley Kingsley, collecting for his father, who had a wholesale house, when calling on Pon Yam of Idaho City was always met with this greeting. "Lo, Ch'lie--How muchee?" When Pon Yam learned the amount he would turn to the Abacus, move the balls about, smile, nod approval and pay.[3]

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[1] Ibid.

[2] P. T. Lomax, pioneer of Pierce City, Idaho.

[3] Idaho Daily Statesman, August 13, 1930.

Gardeners

In all the new settlements the Chinese early learned that money could be made raising and selling produce, and it was an occupation to which they were well adapted. Many of them had been farmers in China. The Chinese use many vegetables in their diet and fresh vegetables were certainly welcomed by the people in mining camps especially. Major Hong King and Tom Bo, in the early days, furnished the citizens of Ketchum with vegetables from their large gardens. Both of them returned to China some years ago.

As early as 1870 and until 1884 there was quite a colony of Chinese at the Wilson Community, about twenty miles northeast of Reynolds, Idaho. They rented land and had wonderful gardens, the produce of which they peddled to Silver City.[1] Due to the climate there were no gardens in Silver City.

In 1895 the Chinese came to the Dickerson Farm east of Weiser and rented the land and began gardening. Joe Ging was the first one of a group to work the place. He returned to China and Peter Charlie ran the gardens. He made considerable money and was ready to return to China when he was found dead. The inquest declared it suicide, but the

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[1] Mr. and Mrs. R. J. Gifford, pioneers of Silver City.

Dickersons believe that he was killed for his money, because none of it was ever found. Peter Charlie was buried in Weiser in the Potter's Field. Pat Charlie and Ying Charlie were the next renters. In 1910 Pat Charlie had a lucrative business, peddling vegetables through the town with a mule and a cart. Pat returned to China, but Ying died of cancer in Boise, Idaho.[1]

Shortly after Caldwell was founded the Chinese came from the "Warrens Diggins" and began to garden. "I believe there are a few Chinese gardeners still here."[2] However, it is doubtful if these are old timers, but probably their sons. When Mrs. Harding's boy was small, he and some friends were caught in Louie Fun's watermelon patch and were chased a long distance by Louie Fun. Later the boy, now grown to manhood, and Louie Fun used to have a good laugh over that chase. Louie Fun died in 1938.

The Yankee Fork Herald states that "Chinese residents have gardens of radishes, onions and lettuce."[3] The Wood River News-Miner of Hailey mentions the Chinese leasing land around Hailey on four-year leases at five dollars an acre

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[1]Mrs. George Dickerson, pioneer of Weiser, Idaho.

[2]Mrs. Doris Harding, pioneer of Caldwell, Idaho.

[3]Yankee Fork Herald, July 24, 1879.

per year.[1] From these gardens the Chinese would sell vegetables to all the mining camps and probably proved stiff competitors of the Chinese gardens of Payette and Weiser valleys for the trade of the Warrens country. Lewiston gardens were the source of supply for the mines of Pierce City and Elk City.

In the early days the Chinese peddled the vegatables with a pole and a large basket hung on each end. As they went down the street they would call out in a singsong fashion the vegetables they had to sell. Often at regular customer's houses they would stand outside the kitchen door and call "Missy, missy."

At Salmon, Idaho, the Chinese built little fences of willow around the gardens to keep out the chipmunks and porcupines.[2]

For over seventy years the Chinese gardeners have been in the Boise Valley on one of the Davis ranches. The old bachelors live on the ranch, but the young ones live in Boise. As early as the 60's and 70's the gardeners transported by mules their produce to the mines of the Boise Basin. Most of the old timers prefer to work in the gardens.

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[1] Wood River News-Miner, March 24, 1883.

[2] Mrs. Will Shoup, Hailey, Idaho.

Unobtrusive, hardworking, peaceful, quiet and loving Chinamen, they went to bed early and rose early. They always picked their vegetables before dawn.

> The Chinese love of the soil is inbred and they appreciate to the fullest the gifts of nature. Much of the cultivation is done by hand. Each plant is given minute inspection, is weeded by hand and the soil is mulched and broken by hand, such a method being used for the whole field. That method is the cause of the excellent quality of the vegetables.
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> In the early days they peddled their vegetables in wagons drawn by horses. Early in the morning the house wife would hear the tinkle of the Chinaman's bell. As the housewife appeared, the Chinese would draw back discreetly, chanting a sales effort in that inimitable foreign language that carries the memory of tinkling chimes and old bronze bells. On Chinese celebration days they would give their patrons Chinese nuts and Chinese candies. Now the horse and wagon have been exchanged for trucks driven by the young Chinese. Most of the older ones have returned to China. Every few years some old Chinese buy tickets home to China. Records show that two of them bought tickets in November 1938. Both had been here sixty years.
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> The houses on the ranch are ramshackle and tumbled down. The roofs are many angled and patched. A rambling fence lends a picturesque touch. The home is more like a workshop, floors are earthen, and baskets, stacked to the ceiling, line the walls. Those baskets which have to be repaired are heaped in the corner. An old fashioned stove gives heat. There are no windows and if there were once windows, they are now boarded up. The house smells of bamboo and musty vegetables. The tubers are stored in a cellar outside.[1]

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[1] Idaho Daily Statesman, December 23, 1938.

The younger gardeners live in attractive, modern homes in town. When the last of these old timers pass on or go to China, these ramshackle huts will no longer be homes but will be storage places for the gardens.

Sometimes the Chinese gardener had trouble with his neighbors. One in Weiser, Idaho, put this notice in the paper:

> I, Wong Leung, certified and catching six head hogs and put them in pen by afternoon about 5 o'clock for they destroy vegetables, of course.[1]

When the gold mining declined many Chinese left the camps to become gardeners in the valleys. Those at Rocky Bar went into commercial gardening. Then came the big trucking concerns who were able to force these Chinese gardeners out of business. Until late in 1936 Hong Ark had a vegetable garden near Hailey and employed five other Chinese, but they could not compete with the modern truck lines so left that section of the country.

These gardeners also filled a need in the pioneer life of Idaho and through their fresh vegetables helped maintain the health of those early mining communities.

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[1] Weiser Leader, August 6, 1886.

Cooks

Chinese cooks were very popular in the early days, especially for the mining companies. Most of their cooks were Chinese. Charley Wong Gee at the time of his death in 1937 was cook for a mining company, the North Hill Mine at Elk City. Other cooks of that region are mentioned by N. B. Pettibone as "Ahn Lee, Lee Ben, Sox Sing, Foo Kay, Charley Cook and Lee Mann."[1]

Birch Creek in Central Idaho had a few in the early days, usually cooking for some mining company. "They were excellent cooks."[2] All the mine boarding houses in Silver City employed Chinese cooks.[3]

There were also many who cooked in private homes. Mrs. Gifford writes that her mother had a Chinese cook in Owyhee county who did not want to return to China.[4] There was Hom Sam who cooked for Mrs. H. A. Pugh. He was born in China and at one time was employed by a race horse owner as a cook. When his employer went bankrupt Hom Sam was left in

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[1]N. B. Pettibone, pioneer, Grangeville, Idaho.

[2]James Dyer, pioneer, Birch Creek, Idaho.

[3]John Grete, pioneer, Silver City, Idaho.

[4]Mr. and Mrs. R. J. Gifford, pioneers.

Idaho in 1905. Then he came to Mrs. Pugh, staying with them for ten years. When she no longer needed him he cooked for some of her relatives. He had a family in China whom he visited once and then returned to make enough money to provide for them the rest of his life. He was making plans to return to China when he became ill and died.

> We took care of him in his last illness and buried him but his nephew, a Doctor in New York, came and shipped his body back to China. He was a wonderful man in every respect, caring for my family as he would his own. He became a Christian while with us and was a devout church worker. His daughter in China died and he was much grieved. When he came to us he was wearing a queue but he had his hair cut later. He was very careful of his personal appearance and wore expensive tailormade suits. If all Americans were as good as he this would be a wonderful country to live in.[1]

Que Own was a cook in the boys' dormitory at Lewiston Normal School forty-five years ago. He had been a cook in a prominent family in Lewiston prior to that. "He was the finest man on the campus."[2] When a boy was ill in the dormitory, Que would go around every two or three hours to see him. After the boys' dormitory was discontinued he had a restaurant. When he returned to China he was supposed to have been murdered for his money.

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[1]Mrs. H. A. Pugh, pioneer, Kontour, Idaho.

[2]Dr. H. L. Talkington, Lewiston, Idaho.

Around Pocatello, Idaho, the Chinese were cooks for the railroad construction crews, on ranches and at the Indian School at old Fort Hall. One of those who worked on the Indian Reservation was Hong Kee, who came to Bannock County in the 80's and engaged as a cook. When the reservation was divided, the railroad built and Pocatello established, he came into that town to cook for the railroad officials. Saving his money he opened a restaurant and small store. Hong Kee was very energetic and of good judgment, making money rapidly and putting it into real estate. He built a three-story hotel building at the corner of Main and Lime Street. He went back to China once during that period, brought back a wife and raised eight children. He also owned his own home.[1]

Restaurant Owners

The most popular business and one out of which the Chinese have not been forced by white competition and invention is the restaurant. Most of the Chinese now in Idaho have restaurants and cafes, but most of them are not the old timers. Ted Loy, proprietor of the Raymond Hotel Cafe in Lewiston is a son of one of the pioneer group. Lee Chan, Tay and Lem Chan are well-educated Chinese who run a cafe in Hailey, Idaho. In fact in nearly every town

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[1]Judge Standrod, Pocatello, Idaho.

of any size in Idaho there is a cafe or restaurant run by Chinese.

Hong Sling first came to Pocatello about the last of the 80's as a cook for the Superintendent of the Oregon Short Line Railroad. Judge Standrod says he first knew him as a Chinese interpreter in a noted murder case where he showed marked ability and veracity. Later he moved from Pocatello to Ogden, Utah. In 1893 Hong Sling and Fred J. Kiesel of Ogden and one of the largest merchants in the region opened a Chinese bazaar on "the Pike" at the World's Fair in Chicago. This proved to be a bad investment and they lost much money. However, Hong Sling remained in Chicago and soon established the finest Chinese restaurant and tea room in the central part of the city. He became Chinese agent for the Chicago and Northwestern Railroad and the Union Pacific. He afterwards went back to Hongkong, China, to engage in the Pacific shipping and it was rumored that he became quite rich. He kept his son in the United States until he graduated from Harvard. Hong Sling and his wife returned to attend the son's graduation and upon their return to China stopped to visit Judge Standrod. "His wife was very accomplished, beautiful, spoke good English and was very vivacious in conversation."[1] While Hong Sling was in

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[1]Judge Standrod, Pocatello, Idaho.

Pocatello he was one of the men to help establish and build the First Congregational Church. He was a first supporter of the Y.M.C.A., and when he was at my home he showed me photographs of his plans for the promotion of that work in China."[1]

About 1900 there was a Chinese restaurant-owner in Montpieler, Idaho, of whom the railroad workers spoke affectionately as "Charlie." There has been none there since.[2]

The most outstanding Chinese restaurant man in Lewiston was Louie Kim who came from the East in 1899. While he was chef of the Raymond House it became famous for steaks, chops, and cutlets. Then he decided to start a business for himself and opened up the Portland Cafe in the Scully building. It was not too centrally located, but scores of people passed up other restaurants to reach Kim's. His place was crowded twenty-four hours a day. Ted Loy, present proprietor of the Raymond House Cafe came to learn the business at Kim's. Then Kim opened up the Lewiston Cafe and his trade followed him. He was a shrewd business man and dealt fairly with everyone.

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[1]Judge Standrod.

[2]Mrs. Henry F. Spidell, Montpieler, Idaho.

His maxim was "Beat man and no more business."[1] He revived the Chinese Masonic order, took in new members and was its leader for many years. The old Joss House on C Street near Sixth was the favorite meeting place of the order.

Wood Sawyers

Very few white men sawed their own wood in the early days, but hired the Chinese to do it at one dollar a cord. It would take the Chinese at least a day to saw a cord of wood,[2] for they used the buck saw. They did not seem to mind the work, at least Slap Jack of Salmon did not.

> The heathen Chinee has a night contract to cut Martinelle's winter wood just in the rear of the Recorder office. He became very melodious last evening and sang Beautiful Danube in grand style.[3]

In Hailey and probably many places elsewhere the Chinese had a corner on wood sawing. They became more important as winter came on. "They were not unconscious

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[1] R. C. Bailey, Hell's Canyon, p. 296.

[2] Joe Fuld, Hailey, Idaho.

[3] Idaho Recorder, December 5, 1889.

of their advantage to the greater depletion of the finances of the whites."[1]

The Chinese wood sawyer had secret signals to the brethren of the trade. One who had taken a contract to saw a pile of wood, would place several ticks on top in a peculiar formation and all the Chinese knew it had been contracted and did not bother the owner. If a man was not good pay, another sign of sticks would be put up by some Chinese who had been victimized. "Any one in Hailey who has a pile of wood in front of his place for several days without having a Chinese inquire about sawing it had better start sawing it himself."[2] In some places Chinese not only cut the wood for the white people but also furnished it, which was very hard because timber might be a long way from the settlement, as at Silver City. "Lots of them Chinese cut wood and furnished people with wood."[3]

Chinese Doctors

Always with a group of Chinese who came to Idaho there would be one, who, if not a doctor, at least had a knowledge

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[1] Wood River Times, Hailey, Idaho, December 13, 1882.

[2] Wood River Pen-Miner, January 20, 1885.

[3] Mr. and Mrs. R. J. Gifford.

of Chinese medicine and a supply of herbs. The regular Chinese doctors were very cultured, fine men of the upper Chinese class. The Doctor in Pierce City was "a fine old man."[1] There were two in Salmon, Idaho, and they had a large room full of herbs.[2] There were several in Lewiston, but the only one mentioned was Dr. Quong who treated the famous freighter Pie Biter.

Warrens, Idaho, had Dr. Sam and China Dick--both doctors. John Routson tells of being taken to Warrens in the early 1900's to one of these doctors for a broken leg. He said he received excellent care and the leg was put in a cast made of different materials than the white doctors used. Today one would never know the leg was broken.[3]

There were two well known Chinese doctors in Boise and probably several others of lesser fame, Dr. Chin Man Sui and Dr. C. K. Ah Fong. Dr. Fong was the most noted and had white clients as well as Chinese. He was at Rocky Bar first and "the white population had great confidence in his ability as a Doctor."[4] About 1900 he went to Boise and had a large following there. He was the leader of the Boise Chinese colony, a high Chinese Mason and a member of the City Chamber of Com-

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[1]P. T. Lomax. [2]Will Shoup

[3]John Routson. [4]Charles V. Price.

merce. His son is a Chinese herb doctor in Boise at present.

These Chinese Doctors believed that any ailment could be cured by the use of herbs and roots. Sometimes a liquid would be made from them or these herbs and roots might be ground up into a powder. The medicine was not combined with other ingredients to make it taste good, so that as a rule the Chinese medicine had a very bitter and unpleasant taste. However, many people in Idaho in the past have used the Chinese medicine. Sometimes the patient would not see the Doctor, but write to him, giving all his symptoms. Then the Doctor would send out a package of medicine wrapped in a Chinese newspaper with all its peculiar looking printing.

Houseboys

The Chinese men made excellent houseboys and took great pride in their jobs and the families for whom they worked. There were many houseboys in Lewiston and Boise, Idaho. Mrs. Shoup says there were few in Salmon because the Chinese could make more money in the gold fields. Once when she was ill and no girl or woman was available to do the housework, Mr. Shoup prevailed upon a Chinese to help until his wife was better. The Chinese cleaned her house

thoroughly and even fixed her egg-beater.[1] However, as soon as she was well he returned to his mining.

All the white residents who had houseboys were very fond of them. They were usually paid ten dollars a week, ate their meals in the kitchen and stayed in Chinatown at night. These houseboys cleaned the house, did the washing and ironing, cut the kindling and wood and, if the family was small, also did the cooking. "They were very clean about the house and themselves."[2] Mrs. Fred Williams says that when her houseboy did her washing for the first time, he put an embroidered cloth into the boiler with the rest of the clothes and boiled them all. The embroidery thread in those days was not of fast color, so the thread faded over the other clothes in the boiler, ruining most of them. The houseboy was so sorry, but he had learned his lesson about embroidered articles.[3]

Often times the employers would allow the houseboys to buy the household supplies. It was noticeable that the household bills were cheaper at the end of the month and the food of better quality than the white man could get. Those Chinese were good marketers, going all over the town to get the best at the cheapest. They personally

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[1]Mrs. Will Shoup. [2]P. T. Lomax [3]Mrs. Fred Williams.

selected their supplies. Mrs. Williams said she would always remember her houseboy going down town every afternoon about two o'clock, a little basket over his arm, to buy the supplies for the evening meal. He claimed that was the cheapest way to buy.[1]

They always knew the correct dresser drawers in which to put each type of clothing for each member of the family. Such a houseboy was Challie Sung Fung Gang, in the Weisgerber employ.[2]

If the housewife wished to leave for an afternoon, an evening or for a month, she could be sure that the house would run just as smoothly as if she were home. In fact, perhaps more smoothly, for the Chinese houseboy would work harder to prove her trust in him.

Chinese men cleaned house by the day also, charging $1.50 per day. The housewife could be sure that a good job would be done, and everything put back in the exact place she had it, without checking him during the day.

Miscellaneous Occupations

Jewelers. Only in Lewiston did I find trace of any Chinese jewelers, and those in the early days. There were

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[1]Mrs. Fred Williams [2]Philip Weisgerber

marvelous craftsmen, using native gold. The gold from each district in Idaho was a little different in color and these Chinese jewelers would hammer the various golds into rings, watch fobs, bracelets, and charms of various sorts.[1]

Construction Work. In 1882 about 600 Chinese men were employed east and west of Shoshone, Idaho, doing the grading for the Oregon Short Line railroad tracks.[2] That same year one hundred Chinese from Idaho City cut ties for the same railroad, along the banks of the North Boise and Crooked Rivers.[3]

In the early mining camps of Idaho, the miners needed water for their placer operations and they hired the Chinese to dig long ditches from the creeks to the claims. On Mr. Shepherd's claim near Leesburg there were thirty miles of ditches, all built by Chinese labor.[4] It is estimated that ninety per cent of the ditches in central Idaho were built by Chinese contractors hiring Chinese laborers.[5] Those ditches stand today as good as when first built.

Irrigators. Around Salmon, Idaho, the Chinese did the irrigating on the ranches and one of these was Kirtley Sam,

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[1]Philip Weisgerber. [2]T. J. McMahon.

[3]Tri-Weekly Statesman, Boise, Idaho, July 15, 1882.

[4]Bill Shoup. [5]Bill Shoup.

so named to distinguish him from the many other Sams. His employer was a Mr. Kirtley.[1]

Other Occupations. In Southern Idaho Chinese became very efficient sheepherders. Also in southern Idaho as at Silver City, the Chinese became the water carriers of the town, selling it for so much a bucket, which they carried attached to the ends of the pole on their shoulders. For a time Hailey Chinese peddled water also. Ah Yoen, of Salmon, Idaho, was a blacksmith at the ZeSutt place. Later he became a peddler, driving his horses and wagons from house to house. He was very popular.[2]

Ah Young, a very scholarly Chinese, clerked in Wah Sing's Store for many years.[3] Martinelle Sam was the janitor for Martinelle's saloon. In the entries of the actual expenses of the Assay Office in Boise, Idaho, it was noticeable that the manual labor for the most part was done by the Chinese, as laundry, weeding the lawn, hauling garbage, and construction work. Mention is made in the book Hell's Canyon, by Bailey, of Ah Hin the dairyman and Ah Song, a sawmill man.[4]

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[1]Will Shoup. [2]Will Shoup. [3]Mrs. Will Shoup.

[4]R. G. Bailey, Hell's Canyon, p. 285.

CHAPTER III

CHINESE SOCIAL LIFE

Chinese Masons

The founding of the Chinese Masonic order was before the birth of Christ and it was the most important organization of the Chinese. "There is one organization of the Chinese in this country to which all Tongs must give way--the Chinese Free Masons."[1] It is a secret organization and qualifications are high. There has been much argument about its relationship to the Masonic order of the white men. O. E. Kirkpatrick of Leesburg said it had no connection whatsoever. "They held a peculiar ceremony in the alley and had an altar about eighteen inches high. They went through some peculiar lingo and told us allee samee Mason."[2] P. E. Lomax was told by a few white Masons who had been invited to the Chinese Masonic Temple for services that eighty per cent of the ritual was the same.[3] Says R. G. Bailey of Lewiston, "They were not recognized by the white lodges, though their fraternal work was very similar.[4]

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[1] Morning Oregonian, Portland, March 30, 1910.

[2] R. J. MacMahon [3] P. T. Lomax [4] R. G. Bailey

Chinese Masons were found in every Idaho town populated by the early Chinese, but not all towns had a Masonic Temple. In some towns the Masons would meet in a store. Placerville, Lewiston, Boise, Pierce City and Silver City had Masonic Temples. Apparently the only one standing today is the one on Jordan Creek in Silver City. It is a large one-story building, unpainted and in 1936 it was empty. A few dust-covered articles remained inside. At one end of the large room was an altar over which was a picture of their god or patron. Dusty red hangings draped the altar. On the wall was a board about eight feet long and a foot wide with Chinese characters which suggested that it was a roll of members. Painted cloth hangings and small lanterns graced the walls. Originally it had had big five-sided lanterns with painted silk panels and carved teak wood frames. These, however, had been taken down, cleaned and sold to tourists by a resident of Silver City. I saw one of them being reconditioned in his shop and it was beautiful. In the lean-to kitchen was a brick Dutch oven with a tin top and a large metal bowl for cooking.

The Chinese Masonic lodge acts as arbitrator in disputes among the Chinese and watches over the colony. Masons also belong to the tongs and through these members a restraining influence can be exercised. The head of the Chinese Masons is more powerful than the Chinese Consul.

In case arbitration is necessary a regular court is held among the Masons. The Master Mason presides as judge and twelve jurymen composed of representatives of all the tongs of the city hear the evidence on each side as the headmen of the disputing tongs plead their case. After the testimony is given the judge reviews the case, the jury retires and makes its decision. There is no disregarding the verdict.[1]

Such an arbitration court was held in Boise, Idaho, in 1909. Certain members of the Boise Masonic order and the Gung Yen Tong had been libeling each other, so a meeting was called at the Joss house on Front Street. Proclamations had been posted at the entrance of the Joss house and the Masonic Temple stating that there was a truce between the two groups. If there was any more libeling, the guilty party would be punished by the society to which he belonged. The head of the Gung Yen Tong came from Portland to lay that tongs case before the arbitration court. Many Chinese feared an outbreak regardless of this meeting, but the decision of the court was obeyed.[2]

A Chinese Masonic lodge was formed in Hailey, Idaho, December 7, 1883. The meeting was held in the local school

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[1]Morning Oregonian, Portland, November 20, 1910.

[2]Idaho Daily Statesman, Boise, May 12, 1909.

house with the new officers in full regalia and their Masonic emblems on the walls. There were seventy-five members from Hailey and a delegation from Bellevue. A certain group of Chinese in Hailey were opposed to the formation of the lodge, causing a disturbance at the meeting. Constable Olivier was present at the ceremony to keep peace between the group of Chinese inside the school house and those outside.[1]

Chinese Ceremonies

The Chinese are a very ceremonial race. All important occasions in China are celebrated with great pageantry with gaily decorated banners, gorgeously embroidered costumes and an abundance of food. However, the migrating Chinese were unable to bring with them those costumes, altars and ceremonial services, but never was an important event allowed to slip by without some notice, if only the burning of incense. There were few women here and it was they, who in China, prepared for the celebrations, but the men managed quite well in this foreign land far from home.

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[1] Wood River Times, Hailey, December 13, 1882.

Chinese New Year Celebrations

The most important celebration was the Chinese New Year, coming in our month of February. The Chinese count their birth from the New Year. If born after the New Year they do not count their age until the next year. Each Chinese must pay all his debts on the New Year, after which he may celebrate. Not to pay your debts is to "lose face," is to be disgraced. On that day, after the New Year is ushered in, usually with the firing of numerous strings of fire-crackers, the Chinese men will begin calling. All the Chinese hold open house and serve native refreshments, including a substitute for punch--"Ng-gar-pey." Visitors wear their best clothes and carry visiting cards, bearing the name of the owner and some sentiment of good will to the receivers, such as

> Dr. Chin Man Sui to . . . (Name of another Doctor)
> Who wishes, most honorable physician,
> that you may meet many sick this coming year and that your herbs may prove
> most efficacious.
>
> or
>
> On Wah Ho
> Who wishes, most virtuous laundryman, that
> you may never lose any shirts or the patronage of the owners thereof.[1]

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[1] Idaho Daily Statesman, Boise, February 1, 1908.

Fire crackers are shot off all day and night to scare away the devil, unless there is an ordinance against it, as in Boise, Idaho. "At two A.M. the Chinese might fire crackers until eight A.M., then cease until four P.M."[1] Special poles were erected in Chinatown upon which were fastened long strings of fire crackers. The prices of these strings were from $2.50 to $15.00, depending on width and length.[2]

The streets of Chinatown were usually illuminated by Chinese lanterns hung in front of each house. Quite often in central Idaho there would be snowstorms and these lanterns looked very beautiful "swinging in the wind and driving snow."[3] The houses were decorated elaborately inside and out. For days preparations were carried on in their homes to prepare for the New Year. Pigs and chickens were purchased. "A few Chinamen have been buying up all the pigs and chickens during the past week for the New Year which began this evening."[4] White children as well as the Chinese liked to watch these preparations. Shops in Chinatown had been getting supplies for weeks, as is described in Boise in 1908:

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[1] Ibid., February 2, 1908.

[2] Ibid.

[3] Wood River News-Miner, Hailey, February 14, 1885.

[4] Ibid.

> Yesterday the streets of Chinatown presented an interesting sight. Row after row of wagons were backed up against the principal shops. These wagons were filled with the most fascinating boxes, some covered with gold and scarlet pictures which contained firecrackers; boxes ornamented with lurid pictures of fighting generals and dragons. These contained candles to be placed in front of altars or shrines in each house. There were boxes holding quaint reed-covered bottles supposedly holding "leitshire" Worchester sauce; quantities of rice neatly bound in bamboo sacks; cases of sugar cocoanut candy, candied orange peel and Oriental nuts. These latter were being taken to the Chinese laundrymen and vegetable gardens.[1]

Special parties were given by the more wealthy Chinese. Sue Duck gave ivory chopsticks as souvenirs at his dinner. He also served Ng-gar-pay from a buffet decorated with Chinese lilies. Chinese gin for those who wished was placed in little saki bowls and floated in warm water. Wun Lung gave a breakfast party of smoked duck garnished with Chop Suey and Noodles.[2] Dr. C. K. Fong in 1908 gave a Chinese dinner for ten people. He often invited white people of Boise. The Chinese Masons had a dinner at their temple for thirty people. Toasts were given, and a discussion of past and future business was held. The usual Chinese banquet was served, Bowye Soup made from a sea fish costing from three to four dol-

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[1] Idaho Daily Statesman, Boise, January 29, 1908.

[2] Ibid.

lars a pound, chicken Chop Suey, smoked duck, noodles, preserved figs, oranges, sugar candy, lychee nuts and gin. The average cost per plate was $3.25.[1] Very special brands of tea were served on New Year's, some costing $16.00 a pound.[2] Boise, Idaho, was not the only town in which big dinners were served. In Hailey, a very popular called "Toy" gave a banquet for his white friends.[3]

Some time during the period of the Chinese New Year there would be serious, religious ceremonies, too. In towns like Boise and Silver City, where there were large numbers of Chinese, these ceremonies would be very elaborate like the one held at Boise, in 1908.

On February 16, 1908, the 160th birthday of the Great General Chen Low Quon, who is the ideal of all good and truthful things to the Chinese, sacrifices were offered at the Joss house. At the great General's death he had been made a saint. Charles Y. Emow, Chinese interpreter, was the marshal of the day and delivered the oration on the Great General's life.

The parade to the temple that morning was led by two temple attendants bearing yellow banners and striking tom toms with rhythmic precision. Two tiny sons of Fong Hung

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[1] Ibid., February 3, 1908. [2] Ibid.

[3] Wood River News-Miner, Hailey, January 27, 1894.

dressed in complete Buster Brown suits with sashes of Chinese embroidery, walked hand in hand, one carrying Old Glory, the other the yellow banner of the Flowery Kingdom. Master Masons in robes of lavender and blue brocades, carrying some emblem of the temple, followed. Then came the dragon, his paper head reared, immense jaws snapping, manipulated by twenty Chinese youths prancing along the street, as gaily dressed youths who proceeded him tried to worry him by flaunting bouquets of flowers in his face. In the carriages following were the Chinese women in gorgeous finery and priests bearing temple gods. The Chinese band played and fire crackers were shot off all along the way by the remaining members of the Chinese colony, who walked along after the priests.[1]

When the temple was reached the Dragon prostrated himself before the first altar. Around the inner shrine was placed food and here each Chinese man prostrated himself giving thanks for the blessings past and future. The came the women to worship. Rice mats were spread in front of the shrine. Each flower-decked and jeweled coiffure was bowed, the forehead striking the floor fifteen or twenty times.

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[1] Idaho Daily Statesman, Boise, February 17, 1908.

Then each woman took a lighted taper and burned all the Chinese money she could afford to sacrifice.[1]

Following this ceremony long strings of fire crackers in which seventeen balls were placed, were exploded in front of the temple. All the Chinese tried to catch these balls, for inside of each was a special written blessing for the household. These balls were placed on the family shrine. The winners of the balls were to appear at the shrine next day to offer sacrifices, and during the year would have to give offerings of from $25 to $50. The revelry of the New Year continued on in the shops and stores.

Another events was the Lion Dance held out on the street some moonlit evening. The lion story is this:

> Chin Low Quong owned a pet lion which he had tamed. For hundreds of years after his death the lion would appear from time to time bringing good health and blessings. Once in time of a great plague the people prayed to the General Chin Low Quong, the lion appeared and the plague ended. In the honor of the lion was held the Lion Dance.[2]

A portion of the street was roped off. Chinese attendants bearing silken lanterns and brass receptacles filled with burning oil were stationed at intervals to provide light. At one side of the enclosure was a Chinese orchestra.

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[1] Ibid. [2] Ibid., February 18, 1908.

Suddenly the music became faster, firecrackers exploded, and into the enclosure came the Lion, a silk and tinsel lion manipulated by Chinese men. As the music and tom tom rhythm varied so did the antics of the Lion. When one group of dancers tired, another group took its place and the celebration lasted about one and a half hours until the Lion was tamed. Then he was led back to the temple amid firecracker burts and the way was lighted by lantern bearers who were usually the gardeners and cooks of the town.[1]

At these ceremonies and parades there were always many white spectators, adults as well as children. The white people were often recipients of presents at this time. Any white person who had given money to a Chinese for labor or who treated them kindly would receive a precent from inexpensive ones of Chinese candy, lychee nuts, narcissus lilies, to expensive jewelry, bowls and other curios. Even in the loneliest out-of-way places the Chinese remembered their friends. A lone Chinese cook or laundryman would have a gift for his patron. Naturally such elaborate ceremonies as describes above were held only in the largest Chinese colonies. Since the Chinese usually had nothing from their country for the children "they bought American toys."[2]

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[1] Ibid. [2] Mrs. Sage Aikin

The New Year's celebration usually lasted about two weeks, unless some important event happened to prevent. In 1908 the Chinese in Boise only celebrated two days because the Capital Bank of the city, in which most of the Chinese had their money, closed its doors a few days before. In times of depression, when many unemployed Chinese would have to be provided with jobs by the rest of the Chinese, money was not available for parades, dinners and expensive gifts. But even then some remembrances would be given. The year 1910, when the town of Boise was fearing the outbreak of a Tong war, no celebration was had in public according to police orders. No Chinese were allowed to enter or leave Boise, as the town entrances were being closely watched to prevent the coming of Chinese hatchetmen.

In the homes of many pioneers of Idaho today repose beautiful and interesting curios which were given to them in the past by Chinese who were grateful for a smile and a friendly word from a white person.

Weddings

There were few Chinese weddings in Idaho because there were few women of the Chinese race. Many of the men who came had wives at home, for the Chinese custom is early marriages. A very few merchants brought their wives with them. Others who were married in China, brought concubines to Idaho. Still

others purchased their wives from their Tong in San Francisco and only a civil ceremony was given, if any. Bu Kee of Leesburg, Idaho, bought his wife, Sing Chow, and was supposed to have paid $3,000 for her.[1] No mention of a wedding ceremony was made, yet she was accepted by both Chinese and the whites as his wife. China Jennie of Pierce City was purchased in China by a young Chinese miner who sent for her after he came to Pierce City, Idaho.[2]

Chinese husbands who purchased their wives often sold them to another Chinese, or the wife might elope with some one else, as did Annie Youck of Bellevue, Idaho. She married Sam Chung in Nevada four years before, after he had purchased her for $600 from the Hop Sing Company. For two years they had been living in Bellevue when Annie eloped with Sam Sing who took her to a Hailey judge, marrying her without the benefit of a divorce from Sam Chung. Immediately the first husband, Chung, and his friends came to Hailey to get Annie back. The eloping couple were arrested and bail provided for them. However, with the help of the Chinese a private settlement was made by Sam Sing, paying Annie's first husband $450 and court costs. The original husband had been planning to return to China, taking Annie

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[1] O. E. Kirkpatrick

[2] Mrs. Sage Aikin

with him. She did not want to go back, so eloped with Sam Sing. Her former husband returned to China alone.

The Wood River News-Miner records a civil marriage in Hailey, performed by Judge E. B. Lemmon. "Wong Yip Chin (man) and Lon You (woman) were joined in holy matrimony last Saturday evening at ten o'clock. The ceremony was performed in China town by Judge E. B. Lemmon."[1] Another Chinese man and woman were witnesses. The groom was a Chinese gardener and the bride "the belle of the city," meaning Chinatown.

The most elaborate and the only truly Chinese wedding held in Idaho was at Boise in the Chinese colony. Miss Chin Chu of Port Townsend, Washington, was wed to Fong Tui Bow, Master Mason of the Idaho Chinese. Fong Bow had been in correspondence with a friend in Seattle for several years, for a suitable wife. When Miss Chu's picture was sent Fong Bow, along with her family history, he went up to see her at the time of the World's Fair. Miss Chu was American-born, but evidently followed the Chinese custom of letting a go-between arrange the wedding.

Since no respectable unmarried Chinese woman ever traveled alone, the bridegroom sent Louie Gip and Mrs. Ah Sai to Port Townsend to bring the bride. Meanwhile, he had written to a famous Chinese seer of San Francisco Chinatown to pick out the earliest lucky date, as is the usual custom of the Chinese. For a fee of ten dollars the seer declared that August fourth of the Chinese calendar, or September sixteenth of the western calendar, was the lucky date. If the wedding was not performed by midnight of that date it would have to be postponed until the seer could find another lucky date.

Upon arrival in Boise the bride was taken to a local hotel to await the hour of five when two Chinese women and the Chinese band would come to escort her to the Chinese temple for the ceremony. The local newspaper called for an interview, which was given by the chaperon, Mrs. Ah Sai. The bride was not in evidence. In the interview the reporter learned that the bride's trousseau was packed in a large silk handkerchief, tied at the four corners. It held a traveling suit, reception suit, every-day garments and toilet accessories. The chaperon felt Miss Chu was making a good marriage. "Sure she marry big man, man who got money, and only one wife. One wife, nobody to make trouble."[1]

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[1] Idaho Daily Statesman, Boise, September 12, 1909.

At five o'clock the bridal carriage came for her. It was elaborately decorated with stands of scarlet bunting arranged over the top. On either side of the driver were good luck temple lanterns holding lighted candles. The Chinese orchestra followed in two autos. The bridal costume was a black satin skirt elaborately embroidered in colors and over it was the bridal coat of Chinese red satin, trimmed with black satin bands. Her shoes had Chinese stilt heels. On her arms were five sets of bracelets, four pairs from relatives and friends, the fifth pair, which were of the finest quality of hand-wrought gold, were gifts of the bridegroom.

The wedding was held on the sidewalk in front of the temple, in deference to American guests.

> . . . . The Chinese altar was placed in front of the temple and about a one hundred-foot space was roped off. Inside that rope the religious ceremony was held. The altar was elaborately decorated with artificial flowers in pewter vases and dishes of sweetmeats and lychee nuts. The bridal carriage was stopped in front of the altar, where the bride waited nearly two hours until the groom had concluded his wedding ceremony, for among the Chinese it is the groom who is married and the bride plays a very small part.
>
> The bridegroom spent several hours in prayer in the Joss temple before the public ceremony. Everything done has a religious significance, to put the groom in a religious frame of mind. The groom was assisted by the high priest clad in a temple robe of deep purple with gold embroidery on the front and

back, and eight temple attendants wore long coats of pale lavender brocade. The groom was attired in an elaborate bridal suit composed of a short purple coat, lavender brocade pants, a pale blue embroidered skirt and a Masonic cap of blue velvet, with a cerise pompom on top. The actual ceremony was begun by the groom taking the hand of the priest and bowing to the temple relics and to every one around the altar. Then each attendant in turn emptied a cup of Chinese champagne on the ground, refilled it, passed it to the groom on a tiny tray, drinking another one at the same time. Then the attendant decorated the bridegroom with a scarlet sash tied across one shoulder and a piece of gilt foliage and a flower in his cap. All right attendants did this very slowly and each move had a significance. During all this ceremony the Chinese band played.

Then as the groom, having finished his ceremony, stepped into the Masonic temple nearby, a long string of firecrackers was set off. The carriage of the bride was turned and moved up to the rear entrance of the Masonic temple. A near relative of the groom placed on her head a scarlet veil signifying good luck. The bride stepped out of the carriage, holding her fan across her face as she crossed the threshold of her future husband's home. She was met by the three ladies who were with her at the hotel who set fire to a long strip of scarlet cloth over which she stepped as several large strings of firecrackers were lighted. The wedding ceremony was over.[1]

That same evening from 8:00 to 10:00 the bride received congratulations from the friends of the groom, offering tea to each guest and an empty cup in which each guest dropped a piece of money wrapped in scarlet paper

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[1] Idaho Daily Statesman, Boise, September 12, 1909.

as a wedding gift. The amount of money depended upon the financial status of the guest. Thus, a Chinese doctor would give much more than a laundryman.

Three days after the wedding came the Chinese wedding supper. Since there was no place large enough to accommodate the two hundred guests invited, the banquet was held at two different places--the Man Far Low and Shanghai Noodle Houses. Admittance was by invitation only, but each guest paid for his own meal. These invitations, printed in San Francisco, were as follows:

> Mr. _____, yourself and wife are invited to attend Fong Tui Bow's wedding supper on China's August 4 at Shanghai Noodle House.[1]

The bride's name was not mentioned as that would be a great breach of etiquette. Many prominent white people of Idaho were invited, such as Governor Brady and his wife, Senator William E. Borah, and Mrs. Borah, and Boise's Mayor, and Mrs. Pence.[2]

There were many out-of-town and out-of-state guests, as so few really Chinese ceremonies were ever held. The special guests were served at 5 P.M., the others having

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[1] Ibid.

[2] Ibid.

been served during the day. The American guests were seated in the outer rooms with American tablecloths on the tables. All guests had the same meal, of Chinese food. At each place was a plate, a small saucer of cherry brandy, and Worcheshire Sauce, a glass of Samaui, a Chinese spoon, chopsticks, and a small dish for dessert, which was fruit cooked in sweet sauce. By the side of each plate was a menu card printed on red paper.[1] Food was brought in smoking hot in Chinese bowls. The menu was:

Fishmaws with chicken soup and pork
Superior Clean Mandarin Nests with Chicken[2]
Flat fish with pork and vegetables
Dried cooked oysters with Pork Soup
Bichemer with Chicken, Pork and Herbs
Abalone, or Awardi with Vegetables and Soup
Pigeon with Pork Soup and Herbs
Duck with Vegetables and Soup
Chicken with Pork Soup
Roast Pork[3]

The bridal couple do not eat with their friends, but appear at the close of the banquet. The bridegroom came first with his attendant. Fong Sow wore a robe of lavender

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[1]Ibid., September 18, 1909.

[3]Mandarin nests are bird nests, a great delicacy.

[3]Entire menu from Idaho Daily Statesman, Boise, September 18, 1909.

brocade, cut sheath like and reaching nearly to the heels, with slashes on each side to permit walking.[1]

The bride arrived next, with two chaperons, wearing her reception coat and skirt of lavender brocade, trimmed with bands of black satin, handsomely embroidered. In front of her face she carried a round white fan, embroidered in peacocks. An attendant in front of the bridegroom and bride bore a lacquered tray upon which the friends of the bridegroom were to place a piece of money wrapped in scarlet paper before they looked upon the face of the bride. The tray was not passed to the Americans. The two chaperons pushed the bride ahead until she reached a guest, when she would shyly lower her fan and make two courtsies. Chinese music played all the while and outside firecrackers boomed.[2]

Fong Bow and his wife received many wedding gifts, which totaled about $3,000, excluding the silks and embroideries. The Boise City Bank sent Fong Bow a pair of bracelets for his bride. A gift is never sent to the bride, for that would be an insult to her; neither is it sent to both of them, but to the husband alone. Gifts of silks, jewelry and embroidery were sent by Chinese from such Oregon towns as Portland, Baker, Pendleton, La Grande, and Ontario, and from Idaho towns, such as Payette, Weiser, Hailey, and Lewiston. The Chinese Masons of Portland presented the couple with $150, while the Boise Masons

towns such as Payette, Weiser, Hailey, and Lewiston. The Chinese Masons of Portland presented the couple with $150; the Boise Masons gave $150 also. Gifts were received from many white people. Engraved cards of acknowledgment were sent out by Fong Bow to those who had remembered his bride with gifts.

As the younger generation Chinese became Americanized through our schools and churches they began using American customs. In the fall of the same year that Fong Bow, Master Mason, was married with such an elaborate ceremony, another Chinese couple were married the "American Way." This marriage, too, was arranged by a friend, one Frank Louie who was the best man. The bride, Lena Ah Fong, daughter of Dr. G. K. Ah Fong of Boise, was reared in that city, attended the local schools, and was a member of the Methodist Church in which she was married.

White women decorated the church with the traditional palms and fall flowers. A white girl was bridesmaid and the bridal gown was pale pink hand-embroidered chiffon over pink taffeta--not the traditional Chinese satin. The church was crowded with the Chinese and white friends of the bride and her father.

So, still Chinese in race, these young Chinese are able to accept our western ways as their own and become truly American.

Chinese Christenings

Another event which is celebrated with great joy by the Chinese is the birth of a son. One month after his birth, a celebration is held and the baby is named at that time. A banquet is given by the father, and all the guests bring a coin to start the baby's bank account. Here is a description of a baby banquet in Boise, Idaho:

> The father issued invitations to a banquet served in the two noodle houses in Chinatown and the whole Chinese section turned out to do honor to the little stranger. Each table was set for eight people and the food was served from 8:00 to 5:00. At each place two chopsticks were placed, a Chinese spoon, a tiny cup, and four medium-sized bowls. Food was placed in large Chinese bowls, such food as fowls and fish. There were several kinds of Chicken dishes, one fried with pineapple. The fish was prepared in many ways too, such as dried fish cooked in deep fat until it puffed up like snow balls. One variety of fish was cut into small strips and rolled to resemble pine cones. There were dried oysters, sea turtles and black tulip root. Along with this came the fluffy steamed rice as only the Chinese can cook it and boiled eggs dyed a brilliant pink. After the meal, clear, sweet-flavored soup sprinkled with nuts was served. Chinese wine and whiskey flowed freely.[1]

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[1] Ibid.

After the banquet started the baby was wheeled in for the guests to see, by the uncle of the child. In his modern go-cart the infant slept most of the time. He was dressed in a brilliant blue gown trimmed in red, with a gorgeous red, much too large, cap trimmed in heavy rosettes, a gift from San Francisco by the Chinese Masonic order of Boise. Real gold ornaments and tiny mirrors were sewed on the cap. Red leather American shoes and socks encased his feet. The head of the baby had been shaved, leaving only a fringe of hair around the bald spot about the size of a silver dollar.

Each guest presented the baby with a coin wrapped in red paper, with markings of red ink which wished the child good luck. These wrappings would be kept for the baby. These money gifts at the banquet were usually fifty cent pieces, as many of the guests were laundrymen, cooks and vegetable venders. Large sums of money were sent to the child's home, ranging from ten dollars to one hundred and fifty dollars, and which totaled about $1,500. Some of this money was deposited for the boy in the Chinese bank at San Francisco, and some in the bank in New York City. Thus the child would have a nice nest egg when he became of age, and it would help him considerably if he wished to go into business or to get an education.

The Chinese in those days did everything to insure the future of their sons. However, had the baby been a girl there would have been no banquet, and no gifts of money expected. She would have been named at the usual religious ceremonies with lighted tapers at the shrine. However, she would probably receive gifts of jewelry or toys from the Chinese from time to time, but there would have been no bank account started for her. The necessary dowry for her marriage would be provided by her parents, but until that time she would be merely a girl--a person to be loved and cared for, but of minor importance.

The boy is important in a Chinese family because through him is the ancestor worship carried on, and he is the one who cares for his aged parents. The son must burn incense for his departed parents, must see that food is placed on the grave on the proper feast days and in all ways provide for the spirits of the deceased. So to the Chinese, a son was of major importance.

Recreation

The Chinese had various forms of recreation. They loved their own native game of Fan Tan, enjoyed poker and cribbage. In the winter they were not above snowballing each other.

> Yesterday two Chinese got out into the suburb of Chinatown and had a social round of snowballing. They were inexperienced but as the snow flew from one to another Chen Yip and Ah Sung began to glow with exercise. They soon quit and got into a slugging match.[1]

The Chinese had a band in Lewiston composed of three instruments, the cymbal, flute and a drum made from a nail keg. They were hired to play for political rallies.[2] They loved music. Mrs. Aikin remembers hearing their queer music in the evening after their work was done. It was not enjoyed by the whites.

In the spring when the sun was shining and a brisk breeze was blowing every adult Chinese would get out his kite and fly it from some open space. In Lewiston they sat upon the edge of the hill overlooking the business section and flew those kites--great, huge kites like dragons or ships or of other designs, with long tails. They were of beautiful design and showed that many hours of labor had been spent on them.

The Chinese loved to be in parades, too, and dress up. However, Slap Jack was not too pleased at his role in a July Fourth parade in Salmon, Idaho. He looked

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[1] Hood River News-Miner, March 23, 1894.

[2] Philip Weisgerber, Lewiston, Idaho.

somewhat like a monkey with a tail and he rode on one of the floats. When the parade was almost over he discovered his tail and realized what he was representing. "He was the maddest Chinese in town. He tore of the clothes and talked Chinese fast."[1]

They never missed celebrating their festivals with as much pomp and ceremony as possible. They liked to meet and talk, and best of all they liked to have their friends in to dinner.

Chinese Women and Chinese Family Life

There was no family life for the average Chinese man, as he had come over here to make a fortune for his old age and to support his family over in China. A cook had a forty-six year old son whom he had not seen since the son was six months old, yet he sent the son money every month. If he made enough money and before the immigration laws became so strict, he might return home to China every few years to see his family. To the Chinese, the family was the basis of life. The family rule was stronger on the individual

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[1]Will Shoup.

than the rule of the nation, yet thousands of those Chinese, mostly young men, forsook their families to come over here, living years in their womanless world. Pioneers tell us that they never knew of one case of a Chinese man assaulting a woman, colored or white.[1]

If there were women in camp other than Sing Song girls, they were objects of respect by the male Chinese. Sometimes the men would become lonesome and those who had money bought women from their Tongs in San Francisco. Chinese children were the objects of the Chinese man's devotion. In Hailey, Idaho, there was one boy born in the camp, and all the Chinese men were busy buying gifts for the boy they idolized.[2]

Mr. Lomax remembers some of the Chinese women in Pierce City, Idaho: China Mary, an old Chinese lady who did laundry and spoke good English; Sig Oum, a slave girl; Whispering Jennie who "took up" with a white man; Mrs. Jones, a very large Chinese lady who had a little boy. No one ever knew her name, and all called her Mrs. Jones.[3]

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[1] Mr. and Mrs. Will Shoup.

[2] Joe Fuld.

[3] P. T. Lomax

China Mary was the Chinese woman who warned Mr. Lomax that two Chinese with whom he had had an altercation over an unpaid bill had sworn to "get him." So, when they returned to Pierce City he was ready to protect himself and eventually collect the bill of one hundred dollars. The warning was timely, for prior to that time Mr. Lomax never carried a gun in all his years at Pierce City. However, when the men came, believing him unarmed as usual, Mr. Lomax had a gun and readily settled the argument without gun fire.[1]

Mrs. Aikin tells this story of a Chinese woman, one China Jennie, and of her faith in white people. China Jennie would come down from Pierce City every winter and stay at one of the Chinese stores at Lewiston. One winter she and her husband were very worried about their baby son who was ill. They had lost three sons already. Jennie's husband brought the baby to Mrs. Aikin's mother, Mrs. Shepherd, asking her if she would take care of the boy for a while. The baby was dressed in several layers of Chinese

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[1] Ibid.

clothes, including the Chinese satin embroidered coat and cap. Mrs. Shepherd consented if the father would buy American baby clothes, which he did in abundance. The baby grew and the illness seemed gone. So when he was six months old the father came for the child. Immediately when he returned to the Chinese, the Chinese clothes were put on him and two months later he was dead.[1] Later China Jennie was to raise two boys who were educated in San Francisco. China Jennie and her husband died in Pierce City and their bodies were shipped to San Francisco.

Several pioneers (men) have said that there were few Chinese children in Pierce City, but Mrs. George Erb of Lewiston, who was the first white child born in Pierce City, says in her childhood her only playmates were Chinese children, of whom there was a large crop in that mining town.[2]

In some of the larger colonies many slave girls were brought in, some of whom were purebred, and married by Chinese men, some by white men.[3] Most of the slave girls seemed to be of the lower class, that is, of the peasant stock and had natural feet, so could not command the price the "little foot" women could. Many of the wives brought in, especially by the merchants, were of the "small foot"

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[1]Mrs. Sage Aikin [2]R. G. Bailey [3]Ibid.

variety. In Silver City there were about ten Chinese wives, and Mr. Stoddard recollects that two baby girls were born there.[1] Mr. Brunzell says the names of these two children were "Atum" and "Ahling."[2] Neither man knows of their life after they left Silver City.

Most old timers of Hailey mention ten or twelve Chinese women in that town. The only Chinese child born there was a son of a very dignified and cultured Chinese merchant. The boy was twelve years old when his family moved away. He had been the object of worship of all the Chinese during his childhood and was the recipient of many toys purchased in the white men's store by coolies and upper class. This son returned to Hailey a few years ago, but he lacked the culture and refinement of his father. "He was just a coolie."[3]

Ketchum, Idaho, had twelve Chinese women, all wives, and one baby girl was born there. Elk City never had more than two or three women, and "We believe they were sports or fallen women."[4] Leesburg and Salmon had a few women. The most prominent in Salmon was Mrs. Wah Sing, wife of the merchant there. In Leesburg was Sing Chow, wife of

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[1]Dick Stoddard

[2]O. F. Brunzell

[3]Judge George McLeod

[4]Pat Leach

Bu Kee, for whom he paid $3,000. A certain gardener, Ah Yen of Salmon, purchased a woman from his Tong for $1,500, but she was stolen from him the next day, and he never saw her or the money again.[1]

The last Chinese woman in Salmon was Dye Kee who was burned to death in her cabin in 1930. She was blind and almost entirely helpless. A Chinese, Charlie Summers, was paid by the county to take care of the elderly woman. Her husband, Kee, had been a former merchant of Salmon. She lived in a typical Chinese hut in Chinatown--mud roof, log walls, and part of it underground, with steps leading down to the door. The fire was considered an accident, but since her jewelry which was of some value was missing, many people felt that Charlie Summers had killed her. This belief was strengthened when he left the country shortly afterwards.[2]

Rocky Bar above Mountain Home was said to have eight Chinese women,[3] and a boy, Moi Toi, was born in Rocky Bar.[4] This boy, too, was idolized by all the Chinese. Pocatello, Idaho, had several families, the children of whom made fine records afterwards. Probably Lewiston, Idaho City, and Boise had the most Chinese families, as their Chinese population was more stable.

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[1]Will Shoup [2]Ibid. [3]Roscoe Smith [4]Charles V. Price

The Chinese women kept to themselves in Chinatown, seldom venturing out on the main streets of the town. Twice a year the Chinese women of Salmon would appear on the main streets to shop. They would be wearing their finest embroidered coats and trousers, faces painted, teeth blackened, and carrying parasols.[1] They took little part in the actual celebrating of the various Chinese festivals or holidays. Their part was to prepare the food, serve the men, and repair to the background. Many of the Chinese women smoked tobacco in American pipes.[2]

The Chinese children played freely in the white town, as well as the Chinatown, and as often as not their playmates would be white children. The white children had the run of Chinatown too.[3] The color bar did not seem to rise until adulthood, although the white children loved to pull the China boy's queue, just as they loved to pull the girl's braids.

Perhaps the most famous Chinese woman in Idaho history is Polly Bemis, the Chinese slave girl who married a white man and lived in central Idaho for sixty-two years, loved and respected by all. The story is clouded with romantic

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[1]Will Shoup

[2]Mrs. Will Shoup

[3]Will Shoup; Judge McLeod; Mrs. Sage Aikin; Philip Weisberger

rumors, but there are two schools of thought regarding Polly, and both of them very interesting. Polly, a very beautiful Chinese girl, came to Warrens, Idaho, about 1870, when she was eighteen years old. That, all parties agree, is true, but from there on the stories do not agree. The most popular version, filled with the romance of the old wild west thriller, is that Charles Bemis, of New England, who came west to mine and to gamble, came to Warrens about 1870. One evening Bemis began to play poker in a friendly way with a very prominent Chinese of Warrens. The two had played often together, but that night Bemis "had the luck." The Chinese had lost everything he owned but one possession--the Chinese slave girl.

> With all eyes focused on them, neither man would back down, and when the Chinese offered his last and most cherished possession--the slave girl--against the table stakes, Bemis was equal to the occasion, and not only put up the money in sight but went to the safe of the gambling house, withdrew all the money he had in gold dust and threw this into the pot.[1]

The cards were dealt and the play began. It was a very dramatic moment and all the house gathered to watch the final play. Bemis won the girl and the money, married

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[1] R. G. Bailey, River of No Return, pp. 477-478.

the girl and lived in Warrens a while until 1893 when the gold camp died. The above is believed in Lewiston[1] and by many northerners who claim to have talked to Mr. Bemis and to pioneers in Warrens. Mr. John Routson of Big Creek, Idaho, affirms the story. He packed mail in and out of Warrens but he, too, was not in Warrens until the early 1900's.

The other version is from a group of men who also visited at the Bemis home many times and also talked with the Warrens miners, and is as follows: Charles Bemis was a son of a noted surgeon and doctor who was a friend of Governor Shoup of Idaho.[2] Charles was a tough character when young. In a fight with another gambler, Johnny Cox, a half breed,[3] Bemis was shot through the neck. He needed a nurse badly, but there was none available in Warrens. In that camp was a Chinese contractor of Chinese labor who had a young, beautiful daughter of about eighteen years. She was hired to nurse Charles and they fell in love and were married.[4] Rumor has it that the fathers of the couple disowned them. Be that as it may, all authorities agree that Bemis and his wife, now called Polly Bemis, moved up

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[1] Dr. H. [illegible] Talkington

[2] Will Shoup

[3] P. T. Lomax

[4] Will Shoup

to the Salmon River on a little creek now named Polly Creek. Here again authorities disagree. One faction claims that Bemis was an invalid as a result of the shooting and Polly cared for him.[1] "He was confounded lazy and let Polly do all the work. He fiddled all day long while Polly hoed in the garden."[2] "He raised a few vegetables . . . . . He also rocked gold from the sands of Salmon River and had a fairly good herd of cattle on the surrounding hills."[3]

The Bemis ranch, consisting of three or four acres of very fertile soil, lay along the trail of the early day miners from Warrens to Lewiston. They raised their own food and bought only a few necessities they could not raise. Produce from their garden--"Polly's garden"[4]--was taken into Warrens ten miles away and sold or traded for their necessities, which were packed out to the farm by pack animals. However, some articles could not be purchased at Warrens and so word would be sent up the river by some person going to Salmon that Charlie and Polly needed coal oil especially. One summer when Mr. Shoup was at the Bemis ranch on a hunting expedition Polly ordered a pair of overshoes, size four, to be sent down on the next boat of trav-

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[1]P. T. Lomax [2]Will Shoup

[3]R. G. Bailey, River of No Return, p. 478.

ellers or hunters. Polly raised wheat, ground it into flour and made her own bread. Her garden was a paradise of flowers and shrubs, many of them from China.[1]

Prospectors, sportsmen and anyone who passed through that country was made welcome at the Bemis home. Polly always had an extra pair of house slippers for weary feet.[2] No money was ever taken for board and lodging, although the Bemis ranch really substituted for a hotel in that region, so travellers were always trying to get gifts for Polly. When the guest left he was loaded with all the fruit and vegetables he could carry, and his last memory would be of Charlie and Polly Bemis standing on the trail waving good-bye. Once a banker, member of a hunting and fishing party, guided down the river by Mr. Shoup, on pretense of having left his glasses, went back to the Bemis house and left some money for Polly.[3]

In 1932 Bemis died and Polly "at the age of seventy was left alone with her pipe and reminiscences of a long life into which has been crowded more lurid romance than the writers of dime novels could imagine in their most vivid dreams."[4] Polly lived alone for eleven years and left the ranch only once during that time. Friends took her to Boise

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[1]Will Shoup [2]John Routson, Big Creek, Idaho.

[3]Will Shoup [4]R. G. Bailey, River of No Return, p. 478.

by way of Grangeville, her first and only trip out until her death since she came to Warrens in 1870. On this trip she saw her first automobile and electric lights. But Polly did not like the hustle and bustle of our world. Bewildered at all our magic, she probably was relieved to return to her quiet little home in the Salmon River Country.

As Polly grew older and her ready funds grew low, she made arrangements with two prospectors across the Salmon River, Charles Shep and Pete Kleinkenheimer, to provide her with the necessities of life. In return, she deeded her little place to them. A telephone wire was strung across the river by Shep and Kleinkenheimer, say some people,[1] by the Forest Service, say others,[2] over which the miners called Polly twice daily. In 1943 she became very ill and her friends had her taken to the Grangeville hospital for care. She lived for three months and was buried in Grangeville.

Polly was a very small woman and "as bright as a dollar."[3] She was loyal to her husband and they seemed very fond of one another. If some one were ill, Polly had a room-full of cured herbs from her garden to fix him medicine. Polly always wanted her picture taken, and many a

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[1]Ibid., p. 478. [2]Will Shoup [3]Ibid.

pioneer home in Idaho has one of her in front of her home. "She had a yellow skin but a white heart encased in a sheathing of gold."[1]

Chinese Dress

The early Chinese usually wore the same style of costume as in China, the type of work dictating whether the short- or long-tailed jacket should be worn. Some of the miners adopted shirts and overalls of American manufacture. O. E. Kirkpatrick of Leesburg said that ninety per cent of the Leesburg Chinese wore the native dress.

For dress affairs their costumes often were very colorful and elaborately embroidered satin. Men wore such bright colors as bright green, Chinese blue, lavender, purple, wine and often-times their costumes were brighter than those of the women, who for public appearances usually wore the duller shades or black.

Bu Kee, who lived at Leesburg for forty years, always wore a full-sleeved, long-tailed blouse, grey striped American trousers, embroidered Chinese shoes, and the little black cap with the gay button on top for dress.[2] Many

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[1] R. G. Bailey, River of No Return, p. 479.

[2] Picture taken for Registration for Immigration Law of 1893.

old photograph shops have pictures of these early-day Chinese who all had to have their pictures taken for the United States Government, and their costumes were similar to Bu Kee's. For his work Bu Kee adopted American garb, but his wife, Sing Chow, wore the traditional garb to the end. Most of the Chinese women clung to the native dress, but Polly Demic on Salmon River wore the American dress.

The merchants usually dressed better than the average Chinese, because they were wealthier and of a higher class. Fong Kee, a student of Confucian philosophy, always wore the Chinese dress--"was always dressed up."[1] Wah Sing, another merchant of Salmon, wore American clothes in his store, but changed to Chinese clothes as soon as the day's work was done.

However, as early as 1884 the younger Chinese were adopting American styles, much to the surprise of the whites. This was especially true of the Chinese on the eastern seaboard. "A young Chinese drummer for a Chinese cigar store in New York appeared in Idaho City wearing the latest 'Melican clothes,' including a derby hat. He was queueless and a dandy in appearance."[2]

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[1] Will Shoup

[2] Idaho World, Idaho City, Idaho, March 18, 1884.

It was not until 1911 and after that the Chinese in Idaho began to cut off their queues. The Republic of China had ordered this action because it was a badge of inferiority placed upon the Chinese by the conquering Manchus,[1] who had just been overthrown. Prior to that year, only criminals in China were queueless, shaving the head being part of their punishment.

The younger generation of the Chinese, as soon as they left the parental household, adopted the American dress, making little attempt to preserve the native clothes they might have in their possessions.

Education

The Chinese boys and girls attended the American schools just as did the children of all other races. "One winter in the early days in Idaho City nearly one-third of the pupils of my class were Chinese."[2] In 1909 there were seven Chinese students in the Lincoln grade school in Boise.[3]

Chinese children took a great interest in American schools, primarily because their parents realized the

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[1]Mary A. Nourse, The Four Hundred Million, p. 183.

[2]Joe Fuld

[3]Idaho Daily Statesman, Boise, May 9, 1909.

great privilege. In China only the wealthiest and highest class of Chinese could attend school or have a tutor. The vast majority of the poor coolies could neither read nor write, and even though the coolie's son learned "melican ways," the parents were very proud of him. Usually among a colony of Chinese there was one who was educated and could keep the necessary records for the company. Also, he would write letters home for the uneducated ones and read to them letters from China. China Jack of Salmon, Idaho, was educated and whenever the Chinese newspapers came from China or from San Francisco, he would read the paper while all Chinatown gathered around to listen. If Jack were not available, then the Episcopal minister, who had spent years in China and knew the language, would read it for him.[1] There was always great interest in the news, and a great respect for the scholar.

The Chinese students were very bright in class, learning English very rapidly. "They were above average," says Joe Fuld. "Louie Yen learned English rapidly though he had no special attention."[2] "They were easy to teach and learned to write rapidly."[3] Some words were very hard

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[1]Mrs. Will Shoup

[2]Idaho Daily Statesman, Boise, May 9, 1909.

[3]Ibid.

for the Chinese to remember. One of them was dandelion. Louie Loi could not remember the last part so the teacher suggested "circus and the lion." Next day Louie forgot and the teacher mentioned circus. Triumphantly Louie replied "dandy tiger."[1]

Even older Chinese students were enrolled in the schools, starting in the primary grades. "Ah Bing, Frank Harding's printer boy was a pupil at the public school which just closed. Bing is competent to 'lead, lite and fliguh' as well as construct domestic mach."[2] Louie Loi of Boise seemed to have initiated a campaign to get the Chinese youth into the school. One morning he brought four youngsters--one of whom was sixteen years old who informed Miss Graham that his name was Louie. She protested having Chinese Louie's in the same grade, so Louie Loi came to the rescue with "Call him New Louie." One of Louie's converts to education failed to come because his girl "say he too big. He too big, I know, but he not savy English a bit."[3] Louie Loi, because he had been in school longer, interpreted for the larger boys.

The parents usually did not send their children to school alone to start the first day, but accompanied them.

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[1] Ibid. [2] Wood River News-Miner, Hailey, March 24, 1883.

[3] Idaho Daily Statesman, Boise, May 9, 1909.

One Oriental father did not know the order to pursue, but he knew that pressing an electric button usually brought results. Noticing one near the doorway, he pushed it, then stood calmly holding his son's hand while the school children filed out the fire exists. When a teacher appeared, he asked "would honorable lady teach his son?"[1] When Dr. Ah You came to Boise he made formal application to the board of education for the entrance of his children in school.[2]

There was some feeling against the Chinese students in some schools, mostly because the white boys found them easier to tease than white boys, and they loved to pull the Chinese boys' queues. Duck Wah came to Salmon, Idaho, and entered school. His father had a restaurant and because the boys teased the Chinese lad his father had a hard time keeping him in school. Duck Wah would play truant and hide in the willows along the Salmon River. In the winter the school rooms were heated by big stoves around which were benches. Here the children would sit to warm themselves, but they would never save a place for Duck Wah. Mae Shepherd, now Mrs. Shoup, would always spread her skirts out wide to save a place for the Chinese lad. Consequently she was teased about her beau, Duck Wah.[3]

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[1] Ibid. [2] Ibid., May 13, 1909.

[3] Mrs. Will Shoup

Teachers became very fond of the Chinese children who were amenable and eager to learn.

> There is sorrow among the teachers of Lincoln school over the latest report of their pet protege, nine-year-old Suey Wing, who was sent by his father at Christmas time to China with a woman Hin Me Kim. When she arrived at Hong Kong she decided to stay in China and sold the boy to some one else.[1]

The Chinese youth, in a typical American fashion, might not hold the teacher in such high regard, but there was no gift too good, no favor too large, no courtesy too great for the instructor from the parental viewpoint.

> A reception was given by the students of the Chinese mission school for Miss Lizzie Housel, one of the teachers who was leaving. The reception was held in the room used by the school in the Methodist Church with about forty Chinese students and teachers in attendance. Phonograph records and Chinese songs were featured in the program.[2]

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[1] Idaho Daily Statesman, Boise, June 24, 1914.

[2] Ibid., June 17, 1909.

Chinese Religion

Most of the Chinese who came to the United States were of the Confucian faith and very few ever became Christians, primarily because the white people did not try to convert them. They left that to the missionaries in China.

Their temples were called Joss houses, because the image within was a Joss or God. Very few white people ever were allowed to enter these Joss houses while the Chinese still used them. None of the pioneers contacted had ever been in one during the time of their use by the Chinese. Nearly all the towns which contained a large colony had a Joss house, but only two are in existence at the present time--in Lewiston and Silver City.

The one in Lewiston is cared for by an 84-year-old Cantonnese who came to Lewiston sixty-five years ago. As near as could be found out he is the sole survivor of that first group of Chinese who came to Idaho. The temple is kept locked. Other Chinese in Lewiston, sons of the Chinese pioneers "look out" for the old Chinese fellow, supplying his physical wants. It is doubted if any of the younger Chinese use the Joss house.

The other Joss house is deserted in Silver City, with the door torn off and the windows along the front broken. It stands on a little hill in the upper end of Silver City above the entrance of the Potosi Mine. It was a frame

building of one room with an altar for the placing of burning incense. Save the door and windows in front there were no openings in the building. A few steps led up to the porch and door. Originally the building had been painted red with black stripes, but the Chinese did not like that, so it was painted blue with white stripes. Over and around the entrance were signs painted gold or red. Inside, to the left, was an altar with tin pans of ashes and dirt for the incense sticks. In the center of the room was an arch with gold Chinese characters. Banners were hung on poles. Red valances with gold lettering and gold fringe are now on the floor covered with dirt. The interior wall was smoked from the incense. All the movables have been taken away by the villagers as curios or sold to tourists.

In Leesburg the Joss house was a log building eighteen by thirty feet containing emblematic urns of metal with pictures of Confucius and other Chinese. One Chinese served as a priest or servant to carry on the ceremony. Leesburg Joss house was not used for any other meetings. Mr. Shoup said the most beautiful brass bowls of a large size were used in Leesburg.

The Joss house at Salmon, Idaho, has also been destroyed. Mrs. Mahoney of that town, whose house was near the temple, has a few articles from that Joss house.

Neither Hailey nor Ketchum had a Joss house, but the Hop Sing company store had an altar with a small Chinese Joss and a statue of Buddha where the Chinese used to worship.

Centerville's Joss house was torn down in 1910.[1] Some claim that it was the only temple for Boise Basin, but there is disagreement among the pioneers.

At Warrens each company had a small Joss house for their employees.[2]

The Chinese of Boise had a Joss house in Chinatown and according to Yee Wee, interpreter at the Chinese temple, it was also a refuge for indigent celestials. The temple really was a charitable institution for Chinese who had no means. These Chinese could remain there until their financial condition was remedied. Every new Chinese who came to town and who had any means was asked to contribute $2.50 for maintenance, which barely paid the interest on borrowed money to erect the temple and the taxes. There was no money for improvements and the city health officer had suggested that a ventilation system be installed. The Chinese wished to borrow the necessary

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[1]Robert Penrod said, "The Joss house burned down."

[2]Mrs. Frankie Reed, Warrens, Idaho.

three hundred dollars from the city.[1] There is no record that the loan was made.

The Boise Joss house, a windowless, peculiar looking red building with a curved roof was torn down in the late 1930's to make way for a Service Station.

The Chinese in Boise Basin and valley had a sacred picture of a god known by his good deeds and actions. Lots were cast each year to see where the picture stayed. In 1897 Boise won the honor of having the god "Sing Ching Bak Kung Lo Wun" and the protrait was brought from Placerville in a large covered wagon drawn by Chinese. It cost $75 for the trip. There was great pomp and ceremony. The picture was placed in a lavishly decorated tabernacle behind a curtain of peacock feathers in a six by eight back room of Sang Wo's establishment. Said one Chinese, "He only picture. No pray him. Chung Lo Won he come when we talk. He heap good God. He come back, we ask him."[2]

Chinese Christians

A few Chinese did become Christians. In 1889 Kum Lum came to Boise, Idaho, to distribute Christian tracts among the Chinese. He spoke and read English fluently.

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[1] Idaho Daily Statesman, Boise, January 31, 1910.

[2] Ibid., February 23, 1897.

Most of the Chinese joined the Methodist Church. Mrs. Sage Aikin said there were three at Lewiston. One was Que Owen, cook at the Lewiston Normal School for many years. The Methodist Church gave a reception for him when he returned to China. Que Owen remarked he was so disappointed. "They did so nicely for me in every way I just sat there and cried."[1] China Charlie who worked as a cook at various places was also a Methodist. Mrs. Aikin could not remember the name of the third one.

The Methodist Church in Boise had quite a number of Chinese members. Mrs. W. F. Dolan organized the first class of Chinese at Boise church. In 1907 she died and all those Chinese who had been in her Sunday school class attended her funeral and sent the largest floral piece, an anchor of pink and white carnations.

Lena Ah Fong, a young Chinese girl, was a Methodist and taught a Bible class for Chinese. She was also married from that church.

Chinese Cemeteries

The Chinese cemeteries were not lasting ones--only temporary, because the bones were shipped back to China

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[1]Dr. H. L. Talkington, retired Professor of History, Lewiston Normal School, Lewiston, Idaho.

as soon as possible. The graves always had wooden markers, telling the name of the occupant and where he belonged in China, so the Six Companies, to whom they had paid dues for such service, could send the bones to China. The Chinese always wanted to die at home in China, but if they died in a foreign land they wanted to have their bones shipped back. Only by having their relatives perform ceremonial rights, such as burning incense, could they reach Chinese heaven. On special days the Chinese spirit was to be fed also.

O. E. Kirkpatrick says the flesh was stripped from the bones, and the bones put in metal containers for shipment to China.[1] At Lewiston the bodies were left until the flesh had decayed and fallen off the bones. Then the bones would be brought in a gunny sack to Mr. Wiggins, the blacksmith, who would make the boxes about two feet square, tongue grooved and put together with screws.[2] Mr. P. E. Lomax, who was an express agent in the early days, says that often the boxes were of teak wood. He shipped several of the boxes at regular rates until he became suspicious. One day he inquired, "China bones?" The Chinese nodded yes. "Double rate first class." The Chinese

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[1]O. E. Kirkpatrick, pionner miner, Leesburg, Idaho.

[2]Philip Weisgerber, County Auditor, Lewiston, Idaho.

became very angry. Mr. Lomax learned later that they had been bringing the bones from other camps to him because his rates were cheaper.

The Wood River News-Miner of Hailey tells this story of a man who was an expert in exhuming the dead Chinese. The head of the coffin was broken, two iron hooks fastened to the lower jaw of the cadaver and it was pulled out of the box, placed in a large iron kettle. Several bushels of lime was poured over the body, with water on top. In a short while clean bones were taken from the kettle, placed in a box and taken to the relatives who paid from $120 to $150 per body. In one evening the expert boxed up two charges, one box weighing eleven and one-half pounds, the other ten and one-fourth pounds.[1]

Not all the bodies were returned. However, out of one hundred Chinese deaths in Leesburg and Salmon only three were not returned. The Sino-Japanese War interfered with two of them--Bu Kee and his wife, Sing Chow. China Jack, the last one, was not sent back and it was thought there was nobody to send him back.[2]

In the Pierce City Chinese cemetery on the hillside across the valley opposite the town, a number of grave

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[1] Wood River News-Miner, Hailey, November 10, 1885.

[2] Will Shoup, pioneer miner, Salmon City.

bones have not been shipped back to China. The reason is unknown.[1] Perhaps they were old and poor.

In Elk City all but five bodies were returned. These five were stolen, either for reward or for revenge about 1901 or 1902. The remaining Chinese could not afford to offer a reward at the time for their return.[2]

The Six Companies have been very faithful in their trust. They have searched the mining camps of Idaho, along the creeks and rivers for the bodies of Chinese who were their clients. Shipment was not made every year but usually every five or ten years. At Cash Bar on the Salmon River were a half-dozen Chinese graves. About twenty or thirty years ago some very fine and important looking Chinese came from San Francisco. They deposited one thousand dollars in the local bank and hired a pack-train to pack the bodies out and back up the river to Salmon. The remains were brought in and placed in Chinatown. One of these bodies was that of a prominent Chinese and during the night it was stolen, and held for ransom. In the morning there was a great uproar. The Chinese came to the Shoup store and the Governor Shoup happened to be there. A meeting was held and two men

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[1]Pat Leach, pioneer miner, Golden, Idaho.

[2]Ibid.

with rather shady pasts were brought in, Chips Evans and Black, who were the thieves. The bodies were returned.[1]

Two bodies remain in the Warrens cemetery. All from the cemetery one-half miles above Rocky Bar have been removed. Silver City's cemetery was on the hillside northwest of town, but most of the bodies have been returned to China. One called by King Tang by some and Pete by others was the last Chinese to die in Silver City and was buried there in 1935 and his bones were sent to China in 1936.

Most of the other towns permitted the Chinese to be buried in a portion of the white cemetery. At one times the Chinese had a ninety-nine year lease on their section in Lewiston.[2] It is small and beautifully kept.[3] The Chinese section of the Morris Hill cemetery in Boise is also very beautiful.

Chinese Funerals

The Chinese funerals are different from ours, with a parade of paid mourners to chant and wail to scare away the devil. Every one scatters colored papers along the way because they believe that the devil has to pick up all those

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[1]Will Shoup.

[2]Philip Weisgerber.

[3]Mrs. Sage Aikin.

papers before he can get possession of the body. They also carry paper replicas or images of the deceased's belongings which are sometimes burned at the grave or some of them are buried with the body.

The following is a description of the funeral of Mrs. Og Wee, mother of Fong Bow, master Mason of the Chinese lodge. She was the oldest Chinese woman in Idaho, was a resident of Idaho City for thirty-eight years, and came to Boise in 1898. Chinese say her exact age is forgotten.

> . . . . As the body lay in state, Chinese women in Chinese garb wept and bowed heads to the floor over the remains. The son covered the body with a scarlet and white blanket of death, sprinkled over it the small tablets which are passports to heaven, and sacred nuts for immediate food. The last rite before the coffin was closed was to sprinkle the body with quantities of Chinese money to pay the passage to the other world.
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> The body was taken to the Morris Hill cemetery, Boise, Idaho. The women followed in carriages. The son came in a big bus with food, incense, and candles heaped in a large basket. On top was a pile of papers in Chinese, a message to the other world, without which no one could reach heaven.
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> The casket was placed in the grave surrounded by sacred candles and incense while a temple attendant chanted the service. The nearest relative and attendant were the only men allowed at a woman's funeral. The last rite was to burn a message to heaven on top of the grave, lighted with a stick of incense, then place bowls of rice, roast pig, and chicken in the ashes.

> On the third day the mourners will visit the grave with more food and by this time the spirit will have reached its resting place.[1]

The Chinese liked to have bands play for the funerals. Mrs. Shoup mentioned that the highlight of the funeral for Mrs. Wah Sing of Salmon, Idaho, was the playing of the band. Every one attended this ceremony, which was public and was held out in the yard to accommodate the friends. The Chinese ceremony was held and then the Methodist minister conducted service.

This story is told of a Chinese Masonic funeral in Silver City. There was no Chinese band in the town and most of the members of the white band were not there at that time. Finally a white band of sorts was found. As the procession started the Chinese gave the signal for music, so the band played one of the two pieces that all the members knew, "There'll be a Hot Time in the Old Town Tonight." As the body was being lowered into the grave it was necessary to have another selection, so the band obliged with their second number "Down Went McGinty."[2]

A funeral in Hailey of a high ranking Mason was a very serious affair. The procession to the grave started at sun-

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[1] Idaho Daily Statesman, Boise, January 16, 1900.

[2] William Hawes, pioneer, Silver City, Idaho.

down led by the Hailey band. The hearse was followed by sixty or seventy Chinese wearing white muslin sashes tipped with black crepe. At the rear came Baker's bus with five Chinese women. At the grave ceremony the deceased's overcoat valued at fifty dollars and a pair of blankets costing at least fifteen dollars were burned, so he need not be cold in the other world, but would have his coat and blankets.[1]

A much more elaborate funeral was given Ah Wing, a young Chinese cook at Hailey, Idaho. Ah Wing had committed suicide by drinking vinegar and opium and the doctor did not arrive soon enough to save him. Ah Wing was a Mason and very poor. So a subscription was taken up among the Chinese for his funeral. The body was placed in the cabin of Lung Kee, with whom Ah Wing had been staying, with a comfort over it. At the side was a box of burning punk (incense) and a large pan filled with the dead embers of burnt red paper. Dr. Lung Kee and another Chinese sat mourning.

The next day funeral services were held by the Chinese Masons in front of Dr. Lung Kee's medical establishment in the heart of Chinatown. The services began at one o'clock amid banners of red, white, and black, and the chanting of mourners and friends of the deceased. (There are paid mourners to chant and cry at every Chinese funeral.) The coffin was draped in black with silver trimmings. At the

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[1] Wood River News-Miner, Hailey, October 28, 1884.

foot of the coffin rested a well roasted pig weighing about one hundred pounds. Next to the pig was a table loaded with stewed duck, turkey, chicken, cake, sweetmeats and all kinds of delicacies that Ah Wing would have delighted in were he alive. Some Chinese ceremonies were gone through and the procession started about two o'clock. The mourners picked up the banners which had been stuck in the ground around the coffin and started the procession. About thirty other banners, triangular in shape and in the center of each a symbol of Masonry, were carried by members of the order. There were four double teams and wagons. One at quite a distance back was filled with Chinese women. Many American and Chinese witnessed the ceremony which seemed more like a holiday as the Chinese men joked and smoked cigars. All it lacked was a Chinese brass band.[1]

Certain days of the year were feast days when food and drink was placed on the Chinese graves. Mr. Lomax jokingly asked a Chinese if the Chinese dead ate the food on the grave. The Chinese replied, "All same dead white man come up and smell flowers."[2] The Wood River News-Miner reports

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[1] Wood River News-Miner, Hailey, December 4, 1882 and December 5, 1882.

[2] Ibid., April 1, 1885.

that on April 1, 1885, "A party of Chinese went out to the burying ground and fed the spirit of their dead countrymen yesterday."[1]

The Idaho Recorder remarked that:

> Last Monday several wagon loads of the Flowery Sons of the Black and Tan Kingdom wended their way to the Chinese burial ground to give their anmual offering of roast pig, baked chicken, etc. Shorty Carruthers drove the first wagon. The Chinese were followed by a motley crowd of vagrant Indians who will eat the food after the Chinese leave.[2]

The Chinese in the above ceremonies were celebrating the Ch'ing Ming festival, at which time they visit the graves of their ancestors and put them in repair. When the burial ground is in perfect order offerings of food and wine are made to the spirits of the dead.[3]

Chinese Tongs and Tong Wars

The Chinese Tongs are secret organizations and little is known about them by the average white person, except that every Chinese belonged to a tong. The word tong is not used in China. It is purely an American adaptation

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[1] Ibid.

[2] Idaho Recorder, Salmon City, April 5, 1893.

[3] Williams, China Yesterday and Today, p. 313.

of the Chinese clan system to American life by the Chinese. These Tongs were affiliated with the Six Companies of San Francisco. Each member of these organizations paid dues and in return they were helped to find a job and allowed a place to stay in the interim of job-finding. Each company had a company store in each locality where members of their Tongs presided. This store would act as hotel, hospital, drug store and post office for its members. Usually Chinese of one dialect and from the same section of China would belong to the same tong.

Contractors who wished Chinese labor would either send to a San Francisco tong or contact their representatives in their locality. Fong Kee, a merchant of Salmon, Idaho, advertised "Also contract to do all kind of work and will furnish first class Chinese cooks."[1] However, different contractors sending to San Francisco might get different tongs in the same locality.

These organizations saw that no Chinese became a burden to a community. Mr. Sweet tells of a Chinese miner whose leg was broken by a cave-in in a mine. The leg was set by a white doctor and the recovery of the patient was just a matter of time. The doctor called one

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[1] Idaho Recorder, Salmon, Idaho, November 1, 1888.

day to find the man dead, and though no investigation was made he was sure that the group or tong had poisoned the man, as they did not want him a burden on the community.[1]

There was a well-to-do miner who lived at Pierce City, Idaho, and part of the year at Lewiston. While at Pierce City he became very ill and took the stage to Lewiston. He was not allowed to sit inside with the passengers, but had to sit up on top the stage in the wind and cold. The stage driver drove up to the Chinese man's company store and left him. The Chinese put the sick man in a cabin near the river. That night the cabin burned down mysteriously and the Chinese miner died in the fire. It was later said that he had leprosy and rumored that his tong had initiated his death.[2]

Wherever you found a group of Chinese in the early days, you found tongs. Some of these tongs were the Hip Sing, Hop Sing, Gung Yen, See Yup and Young Wah. They were usually very peaceable, but there are a few stories of arguments as in Pierce City, Idaho. The two tongs were quarreling over a group of claims. The sheriff of the county sent to San Francisco for some "big Tong men" to hear the case. Meantime, until their arrival, he deputized all the white men in Pierce City, who stood guard along the lit-

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[1]Henry Sweet, Montour, Idaho. [2]Mrs. Sage Aikin

tle creek which separated the claims of the two tongs until the tong leaders arrived and had settled the dispute. Witnesses from Lewiston were brought in and for several days there was considerable excitement over the case. Finally, a decision acceptable to both sides was rendered and they were friendly again.

Sometimes the white people in a community would not know the reason for a tong war. In Salmon, Idaho, a tong war flared up in 1886 and a Chinese called Poney and his wife were both killed. The woman had been imported by Poney and they were married in Salmon in a civil ceremony. The Chinese killer was caught, convicted and served a term of fifteen years in the Boise penitentiary.[1] No one ever knew the real reason for the killing. It was merely a localized affair and did not spread to other towns as tong wars have done in other states.

The legend of the "three brothers' association" is interesting. A father had three sons, two named Fong and one named Louie. On his death the three boys promised him they would never fight again, that there would be cooperation, harmony and prosperity for all the brothers. Each would right the wrong done to any one of the three. Thus were the two tongs--Fong and Louie--formed. The Chinese government did not interfere with disputes between tongs

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[1]Louis Ramey, Salmon, Idaho.

but let them settle the trouble. An enemy would not betray a criminal to the government, but to the tong which had been wronged. The tongs made their own laws and enforced them. One law was that if a member of a tong commits a wrong against another tong, the guilty one or his nearest relative was to be turned over to the tong against which the crime had been committed. If restitution was not done, then the wronged tong wreaked vengeance on the relatives of the guilty tong member. First the brothers, father, cousins, all blood relations in line of succession to sixteen years of age were killed, all males under sixteen castrated and sold into slavery and all female relatives sold into slavery, unless the persecuted family produced the wanted offender and delivered him into the hands of the enemy. So had the two tongs fought for each other through the centuries but in 1910 in Boise that century-long relationship was greatly imperiled. It is a long story, complicated by numerous cross purposes, frought with all the human passions of jealousy, love, revenge and undying hatred.

Like the Trojan War, the tong altercation was started by a beautiful woman, a slave or Sing Song girl from San Francisco. Lee See, commonly called Chen Mory in this bitter feud between the tongs, was brought to San Francisco five years before, under the pretense of

marriage, according to her story. Her husband, after six months' residence in that city, took her to a friend's house while he went on a trip and never returned. The friend's house was a bawdy house. After several attempts she finally succeeded in escaping and after staying at numerous places she was brought to Idaho and married by Wong Gnow.

A few days later papers of extradition were filed in Boise, by Bing Ling, owner of the house who accused the couple of the theft of some bracelets and money. A detective and two Chinese from San Francisco society of "high binders" came to Boise. Chen Mory and Wong Gnow were indicted on a charge of grand larceny. Wong Gnow escaped, but Chen Morey was arrested and jailed. Fong Shue and his cousin Fong Louie promised to stand sponsor for the slave girl and see that she was never sold back into slavery, putting up money for her defense, and thus gaining the enmity of the San Francisco Tongs. The firm of Smead, Elliot and Hawley was hired to fight the extradition.

All southern Idaho and eastern Oregon, both Chinese and white, were fighting the extradition. Sympathies for the beautiful and mistreated slave girl were roused to a fever pitch. Religious and fraternal groups petitioned refusal of the extradition request. A trial was given Chen Mory. Salvation Army members, ministers and welfare

workers who had never met the girl sat in the court room as moral support. Idaho's Governor Brady ruled that the evidence given was not enough to grant extradition and Chen Mory was released to Sergeant and Mrs. Hawks of the Salvation Army home.

Detective Fitzgerald claimed that California did not have a fair chance to present its case, because of the presence of ministers and the Salvation Army in the court room. He showed that Wong Gnow had a bad record, serving sentences aggregating fourteen years, and darkly predicted that the affair would end in one of the bloodiest tong wars in the history of the west.

So the matter stood. The struggle for the possession of the fascinating slave girl valued at $3,000 involved a half dozen tongs, aroused American citizens of two states, brought Governor Brady and Governor Gillett of California to "swords' points" and created a tremendous sensation throughout the west.

All was quiet until Fong Louie, evidently enamoured with his beautiful young charge, eloped with her, and broke his sacred trust to his cousin Fong Shue and to Wong Gnow. Perhaps no one realized better than Fong Shue what that elopement meant. Some days later he received a long letter from San Francisco warning him that blood money had

been offered for his life and that hatchet men were on the way to kill him. He told the local police who watched all the newcomers.

In spite of all the precautions when Fong Shue came home from his Chinese lodge one Saturday night with a friend, Fong Hee, the gardener, he was attacked as he entered his bedroom. Managing to escape his would-be assassins, Fong Shue rushed outside, summoned the police with gun fire, while Fong Hee ran to the lodge for aid. Fong Shue was terribly cut with poisoned knives, his face slashed to ribbons, and he was stabbed in the back. His life was saved because he still wore his queue wrapped around his head, which caused the hatchet to glance off. He was taken to St. Luke's hospital in a precarious condition. His death would have been a signal for a general war of extermination.

Fong Shue had broken another rule of the Chinese tong--he had gone to the police instead of being content to die in Fong Louie's place. A note was sent to the hospital warning him that if he pressed charges against the attackers he would be killed if he recovered. But the matter was out of Fong Shue's hands. The American police were determined to catch the attackers, bring them to justice and break the power of the tongs of Idaho, at least. So they arrested three suspects, Louie Him, Louie Moon, and Louie Duck Hee, all members of the Louie brother-

hood. In the preliminary hearing Fong Hee, the gardener, was the principal witness of the attack. His expressive face and forceful gestures were so dramatic that an interpreter was hardly needed. A local hardware man identified the hatchet found at Fong Shue's as one he had sold to Louie Moon prior to the attack, so the three men were bound over and placed in jail.

Now the tongs decided to try to settle the matter out of court. The Louie Tong sent word to Fong Shue that if he refused to appear against the hatchet men and would settler out of court, they would pay all hospital expenses and doctor bills as well as a heavy indemnity, and never molest him; but it would kill him if he appeared in court. Local vegetable men and laundrymen could talk of nothing else but highbinders and hatchetmen, with the Louies as frightened as the Fongs. The fear extended over San Francisco, Los Angeles, Oakland, Denver, Salt Lake City and other towns whose Chinese awaited the coming of the highbinders. The Fong Tong were also furious because the police had been called in, but assured Fong Shue they would stand by him, advising a truce until he was stronger.

Now Fong Shue decided to settle out of court, but the police insisted that the case be carried to completion, saying that the Fong Louie men were gathering notorious highbinders and hatchet men from all over the Pacific coast.

Hatchet men and highbinders might be called the police of the tongs, for they are the men who punish the offenders, usually by killing them. One tong can hire them from another tong to do their killings, and that was what Louie Tong was accused of doing. To further crystallize that feeling, a prominent Chinese from Nampa, Idaho, called the Boise police, saying that two hatchet men, whom he had recognized as members of the worst gang of highbinders in San Francisco, were on their way to Boise. Detective Powell met the train, arrested the two men and sent them out of town.

Meanwhile, the three suspects were still in jail in spite of all the activities of their tongs and they began to fear their case was lost. A white man passing the jail one day saw a Chinese standing outside the bars passing papers into the jail and receiving some from the inmates. He reported the incident to the police. They caught the offender, Sing, who had a packet which contained a letter from each prisoner to a friend asking him to be a witness and telling him what to say. There was also an appeal to their Chinese Tong in San Francisco, stating that Fong Shue was highly respected in this community, had the confidence of the Americans, and unless aid was sent the imprisoned men would be convicted.

In March, 1910, the trial was brought before Judge Fremont Wood and it was decided to grant separate trials. Louie Moon was placed on trial first. Fong Shue sat at the table of the prosecution with two guards nearby. He was fully recovered and, because there was still a price on his head, he had been kept in an American hotel with white guards. A jury was secured and the trial lasted one week with the testimony all in Chinese and having to be translated. After deliberating twenty-four hours and casting thirty ballots, Louie Moon was convicted of assault because he bought the hatchet found on Shue's premises. His lawyers, E. H. Hawley and C. F. Kolesh appealed the case, due to errors committed in the trial. As news of the conviction reached the heads of the Louie Tong, the head price on Fong Shue was raised to $5,000, because he dared appeal to the police, and court protection and in addition the Louie Tong demanded that Fong Hee be turned over to them. The last of March again "Boise Chinatown crouched in terror as a telegram came from Portland that two notorious highbinders were en route to Boise."[1]

The other two Chinese were tried and also found guilty, but their cases were not appealed. They waited until they heard the Supreme Court decision on the Louie Moon appeal, which affirmed the judgment of the Lower Court. The three Chinese served out their terms of eighteen months each for assault with intent to commit murder and assault with a deadly weapon.[1] Fong Shue was never attacked again, but for several years he was apprehensive and on guard.[2]

This case broke the power of the Tongs in Idaho and now their benefits to the Chinese are similar to those of any lodge, as care in old age and in times of unemployment, social and educational. Never again will an Idaho community be terrified by the words "hatchet men" and "highbinders."

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[1] I. W. Hart, Reports of Cases Argued and Determined by the Supreme Court of the State of Idaho, Vol. XXIX, p. 244.

[2] Dane E. Brinck, General Counsel, Farm Credit Administration, Spokane, Washington.

Community Spirit of the Chinese

The Chinese were very helpful in all community affairs.

In 1910 the Chinese in Boise were asked to buy stock in the Idaho State Fair Company, which held an annual fair in Boise. Over $500 was raised among the Chinese merchants, doctors, restaurant owners, gardeners and laundrymen. Committees of Chinese went around to see their fellow Orientals and all were glad to help when they understood the purpose.

That year also, for the first time since the tragedy of the Fong and Louie Tong trial, had there been a united Chinatown and the Chinese decided to help out with the July Fourth parade. Between $3,000 and $4,000 was raised for the parade —$700 of it for costumes.

Dr. C. K. Ah Fong, the only Chinese in the Boise Commercial Club, was appointed to plan the Chinese section of the parade. It was decided by the Chinese that every store, wash house, and garden should furnish two representatives in the parade.

The Chinese colony sent to San Francisco for a Chinese dragon costing $600. The entire head was fashioned from the blue feathers of a Turquoise King-fisher. These feathers were so delicate that they were made into jewelry and set in gold on the dragon head. The dragon was fifty feet long, made of large scales which were mirrors and tinsel of vari-

ous colors. Each scale was outlined with a feathery white fur. Festoons of beads fell over a drapery of vari-colored silks which were below the scales and hid the eight manipulators who wore boots to represent the dragon's feet. The big dragon was taken to the Joss house to pay his respects before the parade. A Chinese band, composed of musicians from Portland, Baker and Silver City, played.

The costumes were very colorful and elaborate. Two "maiden gowns" were of four pieces each; a handsome hand-embroidered skirt, pleated with solid embroidered panels over which fell an overskirt, consisting of two panels, one falling over each hip, embroidered to match; a short one-piece princess dress, of almost solid gold embroidery on gaily colored silk with dragons in the front and tigers on the back, was put over all.

The Chinese ordered thirty pairs of new shoes, jeweled and tinseled; thirty gorgeous peacock fans for the women in the parade; thirty broad brimmed hats for the musicians, thirty robes of pale lavender brocade for the dragon attendants, two new silk banners of gold and silk embroidery, with Boise City in black velvet Chinese characters, which were carried with the temple banners. Heading their section on horseback was their friend and idol, the late Senator William E. Borah beside the young Chinese who proudly carried the American flag.

Hailey needed a new hose cart and hose, so subscriptions were solicited. On the list were the names of Gee Loy, $2.50; Willis Chinaman, $2.50; and Sen Wah, $2.50--all paid in cash.[1]

The Lewiston Tribune said of Louie Kim, restaurant man, "He held the respect of every one and was noted for his benefactions to both Chinese and white. He was a liberal contributor to the Commercial Club."[2] "Whenever money was to be raised the Chinese were liberal. They contributed heavily for the San Francisco earthquake."[3]

Kwong Sing, a Chinese merchant in Lewiston was "the first to subscribe money for the city baseball team. There was no movement for betterment that he did not support with money."[4] "The two Chinese merchants who were most prominent in Lewiston were splendid men, good, clean and kind hearted."[5]

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[1] Wood River News-Miner, Hailey, January 24, 1884.

[2] R. G. Bailey, Hells Canyon, p. 401.

[3] Will Shoup, Salmon, Idaho.

[4] Lewiston Tribune, September 30, 1934.

[5] Mrs. Sage Aikin, Lewiston, Idaho.

CHAPTER IV

CHINESE AND THE COURTS

If one were to read only the newspapers of Idaho he would believe that the Chinese were a very criminal race, for every crime or ever legal tangle was given publicity by the newspapers. Many of the editors were anti-Chinese and they delighted in publishing every misdemeanor of the Orientals.

This chapter, to avoid confusion, will be organized under (1) legal cases of the Chinese involving violations of laws and ordinances; (2) Chinese law-suits and crimes against Chinese; (3) Chinese crimes against the white race; and (4) Chinese crimes against the Indians.

In contrast to the situation in some states, the Chinese could testify in court in Idaho. However, in the court they always said "No savy" and demanded an interpreter, even though they could understand English passably well on the street. The testimony of the Chinese on the stand would be given in Chinese, then interpreted by a Chinese who could understand English very well. Early in their sojourn here in America, the Chinese learned that pidgin English was not of much help in American law

courts.[1] "They made excellent witnesses, being definite in their statements and usually very dramatic."[2]

Violations of Laws and Ordinances

Gambling. The Chinese had a passion for gambling and since it is not a crime in China they could not grasp the idea that it was contrary to law here. Also, the fact that white men, some of them very prominent citizens, came to gamble with them made them think it could not be too wrong. Then politicians who desired re-election, just before election day, would become crusaders and raid the Chinese gambling dens, but not molest the white gambling establishments. Great publicity was given these raids in the papers and people began to believe that all Chinese were criminals. For instance, in the Idaho Daily Statesman of November 13, 1910, we find this article:

> A Chinese gambling den was raided at 213 South Seventh Street. A Faro outfit, six Chinese and one Japanese were taken. The proprietor, Louie Fong, was fined $100. His partner, Wa Sing Lung, escaped but was taken later. The small room had a number of doors so some twenty persons escaped but prominent Chinese citizens were taken, Charlie Emow, Chinese interpreter living near the State House, and Wong Fong who has lived near Meridian for fourteen years and

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[1] L. L. Sullivan.

[2] Dana E. Brinck, Spokane, Washington.

has a valuable farm. Wong Fong paid his bail with a check and Louie Fong bailed out Ah Fun, Fong Hee, and Lou Kew. $204.30 was found in the clothes, in gold, silver, bills and small change. Several hundred chips and a box of cards were taken from the office.[1]

In the same paper but in another issue there is mention that the "gambling joint of Fong Shue was raided and six were arrested including one woman for playing Fan Tan."[2] There were many similar cases listed in the newspapers of all the towns in Idaho.

Opium Dens. There were always stories prevalent about the use of opium by the Chinese. Most old timers admit they saw very few who were addicts or who even smoked it. Chinese smoked tobacco as much as the white men, but so firmly did the white people believe the opium story that to the average person every Chinese smoking was using opium. A white man strolling through a Chinatown would see an old man or woman smoking. Without investigating he would immediately tell his friends, "I saw old Sam smoking opium." In many cases there were as many white men and sometimes more than Chinese smoking opium in these dens. Says Mr. Shoup "very few indulged in opium."[3]

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[1] Idaho Daily Statesman, Boise, November 17, 1910.

[2] Ibid., July 24, 1910.

[3] Will Shoup.

It was often difficult for the authorities to discover how the Chinese obtained their opium. Sometimes it came in by mail, until an accident occurred in 1893 which put an end to this practice. At that time the mail to Elk City came in from Mount Idaho over the old Nez Perce trail and was packed in winter on the mail carrier's back. At this particular time Jack Anderson was packing the mail. In the mail sack were several tins of opium with tobacco labels on the can. As Anderson trudged along mile after mile, the sharp edges of the cans began to bruise his shoulders. The sack was very heavy, containing not only letters and papers but many parcels.

Jack stopped the first night to camp at Ten Mile Cabin, ten miles from Silverwood Ranch. Here he prepared his supper and before rolling into his blankets to sleep he decided to remove the cause of his sore shoulders. He looked about until he found a large club and, laying the mail sack on the ground, he pounded it until he flattened the cans inside. Opium is a sticky substance much like thick molasses. When the cans were pounded flat the opium ran out and covered the contents of the bag until all the letters and papers were glued together in one mess.

Anderson slept soundly while the opium did the mischief inside the mail sack. In the morning he started on the last lap of his journey. When he reached Elk City postoffice and

the sack was opened, the mail could not be delivered--but this event marked the end of the opium trade by mail into Elk City.[1]

The following are some examples of opium raids, one in Hailey and the others in Boise, Idaho.

> Sheriff Furey, Deputy Sheriff Campbell, Constable Frank Olivier and the nigh watchman Tom Connally raided an opium den in Chinatown in Hailey, catching and arresting eight Chinese and one white man. Also captured was $350 to $350 worth of opium, pipes and smoker paraphernalia. Two days later a trial was held before Probate Judge George M. Parsons who fined three of the Chinese $20 apiece and costs, and the remaining give were not charged.[2]

The story which follows is taken from the Idaho Daily Statesman in 1909:

> The bachelor apartments of Mr. Choy Duck on Seventh Street was the scene of a select "hop gathering." Choy is a fine young Chinese, a leading light in a small but influential company. He is a leading merchant, his English is very fluent and his physical charms are many. His apartment was strictly American as was his dress. He started selling hop (opium) when he lost money in Nampa. He paid $128 for a packet and sold it for $300. He did smoke some but claimed he took some pills to help him stop smoking. Of the 300 Chinese in Boise he

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[1] R. G. Bailey, River of No Return, pp. 66-67.

[2] George McLeod, History of Alturas and Blaine Counties, pp. 86-88.

> said two-thirds of them were hop fiends to some extent. However the young men had agreed to give it up at the wish of the Chinese government.[1]

The reporter who got this interview with Choy Duck carried a letter of introduction which was white on one side and red on the other side. On the white side was written in English, the firm, name and address of the person desired; on the scarlet side was written "Hon. Mr. Choy Duck--newspaper," which would tell Choy he was to be interviewed.[2]

From time to time the Boise City council had passed several ordinances regarding opium dens. In January, 1910, they passed an ordinance for sanitary and moral purposes, compelling the Chinese restaurant owners and dives to tear out all booths, trapdoors, basement apartments, sofas and beds. There were to be no obstructions on the main floor. These laws came as a result of a raid January 27, 1910, of some "dives" in Chinatown. "In one of them under the partitioned and curtained booths was found trap doors leading to a basement which had been divided into tiny cubby holes containing sofas and beds. Everywhere was the odor of opium and liquor."[3]

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[1] Idaho Daily Statesman, Boise, January 31, 1909.

[2] Ibid.

[3] Ibid., January 27, 1910.

Bellevue, Idaho, also had a little trouble with opium. In April, 1885, "about a dozen Chinese were in jail for operating opium joints."[1] Some of them were fined $100 and costs, others $50 and costs. Several Chinese from Shoshone, and from Hailey, were trying to raise the money to bail them out. No Chinese were allowed to visit those in jail and those who tried it were arrested by the sheriff. Money was finally raised to bail them out.

Lotteries. Lotteries were unlawful, but the Chinese still held them. Louie Gen of the Louie Tong, and a gardener, was reported to have won the lucky number. He worked on the Davis ranch near Boise, Idaho, and was a member of the Wing Chuh Lung company.

Failure to Secure Licenses. Chinese did not always understand about various licenses which were required by Idaho law.

> Gee Wo, Chinese physician, was arrested for practicing without a license required by law but was dismissed on technical grounds.[2]
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> Won Yee was fishing without a license in 1907. He had a number of lines, each with several hooks in the water, out of sight. He had a long pole with wire hooks, which he used to haul the lines far enough out of the water

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[1] Wood River News-Miner, April 5, 1885.

[2] Idaho Daily Statesman, February 23, 1897.

> to see if he had any fish. He was fined ten dollars.[1]

Often the Chinese would be arrested for using giant powder to kill the fish in a stream. There was one who received his reward and not at the hands of the court:

> A Chinese had both hands blown off trying to kill Salmon with giant powder at Camas on the South Fork of the Salmon River.[2]

Rocky Bar authorities were reported to have confined three Chinese in jail for illegal fishing.[3]

Violations of the Exclusion Acts. Many Chinese who came in before the passing of the various Exclusion Acts did not understand all their terms. The Acts were published in English and most Chinese could not read English. In colonies such as Boise, Hailey, Lewiston, the leading Chinese could call together all their group and explain the laws to them, but it was almost impossible to reach those in isolated parts, where their supplies and news came by pack train.

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[1] Ibid., May 10, 1907.

[2] Wood River News-Miner, September 7, 1881.

[3] Ibid., March 23, 1883.

This was especially true in 1892 when the Geary Law requiring all Chinese within the United States to register was passed. Section 6 of the law, approved September 13, 1892, reads as follows:

> And it shall be the duty of all Chinese laborers within the limits of the United States who are entitled to remain in the United States before the passage of the Act to which this is an amendment to apply to the Collector of Internal Revenue of their respective districts within six months after the passage of this act for a certificate of residence; and any Chinese laborer within the limits of the United States who shall neglect, fail or refuse to comply with provisions of this act and the act to which this is an amendment, or who, after the expiration of said six months, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States, and may be arrested by any United States Customs official, Collector of Internal Revenue . . . . taken before a United States Judge, whose duty it shall be to order that he be deported from the United States as provided in this act . . . . unless he shall establish clearly to the satisfaction of the judge that by reason of accident, sickness or unavoidable causes he has been unable to procure his certificate . . . . by at least one credible witness other than Chinese that he was resident of the United States on the fifth of May eighteen hundred and ninety-two; and if upon the hearing, it shall appear that he is entitled to a certificate, it shall be granted upon his paying the cost . . . .[1]

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[1] Laws, Treaties, Regulations Relating to the Exclusion of Chinese from the United States, July 1903.

Those who were already here and not understanding the necessity of registering were arrested and thus their names were recorded in the courts. In Idaho the Federal officers were quite lenient in granting certificates after the six months period had elapsed, for they realized the hardship of getting from mining camps to towns.

Ah Lem did not comply with the Exclusion Act as approved May 5, 1892 and amended by an act November 3, 1893, as he did not apply for a certificate of residence. He had lived here for three years and was arrested. Due to impassable roads and inaccessibility he was unable to apply for a certificate. A certificate was granted him by the United States District Attorney. D. Worth defended Ah Lem.[1]

The following Chinese were arrested on the charge of violating the Chinese Exclusion Act and were granted certificates: Lee Ching, forty-nine years; Ah Fong, fifty six years of Florence, Idaho; Ah Loy, forty five of Mount Idaho; Jim Poe, age forty-nine and Ah Chung, age forty-five of Salmon River; Sing Sing, age forty-seven; Wong Fuk, age forty-six; Linn Gowan, age forty-eight; Ah Long, age fifty-three of Warrens; Lee Gue, age fifty-two; Yea Mun, age forty-seven; Lu

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[1] Quarterly Abstracts and Statements of Accounts of the United States Marshall. July, 1894.

Yun, age forty-seven; Ah Wong, age sixty-six; Lee Woo, age fifty-one; Lu Loon, age forty-three; Ah Sue, age thirty three; all of Elk City. There were all from interior mining camps in central Idaho and were inaccessible.[1]

> Judge W. Reid yesterday received the last five of the twenty five of the twenty six Chinese certificates granted last term of Court of the United States Court at Moscow. Last October Judge Beatty heard the testimony in reference to these Chinese who are residents of Idaho County and live in remote regions.[2]

Lock Him's case came up before the courts. He first came to Idaho in 1887. In 1894 he returned to the United States from a trip to China and was refused admission. He appealed to the Secretary of the Treasury and was admitted as a merchant in Seattle. In 1901 he came to Pocatello and worked in a Montpelier restaurant, although he still had an active interest in the Seattle store. He was not deported.[3]

Wong Fong was a minor son of the Chinese merchant Wong Wing Chew, who had long resided in Seattle. The son was brought to the United States to be educated and to later engage in business, in Boise, Idaho. He remained.[4]

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[1] Ibid. [2] Lewiston Tribune, April 4, 1896.

[3] Ibid., January, 1904. [4] Ibid.

Louie Hagoon was not so fortunate, for he was deported June, 1904 by the United States Commissioner Brown. Hagoon was engaged in business in Boise for seven years, but for the past five or six years had been a cook. The Circuit Court of Appeals recently held that "a merchant entering the laboring class could not retain residence in this country under his admission as a merchant."[1]

Some of the Chinese came in unlawfully, so all Chinese were often questioned and asked to show their certificates of residence. Smuggling of Chinese was a lucrative occupation. When they were found they were deported. In October, 1909, six were sent out. In 1910 Lee Toy Ching and Ah On, cooks in a Boise restaurant, could not show legal residence; so they were deported.

Chen Sue or Ah Tan or Ah Tien, a young Chinese woman, was arrested in August, 1910, because she could not show legal residence. After claiming she could not speak English for several days, she finally confessed to Commissioner Halvorson that she came to Boise two and a half years earlier with her husband, Ah Sue, who was temporarily out of town. Final report of the case was not found.[2]

Non-Payment of Taxes. Idaho had a poll tax in the early days and it was easy for the Chinese to avoid it, for to the

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[1] Idaho Daily Statesman, June 24, 1904.

[2] Ibid., August 11, 1910.

tax collector all Chinese looked alike. The same tax receipt could be passed from man to man. The Wood River Times had a suggestion to avoid that action. The Assessor, Leonard, and deputy should ascertain the number of Chinese in town and have the Chinese householders collect the poll tax from their ledgers.[1] However, that would not catch the transient ones who moved from one town to another.

The Chinese were really no worse than the white men in their disrespect of the laws. In many cases non-observance was due to ignorance, which usually is no excuse in the law courts, but these laws were printed in a language alien to them. Often they had to pay taxes twice because unscrupulous white men collected poll taxes from the Chinese, gave them fake receipts, since they could not read English; and when the bona fide collector came along, the victim would have to pay again. It is no wonder that the Chinese often tried to avoid tax collectors, for he was never sure which one was valid.

The Mining Tax on foreigners--which is discussed elsewhere--was a tax which was often collected twice, for many of these miners were in isolated communities far from their own brethren, who might be able to read the fake receipt. So patient "John Chinaman" had to pay everyone who came along demanding payments.

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[1] Wood River Times, May 9, 1884.

Chinese versus Chinese in the Courts

The Chinese often had trouble among themselves. In China that would be taken care of by the various clans, but their discipline was often lax in the United States. The Chinese had learned they could use our courts for the settling of certain types of cases which involved money. There were some Chinese, naturally, who were not honest. One case was that of a laundryman. He borrowed one or two hundred dollars from a fellow celestial to start up in the laundry business. The lender made several trips to collect the money, but to no avail. One Saturday evening he determined to get the money. Hot words were spoken, the laundryman pulled out a gun and shot his benefactor, wounding him only. However, through the American courts the laundryman was forced to pay the loan.[1]

Another case of the Chinese not paying their countrymen what was justly owed was the Ah Kee vs Wah Hop attachment case. Ah Kee claimed Wah Hop owed him for wages and money lent the sum of $205. Sing Lee of Ketchum was the official interpreter. Judge Lemmon's decision awarded Ah Kee the money and Wah Hop paid the court expenses.[2]

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[1] Wood River News-Miner, December 18, 1884.

[2] Ibid.

Wong Leung, well known Chinese of Weiser, Idaho, was taken to Judge Utley for "thumping another Chinese. He was fined twenty-five dollars and now is in the county jail with the bed bugs."[1]

Chinese women were the property of their husbands to be treated as they desired, but one Chinese found that the American courts will allow only certain treatment. This Chinese beat his woman severely and later she died. He was jailed and if it was found that she died as a result of his beating he would be arraigned on a murder charge. The editor of the Wood River News-Miner was hopeful that the woman's death was caused by the beating, as he writes, "we may add another to the list of cottonwood pendants this fall."[2] First degree murderers were always hung up in Quigley Gulch on a cottonwood tree in those early days. Since no Chinese was hanged in Quigley Gulch that fall one assumes that the woman's death was not the result of the beating.

Granite Creek, near Hailey, experienced a little excitement when two Chinese had an altercation, with rocks and knives the main weapons of the affray. One Chinese was brought to Judge Moore and fined twenty-five dollars. His friends say that the other Chinese was a "heap bad man who

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[1] Ibid., July 23, 1886.

[2] Ibid., December 18, 1884.

started the quarrel and that he caused a disturbance in a gambling house prior to this fight."[1]

Chinese holidays caused trouble just as American holidays do. There was much drinking, feasting, and gambling. On a June holiday in Hailey Chinatown, Yee Toun and Wun Yee got into a drunken brawl and began shooting at each other. Fortunately for them the shooting was wild, but it endangered the lives of people passing Chinatown. A shot whizzed past a white lady on River and Carbonate Street, while another plowed a furrow in the kitchen wall of a residence on Main and Carbonate. There were about fifteen people on the corner of Main Street who scattered like sheep when the firing began. One Chinese was put in jail and the other was let out on bond of $300.[2]

A warrant was sworn out in Hailey in July, 1883, against Ah Soon for drawing a gun and threatening to shoot another Chinese. Ah Soon was sent to Bellevue a few miles away.[3]

Chinese women often caused trouble by their mere presence in Chinatown. They were never asked their preference, but were passed from one Chinese to the next as a piece of property. One Sunday in Hailey several Chinese had a cutting and shooting affray which resulted in knife slashes around

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[1] Ibid., March 24, 1883.

[2] Wood River Times, June 2, 1884. [3] Ibid., July 30, 1883.

the head and legs and the arrest of several of them. Only two shots were fired, but these brought the sheriff and his deputies on the run to Chinatown. One Chinese escaped, four were put in jail and two were released on $1000 bail each. These last two appeared to be wealthy, wearing fine clothes, diamond rings and gold watches.[1] Probably Hailey never did find out the truth of this affair. Such happenings occurred in every Chinese colony, but many newspapers did not bother to print them. Not so the Hailey papers, for they were determined to discredit the Chinese forever.

The Idaho Daily Statesman reported that:

> Lem Gen, Chinese laundryman on Idaho Street between tenth and eleventh picked up a hot iron from the stove and beat Ung Fun over the head. Ung Fun ran screaming to the police station and Sergeant Morrison went for Lem Gen who had hidden in a pile of dirty linen. Lem Gen is in jail with a $50 bail while Ung Fun is in a serious condition with his head cut severely and badly burned. It is feared it will cause a tong war.[2]

The year 1910 was a year of uneasiness for the Chinese of Boise and whenever such an affair as the above mentioned occurred everyone was sure it would cause a tong war. However, Ung Fun survived and there was no tong war.

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[1] Wood River News-Miner, March 20, 1887.

[2] Idaho Daily Statesman, February 7, 1910.

Quite often Chinese were sent by the American government to apprehend Chinese who had entered the United States illegally. Dr. Yee Wee, a well-known Chinese interpreter and government inspector of the Chinese, came to Boise in the spring of 1910 and arrested two Chinese on the charge of illegal residence. A public meeting of Chinatown was called at the Joss house. The chairman of this meeting claimed the two men were innocent and had been pointed out to the inspector by a traitor of the race, and he desired that all the Chinese colony take a vow of vengeance on that man to take his life. Dr. Yee Wee took the vow also, only to learn later that he was the one designated as a traitor. Knowing his life was in danger, Dr. Yee Wee reported to the Boise police, saying that he did not even know the men he had been sent to get. He charged that a white man, one Alfred Bower, had made the charges. Bower spoke Chinese fluently, having been raised by a Chinese woman. Dr. Yee Wee asked that Bower be arrested on the charge of libel, burglary, and theft. The latter two charges were made because Bower was supposed to have stolen an opium pipe, which he sold to a white woman for five dollars, and a can of opium valued at twenty dollars from Li Mon, a Chinese gardener. Yee Wee also claimed that Bower had written the Chinese ambassador saying that Yee Wee was not fit to take the Chinese census of the state. Dr. Yee Wee resigned as Collector of the

State Census and asked the census-taker, Mr. Perrault, to appoint Fong Yu.[1] Just how the matter was settled was never learned, but since it did not appear in the newspaper it was probably settled among themselves by the Chinese involved.

The northern part of the state was likewise not without its Chinese troubles.

> . . . . Two companies of Chinese were working the Moose Creek diggings. Some differences arose between the two companies and one Chinaman went into Elk City and smoked opium for a few days. One morning he arrived at camp when the other Chinese were at the dinner table. He stepped in and shot three of them, then went to Harpster and hid in the brush. At night he would return to the cabin for something to eat. The Chinamen offered a $500 reward for him dead or alive. The sheriff and posse stationed themselves at the cabin and when he came in they shot him.[2]

The Chinese were also implicated in murder cases, some of them very sensational at the time. The Tri-Weekly Statesman reports the conviction of Ah Foo for the murder of a Chinese at Boise February 2, 1883.

The first killing in Hailey grew out of a very simple argument over woodsawing. Judge Parsons had hired Ah Lin to saw his wood. Later he told his cook, Ah Sing, to do it, which he did. Ah Lin threatened Ah Sing if he continued

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[1] Ibid., April 20, 1910.

[2] W. B. Pettibone, Grangeville, Idaho.

to saw the wood. So, on the Monday after the wood was sawed Ah Lin was hanging around, seemingly waiting for Ah Sing to return to Chinatown. The fight started in Chinatown. Ah Lin used a long bladed knife on the cook, cutting him once in the breast and once in the abdomen which was fatal. Ah Lin, covered with blood from face wounds and with hands tied, was delivered by the other Chinese to Judge Parsons. "Ah Sing, the deceased Chinese, was about thirty years old and had a reputation of being peaceful and quiet."[1]

Ah Lin was brought to trial October 26, 1882. The interpreters Ching Ah Gee and Asa May, a white man, were sworn in, as well as the witnesses--C. M. Parsons, Bing Hoy, Ah Yee, Ah Dam, Ah Gee and Dr. S. B. Miller, who were testifying for the state. The trial lasted several days with some new witnesses brought in every day. The defendant was examined and re-examined. The jury was taken to the site of the deed. After much deliberation Ah Lin was convicted of second degree murder and was sent up for ten years' hard labor in the territorial penitentiary.[2]

The Yee Wee murder case in 1899 in Hailey was also exciting. Yee Wee entered the Sam Waugh store. Wee Waugh was behind a table and Yee Wee walked to the table with a

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[1] Wood River Times, April 26, 1882.

[2] Wood River News-Miner, October 26, 28, 28, 1882.

paper sack covering one hand. He leaned his arm on the table with his arm slightly raised. The other Chinese in the store heard a shot and then Wee Waugh said, "Wee shoot me. Wee shoot me." All the Chinese ran out of the store including Yee Wee. The defendant had been a cook for the Red Cloud Mine up Deer Creek for Judge Price, so the Judge made a big fight for Yee. Dick Angel was the prosecuting attorney and L. L. Sullivan was appointed to assist in the prosecution. A letter which Yee Wee had written and posted in Chinatown was brought into the trial to show that Yee Wee was not to blame, but the two court interpreters translated it that Yee Wee confessed to the crime and said he alone was to blame. Yee Wee was sentenced to the Penitentiary. Judge Price had the case appealed to the Supreme Court and the letter sent to Washington D. C. to be examined. The translation seemed to hinge on one little word. The Supreme Court would not accept the interpretation which was made after the conviction, because the Supreme Court was only to review cases on the evidence of the lower courts. They denied the appeal for a new trial, as they found all evidence in order.[1] Yee Wee went almost blind and later was sent back to China.

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[1]I. W. Hart, Reports of Cases Argued and Determined by the Supreme Court of the State of Idaho, vol. 7, p. 188.

[2]L. L. Sullivan, Hailey, Idaho.

The only Chinese hanged at Hailey was Kuch Wah Chow, whom the Chinese community called Ah Sam. Even though he pleaded not guilty of the charge, he was convicted of murder in the first degree and hanged in Quigley's Gulch September 5, 1884.[1]

Chinese versus White Men in the Courts

In cases against the white men the Chinese early learned that he must seek redress of the American courts, especially after the Frazer murder which will be discussed later in this chapter. Some Chinese found their employers not at all willing to pay their employees, so there were suits in courts, in which a Chinese would place an attachment on his employer's property. "The Chinese cook at Bullion's restaurant attached the house to secure $119 owed him. An effort was made to release the attachment so the house might be opened to the public."[2]

The Chinese were often up for stealing small things. For instance, two were caught stealing out of W. B.

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[1] George McLeod, History of Blaine and Alturas Counties, p. 141.

[2] Wood River News-Miner, February 27, 1884.

Noble's warehouse by Pete Swinn, the clerk. They had a sack of rice and ham.[1]

"Last Monday there were two Chinese up before the Justice of the Peace of Hailey who fined them nine dollars each for stealing wood from Mose Biddy. One paid the fine but the other refused and was jailed."[2]

Not only did the Chinese attempt to steal from the white men, but the Orientals were also victims of robberies by white men. The Idaho Daily Statesman records the fact that in November, 1889, two Chinese on a public highway near the Morris Hill cemetery, Boise, were stopped by three cowboys and robbed of five and six dollars respectively. The Chinese knew one of the bandits, so returned to Boise to swear out a complaint, and warrants were issued.[3]

But one Chinese had learned about the ways of white men. A white man attempted to hold up an "almond-eyed son of the Flowery Kingdom" on the Leesburg trail and asked for the Chinaman's money. Said the Chinese, "Sometimes me catchee money, some time me bloke-me catchee plistol," and drew a revolver on the would-be road agent who made a quick exit.[4]

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[1] Ibid., January 6, 1884. [2] Ibid., December 10, 1883.

[3] Tri-Weekly Statesman, Boise, November 7, 1889.

[4] Idaho Recorder, Hailey, October 5, 1893.

Sometimes the Chinese were blamed unjustly. In 1887 a series of thieving was going on around Salmon, especially chicken stealing, which was laid on the Chinese. The editor of the Idaho Recorder worked himself up into a fine fever of anti-Chinesism, only to learn that some white vagrants were to be blamed.[1]

There were some actual attacks, some fatal, of the Chinese on white men in the early days, however. In 1888 the old Frenchman J. Pettais who "owns a bar on Salmon River arrived in Cottonwood badly bruised and cut up by three Chinese who, he said, were waiting for him by the river."[2]

The only murder of a white man by the Chinese found in this investigation was that of D. M. Frazer, a store keeper in Pierce City. Frazer was an old timer in Pierce City and the best gold judge in the county, being able to tell the source of any Idaho gold brought to him.[3] Gold was purchased by the ounce and Snake River gold, being flour gold, brought more money per ounce than Salmon River gold. Mr. Frazer was a widower, with an eight-year-old daughter attending school in Lewiston, so he lived alone in the back of his store.[4]

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[1] Ibid., September 10, 1887. [2] Ibid., November 28, 1888.

[3] P. T. Lomax. [4] Ibid.

There have been several reasons given for the murder of Frazer. The most popular one was that 1885 was one of the lean years in Pierce City, as the gold stampede was over and he offered too much competition for the Chinese stores in Pierce City.[1] Another explanation was that the Chinese were caught mixing brass filings with gold dust they sold to the Indians and Frazer took the part of the Indians.[2] Still another version of the "brass filings" was that these Chinese tried to sell the bogus dust to Frazer and he caught them.[3] The version given by Judge Cowan, who was in Pierce City at the time, was that the gold-buyer had as his housekeeper the only Chinese woman in camp and the Chinese were jealous. They murdered Frazer to get the woman.[4]

One night six Chinamen entered the back door of Frazer's store and shot and stabbed Frazer to death. From the indications of the room Frazer must have put up quite a fight. The sound of the shots was killed by the explosion of thousands of fire crackers set off by the Chinese merchant Hung Yuen. Pierce City was in an uproar and the Chinese were suspected from the first. A miner was sent to Lewiston to carry the

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[1] N. B. Pettibone.

[2] R. G. Bailey, River of No Return, p. 382.

[3] Ibid., Hells Canyon, p. 157.

[4] Ibid.

news. "I was the first man in Lewiston to know of the murder," says Mr. P. T. Lomax, "Cole, a miner came to me at the Luna House and said, 'Frazer has been murdered by the Chinese.'"[1] As the informant told others in Lewiston about the tragedy and that Frazer's body had about one hundred wounds, excitement rose to a fever pitch. A meeting was called at the log building used as a court house on Sunday, where officers of the posse were elected. Mr. Bymeister was captain, George Lake and Reese Hattabaugh were lieutenants. Two or three cowboys had been sent up to Kamiah, and Mount Idaho, to spread the news and tell all the available men to meet at Duke's place by daylight on the appointed morning. Fred Kroutinger said:

> . . . . This murder created a greater amount of excitement in Lewiston than any other event I remember in more than half a century I have lived here. When the news reached Lewiston a possee of approximately twenty-five persons was quickly assembled and I surely wanted to go with that crowd. But as every one else at the courthouse was going, including my chief, I had to stay and attend to official business.[2]

D. M. Frazer was a great friend of the Indians, so by the time the posse from Lewiston arrived at Pierce City it had been augmented by several hundred persons, including

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[1]P. T. Lomax.

[2]Kroutinger Interview by R. G. Bailey, River of No Return, p. 380.

many Indians. The posse divided into three companies, one going up the middle of the street, one next to the creek, and one on the other side of the town.[1] The inhabitants were told to stay out of the streets.

Prior to the coming of the Posse there had been excitement and hasty judgments made in Pierce City. Three inoffensive Chinese had been arrested. One old fellow, Old Sam, was hung. He used to help in the Frazer store and probably knew about the murder, but Mr. Lomax said, "I don't think he helped do it."[2] In hopes of getting a confession, another one was hung just to scare him. He was left hanging until unconscious and they thought he was dead. When he recovered consciousness he began to talk, placing the blame on Hung Yoen, the merchant.

In the meantime, a white man from Mount Idaho called Lum Sears, who had lately come from San Francisco, where he had been an interpreter for the Chinese, and who could talk the language like a native, was dressed up like an Indian and placed in jail on the charge of drunkenness. Then the six[3] or eight[4] Chinese, including the merchant, who were

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[1] P. T. Lomax. [2] Ibid.

[3] H. B. Pettibone.

[4] R. C. Bailey, River of No Return, p. 380.

suspected of the murder and having been named by the Chinese mentioned above, were also locked up in the same cell. During the night the Chinese discussed the case freely. They decided that two very old Chinese should be accused of the crime. These two men were among those arrested. When morning came the Chinese notified their captors they were willing to talk and accused the two old men of killing Frazer. The old men acknowledged the deed and stood with bowed heads, awaiting their punishment. Sears, who had heard all the planning, now appeared and accused the merchant of planning the murder and of plotting to fasten the crime on the two innocent old men. He then named the ones who were guilty. Pettibone says only one Chinese in the jail was innocent,[1] while Bailey's account says two were innocent.[2]

The Chinese were returned to jail closely guarded. Shortly after this, seven men including the deputy sheriff, started out with the prisoners for Murray, Idaho. Pierce City was then in Shoshone County and the only way to reach the county seat was through Lewiston to Uniontown, Washington, to get to the railroad. The Chinese were placed in a hack driven by the deputy sheriff and guarded by seven men on horseback. About five miles out of town the deputy

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[1] N. B. Pettibone.

[2] R. G. Bailey, River of No Return, p. 381.

sheriff was held up by a mob of men from Pierce City, Lewiston and the surrounding towns. Pettibone says the deputy sheriff was told to return to Pierce City, which he did,[1] but Lomax says the guards were held at a gun point by members of the mob.[2] Neither man admitted that he was a member of the posse or whether his account was that of an eye witness. The mob first cut a pole and put it across the road to hang the bodies on, but it broke. So the Chinese were hung to individual poles. Johns, one of the members of the mob, pulling on one rope, sang out, "A hitch for Frazer."[3] The bodies were left hanging there and were later buried by the Chinese.

The Chinese merchant, Hung Yoen, one of the murderers, was a well-educated Chinese and up to this time was considered trustworthy. He and Mr. Lomax used to borrow merchandise back and forth and he was always honest. Mr. Lomax seemed to feel that there was a "fat Chinese woman" mixed up in it, but he was not at Pierce City at the time of the murder. The merchant, Hung Yoen, was supposed to have offered $1,500 if they (the mob) would let him have a trial, but there were "no takers."

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[1] N. B. Pettibone.

[2] P. T. Lomax. [3] Ibid.

This Chinese merchant had considerable gold in his safe in the store and Judge Cowan set a guard on it. When the owners of the store came from San Francisco all property was turned over intact to them.

One of the murderers was said to have escaped arrest and to have left Pierce City. Again there are all sorts of stories about him. One was that a Chinese said he was drowned while crossing Lolo Creek.[1] Another stated that he hid out near Pierce City until his supplies ran out, and then was forced to rifle Pierce City gardens. One morning a resident saw something in his cabbage patch, and thinking it was a bear, shot it. It was the sixth Chinese.[2]

However, the authorities evidently did not believe these stories, because when Mr. Lomax was working in Boise he was called in to identify a strange Chinese picked up in Boise and who, the authorities thought, was the sixth Chinese. Mr. Lomax was sure that man had never been in Pierce City. "He almost hugged me, he was so glad."[3]

In Pierce City there was a very small tong and the members of this group helped the authorities to identify the murderers. A few weeks later one of these tong members came

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[1] Ibid. [2] R. G. Bailey, River of No Return, p. 382.

[3] P. T. Lomax.

to the judge in great excitement. Two hatchet men had come to kill him. Some white men of Pierce City went down to the two Chinese, telling them, "You can eat, rest your horses, then leave. If you come back, we will hang you." The hatchet men did not stay, nor did they return.[1]

The Frazer murder and the hanging of the Chinese caused an "international rumpus."[2] Ex-Governor Hawley was appointed to investigate the circumstances and report to the United States attorney, but was unable to find out the identity of any of the lynching group. "I have been informed that a modest indemnity was paid by this government to the relatives in China and the matter dropped."[3] Mr. Lomax says the families were granted $100,000. No actual mention of this case is made in any of the Federal records, so evidently it was included in the joint indemnity claims paid to the Chinese government during Cleveland's administration.

In this same year, 1885, occurred the murdering of several Chinese on the Snake River, and this incident will illustrate the kind of justice meted out to the white slayers of the yellow race. That summer occurred the tragedy of Douglas Bar, as it was called by R. G. Bailey in his Hells Canyon, and called "Log Cabin Bar" by the Federal

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[1] Ibid. [2] Ibid.

[3] W. B. Pettibone.

authorities. The actual murder did not occur in Idaho, but on the Oregon side of Snake River, where the Imnaha River flows into the Snake. The Chinese implicated had gone up the river by boat from Lewiston, to mine at this very rich bar. R. G. Bailey says thirty-two Chinese were killed, C. T. Stranahan says twenty-two Chinese, and the Consul General at the Port of San Francisco says there were ten Chinese killed.

It seems that two boat-loads of Chinese, each carrying ten Chinese and their provisions went up the Snake River. Chea-po, Chac-sun, Chea-you, Chea-shun, Chea-Cheong, Chea-Ling, Chea-Lin Chung, Chea-Chow, Kong Mun Kaw, and Kong Nagon went to the Log Cabin Bar on the Snake River which is in Oregon. The second boat was manned by Lee Shee and others, but the two boats did not stop at the same bars. Some days later Lee Shee found three bodies of the Chea-po party floating down the river, and provisions and bedding lying about the entrance of the bar. The boat was found stranded on some rocks, with axe-holes chopped in the bottom and the tie rope cut. No traces could be found of the other seven Chinese. Lee Shee and his boat-load immediately came to Lewiston and reported the matter to J. K. Vincent. He visited the scene of the murder, examined the three bodies and the wounds inflicted by axe and bullets. This investigation took place the latter part of May.

A Chinese named Hung Ah Yee reported that a white man named Jackson had told him that he had witnessed some cowboys, eight in number, forcibly driving Hong Shue and his party out of the bar into the boat, throwing provisions and bedding overboard. Hong Shue and his party fled from them and he thought the same men may have killed the Chee-po party.

The Consul General asked the Sam Yup Company to depute the Chinese interpreter, Lee Loi, who lived near the bar, to attend the case. A reward was offered and J. K. Vincent was hired by the Chinese company to help solve the case.

From day to day Chinese bodies were being found on the various bars of the Snake River, but not all were recovered. Each body had been shot in the back and the head slashed with an axe, and the head was severed from one of the bodies. It was a horrible attack. "It was the most cold-blooded, cowardly murder and I'm a '49'er. Every one was shot, cut up, stripped and thrown into the river. The government should take some action."[1]

The Chinese Embassy through Chang Yen Hoon protested to the Secretary of State, Mr. Bayard, who replied that the evidence was so confusing that nothing could be done about it.

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[1]J. K. Vincent, United States Commissioner.

Governor Stevenson of Idaho Territory, was asked to investigate the matter, which showed that only one body was found on the Idaho side at Lime Kiln. The others were found in Oregon and in Washington Territories. It was felt that the authorities of those jurisdictions should do the investigating.

James H. Slater, former United States Senator and then at Joseph, Oregon, wrote that he felt Oregon should help, as the local authorities did not have enough power in the case. He mentioned that it was a daylight killing and that the camp was robbed of from $5,000 to $10,000 worth of gold dust. There was an indictment in the Circuit Court of Ben Evans, J. B. Canfield, Omer Le Rue, Robert McMillian, Carl Hughes, and Herman Maynard. The latter three were in jail and the three ringleaders were out of the state. Robert McMillian and Frank Vaughn admitted they were eye-witnesses, while Herman Maynard and Carl Hughes claimed they stayed in a white man's cabin nearby, throughout the trouble. Frank Vaughn turned State's evidence and was under guard.

However, the white men were never brought to justice, because of lack of evidence and there was no group of "righteous citizens" to "string them up" as were the Chinese in the Frazer murder.

The families who made the petition July 18, 1887, did receive a share of the indemnities paid by the United States government, January 11, 1889. The law read:

> To pay out of human consideration and without reference to the question of liability therefore the sum of two hundred and seventy six thousand, six hundred and nineteen dollars and seventy-five cents to the Chinese government as full indemnity for all losses and injuries sustained by Chinese subjects within the United States at hands of residents thereof.[1]

R. G. Bailey, in his book Hells Canyon gives the following story as it was told by one of the perpetrators of the crime on his death bed. This man had been in his teens at the time of the happening.

> One day shortly after noon while the Chinese were sleeping in their dugouts, a party of eight cowboys rode up and began to shoot at close range. As the Chinese rushed out to escape they were shot down without mercy. One succeeded in reaching the river and tried to swim across through a hail of bullets. Just before he reached the other bank, (Idaho) he was hit and sank into the river.
>
> The cowboys began to carry the bodies of the murdered Chinese to the river, throwing them in. Tiring of the job they left two bodies on the bar. Then the cowboys rifled the camp and took seventeen flasks of gold dust in all, burying it near the scene of the massacre.

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[1] First Session, 5th Congress, Senate Document No. 17, vol. 2.

> Some three weeks later, three of the white men returned to the cache but only two came out. It is thought that the third man was killed by the other two, probably in a quarrel over the loot.[1]

The Chinese never went up the Upper Snake after that and it was not until 1902 that white prospectors went up. In that year two white men appeared at Joseph, Oregon, with a flask of gold dust worth $700. They had been in the vicinity of the old Chinese gold camp and had encountered the cache of the murderers and this one flask had been missed for some reason.

Chinese versus the Indians

The only crime against the Indians by the Chinese which could be found in the records was that of selling liquor to the Indians. If there were any Indians near a Chinese colony, the Indians would be there to gamble and drink. The first mention of whiskey-selling was merely a "rumor that the Chinese are selling whiskey to the Indians."[2] In 1893 Ah Boo, of Salmon, was arrested for selling whiskey to the Indians and was put into the county jail awaiting the United States Marshall to be taken to

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[1] R. G. Bailey, Hells Canyon, p. 402.

[2] Idaho Recorder, July 19, 1888.

Boise for the Federal Court.[1] That same year Ho Dai of Salmon was arrested on a similar charge.

In the early part of the year Sheriff Pott of Salmon arrested Ah Ki and Martinelli Sam for selling whiskey to the Indians and they were given a fine of $100 each or five days in jail. As they had no money the laid out the fine. But Sam did not learn his lesson, like so many of us, and he was picked up again, on the same charge. This time he was tried in a Federal Court, sent to Detroit, Michigan, to the Penitentiary. It was during this period that so many Mormons were being convictected on polygamy charges and Sam was placed in with a group of them. While at the Penitentiary he learned to make brooms, and fix cane chair bottoms. When his sentence was served he returned to Salmon and when asked how he liked the life in the prison he replied, "No good. Make um broom, baskets, all same damn Mormons."[2]

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[1]Ibid., December 12, 1893.

[2]Will Shoup.

CHAPTER V

GROWTH OF ANTI-CHINESE SENTIMENT AND ITS RESULTS

From the very beginning of Chinese migration to Idaho, the Chinese were viewed with suspicion by certain groups of white people and at first by the Indians. There were those men and boys who liked to tease the "Chinaman" and make him the butt of all jokes; there were those who were envious of the earnings and so-called "good luck" of the Chinese and who in individual forays tried to drive them out of Idaho; there was a group who blamed all their economic ills on the Chinese and organized into Anti-Chinese Leagues to drive out the Chinese; and lastly, there were the political parties who used the agitation as a vote getter and to hide other weaknesses of the party platform.

Reasons for the Anti-Chinese Sentiment

There were several reasons given for the Anti-Chinese sentiment in Idaho:

1. The Chinese forced white labor out of jobs because the Chinese worked for lower wages.
2. The living standard of the Chinese was lower than that of the white men and the Chinese were able to save more money.

3. The Chinese sent most of their money back to China.

4. The Chinese endangered the health of a community because they were so dirty and had no knowledge of sanitation.

5. The Chinese were incapable of assimilation. They did not come to make a permanent home.

6. They did not contribute to the support of the community through taxes.

The reasons will be discussed and their fallacy shown.

The Chinese were accused of forcing out the white laborers from the community. The following statements are quoted from the Wood River News-Miner in 1885 in regard to the labor of the Chinese and the whites.

> The man who never did a hard day's work in his life is the man who wants the Chinese to stay.[1]

> People won't starve to death if the Chinese don't wash their clothes. The demand for good white laundry will be met after the Chinese vacate.[2]

However, it was very certain that none of the white men in Hailey would do washing or permit their wives to do more than the family wash; so there were many people who were glad to have the Chinese do their laundry.

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[1] Wood River News-Miner, October 6, 1885.

[2] Ibid.

> The white man who can compete successfully with a Chinese in any branch of industry is yet unborn.[1]
>
> Erect the windmills and let the Chinese go.[2]

The Chinese seemingly forced the white man out of a job when he furnished the Hailey households with water. Yet if windmills were erected to take the place of the Chinese water-carriers there would still be no additional employment for the white man.

"Thousands of Chinese are occupying placer grounds that they have no right to."[3] The editor forgot that the white man discovered those placers first and that he could still be working them, but he was not content with the meager wages they gave. So the white men took the cream of the placers and left the poor gleanings to the Chinese.

"The Caucasians and the Chinaman will never pull together any more than bulldogs and book agents."[4] These hot-headed editors never gave the idea a chance, but the old pioneers could and did pull together with the Chinese, and they all have testified to that fact.

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[1] Ibid., October 9, 1885.

[2] Ibid., October 8, 1885.

[3] Ibid.

[4] Ibid., October 10, 1885.

"They degrade labor because they eat the flesh of any animal growing hair and they eat almost anything that grows in the ground."[1] Only in times of famine do the Chinese eat flesh that we do not eat. Early records show that the Chinese ate mostly chicken and pork, a little beef and few fish. They ate more vegetables than the white men and were probably healthier for it.

"White men and women of spirit feel a delicacy against engaging in the same work as the Chinese, thus placing themselves on the same level."[2] Yet this same editor urged later that Swede and Hungarian girls be brought in to do the housework for a cheaper wage of five dollars a week, while the Chinese were paid ten dollars for the same work. Italians came into Salmon and Spanish to Rocky Bar to mine, and they worked as cheaply as the Chinese and there was no agitation against them. Joe Fuld says, "The Chinese never did take the place of the white man, they did the work the white man refused to do."[3] "They performed labor that the whites did not care to do."[4] Their merchants did not compete with ours, for the Chinese shop-keepers carried Chi-

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[1] Ibid., December 31, 1885. [2] Ibid.

[3] Joe Fuld, Hailey, Idaho.

[4] James A. Cathart, San Diego, California.

nese goods mostly and a few curios which would attract the whites. "These stores carried direct shipments from China as well as San Francisco, and carried a full line of Drugs, Chinese foods, Dried fish and anything that the Chinese demanded."[1] They did not enter the saloon business at that time, although rice whiskey could always be purchased in a Chinese store. The vegetable gardener did not compete with the white man, because it was the pioneer woman who raised the garden, and she was glad to buy from the Chinese to lighten her labor.

"Every one knows they are detrimental,"[2] resumes the editor, but he did not know the will of the common people of Idaho. The housewife whose only chance to get a vacation from her dawn-to-dark labors was to let the Chinese house boy take care of the house and children for a day would not agree, nor the miner who depended upon the Chinese to dig his ditches.

It was very noticeable that after the Chinese common labor was driven from these various towns, there was a large number of advertisements running in the newspapers for long period of time, seeking help of many kinds, especially domestic help. The white American man or woman did

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[1] Ibid.

[2] Hood River News-Miner, January 13, 1886.

not take the places left vacant by the Chinese. Those places were taken by the Basques, the Italians, and the Japanese. Chinese labor never did replace white American labor in Idaho, it merely helped to make life easier for the pioneer man and woman.

The second argument against the Chinese was their low living standards. They were accused of living--that is, boarding, clothing and lodging themselves--on ninety cents a week, and being able to save a considerable amount. The Chinese did live cheaply, in that the usual individual did not spend his money foolishly, because out of the meager wage he earned, he had to support himself, his family in China, and no doubt pay his monthly dues to the Chinese Company who made it possible for him to come to the United States. That ninety cents a week was summer and winter, the latter in Central Idaho being "cold enough to raise hair on a bald-headed monkey."[1] "If such people won't eventually run Americans out of this country there are none that can."[2]

The Chinese wore the same type of clothes for work in the mines as the usual miner and they were purchased in American stores. In their own shanties they wore the Chinese dress. Their food was mostly rice, tea, eggs and veg-

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[1] Ibid., October 11, 1885. [2] Ibid.

stables, with some pork and chicken on feast days. Many a miner and oldtimer admitted that his winter menu was usually bread, potatoes, turnips, molasses, flapjacks and coffee. Surely that fare was as frugal as the Chinese.

The Chinese lived in shanties or shacks, but in the early days so did the white people. Often the Chinese lived in cabins left by the white men. No one bothered to paint his house in those days. In Salmon there still stands a little house of logs and mud in which white people lived. The Chinese cabins were made with the same materials. In fact, the houses in which the Chinese lived were rented from white men. "Live in kennels dogs would not."[1] If the white men felt that the Chinese should live in better dwellings then the white landlords should have built better houses to rent. They thought a Chinese could live in any type of habitation and he was usually forced to do that.

Chinese property held in the United States in the eyes of the Chinese-haters, was never of much value, as is shown by the following story. In Bellevue, a little town in the Wood River country, a fire was started in a small Chinese laundry on the west side of main street by an exploding lamp. The laundry was about fifty yards from a water ditch, so the citizens of the town carried water in buckets to put out the fire before it could endanger the town. "Goods lost

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[1] Ibid., December 31, 1885.

was not worth more than 75 cents at the most,"[1] contemptuously reported the Hood River News-Miner. Yet had that same laundryman departed for China the editor no doubt would have wailed that the Chinese, a wealthy property man, was taking hundreds, yes, even thousands of dollars from the country.

The low standard of Chinese living was referred to by an editor in these words: "The Chinaman is now trying to teach the Americans to eat pigs' eyes, lungs and intestines and hoofs. We must economize if we expect to compete with the Chinese."[2]

The third reason for antagonism was that the Chinese sent too much money home to China. In the fall of 1883 it was reported that 1,200 Chinese left for China on one boat sailing from San Francisco. Immediately the editor of the Hood River News-Miner jumped to the conclusion that a great amount of money left on that ship too.

> . . . . The most significant part of the business was the fact that every one of these 1200 took away with him from $500 to a $1000. Here is a fine illustration of the beauties of supporting a race of leeches. That cargo of Chinamen have taken a million dollars to say nothing about the money they have sent back to the old country during their stay here.[3]

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[1] Ibid. [2] Ibid., October 16, 1883. [3] Ibid.

On the other hand, Mr. Bill Shoup, who clerked in the Shoup Store at Salmon which was also the postoffice, says that the Italians sent out more money to Italy than the Chinese.[1] Yet no one resented that fact.

One enterprising white man looked up the statistics on the amount of money sent through the Hailey bank to China. He found out that each month at least $3,000 was sent to China. At that time there were about 350 Chinese in Hailey permanently and some floating around from camp to camp, often coming into Hailey to buy supplies and send money to China. If that $3,000 were divided among the 250 Chinese in Hailey, each Chinese would return to China each month the magnificent sum of eight dollars, or less than one hundred dollars a year--a far cry from the millions of dollars so many talked about. It was estimated that $3,000 was paid out each month for Chinese labor. "How much better it would be to pay that to industrious whites."[2] It was also stated by the same white man that there were about 1,000 Chinese in the Wood River district and they sent home yearly at least $50,000,[3] or about fifty dollars a year.

The Chinese were claimed to be a menace to the health of the community because they were so dirty in their cabins.

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[1] Bill Shoup, Salmon Idaho.

[2] Wood River News-Miner, October 16, 1883. [3] Ibid.

White men often spoke of Chinatown as an "evil smelling place." But it was not the smell of dirt; it was the smell of herbs kept by the Chinese for illness and cooking. The white housekeepers claimed the Chinese were good housekeepers. "They kept their cabins clean."[1]

The Chinese were probably as sanitary as most of the white people in the early mining camps, without modern sanitation. One does not read of much illness and certainly of no epidemics starting in Chinatown.

"The Chinese are incapable of assimilation," shouted the Hood River News-Miner. When did the people of Idaho ever give them a chance to assimilate, even economically? They were segregated if possible into an undesirable part of the town. If a Chinese youth went to an American school and became Americanized, he still had to return to Chinatown where, rather than be so different, he often sunk back into his parents' ways.

After the Exclusion Act no Chinese could become a citizen by naturalization, only by birth. Editor Richardson was pleased with that law. "The Bare idea of making any race of people American citizens by naturalization who will never become American citizens in word or deed is preposterous. We

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[1]P. T. Lomax

have a free country but it is not free to the extent of taking in the Chinese."[1]

Some of the earlier Chinese had taken out citizenship prior to the Exclusion Acts and one had the audacity to vote in the election whether Hailey or Bellevue should be the county seat. Editor Richardson never forgave that one Chinese voter for voting for Bellevue.

It was said that the Chinese did not intend to make America their permanent home and that they all wished to return to China. We as a nation did not make it very pleasant for the Chinese here, so they had little desire to stay. However, many who went to China did return to Idaho and lived out the rest of their lives here. Had they been permitted they might have sent for their families eventually, as did the Germans, Bohemians and all the other aliens who came to the United States.

Time after time the Chinese have been accused of not supporting the community. They did what they were allowed to do—subscribe to any community fund. By American laws they were not allowed to own property. Therefore, they could not share the property tax with the white man, through no fault of the Chinese. They had few children in school, but they would have been glad to pay a school tax.

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[1] Wood River News-Miner, October 9, 1883.

The white man could not prove that the Chinese did not want to support the community, as he was never given a chance to pay a tax.

It is most noticeable that in the communities where there were no newspapers to rouse the people with inflammatory nonsense, there was little anti-Chinese feeling. These newspaper editors also forgot that every Chinese miner paid forty-eight dollars in taxes each year into the territorial treasury, until the United States government declared that mining tax illegal. Most of the territorial expenses were borne by that fund.

Treatment of the Chinese by the Indians

The Indians were at first very superstitious regarding the Chinese with his queue and queer clothes. In the early days an outfit of freighters enroute to Salmon, was attacked by the Indians. With the freighters was a Chinese whom the Indians let go because of his color, slant eyes and queue, as they were very superstitious and thought him a medicine man.[1]

Later, as the Indians grew more used to seeing the Chinese and finding that they too, encroached on the Indian lands, the red men were not any more friendly than the whites. During the period of 1860-1870 about sixty-five

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[1]James Dyer

Chinese came to Idaho from Nevada, locating along the Snake River. Some Indians overtook them and said "Him no Indian. Him no white man. Him long hair. We kill him." Most of the Chinese were massacred by the Indians. Their bodies, sixty-two in all, were buried in the old cemetery at the Military Post (old Fort Boise)[1] now at the edge of Boise where the Veterans' Hospital is located. Later the bodies were removed and sent to China.

The Loon Creek Indian Massacre of the Chinese in 1879 was well known among the old timers. Loon Creek diggings were discovered by Nathan Hale in passing from Leesburg to Stanley and were so named because he saw a loon on the creek. For several years the diggings made a profit and at one time there were 1,000 men on the little creek. The town of Oro Grande sprang up. When the best ground became exhausted, the Chinese bought the greater part of the diggings and began to make a profit.

The Sheepeater Indians, known as vindictive trouble-makers of central Idaho, had been accustomed to go into Oro Grande to trade and to gather up the refuse of the camp. The whites and Indians there had had no trouble, although the Sheepeaters had attacked white men everywhere else in the region. After the Chinese came, the Indians did not get much

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[1]Mrs. Frances E. Parks

because the Chinese are not wasteful like the whites. In 1879 when the snow was two feet deep, the Indians came for food, but the Chinese did not feed them. This was very unusual, as ordinarily travellers could expect the best the Chinese had, as they were very generous. Later while the Chinese were playing penny-ante, the Indians came down, tortured and destroyed all the Chinese and the town or Oro Grande.[1] Two were said to have escaped, one with a large amount of gold, perished in the mountains. The other reached the outside world. White men went in, found the Chinese impales on sluice forks and the camp destroyed. These white men and many old timers claim that white men disguised as Indians massacred the Chinese and made it look like the Sheepeaters had been the guilty ones.[2] Nothing could induce the Chinese to go back to Oro Grande and it was not rich enough to entice the whites.

Later however, the Indians became very friendly with the Chinese. At Salmon, Idaho, they visited Chinatown to gamble and drink with the Chinese. The Indians loved the firecrackers at New Year's and joined in all the Chinese holidays, especially if there was food to be had.

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[1] Yankee Fork Herald, Bonanza, October 18, 1879.

[2] Bill Shoup

Teasing the Chinese

The Chinese were always selected as the butt of the white man's joke, primarily because he did not fight back but ran instead, jabbering a queer jargon that sounded funny to his tormentors, with pig tail flying and trouser legs flapping. Very few Chinese ever carried a gun or knife unless deliberately waiting for an enemy, so they were a safe mark for teasing. The poor old Chinese laundryman was the easiest prey as he walked up the street carrying his snow white linen. It was so much fun for a group of teen-age boys or a bully to dump that snowy wash into the mud. "Drunken miners in Silver City tried to tip a Chinese laundry shack down a hill. Failing in that they went in and cleaned out all the washing. Nobody got his own laundry."[1]

"One Chinese in Hailey had St. Vitus Dance. He went by the name of Colorado and as he would be walking along on the board sidewalks of those by-gone days, evey once in a while, he would have a peculiar interruption of his walk which would make him stamp on the sidewalk. Women unacquainted with this peculiarity of his would get scared. Had that been a white man little would have been thought of it."[2] He was often the butt of many jokes.

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[1]Mr. and Mrs. B. F. Hyde. [2]Judge George McLeod.

Mr. Hawes of Silver City tells of the tricks he and his pals used to play on the Chinese in that town. In winter the boys would dig pits in the snow of the trail, put light sticks across, cover with a piece of cardboard and sprinkle lightly with snow. That done, they would go down town to tease the unsuspecting Chinaman, getting him to chase the boys up the trail. The boys would dodge the traps, but if the unlucky Chinaman feel in they would cover him with snow. Sometimes the Chinese would catch the boys and give them a good shaking.[1] No Chinese was ever safe from snowballs in the winter, or rotten eggs and rotten tomatoes in the summer.[2]

During the Poorman Mine War the soldiers were sent to Silver City to help keep order. They brought with them a big Howitzer which they left opposite Chinatown on the hill. One July Fourth two boys decided to play a trick on the Chinese. They put a pound of black powder in a flannel sack, tamped it with gravel and fired the gun. It destroyed part of a Chinese shack, chasing out eighteen or nineteen Chinese. The shot also took the roof off another shack about one hundred yards away.[3]

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[1] William Hawes, Silver City, Idaho.

[2] A. E. Stacey, Weiser, Idaho.

[3] Dick Stoddard, Silver City, Idaho.

The Chinese was always being teased about his queue, even youngsters liking to pull it if the chance offered. Some bullies liked to tell the Chinese they were going to cut off the queue just to hear his native tongue. These bullies did not know, nor would they have cared if they had known, that up to 1911 it was a serious thing for a Chinese to lose his queue. It meant he could never go back to his family in China for at that time only Chinese criminals had the queue cut off. No explanation the queueless Chinese could give would ever convince his family and village that he had not committed a crime. Here is the story of how poor Guy Loy lost his queue in Hailey:

> Yesterday about four o'clock Guy Loy who bought out Coloredo's laundry business went into the Parlor Saloon to inquire about washing. Three or four men took up the conversation of the queue. Loy unwound it from his head to show them how long it was. A. H. Perkins took out his knife and pretended to cut it off. Finally he said to the men, "Hold this hat and I will cut it off." No one took the hat as they thought it a big joke. Perkins laid the hat on the side board and snipped off the queue close to the owner's scalp. Guy Loy was completely paralyzed for a moment and then a look of dismay and sorrow came over his face. He ran out of the Saloon and met Judge Lemmon and explained to him, "He allo samee Melican, me lost queue, me bin in Melica thirty years, now lose queue, damn Melican man." Perkins was immediately arrested and put into jail although he denied the charge, but was let out on bail.
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> Guy Loy was an oldtimer, well known on the Pacific Coast. He was always genial, sociable, and honorable in dealings. The men of the town raised a purse to prosecute Perkins. The Chi-

> nese said it was bad to lose the queue and that some Chinese commit suicide. In China such a person is ostracized socially and religiously. Loy could have obtained a certificate saying he had not been imprisoned to show his countrymen, but they would still regard him as a thief.
>
> Perkins was tried, found guilty and fined one hundred dollars and costs of the court of twenty-five dollars. He paid the fine.[1] However, that did not solve Guy Loy's problem.

In many places reckless young men would ride through Chinatown shooting it up, just to hear the "Chinks holler," and see them run. In Salmon, Idaho, the Idaho Reporter reported:

> For a week the town and country hoodlums have been having sport with the Chinese. Riding through the town these whites broke windows and fired shots into the houses. . . . . The Sheriff should protect the Chinese in the future.[2]

Even as late as 1909 and 1910 there were evidences of bullies attacking the Chinese. Ye Yong had a fight with a certain drunk by the name of Baxter and received a deep cut over the brow caused by some keen-edged instrument. Baxter's companion, Wilbur, and he usually selected some poor lowly Chinese to torment.[3]

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[1] Wood River News-Miner, December 20, 1882.

[2] Idaho Recorder, May 10, 1887.

[3] Idaho Daily Statesman, June 7, 1909.

Soldiers stationed at Boise in 1910 often picked quarrels with the Chinese. Fong Chung "Chicken" of Boise and resident for thirty years was supposed to have stabbed Frank H. Kowalk. The Chinese man claimed that the soldiers crowded around him, calling him vile names and beating him. Sergeant H. C. Bendel, who was sober, said there were two groups of soldiers. "I heard the other group having trouble with the Chinese. The old Chinese pulled out a long dagger and stabbed Kowalk in the left breast." However, the long knife was not found on Fong Chung. The soldier thought he might have passed it to another Chinese in the crowd. Fong Chung was placed in the county jail on the charge of assault and intent to kill. He was sixty-five years old and reputed to be peaceful.[1] Later he was fined and released.

Even visiting dignitaries were molested. Kong Lung Gee, Chinese official visiting the United States in regard to the Oriental Army, was walking along Front Street in Boise, when two fourteen-year-old boys began to throw rocks at him. The boys were taken before the judge and let us hope they were thoroughly punished.[2]

Nineteen ten seemed to be the year for many things to happen to the relations between the Chinese and whites. A

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[1] Ibid., April 8, 1910. [2] Ibid., April 10, 1909.

white man named Kemp struck Buck Young, a Chinese, then both white and Chinese nearby joined in the fight. Only the speedy arrival of the police prevented a race riot.[1]

Individual and Group Action Against the Chinese

The white men never wanted the Chinese miners in the field when the placer mines were rich, and so they made laws, sometimes local, to keep out the Chinese. In 1863 a miner's meeting in the Boise Basin excluded the Chinese and Negroes from working in the Boise Basin mines.[2] By 1867 the grounds were becoming exhausted, the white miners thought, and there were rich strikes elsewhere, so the white men leased their claims to the Chinese and moved on. In 1867 large numbers of Chinese came to the Basin and by 1873 the Idaho City placers were being washed almost entirely by the Chinese and there were houses for rent in the town.[3]

In the early days at Pierce City the Chinese in 1864 outnumbered the white miners in the camp and showed an intention to run the camp. One bold Chinese made a bomb by

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[1] Ibid., September 18, 1910.

[2] Annie Laurie Bird, Boise, The Peace Valley, p. 118.

[3] R. G. Bailey, Hell's Canyon, p. 294.

drilling a hole in a piece of firewood and filling it with powder. This was thrown into the fire at the favorite assembling place of the whites. It exploded, wrecked the room, and injured some of the white miners.

The white miners quickly held an improvised court and tried the guilty Chinese, who was sentenced to be hanged on a fir tree at the upper end of Pierce's single Main Street. However, partly due to the fact that the Chinese during the trial had marched back and forth in front of the hall firing revolvers and flashing knives, the sentence was modified to twenty-five lashes. This ended all the warlike demonstrations. Peace and quiet reigned and the imminent racial war was over.[1]

Mr. Coulder, who took part in the above trial was one of the men who introduced the idea of a mining tax into the territorial legislature. This law states:

> No person not being a citizen of the United States or declared intention to be such, shall take gold from a mine or hold a mining claim unless licensed.
>
> Section 6: All Mongolians whether male or female and of whatever occupation shall be considered a foreigner and shall pay a licensee tax of four dollars each and every month they reside in the territory.[2]

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[1] Ibid., p. 294.

[2] French, History of Idaho, p. 63.

This territorial law was later declared unconstitutional by the United States Supreme Court.

Any crime committed was blamed on the Chinese, and there was minor agitation against them. Idaho was "no place for John Chinaman . . . they won't mix well with our people."[1]

Ill feeling and the miner's tax did not keep the Chinese away. Chinese companies leased placer claims and brought in their countrymen to work the placers. So many came that a newspaper reporter exclaimed that Boise County was full of Chinamen. The Idaho World of Idaho City, commenting on that migration said, "About a million, at least 200, of the moon-eyed race swarmed into the Basin during the week. If they think they are welcome they are much mistaken."[2] Persecution failed to stop them also. One was shot for failure to deliver a shirt until the whole washing was paid for. At one of the mines at Placerville, Chinese miners were driven away when they applied for work.

The white men often robbed and killed the Chinese miners, enriching themselves and hoping that the Chinese would be scared out of the country after learning the fate of their brethren. In 1867 six Chinese started out from Oro

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[1] Tri-Weekly Statesman, Boise, March 4, 1865.

[2] Idaho World, Idaho City, June 29, 1867.

Grande mining camp to go to Salmon, Idaho, about 125 miles through the mountains. They journeyed on foot and just as they reached the divide to descend into the Salmon valley, they were overtaken by three or four white men, who killed the Chinese and buried them on the divide, being careful not to bury the gold dust and money which the Chinese carried. One of the men was a merchant, later to become very prominent in Idaho, who claimed the Chinese were leaving the country without paying their debts. Most of the old timers refute the debt story, saying it was merely a pretext. However, the white men, though known, were never brought to trial.[1]

Another case was reported in the Idaho Recorder. "Ah Chu, well known native of the Flowery Kingdom, was 'held up' on the Leesburg trail by a gang of 'sham' road agents."[2]

After the trouble with the Chinese in 1864 and the Frazer murder in 1865, the Pierce District had had little trouble between the two races until 1869. Most of the placers around Pierce City were worked by the Chinese companies. In that year, a group of Irishmen from the Coeur d'Alene mines decided that the Chinese as aliens

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[1]Will Shoup.

[2]Idaho Recorder, Salmon, October 10, 1869.

had no right to hold unpatented mining ground. So they went to Moose Creek in the Elk City mining district, where two companies of Chinese were working ground, then called the Moose Creek placers, which had produced millions of dollars of gold. The Irishmen drove the Chinese away and confiscated the equipment. The Chinese started suit to re-possess the ground. The Irishmen, Pat Flynn, Billie Flynn, Mike Murray, Pat McIntire, and Paddie Russell, employed Willis Sweet, an attorney from Moscow to represent them. The case was carried to the Supreme Court which ruled that aliens cannot hold unpatented mining ground. The Chinese did not receive any compensation whatsoever. The white people, encouraged by this ruling, began to drive the Chinese off the placers in other places.[1] To escape such action of the whites the Chinese who owned properties on Bohanan Bar, Salmon River, put all of their claims in the name of Robert McNickels, with his permission, and worked them under his name for a long time.[2] That was quite a common act in many parts of Idaho.

Forest rangers working near the old Moose Creek diggings at the mouth of Fir Creek in 1927 discovered a cottonwood tree with one side smoothed flat. Decipherable,

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[1] N. B. Pettibone, Grangeville, Idaho.

[2] Will Shoup.

although of great age, were Chinese characters which are supposed to be a warning to the Chinese of the troubles in the Pierce country and an admonition to keep away from the camp.[1]

Various towns of Idaho tried a mild form of control of the Chinese inhabitants within them, perhaps not because of any anti-Chinese feeling, but because their houses were so shabby. Hailey citizens had a meeting in the Merchants Hotel Saturday evening July 29, 1881, to protest the establishment of a Chinese laundry on main street. A resolution was passed not allowing the Chinese to occupy any house on main street. A committee was appointed to compel the Chinese to respect the wishes of the white citizens. However, L. L. Sullivan says there was always a laundry on Main Street, where the present Freidman's store is located.[2] Also there were several Chinese restaurants on Main Street, pioneers say, so the resolution was not too strictly enforced.

Bellevue, a little town in Wood River Valley, for several years had used the laissez-faire attitude toward the Chinese, but in 1894 goaded by the remarks of the Wood River News-Miner about Bellevue being a Chinatown, began

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[1] R. C. Bailey, Hell's Canyon, p. 157.

[2] L. L. Sullivan, Hailey.

to check them a bit. The citizens decided that the Chinese should get off the main street at least. So an ordinance was passed that the Chinese could not have wash houses or businesses on their main street, known as Front Street. In consequence the Chinese laundrymen went on a strike. "Bellevue is an unwashed community--biled shirts are at a premium."[1]

The next day the Bellevue Chinese came to Hailey to ask Judge Lemmon if they would have to obey the ordinance, and he replied that he would have to look the matter up.[2]

Anti-Chinese Leagues in Idaho

By the winter of 1886 most of the newspaper editors had convinced themselves that Idaho had no place for the Chinese. Winter was always an off season for work for the white laborers of Idaho and there was plenty of chance to argue the Chinese question and convince many others against the Chinese. Some people in Hailey were for forcing the Chinese out immediately, but even the fire-eating Editor Richardson felt that was too severe.

> Give the bland and child like celestials until the first of next June to bid adieux to our lovely city and then give them a farewell that will be a credit to the "Melican man."

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[1] Wood River Times, February 13, 1884. [2] Ibid.

> Let them depart from "Wood River" in as happy a frame of mind as the preculiar circumstances allow. To compel them to leave on such short notice would be inhuman and barbarous.[1]

The editor would urge all of those taking part in the Chinese exodus to "exercise candor, deliberation, judgment and due regard for the rights awarded to humanity."[2] The Chinese were invited here to our shores by the Burlingame Treaty of 1868, a treaty between the United States and China. They have had been permitted to engage in business here and had "rights which we as American citizens ought to respect."[3] "In our endeavor to rid ourselves of evil, let us not violate the laws of good government and God as has been done in other places."[4]

He admitted that the restaurants and private homes who employed Chinese could not replace them immediately, and June first would give them enough time to find efficient white help. It would also give the Chinese time to wind up their businesses. "With proper management the Chinese can be made to go without using violence or causing serious damage."[5] So the residents of Hailey decided to call an Anti-Chinese meeting January 16, 1886. The watchword of

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[1] Wood River News-Miner, January 13, 1886.

[2] Ibid. [3] Ibid. [4] Ibid. [5] Ibid.

the gathering was "The Chinese must go," and they wanted the Chinese to adopt the watchword "move on."[1]

At this meeting held in the theater it was announced that the Chinese were being driven out of other towns and coming to Hailey. Therefore Hailey must act. Boise, Idaho, had already held a meeting January 13, at the Capital Hall to hear the report of a committee appointed at a prior meeting to draft resolutions on the Chinese.

There were several speakers who stressed the economic evils of the Chinese, such as cheap labor, and sending money to China. One speaker asked those present at the gathering to find white help if at all possible. "Outside of this labor they (Chinese) perform, what good are they to business enterprize and institutions of the country."[2] The local paper was jubilant that not one Chinese attended the meeting. This jingle also appeared in the paper:

> Before the Chinamen go
> Pay them what you owe
> Collect what they owe you
> And let 'em fade from view.[3]

One Chinese laundryman when told that he must go exclaimed, "Me workee whole year for lum Melican man and no catch em d'lan alent yet."[4]

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[1] Ibid. [2] Ibid., January 16, 1886.

[3] Ibid., January 17, 1886. [4] Ibid.

On the evening of January 17, 1886, another Anti-Chinese meeting in Hailey was called to order by George W. Taylor, and George M. Parsons was elected chairman. Another series of vigorous speeches was given. Resolutions were read and adopted that the Chinese must go, but no violence would be used to force them to go. A committee of five citizens was appointed to notify the Chinese of these resolutions. The sheriff was also requested to close all opium dens.

Hailey received congratulations on forming her Anti-Chinese League which pointed the way for the rest of the towns. "It is hoped to drive the cursed lepers into those Chinese-loving sections where they receive a welcome into the Church and Sunday School."[1]

Some days later it was suggested that a committee of white men be appointed to assist the Chinese collect the debts due them, so they would not have that excuse to stay in Hailey.

A local wag is supposed to have said he wished he were a Chinaman so his creditors would allow him to leave, although I doubt if any Chinese was allowed to leave without paying his debts to white and Chinese, even though it left him penniless.

The members of the Boise Anti-Chinese League gave their Chinese until May first to leave, when there was good weather.

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[1] Weiser Leader, January 23, 1886.

It was also felt that would give them sufficient time to collect debts and settle up their businesses. Hailey chose May first as her final date and the committee appointed to notify the Chinese that they must go were J. C. Fox, Charles Nelson, Frank Reed, Art Smith, and R. J. Jackson. On February first the committee met at the office of Bruner, Parsons, and Bruner and elected J. C. Fox chairman. "It was resolved that the committee would meet at the Elk Saloon at ten o'clock tomorrow and proceed to Chinatown, to visit all the Chinese stores and laundries and notify them of the desire of the people."[1] There were no threats and the Chinese received the announcement respectfully. Several began preparations to go, yet others declared they would stay.

Following the committee's visit to Chinatown on February 7, the Anti-Chinese League had another meeting--a rousing meeting if one reads and believes the local papers. The committee report was given:

> . . . . They had visited the Chinese and told them they had to go by May first. Until then the persons and their property will be protected. However they must not make any arrangements that would keep them longer. The following suggestions were submitted. That the Anti-Chinese League be permanent with permanent of-

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[1] Wood River News-Miner, January 30, 1886.

> ficers. They were to get every one in Hailey to join, assessing each one fifty cents. When the object of the League was accomplished all remaining funds were to go to the Hailey School District fund. Again the attention of the Sheriff was called to the Chinese opium dens.[1]

From that time on the Chinese began to leave Wood River gradually, but there were some who were determined to stay.

Hop Chung and Sam Wing of Hailey, Quong Lee of Ketchum and Ye Lee of Bellevue called at the Wood River Times office on February tenth to put an advertisement to run for one month, saying the Chinese would not leave Wood River, claiming that they could not sell or dispose of their property and that by leaving they would lose about $35,000 in the three towns.[2] This advertisement in the Hailey Times caused a name-calling war between that daily paper and the daily Wood River News-Miner.

The Wood River News-Miner began to urge the people to boycott the Chinese establishments and to dismiss their Chinese help. One woman incurred the wrath of her husband by dismissing the Chinese house boy who had always cut the wood and built the fires, which work now the husband would have to do. Restaurants in Wood River began to advertise that

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[1]Ibid., February 8, 1886.

[2]Wood River Times, Hailey, February 11, 1886.

they had only white help. Back of these actions were the newspapers. If they could not find anything bad about the Chinese in their home towns, they would find something against the Chinese in Portland, Nevada, or San Francisco. This "lecherous blot on the face of the earth,"[1] must go. The Chinese Masonic Lodge was attacked as "nothing short of a Highbinder Society."[2]

At the next Hailey Anti-Chinese League meeting all members who signed the roll were not to employ or patronize Chinese after May first. There was $39.75 in the Treasury. Five delegates to attend the Territorial Anti-Chinese Convention in Boise, February 25 were appointed. In Boise three delegates would be chosen for the National Anti-Chinese convention in San Francisco.

Hundreds of Chinese were leaving daily from the western states and so pleased were the editors that once in a while one of them would forget himself and find some good Chinese. "Wah Hop left yesterday for Hongkong. He was formerly employed by Don McKay and was a first class fellow."[3]

This Anti-Chinese League movement was spreading through Central Idaho. Some organizations did not give the Chinese

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[1] Ibid.

[2] Wood River News-Miner, February 25, 1886.

any definite date to leave, as in Payette, Idaho. "Our little town is all excitement on the Chinese question. The question has been settled by the heathen leaving town and Payette has no Chinese to do 'washy washy.' I am sorry to say they were harbored here after they would have travelled on their own account . . . . but the cowboys or some one else induced them to migrate and no one was hurt. May your town do likewise."[1]

Several months earlier Shoshone, Idaho, had expelled the Chinese, but in February 1886, the citizens had an Anti-Chinese meeting at the school-house to show good faith and aid the other communities. Before the end of February Bellevue had an Anti-Chinese meeting, using the Hailey League as a model. The same measures were passed. About forty people from Hailey, including the Hailey band and several speakers, attended.

Then over in southwestern Idaho, on the very Oregon border, Weiser began stirring up Anti-Chinese sentiment, although they had few Chinese there in restaurants and laundries. This resolution in brief was passed by the citizens:

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[1] Weiser Leader, February 27, 1886.

> The alien population contributes nothing to support education, charity or morality.
> They permit the most hideous forms of vice and disease as prostitution, opium and leprosy.
> We will not permit the influx forever.
> We will attempt legally to get rid of them.
> We will not permit them to apply for citizenship of the United States.[1]

In March the last Chinese migrated from Eagle Rock on foot with a pack on his back. Many of them left that way, especially from the interior camps where there were no railroads.

Ketchum, helped by the Hailey band and citizens, was next to organize an Anti-Chinese League and resolutions similar to all the others were passed.

In March also the Territorial Anti-Chinese Convention in Boise adopted such resolutions, stressing that violent and unlawful means would not be countenanced.

Knowing that they would have to replace the Chinese they were pushing out, these Leagues began corresponding with the Union Pacific immigration office regarding Swedish and Bohemian girls to work--to wash, iron, cook and care for a family at five dollars a week, with room and board. The Chinese house boy usually was paid ten dollars a week, because he stayed in Chinatown, while the girl stayed with

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[1] Ibid., February 20, 1886.

the family.[1] The Idaho City paper said a man should be ashamed to pay a Chinese ten dollars to care for a house and a girl five dollars.[2] It seemed to disprove the argument that the Chinese worked cheaper than white labor. The employer would also pay the fare of the girls out west--$35. No one seems to remember if the girl had to work a certain length of time until her fare was paid or whether she signed a contract. It was hoped by the editors, but not by the employers, that these girls would marry Idaho bachelors and start raising families.

> California, Oregon, Nevada, Washington and Idaho need cooks, chambermaids, laundrymen, waitresses. . . . . These would have to come from New York, New England and other eastern states in large numbers to supply such a demand. The Chinese came first and all the avenues for female employment were cut off. The result has been that each Chinaman represents what might have been a home. In Idaho for instance there are about four men to one woman.[3]

While all the cities were organizing their Leagues against the Chinese, Tigan, Idaho, on the Dry Fork of the Antelope was bragging that it had had only one Chinese who came to the mining camp and was promptly shoved out in

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[1] L. L. Sullivan.

[2] Idaho World, Idaho City, May 8, 1886.

[3] Weiser Leader, September 26, 1885.

1885. The white ranches of Wood River valley began joining the Leagues, complaining that the Chinese were gradually working into their business and crowding them out. However, this was rather overdrawn, as the Chinese only did truck gardening and Wood River where the complaint was made was essentially a stock country.

The people of Atlanta decided to use lawful and honorable means to rid themselves of the Chinese and set June first as the deadline.

The March Anti-Chinese meeting in Hailey was a fiery one, with Lycurgus Vineyard Esq. as the main speaker. He told the audience that the taxable property of the Chinese in "this county was little less than $9,000 and taxes collected yearly were $290."[1]

By this time more and more Chinese were leaving Wood River valley. One laundryman was trying to sell out his business to H. H. Clay, so that he too could leave. Many were going east where anti-Chinese sentiment was almost unknown.

A Chinese agent for the Six Companies of San Francisco came through Idaho that spring to notify the Chinese to leave by May first and come to San Francisco. That especially meant the laboring Chinese whose interests were in

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[1] Wood River News-Miner, March 21, 1886.

the hands of the Six Companies, more so than the business men. The Leagues felt that the agent's coming showed that more could be accomplished by a united, determined, and lawful effort than by unlawful means and mob violence.

Daily the Hailey papers mentioned the number of Chinese leaving the Hood River District. In April there was an average of two daily. On April 20, eight left, and eleven on April 25. There was a notice of labor replacement in an advertisement of rooms for rent by E. A. White who mentions: "No Chinese chambermaid but kept and cared for by a white lady."[1]

Some of the Chinese who were citizens refused to leave, upon the advice of white lawyers. In Weiser, one Wong Leung, who was a citizen, caused trouble for the Weiser Anti-Chinese League and two members withdrew when the League tried to force Wong Leung to depart. His white friends claimed that the Chinese was law-abiding and contributed more to the church and Sunday School than any one in the audience of the League. The action caused the local editor to write an editorial calling for "1500 Chinese to come to Chinese loving Weiser."[2] The editor also felt that the same argument could be used for the Chinese cook at the Weiser Hotel, because he contributed so much to gambling.

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[1]Ibid., April 3, 1888. [2]Weiser Leader, April 27, 1926.

As the time drew near for the Chinese to go the Hailey League opened books in three places in town for those who wished to sign up for white help after May first. The League would not bring in more help than was signed for.

Most of the houses in Hailey Chinatown, those "dirty hovels" mentioned by Editor Richardson of the Wood River News-Miner, were owned by white men. A Mr. Cramer went down to Chinatown to see if his cabins were vacated, as he planned to tear some of them down and repair the remainder. One Chinese seemed to be lingering so Mr. Cramer told him to go. A few hours later Mr. Cramer went back and began tearing down that cabin. Said the Chinese, "Whasser matter now? No monee go away. No house live in."[1] And no doubt there were quite a few in that "no monee" group.

Beginning the middle of March the League began to hold secret meetings, announcing them but refusing to tell what was decided at the meetings. This was done to hurry the departure of the Chinese.

The last few days of April a tour was made of the Hailey Chinatown. There were left about seventy-five Chinese, which number included six women. When the anti-Chinese movement started there were about 250 Chinese. At the time of the tour there were only two laundries doing busi-

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[1] Wood River News-Miner, April 20, 1886.

ness, each employing five or six men. There was a general air of preparation to move. Many were packed. An air of dreariness hung over the Chinatown.

Fearing violence if all the Chinese were not gone on May first, Governor Stevenson of the Idaho Territory issued a proclamation saying that no Chinese were to be put out by force after May first. There had been a wash house blown to bits by giant powder in Weiser, Idaho, about ten days before. The Chinese, said the Governor, must still receive the protection of the law after May first. He called on all the sheriffs and all county officials to see that there was no violence. The Anti-Chinese Leagues were to be held responsible for any acts against the Chinese.

May first dawned and when the sun set there were still Chinese in Wood River valley. All that day the Anti-Chinese League of Hailey helped the sheriff prevent any violence. This was true in other places in Idaho. The Chinese had learned their legal rights from white lawyers and stood on those grounds. Then the ire of the Leagues was turned against those law firms. Since the Chinese would not go it was decided to boycott those remaining in any Idaho communities. "See that the Chinamen don't make a cent."[1] A meeting was called and Bellevue sent three delegates, but no decisions were published.

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[1] Ibid., May 8, 1886.

The Hailey Times, rival of the Wood River News-Miner, published the following editorial.

> The Times addresses the men of the League. It does not notice the rabble, except when it gets into the courts.
>
> To the men of the League the Times says you are doing wrong. The boycott of Mongolians is unlawful, unmanly, un-American. You cannot afford to be boycotters.
>
> If you persist in your course, your movement will fail. It failed in Butte and it has failed elsewhere. It will fail whenever you resort to violence, blackguardism, and unlawful acts.
>
> The Times has always been Anti-Chinese but it will not uphold a conspiracy to injure any man's business.[1]

In reply to that editorial the answer was that a boycott was un-American, but the Chinese were still more un-American.

A resume' of the Hailey situation was similar to that in all the other towns in Idaho. At one time there were 250 Chinese in Hailey employed in restaurants, stores, saloons, in families as house boys, peddling, as well as growing vegetables, carrying water and sawing wood. As a result of the agitation there were only fifty or sixty left--none in the restaurants, two or three in homes, a few in the Chinese stores and laundries, and some gardeners.

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[1] Wood River Times, June 2, 1886.

Below Hailey was a vegetable garden and the Chinese would peddle the produce every other day, always selling all of it. The League was very much against them, but the white people preferred the crisp, fresh vegetables of the Chinese. Even in the summer of 1945 L. L. Sullivan recalled their quality and wished he could get some of them today. The League claimed they had no set price for the vegetables and that they charged more for them than the stores. One lady claimed that a Chinese peddler working on her sympathies by saying he was hungry, sold her seventy-five cents worth of vegetables which she could have purchased for fifty cents in town.

After May first there was no violence against the Chinese in most of the Idaho towns, but in the little camp of Bradford, Idaho, a Chinese laundry was blown up with giant powder. There were three occupants in the house and all would have been killed as intended, but a long fuse had to be used. One of the Chinese smelled the burning powder and yelled to the others to get out. The first two escaped without hurt. The third one went out just as the powder exploded and a missile hit him on the arm, but the wound was not serious. The perpetrators were not known. There

were fifteen Chinese left in Bradford, but the owner of the laundry left in a few days saying: "He too dam afraid."[1]

All the Chinese did not leave Idaho City, either, for the Idaho World notes that the first Chinese baby was born in Idaho County preceding Thursday, July 7, 1886.[2]

In July, 1886 the Anti-Chinese League was still holding its secret meetings, answering criticism of their secret meetings by saying that the Masons and other groups have secret meetings. But the Chinese stayed. Even long letters such as the ones written by James Gunn and published in the newspapers, giving all the arguments against the Chinese, did not have any effect.

According to most of the pioneers in Idaho the average white person was against the going of the Chinese. Says Mrs. Sage Aikin, "I do not know what the pioneer woman would have done without the Chinese because often she was forced to leave her family entirely in his care. In case of illness she could rest easy knowing that the house boy was on the job."[3] Mr. Sullivan of Hailey said he did not think the average American was against the Chinese. Some white people

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[1]Wood River News-Miner, June 27, 1886.

[2]Ibid., July 9, 1886.

[3]Mrs. Sage Aikin.

thought as much of the Chinese as of their other neighbors. Joe Fuld said the anti-Chinese sentiment was not general.

It is noticeable that the majority of the people did not join the Anti-Chinese League. The Boise group on March 13, 1886, the peak of the anti-Chinese sentiment, had only 350 League members, probably not even one-third of the inhabitants of the town, excluding the Chinese. Only one camp went one hundred per cent against the Chinese and that was Bullion, a little mining camp near Hailey. Its one hundred residents joined the Hailey League. Atlanta boasted of only 100 members in their camp of several hundred. Hailey, with about 2,000 permanent population of whites and a floating population of several hundred, could only boast a few hundred members. Caldwell had 200 members--not enough to enforce the sixty-day boycott which they proclaimed against the Chinese.

Many of the Chinese left Salmon and Leesburg during this period, but no one remembered any Anti-Chinese League being formed there, and there was no newspaper in Salmon and Leesburg. "There never was a time when Salmon did not want the Chinese."[1] "When the gold placers declined the Chinese gradually drifted away."[2] Many of the mining

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[1] Will Shoup. [2] Mrs. Will Shoup.

men in Idaho regretted the agitation in that section, for they preferred the Chinese workers in the placer diggings.[1]

The Anti-Chinese League drove out a very fine race, superior by far to those who came to take their places, in culture and obedience to the law.

Political Parties and the Chinese

Since the Anti-Chinese League failed to force out the Chinese entirely, that burning question became the leading one in the political field in the fall of 1886. Each party was accusing the other of being a Chinese-lover and each party put an Anti-Chinese plank in its platform to catch the votes of that group of people. Says a democratic newspaper regarding the Republican candidates:

> . . . . The nominees with few exceptions are pro-Chinese. Read the list--all of them men who from the very inception of the Anti-Chinese movement, by word and action, endeavored to frustrate and delay every step taken in the direction of peaceable and quiet expulsion of their Mongolian friends.[2]

One of the candidates accused his opponent of purchasing supplies from the Chinese for the Penitentiary, and he in turn was accused of hiring 200 Chinese in his

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[1] Ibid.

mines. So the campaign went, but it did cause a revival of some of the Anti-Chinese Leagues. The Hailey chapter enthusiastically entered into this political campaign. They had a meeting in October with 500 active members and took in new ones. The Hailey Silver Cornet Band marched to the hall followed by a large crowd. Very spirited speeches were given to a cheering crowd. "Every man present seemed to feel that he was fighting for a principle involving both right and justice, that the curse of the growing evil can only be arrested by standing shoulder to shoulder and fighting with tooth and nail."[1]

After the election Governor Stevenson of Idaho Territory sent a report to the Secretary of the Interior in which he stated--very erroneously--that most of the people of the Idaho Territory were united in their demands against the Chinese. This feeling was intense, but the people were law-abiding. He demanded, on behalf of the people of Idaho, total exclusion of the Chinese and deportation of those already there.

Had there been a Gallup Poll in Idaho in 1886, the Governor would have been much surprised at its results--for with the exception of a few "hot" spots in Idaho, the majority of the people did not demand either exclusion or deportation of the Chinese.

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[1] Wood River News-Miner, October 31, 1886.

The election of 1886 did not settle the Chinese question. It remained in Idaho in the minds of a few people for a very long time. But there was no more organized agitation against the Chinese, except on the part of a few bullies who attempted to drive out a few lone Chinese who could not protect themselves. That happened in Caldwell, Idaho, in 1894, when a group of anti-Oriental citizens decided to drive out both the Chinese and the Japanese from the city and nearby community. Because there were fewer Chinese they were attacked first. The first Chinese jumped through the window and fled howling down the street, thinking the demons were after him. However, the second Chinese was of sterner stuff. When his door was broken down he assailed the invader with a flat iron followed by bullets. Their zeal evaporating, the white men beat a hasty retreat.[1]

Conclusion

As the older Chinese returned to China or died, no new ones came to take their places due to the Exclusion Acts which prohibited Chinese labor to come into the United States for ten years and forbade the return of those who had gone to China to visit except under very strict exceptions. The Chinese question died out as the people turned their attention to other races, especially the Japanese.

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[1]Annie Laurie Bird, Boise, The Peace Valley, p. 332.

CHAPTER VI

CONCLUSION

In this thesis an attempt has faithfully been made to depict the life of the Chinese in Idaho. The Chinese came to Idaho in the early 1860's for economic reasons. No trail was too dim for them to follow with their baskets swung on a pole across the shoulder, no mountain was too steep for them to climb, no obstacle too great for them to overcome in their search for the fulfillment of their dreams--a fortune in order that they might return to China, respected men.

So into the mining camps of Idaho they came in large numbers asking only to live, work and save. In that they were no different from other races. If mining labor was not needed they then turned to allied occupations as laundrying, truck gardening, to make money and incidentally to make life more comfortable for the white people who gathered there too. They did the work that white men would not do; they mined the claims which white men had abandoned and with their patience and economy were able to make a living. Other Chinese congregated in towns

nearby the mining camps, such as Lewiston, Boise, and Hailey, the gateways to the mines; and engaged in freighting supplies to the mining camps and in servicing the white men in the town.

The Chinese brought with them their national customs and set up in a section of the towns a little bit of their Flowery Kingdom--Chinatown. Chinese merchants set up stores to supply Chinatown. Although the Chinese might adopt American clothes for work, he returned to Chinese dress in his leisure time. Chinese festival days were celebrated in their inimitable, picturesque way. Chinese funerals, weddings and christenings followed the rites prescribed in China. There was little attempt to break away from Chinese life in this alien land, to adopt the new ideas; nor were they encouraged to do so by the whites. Joss houses were built, or at least an altar was erected in a Chinese store for their religious rites. Chinese Masonic lodges were formed. A typically new organization based on the rules of the family clan and changed to meet the American conditions was formed and called the Tong. Primarily this tong organization was to aid the Chinese to adjust himself to his new, strange environment, to see that either the Chinese or his bones were sent back to the family in China, and to protect the Chinese against members of their race and the white race. It was not unusual for the tongs to quarrel among themselves and until 1910 they

were a law unto themselves. In that year in the Fong Shue case the power of the tong was broken forever in Idaho.

There is no doubt that the Chinese did need protection. Not all Idahoans were friendly toward them. They were teased because of their queues and their peculiar dress, they were beaten and robbed, yes, even murdered, and usually the attackers went scot free. The Chinese were not a perfect people, they had their good and bad characters; but the majority of the Chinese were good, sober, painstaking and loyal folk. There were a few who were schemers against the white men, but the only case of a Chinese murdering a white man was the D. M. Frazer case of Pierce City, and the murderers were lynched by a white mob. Many Chinese were murdered by the white men, as in the Snake River tragedy. Then there were attacks on them by white men disguised as Indians. Most of their serious crimes were against men of their own race over a violation of some Chinese rule which white men did not understand, as in the Yee Wee case in Hailey.

After a few skirmishes when the Indians tried to drive out the white and yellow men, the Chinese and Indians became very friendly--perhaps because they were both considered inferior by the white men and had been relegated to an inferior place.

There were the usual white malcontents, who must have a scapegoat for all the economic ills and that scapegoat was the Chinese. Anti-Chinese leagues were formed whose members decided that the Chinese should go. However, not all Idahoans felt that way, for the Anti-Chinese sentiment seemed to center mostly in south-central Idaho known as the Wood River country, Boise and Weiser districts. Even the political parties used the Anti-Chinese plank to hide the weaknesses of their party platforms, but the Chinese did not go. They had become necessary to the pioneer comfort.

Nearly all the pioneers admit willingly that the majority of the people did not want the Chinese to leave, that they had a definite place in the economic scheme of Idaho. They were to be trusted with any job of work, they were friendly, loyal and dependable. They were the friends of the housewives for whom they worked. In those days of rough men, the isolated farm wife never feared her Chinese cook. Rather she knew that the Chinese cook would give his life, if need be, to protect her and her family from harm at the hands of white ruffians. The Anti-Chinese sentiment forced many of the Chinese out of Idaho. In 1890 the Supreme Court decision that no alien could hold or work unpatented mining claims gave these Anti-Chinese advocators a chance to bodily drive the Chinese from their claims.

So, many Chinese left Idaho never to return, and it was some time before the gap could be filled and never as efficiently as the Chinese filled it.

The strict Exclusion Acts passed during the 1880's and 1890's shut off the new immigration of Chinese to the United States, and also prevented some of the Chinese from returning who had gone to China to visit. That fact and the fact that many of them were dying of old age caused a rapid decline in the numbers in Idaho.

The few who stood on their legal grounds, backed by a few white lawyers, stayed to become a part of Idaho life, though they could not become citizens. Always they looked toward China in their old age. They sent their children to our public schools and these children rapidly became American citizens. Many of them today are defending America on the foreign battlefields.

Not only did the Chinese help in the economic development of Idaho, but they made the crude life of the pioneers in isolated Idaho communities much more comfortable. Into our cultural society they introduced the finest personal qualities of honesty, loyalty, respect for women and family life, patience, intelligence of a high order, and humor. The golden thread in the tapestry of Idaho's history has not been broken and, although it has become narrower, its luster has not been dimmed.

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The list of names below are those of pioneers who answered inquiries by letter concerning the life of the early Chinese in their communities in the years 1870-1910. The letters were received from 1935 to 1945.

Babb, Daisy Tinkham, pioneer woman of Lewiston, Idaho.

Bailey, R. G., publisher and author of Idaho pioneer history; Lewiston, Idaho.

Bottolfsen, C. A., newspaper editor and ex-Governor of Idaho; Arco, Idaho.

Brink, Dana E., former Judge of Idaho; now General Consul of Federal Farm Credit Administration; Spokane, Washington.

Brunzell, O. F., pioneer of Silver City; Murphy, Idaho.

Capellan, Anna B., Registrar of Southern Branch, University of Idaho; Pocatello, Idaho.

Carlson, Earl, Superintendent of Schools, Rocky Bar, Idaho.

Cathcart, James, Boise Basin pioneer; San Diego, California.

Clark, Brazilla W., Mayor of Idaho Falls and ex-Governor of Idaho; Idaho Fals, Idaho.

Conley, James, pioneer of Pierce City; Lewiston, Idaho.

Dickerson, Mrs. George, pioneer; Weiser, Idaho.

Donahue, Mrs. Emmet, daughter of a pioneer; Mackay, Idaho.

Dyer, James, pioneer miner of Birch Creek; Winspar, Idaho.

Foster, Mrs. Flora, Librarian of State Historical Museum; Boise, Idaho.

Fuld, Joseph W., son of a pioneer, now realtor and insurance agent; Hailey, Idaho.

Gifford, Mr. and Mrs. R. J., pioneers of Silver City; Caldwell, Idaho.

Harding, Doris E., pioneer; Caldwell, Idaho.

Hyde, Mr. and Mrs. B. H., pioneers of Silver City; Oreana, Idaho.

Kirkpatrick, O. E., pioneer miner of Leesburg, Idaho.

Laird, Charleton, Professor, Former History Professor of Southern Branch, University of Idaho; Pocatello, Idaho.

Leach, Pat, pioneer miner; Golden, Idaho.

Leary, John, pioneer of Placerville.

McMahon, Robert J., pioneer miner; Elk City, Idaho.

McGregor, Reuben, pioneer miner; Elk City, Idaho.

McLeod, George A., pioneer and Probate Judge; Hailey, Idaho.

Marker, Maude E.; Clayton, Idaho.

Parks, Mrs. Frances E., pioneer; Ketchum, Idaho.

Penrod, Mr. and Mrs. Robert, pioneers; Placerville, Idaho.

Perrine, Hortense; Twin Falls, Idaho.

Peterson, Mrs. Catherine, pioneer; Emmett, Idaho.

Pettibone, H. B., pioneer of Pierce City; Grangeville, Idaho.

Price, Charles V., pioneer of Rocky Bar; Pine, Idaho.

Pugh, Mrs. H. A., pioneer; Montour, Idaho.

Ramey, Louis, Representative of Lemhi County 1938; Salmon, Idaho.

Reed, Mrs. Frankie; Warrens, Idaho.

Routson, Mrs. Lettie; Big Creek, Idaho.

Shea, M. H., pioneer; Murphy, Idaho.

Shepherd, Lucille S., Acting Secretary of the Chamber of Commerce; Lewiston, Idaho.

Smith, Roscoe, pioneer; Boise, Idaho.

Spidell, Mrs. Henry F.; Montpelier, Idaho.

Standrod, Judge J. W., Judge of Idaho Court; Pocatello, Idaho.

Steunenberg, Carrie M., pioneer; Caldwell, Idaho.

Stranahan, C. T., pioneer; Lewiston, Idaho.

Sweet, Henry, son of pioneer; Montour, Idaho.

Talkington, Dr. Harold L., Retired Professor of History of Lewiston Normal School; Lewiston, Idaho.

Wahlgamott, Charles, pioneer and Idaho historian; Los Angeles, California.

Wiley, S. A., pioneer; Warrens, Idaho.

The list of names of people below were persons personally interviewed between the years of 1935 and 1945 on the life of the Chinese in their communities and it is upon their reminiscences of their contacts with the various Chinese in the early days that much of the material in this thesis is based.

Aikin, Mrs. Sage, pioneer; Lewiston, Idaho.

Dockery, Mrs. Eva Hunt, former Head of Pioneer Department of Idaho Daily Statesman; Boise, Idaho.

Fuld, Joseph W., pioneer, realtor and insurance agent; Hailey, Idaho.

Grete, John, pioneer; Silver City, Idaho.

Harrington, J. A., pioneer; Boise, Idaho.

Hawes, William, pioneer; Silver City, Idaho.

Hendershott, Mrs. Susie, pioneer; Lewiston, Idaho.

Korup, Hans, pioneer; Weiser, Idaho.

Lomax, Presley T., pioneer of Pierce City; Lewiston, Idaho.

Leonard, Bob, pioneer; Silver City, Idaho.

Loy, Ted, Chinese pioneer; Lewiston, Idaho.

Lyden, Alice, pioneer; Lewiston, Idaho.

McLeod, George, pioneer historian and Probate Judge; Hailey, Idaho.

Means, Mark, pioneer; Lewiston, Idaho.

Ramey, Louis, Lemhi County Representative to State Legislature 1936; Salmon, Idaho.

Routson, John, mining man in central Idaho; Big Creek, Idaho.

Shoup, Mr. and Mrs. Will, pioneers and miners; Salmon, Idaho.

Stoddard, Dick, pioneer; Silver City, Idaho.

Sullivan, L. L., pioneer and lawyer; Hailey, Idaho.

Talkington, Dr. H. L., retired Professor of History, Lewiston Normal School; Lewiston, Idaho.

Weisgerber, Philip, County Auditor, Lewis County, pioneer; Lewiston, Idaho.

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