

C O L O R A D O

# Heritage

The Magazine of History Colorado

September/October 2016

## An Empathy Project

**“Write Denver” Meets  
*Searching for Home***

at the History Colorado Center

### ALSO IN THIS ISSUE

- Chin Poo, Forgotten Chinatown Figure
  - What Is the Value of Place?
  - *Awkward Family Photos*
- Fall Programs Around the State

## History Colorado Center

1200 Broadway  
Denver, Colorado 80203  
303/HISTORY

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**Sign up for the monthly *History Colorado NOW* electronic newsletter by emailing [membership@state.co.us](mailto:membership@state.co.us); or visit [HistoryColorado.org](http://HistoryColorado.org) and click on "Membership."**

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*Colorado Heritage* (ISSN 0272-9377), published by History Colorado, contains articles of broad general and educational interest that link the present to the past. *Heritage* is distributed bimonthly to History Colorado members, to libraries, and to institutions of higher learning. Manuscripts must be documented when submitted, and originals are retained in the Publications office. An Author's Guide is available; contact the Publications office. History Colorado disclaims responsibility for statements of fact or of opinion made by contributors.

Postage paid at Denver, Colorado

All History Colorado members receive *Colorado Heritage* as a benefit of membership. Individual subscriptions are available through the Membership office for \$40 per year (six issues).

To receive copies of this or other History Colorado or Colorado Historical Society publications, contact the Publications office at 303/866-4532 or [publications@state.co.us](mailto:publications@state.co.us).

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## MEMBERSHIP CATEGORIES

### Individual \$65 (1 adult)

1 membership card, 1 guest ticket, 1 Georgetown Loop Railroad® ticket

### Senior Individual \$60 (1 adult, age 65+)

1 membership card, 1 guest ticket, 1 Georgetown Loop Railroad® ticket

### NEW! Dual \$75 (2 adults or 1 adult and 1 guest)

2 membership cards, 2 guest tickets, 2 Georgetown Loop Railroad® tickets

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### NEW! Grandparent \$80 (2 adults, up to 4 grandchildren under 18)

2 membership cards, 2 guest tickets, 2 Georgetown Loop Railroad® tickets

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2 membership cards, 2 guest tickets, 2 Georgetown Loop Railroad® tickets

### Explorer \$150 (2 adults, children or grandchildren under 18, 2 guests)

2 membership cards, 4 guest tickets, 4 Georgetown Loop Railroad® tickets

### Centennial \$300 (2 adults, children or grandchildren under 18, 4 guests)

2 membership cards, 6 guest tickets, 6 Georgetown Loop Railroad® tickets

*Members at these Giving Society levels receive the VIP experience!*

### Historian \$500 (2 adults, children or grandchildren under 18, 6 guests)

2 membership cards, 8 guest tickets, 8 Georgetown Loop Railroad® tickets, 2 lecture tickets

### Bancroft \$1,000 (2 adults, children or grandchildren under 18, 6 guests)

2 membership cards, 10 guest tickets, 8 Georgetown Loop Railroad® tickets, 4 lecture tickets, exclusive events, recognition in Annual Report and Donor Wall, private collections tours, concierge service, Smithsonian Affiliates benefits\*

### NEW! Pioneer \$3,000 (2 adults, children or grandchildren under 18, 6 guests)

2 membership cards, 12 guest tickets, 12 Georgetown Loop Railroad® tickets, 6 lecture tickets, exclusive events, recognition in Annual Report and Donor Wall, private collections tours, concierge service, Smithsonian Affiliates benefits\*, access to museum leadership

### NEW! Visionary \$10,000 (2 adults, children or grandchildren under 18, 6 guests)

2 membership cards, 14 guest tickets, 14 Georgetown Loop Railroad® tickets,

10 lecture tickets, exclusive events, recognition in Annual Report and Donor Wall, private collections tours, concierge service, Smithsonian Affiliates benefits\*, access to museum leadership

\*History Colorado is a Smithsonian Affiliations member. Join or renew at Bancroft or above and receive:

- One year of *Smithsonian* magazine
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Membership Program

## ALL MEMBERS ENJOY THESE PRIVILEGES FOR 12 FULL MONTHS

- Unlimited free admission to the History Colorado Center
- Unlimited free admission to History Colorado museums and historic sites statewide
- First access and free admission to traveling exhibits
- Free and discounted train rides and mine tours at Georgetown Loop Historic Mining & Railroad Park®
- Exclusive invitations to member events, programs and previews
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- Discounts on popular history lectures, tours, treks and events
- Special opportunities to see History Colorado collections and artifacts
- 10% discount in History Colorado museum gift shops
- 10% discount in History Colorado Center's Café Rendezvous
- Discounts on research and photo services in Stephen H. Hart Library & Research Center
- Benefits and privileges at Time Travelers® museums and historical sites nationwide

## Members-Only Open House and Welcome Wagon

History Colorado Center  
 Wednesday, September 28, 6 to 8 P.M.  
 Information: 303/866-3639

Celebrate the new season of “Colorado Experience,” Colorado’s Premier History Series, at an open house with Rocky Mountain PBS. Season 4 begins in October (see page 4), but, this evening only, we’ll serve up a preview and a talk-back with producers Julie Speer and Mariel Rodriguez-McGill. We’ll bring out History Colorado collections related to the episodes and have a cash bar, Café Rendezvous special, double discounts in the Gift Shop and stations where you can see all that you get with your membership. While you’re here, explore our exhibits—including *Awkward Family Photos* and *By Their Hats, Horses and Homes, We Shall Know Them*. It’s all FREE for members!

## Hats, Horses and Homes: Unscripted

History Colorado Center  
 Tuesday, October 18, 7 P.M.  
 Information: 303/866-2394

What can we really know about people from their hats, horses and homes? State Historian Patty Limerick asks this question of three experts, inviting each to view History Colorado’s photography exhibit *By Their Hats, Horses and Homes, We Shall Know Them*

and then share their reflections in this program. With Dr. Limerick as moderator, the panel features Dr. Mark Gelernter, dean of the College of Architecture at CU Denver; Janelle Sutton, a historian of apparel and theatrical costume designer; and Julia Frankebach, a PhD student at CU Boulder whose research focuses on horses. Members \$10, nonmembers \$12



Photo by Charles S. Lillybridge. 20001388

Patty Limerick leads a sure-to-be-lively panel discussion about homes, horses and hats on October 18.

# COLORADO Heritage

SEPTEMBER/OCTOBER 2016

- I4 Preservation Now
- I6 What Is the Value of Place?  
Todd McMahon
- I8 Our House: An Empathy Project  
Lighthouse Writers Workshop’s  
“Write Denver” Project
- 22 The Many Faces of Chin Poo  
William Wei

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### ON THE COVER

In August, participants in the Denver Public Library’s “Write Denver” program visited the History Colorado Center’s exhibit *Searching for Home: Homelessness in Colorado History*. There they gathered impressions of homelessness and shared those impressions in heartfelt writings. Those writings begin on page 18.

All images are from the collections of History Colorado unless otherwise noted.

<b>History Colorado on the Web</b>	
<a href="http://HistoryColorado.org">HistoryColorado.org</a>	
<b>Blogs</b>	<a href="http://historycolorado.org/blogs">historycolorado.org/blogs</a>
<b>Social Media</b>	
Facebook <a href="https://facebook.com/HistoryColorado">facebook.com/HistoryColorado</a>	Twitter <a href="https://twitter.com/HistoryColorado">twitter.com/HistoryColorado</a>
Pinterest <a href="https://pinterest.com/HistoryColorado">pinterest.com/HistoryColorado</a>	Instagram <a href="https://instagram.com/HistoryColorado">instagram.com/HistoryColorado</a>

**HISTORY COLORADO CENTER**

1200 Broadway, Denver

**Open:** Daily, 10 A.M. to 5 P.M.**Museum maintenance September 7 and 8. Select galleries closed.****Admission:** Members free; nonmember adults \$12; seniors and students \$10; children \$8; children 5 and under free. **303/HISTORY**, [www.HistoryColoradoCenter.org](http://www.HistoryColoradoCenter.org)**Admission:** Members free; nonmember adults \$12; seniors and students \$10; children \$8; children 5 and under free. **303/HISTORY**, [www.HistoryColoradoCenter.org](http://www.HistoryColoradoCenter.org)**BYERS-EVANS HOUSE MUSEUM**

1310 Bannock Street, Denver

**Open:** Gallery and Gift Shop open daily, except Sunday, 10 A.M. to 4 P.M.

House on view by tour only, 10:30 A.M. to 2:30 P.M.

**Admission:** Members free; nonmember adults \$6; seniors and students (with ID) \$5; children (6–12) \$4. Group tours available. **303/620-4933**, [www.ByersEvansHouseMuseum.org](http://www.ByersEvansHouseMuseum.org)**EL PUEBLO HISTORY MUSEUM**

301 North Union, Pueblo

**Open:** Monday through Saturday, 10 A.M. to 4 P.M. Sunday, noon to 4 P.M.**Admission:** Members free; nonmember adults \$5; seniors, children 6–12, and students with ID \$4; children 5 and under free; children 12 and under free on Saturdays. **719/583-0453**, [www.ElPuebloHistoryMuseum.org](http://www.ElPuebloHistoryMuseum.org)**FORT GARLAND MUSEUM AND CULTURAL CENTER**

25 miles east of Alamosa off U.S. 160

**Open:** January–March, by appointment only. April–September, daily, 9 A.M. to 5 P.M. October–December, Wednesday through Saturday, 10 A.M. to 4 P.M.; closed Sunday, Monday and Tuesday.**Admission:** Members free; nonmember adults \$5; seniors \$4.50; children (6–16), \$3.50. **719/379-3512**, [www.FortGarlandMuseum.org](http://www.FortGarlandMuseum.org)**FORT VASQUEZ MUSEUM**

13412 U.S. 85, Platteville; 35 miles north of downtown Denver

**Open:** April–September, daily, 10 A.M. to 4 P.M. October–March: Wednesday through Sunday, 10 A.M. to 4 P.M. To schedule tours, call 303/866-4591.**Admission:** Members and children under 5 free; nonmember adults \$3; seniors \$2.50; students (6–16) \$2. **970/785-2832**, [www.FortVasquezMuseum.org](http://www.FortVasquezMuseum.org)**GEORGETOWN LOOP HISTORIC MINING & RAILROAD PARK®**

Georgetown/Silver Plume I-70 exits

Call **1-888/456-6777** for reservations or visit [www.georgetownlooprr.com](http://www.georgetownlooprr.com).**GRANT-HUMPHREYS MANSION**

770 Pennsylvania Street, Denver

**Open:** For rental events, including receptions, weddings, and business meetings.**303/894-2505**, [www.GrantHumphreysMansion.org](http://www.GrantHumphreysMansion.org)**HEALY HOUSE MUSEUM AND DEXTER CABIN**

912 Harrison Avenue, Leadville

**Open:** Daily, May through October, 10 A.M. to 4:30 P.M. Group tours (20+) can be arranged in winter (depending on availability) with reservation.**Admission:** Members free; nonmember adults \$6; seniors \$5.50; children (6–16) \$4.50; children 5 and under free. **719/486-0487**, [www.HealyHouseMuseum.org](http://www.HealyHouseMuseum.org)**PIKE'S STOCKADE**

Six miles east of La Jara, near Sanford, Colorado, just off Highway 136

**Open:** Memorial Day to October 1, or by appointment.**TRINIDAD HISTORY MUSEUM**

312 East Main Street, Trinidad

**Open:** Tuesday–Saturday, 10 A.M.–4 P.M.; May 18–September 30, Tuesday–Friday, 10 A.M. to 4 P.M. Closed on state holidays. Free self-guided tours of garden and grounds, Monday–Saturday, 10 A.M. to 4 P.M. Baca House, Bloom Mansion and Santa Fe Trail Museum available by appointment for groups of six or more.**Admission:** Members free. Nonmember ticket options for Historic Homes Guided Tours, Santa Fe Trail Museum self-guided tours, Friday Heritage Garden Tours, and combination tickets at adult, senior, and child rates. Children 5 and under free. **719/846-7217**, [www.TrinidadHistoryMuseum.org](http://www.TrinidadHistoryMuseum.org)**UTE INDIAN MUSEUM**

17253 Chipeta Road, Montrose

**Closed for expansion**

Open in temporary office space, Montrose Visitor Center, 170 S. Cascade

**970/249-3098**, [www.UteIndianMuseum.org](http://www.UteIndianMuseum.org)

## From the DIRECTOR

As we continue to carve a new path for History Colorado, our staff have embraced a new set of goals in our ongoing mission of inspiring generations to find wonder and meaning in our past and to engage in creating a better Colorado.

One of those goals is to present a new generation of exhibits and programs that offer greater access to History Colorado's collections in order to better connect with you—our audiences. To that end, we're moving forward with a new emphasis on Colorado-focused exhibits that spotlight History Colorado's rich holdings of artifacts, photographs, historic documents, and more.

Another key goal is to strengthen our Community Museums—those historic houses, forts, and history museums that so beautifully embody the legacies of their own regions of the state while serving their communities and welcoming travelers. We're taking a fresh look at the stories those sites tell and looking into the additional stories they could be telling. A major expansion of the Ute Indian Museum in Montrose is just a part of that effort.

And, we're improving our service to the state through our preservation programs. We're building on these world-class programs with technological upgrades that make preservation resources much more widely available to the communities that benefit both culturally and economically from State Historical Fund grants and State and National Register listings.

As part of these efforts, we're even looking into some fresh approaches to the magazine you're holding in your hands. So, as a valued member with equally valued opinions, please log on and take a quick survey to let us know what you think about the feature articles, preservation stories, and program and event listings you get in *Colorado Heritage* (see page 4). It'll only take a couple minutes, and the survey includes an opportunity for you to give us your open-ended input about what you like or would rather see. Our publications are your membership benefits, after all, so let us know what you value most in them.

As we fundamentally change the experiences we offer, we look forward to sharing these exciting developments in future issues of *Heritage*. You'll read soon about an upcoming exhibit partnership with the Denver Art Museum, a new series of concerts, and the many ways we'll keep bringing out more of our collections. Our staff is building a better History Colorado, and, as always, we're doing it with you in mind.

Steve W. Turner, Executive Director

# New & On View

## Denver

History Colorado Center (unless otherwise noted)

### *Awkward Family Photos*

On view through January 8, 2017

You've seen them on

AwkwardFamilyPhotos.com, on Facebook and in your own family's albums—those pictures that just scream *awkward!* Now, the *Awkward Family Photos* exhibit has come to Denver. The exhibit includes more than 200 classic Awkward Family Photos and hilarious “behind the awkwardness” stories from the actual families. You can even step into the story and take your own awkward photo in the DIY photo studio.

### Spread the Awkward!

Do you have awkward family moments of your own that you'd like to share? We're here to help! Dig through your scrapbooks and boxes to find that quintessential captured moment from your family history. We'll be sharing the photos on our social media platforms and on digital screens

in the *Awkward Family Photos* exhibit. To join the fun, please send your photos to [dcm@historycolorado.org](mailto:dcm@historycolorado.org).



### *By Their Hats, Horses, and Homes, We Shall Know Them*

On view through January 8, 2017

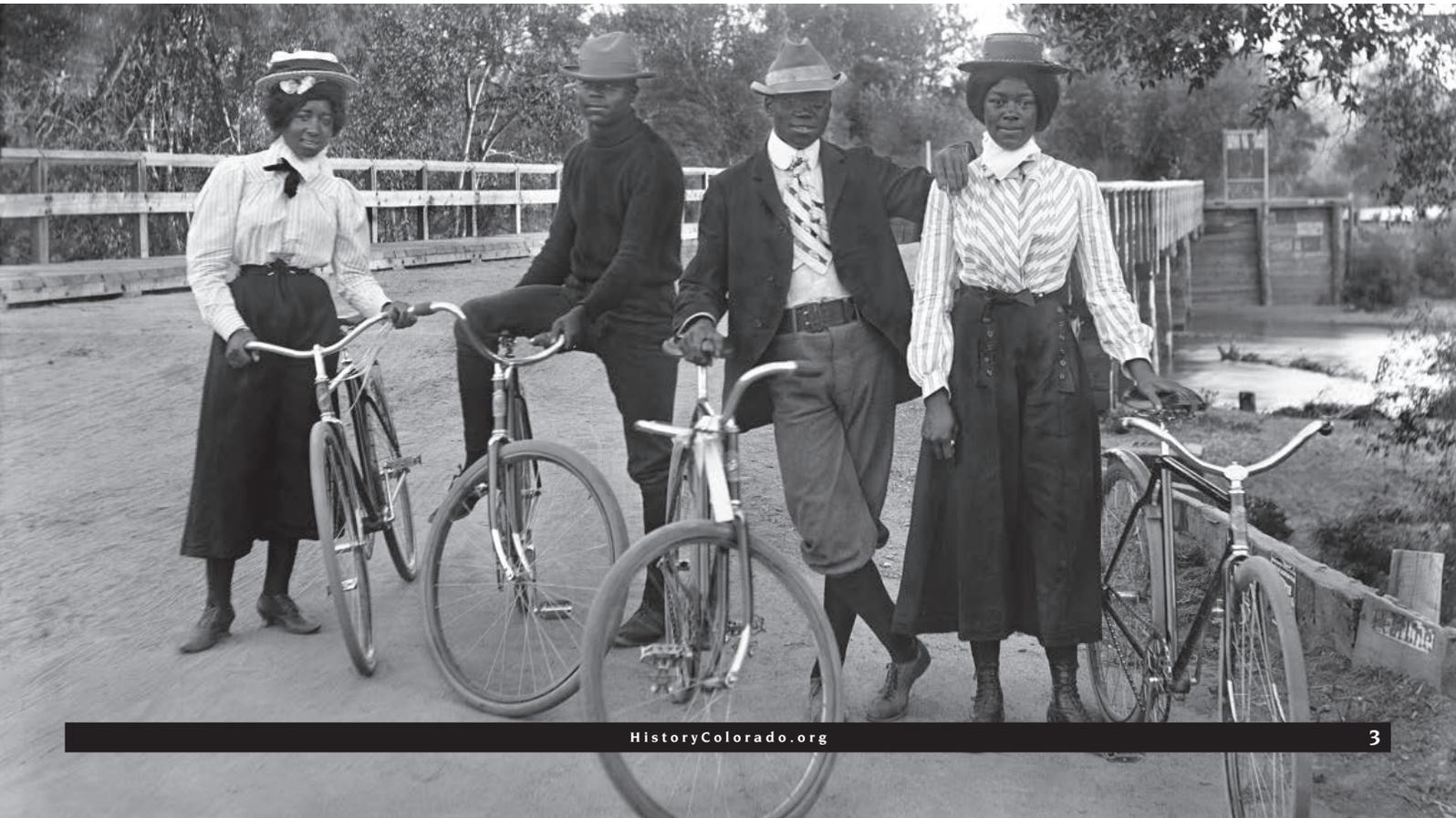
With the click of a shutter, a moment in our lives is frozen in time. Explore the connections and continuities with the people of our past as we take a time traveler's glimpse back at the ways in which the qualities and features of Colorado have changed—and also persisted. *By Their Hats, Horses and Homes, We Shall Know Them* features images from the vast collections of Colorado's historic

photographs. These selected images help shed light on them and on ourselves.

*Above: Courtesy Awkward Family Photos*

AFP exhibition © 2014 Awkward Family, LLC. All rights reserved.

*Charles Lillybridge's scenes in and around Denver are among the classic photos featured in By Their Hats, Horses and Homes, We Shall Know Them. 20000294*





## Rocky Mountain PBS Launches Season 4 of “Colorado Experience”

The fall season of “Colorado Experience,” Colorado’s Premier History Series, begins in October. History Colorado is a partner in this series produced by Rocky Mountain PBS, dedicated to preserving and celebrating the people, events and places that have shaped Colorado.

- Big Thompson Flood (October 6)
- Hotel de Paris (October 13)
- LGBT (October 20)
- The Stanley Hotel (October 27)
- Suffrage (November 3)
- Dana Crawford (November 10)

For more episodes, see [rmpbs.org/coloradoexperience](http://rmpbs.org/coloradoexperience).



## Native American Remains Repatriated

In June, Holly Norton, Mark Tobias, and Sheila Goff of History Colorado attended two reburials of remains of about 150 Native American individuals. They were joined by representatives from Colorado State University, the University of Denver, CU-Boulder, the Denver Museum of Nature and Science, the Bureau of Reclamation, and the Southern Ute, Ute Mountain Ute, Southern Cheyenne, Northern Arapaho, Northern Cheyenne, Hopi, Mescalero Apache, and Jicarilla Apache Tribes.

The remains came from Colorado, Wyoming, and New Mexico, and this marked the largest repatriation event of Native American remains in state history. History Colorado’s NAGPRA program (Native American Graves Protection and Repatriation Act) facilitated the reburials in a collaboration that serves as a model for other states.

## Take Our Colorado Heritage Survey

We know *Colorado Heritage* is one of the primary benefits of membership—you’ve told us so in the past. And its program listings are your portal to what’s happening at our museums. We’re always looking to improve our benefits, so please take this very quick survey to let us know what you think! It’s at [h-co.org/HeritageSurvey](http://h-co.org/HeritageSurvey).

## National Parks Project Teams HC, NPS and Denver’s Garden Club

This year marks the centennials of both the National Park Service and the Garden Club of Denver. In celebration, the club has partnered with History Colorado and the National Park Service to connect families and students with Colorado’s national parks and monuments.

- Short videos about Colorado’s four national parks are on view at the History Colorado Center.
- Every class that visits the History Colorado Center and our Community Museums receives a poster-sized map of Colorado’s national parks and monuments.
- A companion website features the videos, descriptions of Colorado’s national parks and monuments, and links to resources and activities for teachers.



*The Garden Club of Denver at the History Colorado Center, where new videos help connect schoolkids with the state’s national parks.*

**FAMILY FUN**

**Denver**

**History Hounds: Mount Falcon Hike**

Saturday, September 17, 9 to 11 A.M.  
Jefferson County Open Space

Looking for a way to walk your dog and learn a little history? History Colorado invites you and your furry friend to join us for a walking tour of Mount Falcon Park with State Archaeologist Holly Norton. Dogs must be current on their shots, mix well with others and stay on a leash. Two-dog maximum per guest. Members \$15, nonmembers \$20  
RSVP required: 303/866-2394

**An Afternoon Into the Past for Home School Students**

Tuesday, October 4, 10 A.M. to noon  
Byers-Evans House Museum

Home-school third and fourth graders (ages 6–12) are invited to a hands-on history program about life during World War I. Students learn about life in Denver in 1918 by taking on the role of someone who lived or worked in the house. Wear costumes, share information about your character and demonstrate “hands-on” artifacts while touring the historic home with museum guides.  
Students \$3, adults free  
Reservations required: jillian.allison@state.co.us or 303/620-4933

**First Wednesday Preschool Story Time**

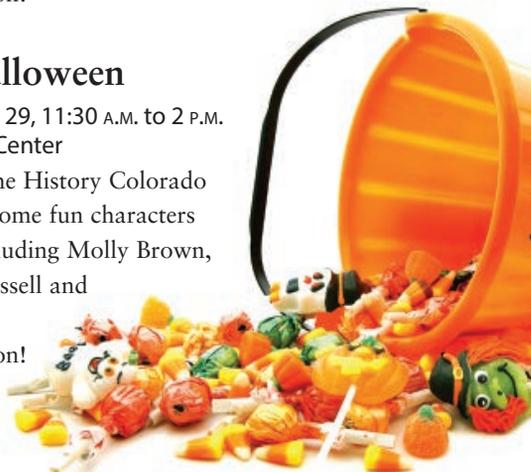
History Colorado Center  
Wednesday, October 5, 9:30 to 10 A.M.

Bring the kids (ages 2–5) to story time. We’ll read stories and then have playtime in the exhibit before the museum opens. Free with admission!

**Historic Halloween**

Saturday, October 29, 11:30 A.M. to 2 P.M.  
History Colorado Center

Trick or treat at the History Colorado Center and meet some fun characters from the past, including Molly Brown, William Green Russell and a Buffalo Soldier. Free with admission!



**Halloween Tea at the Byers-Evans House**

Byers-Evans House Museum  
Saturday, October 29, 12:30 to 2:30 P.M.

Join us for a guided tour of the historic Byers-Evans House, decorated for Halloween. Learn about the families who lived here and hear a few stories of Halloween past. Then, enjoy tea sandwiches, scones, fresh fruit and desserts.

Members and nonmember children \$20, nonmember adults \$25  
Reservations required: 303/620-4933



On October 29, enjoy tea and a tour of the historic Byers-Evans House.

**FAMILY FUN ACTIVITIES at the History Colorado Center!**

These are just highlights, and performances are subject to change, so check [HistoryColoradoCenter.org](http://HistoryColoradoCenter.org) for updates. Free with admission.

**MUSEUM THEATER AND PERFORMANCES**

*Mayordomo Museum Theater*

Saturday, September 10, 11:30 A.M. to 2 P.M.—Stop by the irrigation gate in *Living West* and meet Luis Francisco Valdez as he leads a community meeting about sharing water in the San Luis Valley. Actor Angel Vigil portrays the *mayordomo* (ditch rider).

*Meet Mountain Man Doc Grizzly*

Saturday, September 17, and Saturday, October 8, 10 A.M. to 2 P.M.—Meet mountain man Doc Grizzly and hear his heroic tales of the Colorado wilderness.

*Vaquero Performance*

Saturday, October 1, 11:30 A.M. to 2 P.M.—Learn about Spanish cowboys, or *vaqueros*, and see how they whip up attention.

## TINY LIBRARY CONCERTS at the History Colorado Center

The Tiny Library Concert series at the History Colorado Center features Colorado musicians in the unusual and intimate setting of the Stephen H. Hart Library & Research Center. For ages 2 and up! Beer, wine and cocktails available for purchase. Members \$9, nonmembers \$12  
Information: 303/866-2394

### *Caribou Mountain Collective*

Tuesday, October 25, 7 to 9 P.M.—Our Tiny Library Concert season kicks off this fall! Hailing from Nederland, Caribou Mountain Collective channels the rich traditions of both Appalachia and Colorado bluegrass. Winners of the 2014 RockyGrass Festival Band Competition, CMC features the lightning finger-picking of dobro player Allen Cooke, winner of the 2013 RockyGrass dobro competition. Bassist Curly Collins brings his expertise from five years with Mountain Standard Time, and guitarist Miles Perry embodies the mountain heritage through his rich voice and catalog of original works.

### *Masontown*

Tuesday, November 15, 7 to 9 P.M.—A new and enchanting sound has emerged from the hotbed of the Colorado roots music scene. At once fresh and familiar, Masontown features a lauded fiddle champion (Natalie Padilla), a veteran bluegrass mandolin player (Michael Canney), a jazz guitar great (Eric Wiggs) and an upright bassist (Bradley Morse) with roots in the classical and jazz traditions. Bridget Law of Elephant Revival calls Masontown “as high energy as the mountains they hail from.”

## Platteville

Fort Vasquez Museum

### Traders Market

Saturdays, September 10 and 24, October 8 and 22, 7 A.M. to 5 P.M.  
Vendors sell their wares at a series of all-day markets. Booths are \$10 for vendors. Shopping is FREE!  
Information: 303/866-4591

### “After Hours” Presents: 1st Colorado Volunteer Military Band in Concert

Saturday, September 17, 4:30 P.M.  
Come and enjoy dessert and marching music from the Civil War era in this special outdoor concert.  
Adults \$10, children 18 & under FREE  
Reservations recommended: 970/785-2832



## Georgetown

### Georgetown Loop Historic Mining & Railroad Park®—All Aboard, Members!

Enjoy Colorado’s fall colors from a unique vantage point:

the fun and historic Georgetown Loop! Explore Clear Creek Valley from above, traverse horseshoe curves and cross four bridges including the Devil’s Gate High Bridge. In addition to a free set of tickets\* when you renew your membership, members always get discounts on additional tickets...and free mine tours when you make your reservation in advance!  
RSVP required; call 1 (888) 456-6777

*\*Number of free tickets is based on membership level.*

#### *Everett Mine Tour*

See how mining was done in the 1880s, and pan for real gold. This adventure includes a train ride, gold panning and a mine tour. *Weekends only, September 6–25.*

#### *Hike and Ride in the Park*

This trail adventure includes a guided hike, gold panning, mine tour, hot-dog lunch and a ride back to Silver Plume. *Departs from Silver Plume; weekends only.*

#### *Wine and Cheese Train*

Learn the history of Colorado winemaking in our beautiful parlor cars. *Silver Plume departures at 6 P.M. on September 10 and October 1. Adults 21+ only.*

#### *Beer and Brats Train*

Learn where the first of the breweries were built and enjoy the fruits of Colorado’s beer industry. *Silver Plume departures at 6 P.M. on September 17 and October 8. Adults 21+ only.*

#### *Speakeasy Train*

Handcrafted Colorado bourbon goes head-to-head with Kentucky’s best. *Silver Plume departure at 6 P.M. on September 24. Adults 21+ only.*

#### *Fall Colors Train*

Enjoy the season when the gold leaves of the aspens sparkle among forest greens of spruce, pine and fir. *Usually scheduled the last two weeks of September and first two weeks of October.*

#### *Pumpkin Fest Train*

Free pumpkins for everyone! Our haunted railcar museum has face painting and goodies for the little ones. *Departs from Silver Plume the first two weekends of October.*

*Facing: See Angela Buckley’s photos of Colorado’s Burmese refugees on September 22.*

*Oktoberfest Train*

Enjoy our enclosed heated coaches, free Colorado microbrews (root beer for the kids) and a free bratwurst or hot dog. *Last three weekends of October.*

**ADULT PROGRAMS**

**Denver**

**COLORFUL COLORADO at the History Colorado Center**

Members \$4, nonmembers \$5 (unless otherwise noted) Meet Colorado authors, History Colorado curators and others. Call 303/866-2394 to reserve your spot, or register online! *All programs require a minimum number of participants and may be canceled if the minimum is not met 48 hours ahead of time. Early registration recommended!*

*Place of Refuge:*

*Photographing Burmese Refugees for History Colorado*

Thursday, September 22, 10:30 to 11:30 A.M.—Since 2014, photographer Angela Buckley has documented the lives of Burmese refugees in the Denver metro area for History Colorado. Join Buckley, curator of photography Megan Friedel, and refugee advocate Jill Toffa to view pictures from the project and learn about the culture and community of Burmese families who call Colorado home. RSVP: [goo.gl/forms/JUIALbwJal](http://goo.gl/forms/JUIALbwJal) or 303/866-2394



*Election Time Machine, Part 1*

*An Evening with Thomas Jefferson: The Most Contentious Election in American History*

Monday, September 26, 7 P.M.—Enjoy a special meal inspired by Thomas Jefferson including a scrumptious dinner prepared by our own chef along with a wine pairing. Then, Jefferson himself recounts the mudslinging election of 1800, which he barely won. Learn why blistering accusations along partisan lines nearly tore the nation apart. Would incumbent President John Adams and his wealthy friends rob citizens of their liberty? Would Adams’s Federalist Party concentrate power among the top 1 percent?

Or would Jefferson’s Democratic-Republican Party create havoc by letting the remaining 99 percent occupy corridors of political power? Join actor Jack R. Van Ens for this lively dinner and discussion. Members \$75, nonmembers \$90

*Election Time Machine, Part 2 A History of Voting in Colorado*

Monday, October 10, 1 to 2 P.M.—Join Hilary Rudy, deputy director in the Elections Division of the Colorado Department of State, as she uncovers the history of voting rights in Colorado from statehood through the modern day. Find out how registration and voting laws have evolved since statehood and how Colorado and the West led the way in women’s suffrage. Learn about the events that led to reforms like home rule, initiative and referenda and recall in the early 1900s. All of these early reforms continue to greatly impact the way things “get done” in Colorado.

*Haunted Denver*

Monday, October 24, 11 A.M. to noon—Join Denver historian and “reluctant ghost hunter” Kevin Pharris for an exploration of spooky stories of Denver and nearby cities—from the sad spirits of Strangler’s Row to the guardian ghosts of LoDo. Kevin’s books *The Haunted Heart of Denver* and *Historic Haunts around Denver* will be on sale.

*Behind the Lens: Inside the Photography of the Aultman Studio, Eugenia Kennicott and Charles Lillybridge*

Monday, November 28, 1 to 2 P.M.—Join us for a view behind the lens of History Colorado’s exhibition *By Their Hats, Horses and Homes, We Shall Know Them* with curator Megan Friedel, historian Jason Hanson and archivist Adrienne Evans. From Oliver and Otis Aultmans’ portraits of Trinidad to Eugenia Kennicott’s sweet portrayal of ranch life near Westcliffe to Charles Lillybridge’s street photos of Denver, don’t miss this glimpse into some of the gems of History Colorado’s collections.

## COLLECTIONS & LIBRARY PROGRAMS at the History Colorado Center

Stephen H. Hart Library & Research Center  
(unless otherwise noted)

Members \$4, nonmembers \$5 (unless otherwise noted)  
RSVP required. Call 303/866-2394, or register online!  
*All programs require a minimum number of registered participants and may be canceled if the minimum is not met 48 hours ahead of time. Early registration recommended!*

### *Family History Resources at History Colorado*

Saturday, September 17, 10:15 to 11:15 A.M.—History Colorado’s collections include a wealth of materials for researchers interested in their Colorado roots. Join our reference librarian to explore our family history resources in a program designed for genealogists of all experience levels.

### *Historical Craft Society: Flower Pressing*

Saturday, September 17, 1:30 to 3:30 P.M. (Byers-Evans House Museum)—Victorian women like Anne Evans often created herbarium books, or collections of pressed flowers. Whether they were meant merely to please the eye or to document plant species from a particular region, these delicate collections remain as scientific evidence and inspiration today. We’ll make our own herbaria of pressed flowers in the garden of the historic Byers-Evans House. The craft will be led by the Denver Botanic Gardens’ Head Curator of Gardens’ Herbaria, Melissa Islam. We provide all supplies. Come for a house tour at 12:30 or stay after the program! All ages welcome.  
Members \$8, nonmembers \$10

### *This Old Home: Researching the History of Houses and Other Buildings in Colorado*

Friday, September 23, 10:30 A.M. to 12:30 P.M.—Interested in learning the history of your house or business? Whether it’s a mansion or a modest dwelling, History Colorado’s collections hold clues about buildings—and the people associated with them. Learn how to successfully research your property with staff from the Office of Archaeology and Historic Preservation and our library director. After the program, stay to start your research in our collections!

### *Preserving Your Treasures: Family Documents and Photographs*

Saturday, October 1, 2:30 to 3:45 P.M.—Join our reference librarian and photo librarian to learn the best ways to care for your family’s documents, books, photos and scrapbooks. The class will be part presentation and part show-and-tell, so please bring one or two items (free of pests or mold) to share so we can discuss different formats and troubleshoot “how to preserve it” questions.

### *Preserving Your Treasures: Silver Cleaning Workshop*

Saturday, October 15, 10 A.M. to noon—Join Melissa de Bie, director of collections management and registration, for a hands-on silver-cleaning workshop. Learn basics about silver, causes of deterioration and cleaning and preservation strategies. You’ll also learn what not to do and who/when to call for help. We’ll spend part of the workshop working with household supplies to practice cleaning techniques. All materials, supplies and handouts provided. Feel free to bring one small piece of tarnished silver to clean. (Note: We can’t guarantee results given variations in tarnish level and silver quality.)  
Members \$12, nonmembers \$14

### *Historical Craft Society: Pumpkin Carving*

Saturday, October 22, 1:30 to 3:30 P.M. (Byers-Evans House Museum)—Come carve with master pumpkin carver John Bardeen! Learn tips and tricks while using tools created for his family’s Denver-based company, Grampa Bardeen’s. We’ll provide patterns inspired by History Colorado artifacts. All you bring is the pumpkin and the desire to learn from a master carver with 65 years of experience. Come for a tour of the historic Byers-Evans House at 12:30 or stay after the program! All carvers welcome.  
Members \$8, nonmembers \$10



## Art Tours of the Byers-Evans House

Byers-Evans House Museum  
Fridays, September 30 and October 28, noon to 1 P.M.  
Take a closer look at the fine art collected and created by the Evans family in this tour of their historic home. Highlights include reliefs by Colorado artist Elsie Ward, exquisite leather tooling by Josephine Evans and landscape and portrait paintings by founding members of the Denver Artist Club, predecessor to the Denver Art Museum.  
Members free, nonmembers \$6 (seniors and students \$5)  
Information: 303/620-4933

## New Volunteer Orientation at the Byers-Evans House

Byers-Evans House Museum  
Sunday, October 2, 12:30 to 4:30 P.M.  
From welcoming guests at the front desk to giving tours to visitors and school groups and serving teas, volunteers are key at the Byers-Evans House. We’ll offer an in-depth orientation for volunteers who’ve completed the History Colorado orientation and would like to volunteer at the house. Contact the museum director to find out if this opportunity is right for you: jillian.allison@state.co.us or 303/620-4933

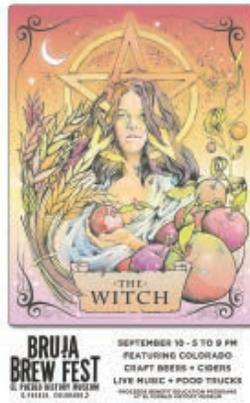
## Pueblo

El Pueblo History Museum

### Third Annual Bruja Brew Fest

Saturday, September 10, 5 P.M.

Come to the Bruja Brew Fest for an evening of craft brews and hard ciders from more than 25 Colorado breweries and cideries—along with live music by Beyond Bridges, food trucks including



VORE Grilled Cheese Truck and Smokin' D's Barbecue, vegan donuts from Sweet Spot Minis, and face painting. It all happens outdoors in the beautiful gardens and placita of El Pueblo. Commemorative glass included with every ticket, and all proceeds support the museum's education programming. Buy tickets via Eventbrite.com or at the museum the day of the event. Must be 21 or older.

\$30 presale, \$35 at the door  
Information: 719/583-0453

### 2016–17 Lecture Series

## *By the People: The Making of Colorado, Past and Present*

Colorado has stories to tell—some from the long-ago past and others more recent. What do these tales of yesteryear mean to us living in the 21st century? We'll tease out the knowledge and wonder that those who came before us felt as they peered out across the magnificent landscape we call home. These stories—some tragic, some heroic, some nearly unimaginable—all came to pass *by the people* like you and me.

History Colorado Center  
Mondays at 1 and 7 P.M.

Members \$8.50, nonmembers \$10,  
students (with ID) \$6.50  
Information: 303/866-2394

Sponsored by the Walter S. Rosenberry III  
Charitable Trust

### Doc Holliday's Colorado Career

September 19

His name conjures the Wild West and a shootout at the OK Corral. But the real Doc Holliday spent more time in Colorado than anywhere else in the West, and more time in Denver than Tombstone. It was in Colorado that he became a celebrity, generating news stories across the country. From the Mile High City to the Cloud City of Leadville, from Pueblo to Trinidad, from Silverton and Salida to Glenwood Springs, join Victoria Wilcox, author of *Southern Son: The Saga of Doc Holliday*, to learn about the real world of the legendary Doc Holliday.



### Denver's Anti-Chinese Riot and American Politics

October 17

Gilded Age Denver was a boomtown—and a powder keg waiting to explode. The Anti-Chinese Riot of 1880 was sparked



Courtesy Frank Leslie's Illustrated Newspaper

by resentment of the Chinese immigrants who'd crossed the Pacific and journeyed overland in response to an expanding labor market. Happening just two days before a national election, it undercut the nation's promise of equal rights after the Civil War—and had repercussions into the next century. Join Dr. Liping Zhu of Eastern Washington University, author of *The Road to Chinese Exclusion*, as he relates how mobs

ransacked Denver's Chinatown while other citizens took pains to protect their Asian neighbors.

### Making Sense of Colorado's Purple Politics

November 21

Survey after survey reveals that many Coloradans find the U.S. government too big, too wasteful and too intrusive. Yet Colorado is arguably one of the most federally subsidized states in the Union. Dr. Thomas Cronin of Colorado College, author of *Colorado Politics and Policy*, shows how the state—in many ways a template of the deeply contrary politics of the nation—puts political power into the hands of an ever more polarized electorate. Learn about Colorado's election trends and public policy challenges and this distinctively purple state's unique political history.

Doc Holliday, courtesy Denver Public Library, Western History Collection. Z-8850

# Tours & Treks

*Take a Guided Trip Into the Past (To register call 303/866-2394)*

## Chicano Murals of Denver

Thursday, September 22, 10 A.M. to 3 P.M.

One of the most personal and enduring expressions of cultural identity is art, and murals might epitomize the finest of such manifestations. Join us for a tour of the heritage of Hispanic art in Denver, from La Alma–Lincoln Park and beyond. The voices contained within may be volatile or triumphant, strident or carefree, but they're always memorable.

Members \$39, nonmembers \$50

*(Includes bus transportation and a break for lunch on your own dime.)*

## History Colorado's 7th Annual Organ Crawl

Friday, October 14, 1 to 4 P.M.

The music lover in you has been waiting all year! We'll head to Colorado Springs, where the well-to-do showed off the richness of their devotion in monumental buildings and even more monumental organs. These instruments are certain to take your breath away, even as they fill your ears and mind with musical joy. Including First United Methodist, with the largest organ in the city, we'll stroll from site to site and admire architecture and artistry on this aural extravaganza.

Members \$29, nonmembers \$40

*(Provide your own transportation to starting point.)*

## Capitol Hill's Spooky Side: Ghost Stories at the Grant-Humphreys Mansion

Wednesday, October 26, 5:30 to 9 P.M.

Tom "Dr. Colorado" Noel teams up with the actors of Colorado Homegrown Tales to offer a reader's theater presentation of new spine-tingling horror and ghost stories. The stories are written by Colorado authors and performed by local actors as we travel through the rooms of the house. Subject matter is adult in nature and not recommended for those under 14. We'll tell the history of this stately structure and its former owners along with other "spirited" tales, so join us for an evening of history and haunting.

Members \$59, nonmembers \$75

*(Provide your own transportation to starting point. Includes all interpretation along with a Halloween dessert buffet and snacks.)*

## History Colorado's 28th Annual Cemetery Crawl

Saturday, October 29, 1 to 4:30 P.M.

Tom "Dr. Colorado" Noel, Archdruid Dennis Gallagher, historian Kevin Pharris and a host of ghosts guide you through Colorado's pioneer necropolis: Riverside Cemetery. You'll hear from exhumed celebrities such as Gov. John Evans, strangled Market Street prostitutes, Aunt Clara Brown, Adolph Zang and many illustrious others. Riverside's history stretches back to 1876 and includes many inhabitants moved from the cemetery where Cheesman Park now sits. So bring your imagination and

let's dig into history.

Members \$29, nonmembers \$45

*(Provide your own transportation to starting point. Tombside taxi service provided by the Model A Ford Club of Colorado, weather permitting.)*

## Ghosts of Boulder: Halloween Haunts

Monday, October 31, 1 to 3 P.M.

History Colorado teams up with Historic Boulder for a spooky Halloween walking tour! Join us for a jaunt through Boulder's downtown

area, including the Civic Center. Boulder's dramatic landscape drew a mix of settlers, gold seekers and entrepreneurs. We'll hear spooky stories of the people whose presence never left! Highlights include the haunted Hotel Boulderado, Boulder

Theater, Arnett-Fullen House and much more.

Members \$19, nonmembers \$25

*(Provide your own transportation to starting point.)*

## Saddle Up!

### The Stock Show, Old and New

Friday, November 4, 1 to 3 P.M.

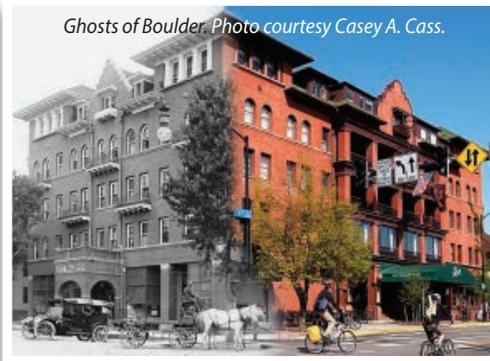
The National Western Stock Show was conceived as both an activity for locals and a tourist draw during the post-holiday doldrums. From mutton bustin' in the arena to prize-winning

steers in the Brown Palace, it's given us some of our greatest traditions. In 2015, voters decided to give something back, approving funds to safeguard the old while embracing the new. Explore the places and stories of the past as we examine the prospects for the future of Denver's dynamic development at the sprawling Stock Show complex!

Members \$19, nonmembers \$25

*(Provide your own transportation to starting point.)*

*Ghosts of Boulder. Photo courtesy Casey A. Cass.*



*The historic (and spooky) Grant-Humphreys Mansion.*



# History Colorado Members

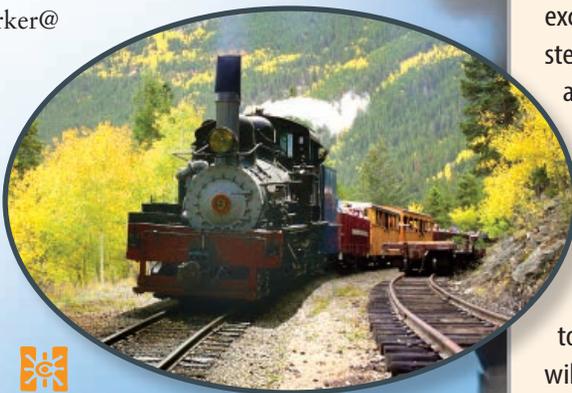


## Protecting Your Future

For most people, philanthropy is basic to the human spirit: We like to help others. We like to make the communities we share just a little better. This spirit is abundant in those who support History Colorado. But for many, a significant charitable gift doesn't seem possible. Life is unpredictable, and you have to protect yourself for the future.

With a charitable bequest, however, you can make a significant gift to History Colorado without sacrificing current assets. With a will or living trust, nothing changes until your estate is settled. A bequest protects your financial future—if a need arises, your assets are in place. If not, a beautiful gift will one day come to History Colorado.

To create a bequest, contact your estate planning attorney; small changes to your plan are easy and inexpensive. And if you do remember History Colorado in your plans, please let us know. We'd love to welcome you as a member of Society 1879. For more information, contact Rebecca Olchawa Barker at 303/866-4845 or [rebecca.olchawa-barker@state.co.us](mailto:olchawa-barker@state.co.us).



 HISTORY *Colorado*

. SOCIETY .

# 1879

HONORING THOSE WHOSE ESTATE PLANS

INCLUDE HISTORY COLORADO

## *In Memoriam: Doug Morton*

BY EDWARD C. NICHOLS,  
PAST PRESIDENT & CEO

I first met Doug Morton in 2007 when I accepted the position of CEO at the Colorado Historical Society, today's History Colorado. What I quickly learned was that Doug backed what he believed in. He and his wife, Marilyn Brown, were so very generous in so many ways, and that support had a common thread.

Doug was born in 1939, graduating from Cheshire Academy in the class of '58 and the College of William and Mary in '62. Without knowing it, many of us are the beneficiaries of the fact that he was a history major and loved history all his life. And, while I know less about his professional life at Morton Publishing, I do know his success there carried over to his philanthropy. He was a great supporter of his alma mater, William and Mary. Another of his favorite causes was Colonial Williamsburg, where he funded an important part of the story of Native Americans for generations of visitors to come.

But I knew Doug and Marilyn for their love of History Colorado. Doug was a board member since 1997, and their generous support of the *Make History Colorado!* Campaign resulted in the naming of the History Colorado Center's main staircase as the Marilyn Brown and Doug Morton Grand Staircase. That was so appropriate, because those steps lead students and history lovers into the heart of the museum.

Another of Doug's loves was Colorado's railroad history. It's a little-known fact that he helped fund the restoration of the old Colorado & Southern Engine No. 9 so that engine could run at the Georgetown Loop Historic Mining & Railroad Park starting in 2006. In 2009 that engine went to Breckenridge, its old home, in exchange for that town's Locomotive No. 111. Doug and Marilyn stepped up again, funding the restoration of No. 111, which, as an even larger locomotive, brings more passengers to the Georgetown Loop and shares Colorado history with new visitors every year.

As I said, there's a common thread in all of this: Doug and Marilyn gave where they could benefit others, not just gain satisfaction from the things Doug loved. It has been an honor to know Doug as he has helped others in so many ways. Doug will live on in our memories as we all benefit from his generosity.

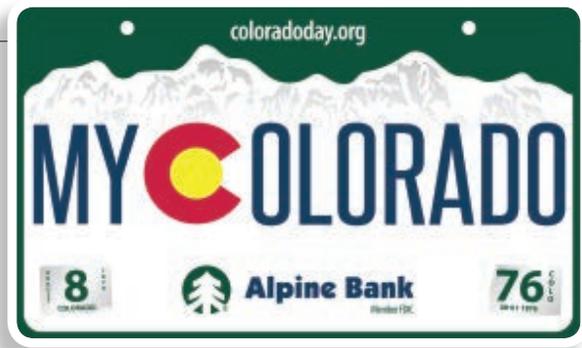
## Alpine Bank Supports the Ute Indian Museum and Colorado Day

“Alpine Bank has been a part of Colorado since 1973,” says Allison Nadel, assistant vice president and regional marketing director. “Our roots are in mountain and rural communities. Investing in the people and giving back to the places where we do business is a very important part of the bank’s employee culture and a stated core value. Our commitment to the communities we serve is substantial, and our employees give generously of their time and talents.”

That commitment is precisely the reason that Alpine Bank has so generously stepped up as lead sponsor of History Colorado’s expansion project at the Ute Indian Museum in Montrose. The bank’s support for new exhibits—replacing sixty-year-old ones—helps ensure the education of students in the surrounding region. The language, culture, history, and stories of the Ute people, Colorado’s original residents, are crucial to the state’s past and future. Alpine Bank’s leadership gift illustrates the importance of the Ute Indian Museum as the community fundraising campaign launches in November and runs through May 2017.

In addition to Alpine Bank’s commitment to the Ute Indian Museum, History Colorado is pleased to announce another new partnership: Alpine Bank was the 2016 Entertainment Sponsor of Colorado Day festivities at the History Colorado Center in Denver. More than 2,000 people attended this free celebration. Alpine Bank is proud of its Colorado heritage and is celebrating it. Bank employees have been sharing their Colorado stories at [alpinebank.com](http://alpinebank.com) and on Facebook, #mycolorado, and #coloradoday2016. And, Alpine Bank has made donations of \$1,876, in honor of the year of our state’s founding, to various historical and cultural nonprofits in Colorado. As Allison says, “Alpine Bank is an organization whose values are Independence, Integrity, Community, Compassion, and Loyalty. We feel it is a great way to reinforce those values and celebrate the state we love at the same time.”

*From left: Steve W. Turner, History Colorado; Jackie Devine, Alpine Bank; Norm and Lisa Franke, Alpine Bank; Robert Musgraves, History Colorado.*



Employee-owned and locally operated, Alpine Bank has 38 locations, most recently including the bank’s first two Denver branches. Alpine Bank serves more than 130,000 customers with retail, business, wealth management, mortgage, and electronic banking services.



**Alpine Bank**

Member FDIC



# Calendar

## SEPTEMBER

### 10 Saturday

MAYORDOMO MUSEUM THEATER  
History Colorado Center  
See page 5.

BRUJA BREW FEST  
El Pueblo History Museum  
See page 9.

### 17 Saturday

FAMILY HISTORY RESOURCES  
History Colorado Center  
See page 8.

CRAFT SOCIETY:  
FLOWER PRESSING  
History Colorado Center  
See page 8.

HISTORY HOUNDS  
MOUNT FALCON HIKE  
See page 5.

MILITARY BAND CONCERT  
Fort Vasquez Museum  
See page 6.

### 19 Monday

DOC HOLLIDAY'S  
COLORADO CAREER  
History Colorado Center  
See page 9.

### 22 Thursday

PHOTOGRAPHING  
BURMESE REFUGEES  
History Colorado Center  
See page 7.

CHICANO MURALS OF DENVER  
See page 10.

### 23 Friday

RESEARCHING HOUSE HISTORY  
History Colorado Center  
See page 8.

### 24 Saturday

GEORGETOWN LOOP®  
SPEAKEASY TRAIN  
See page 6.

### 26 Monday

EVENING WITH  
THOMAS JEFFERSON  
History Colorado Center  
See page 7.

### 28 Wednesday

MEMBERS-ONLY OPEN HOUSE  
AND WELCOME WAGON  
History Colorado Center  
See page 1.

## OCTOBER

### 1 Saturday

VAQUERO PERFORMANCE  
History Colorado Center  
See page 5.

PRESERVING DOCUMENTS  
AND PHOTOS  
History Colorado Center  
See page 8.

### 2 Sunday

NEW VOLUNTEER ORIENTATION  
Byers-Evans House Museum  
See page 8.

### 4 Tuesday

AFTERNOON FOR  
HOME SCHOOL STUDENTS  
Byers-Evans House Museum  
See page 5.

### 5 Wednesday

PRESCHOOL STORY TIME  
History Colorado Center  
See page 5.

### 10 Monday

HISTORY OF VOTING  
IN COLORADO  
History Colorado Center  
See page 7.

### 14 Friday

ANNUAL ORGAN CRAWL  
See page 10.

### 15 Saturday

PRESERVING YOUR SILVER  
History Colorado Center  
See page 8.

### 17 Monday

DENVER'S ANTI-CHINESE RIOT  
History Colorado Center  
See page 9.

### 18 Tuesday

HATS, HORSES AND HOMES:  
UNSCRIPTED  
History Colorado Center  
See page 1.

### 22 Saturday

CRAFT SOCIETY:  
PUMPKIN CARVING  
History Colorado Center  
See page 8.

### 24 Monday

HAUNTED DENVER  
History Colorado Center  
See page 7.

### 25 Tuesday

LIBRARY CONCERT:  
CARIBOU MOUNTAIN COLLECTIVE  
History Colorado Center  
See page 6.

### 26 Wednesday

CAPITOL HILL'S SPOOKY SIDE  
See page 10.

### 29 Saturday

HISTORIC HALLOWEEN  
History Colorado Center  
See page 5.

HALLOWEEN TEA  
Byers-Evans House Museum  
See page 5.

ANNUAL CEMETERY CRAWL  
See page 10.

### 31 Monday

GHOSTS OF BOULDER  
See page 10.

## Repeated Events

TRADERS MARKET  
Fort Vasquez Museum  
Saturdays, September 10 and 24,  
October 8 and 22  
See page 6.

MOUNTAIN MAN DOC GRIZZLY  
History Colorado Center  
Saturdays, September 17  
and October 8  
See page 5.

GEORGETOWN LOOP®  
WINE AND CHEESE TRAIN  
Saturdays, September 10  
and October 1  
See page 6.

GEORGETOWN LOOP®  
BEER AND BRATS TRAIN  
Saturdays, September 17  
and October 8  
See page 6.

GEORGETOWN LOOP®  
FALL COLORS TRAIN  
Late September, early October  
See page 6.

ART TOURS  
Byers-Evans House Museum  
Fridays, September 30  
and October 28  
See page 8.

GEORGETOWN LOOP®  
PUMPKIN FEST TRAIN  
First two weekends of October  
See page 6.

GEORGETOWN LOOP®  
OKTOBERFEST TRAIN  
Last three weekends of October  
See page 7.

## Selected Events in November

### 4 Friday

Stock Show Old and New  
See page 10.

### 15 Tuesday

LIBRARY CONCERT:  
MASON TOWN  
History Colorado Center  
See page 6.

### 21 Monday

COLORADO'S PURPLE POLITICS  
History Colorado Center  
See page 9.

### 28 Monday

BEHIND THE LENS  
History Colorado Center  
See page 7.

# Heritage Diversity Initiative: Stories of the San Luis Valley

BY ASTRID LIVERMAN, NATIONAL AND STATE REGISTER COORDINATOR



The San Luis Valley's early Hispanic settlement and enduring cultural heritage of language, architecture, and art is a phenomenal example of our state's rich diversity. The Office of Archaeology and Historic Preservation's (OAHP) designation programs seek to celebrate and share these stories.

Listed in the State Register of Historic Properties in 2015, the Garcia School is a great example of a Territorial Adobe style hipped-roof building. It is one of only a few adobe buildings remaining in what was once Plaza de los Manzanares, a settlement that predated San Luis by two years but never incorporated. The exact construction date is unknown, but the school is believed to date to about 1913, when the property was sold to Costilla County School District Number Two for one dollar under the express condition that it be used as a public school. Active through 1963, the Garcia School was one of only eleven schools in the county. Statewide, many rural schools closed in the late 1940s and '50s, encouraged by Colorado's School District Reorganization Act of 1949. Consolidation in Costilla County happened late, and afterwards children went by bus to Centennial Union School in San Luis. The Garcia School is architecturally significant as one of only sixteen adobe schools documented in OAHP records since 1970.

OAHP is partnering with the Sangre de Cristo National Heritage Area, encompassing Alamosa, Costilla, and Conejos Counties, to pursue nomination to the National Register of Historic Places of several recently identified properties significant to Hispanic ethnic heritage in the valley.

One such property in the village of Chama is the circa-1920 *Sociedad Protección Mutua de Trabajadores Unido* Hall, a typical linear-plan adobe building. Celedonio Mondragón established this union for laborers on November 26, 1900, in Antonito, Colorado, to combat racism and provide laborers, farmers, and their families with mutual aid in times of need. The governing body consisted of a Superior Council, which coordinated chapters; Chama's is the only active remaining chapter of the four that once existed in Costilla County. The Chama Chapter, or Concilio #31, was established in October 1920. Members built the hall themselves.

Our Lady of Guadalupe church serves the oldest parish in Colorado, organized in 1858 after the congregation began meeting in a temporary space in 1856. The current church, which replaced the original building after a fire in 1926, anchors the plaza of the historic community of Conejos.

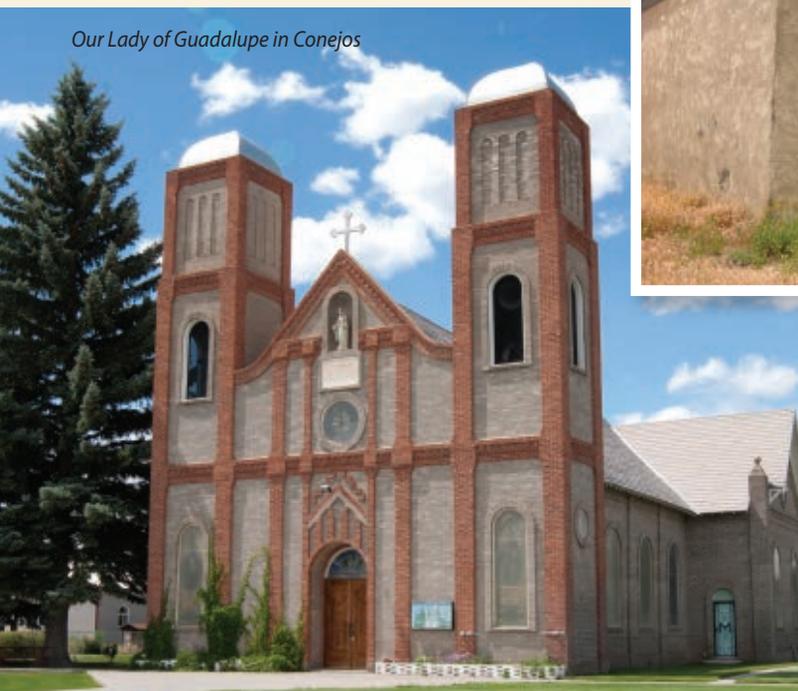
*The adobe hall for the Sociedad Protección Mutua de Trabajadores Unido laborers' union in Chama. Photo courtesy Rick Manzanares.*



September 15–  
October 15  
is Hispanic  
Heritage Month.

*The Garcia School in Costilla County, near the town of San Luis. Photo by Erika Warzel.*

*Our Lady of Guadalupe in Conejos*



## New Listings

*In the State Register of Historic Properties*



### Wise Homestead Complex

Erie

This 1870s homestead complex is important for its long association with providing grain and feed storage, livestock production, and grain production and processing for the Wise family and the community. The 1870 Late Victorian style farmhouse, along with its outbuildings, exhibits architectural and construction techniques employed by farmers with limited means and materials. The property meets the requirements under the Agricultural Resources of Boulder County, Multiple Property Documentation Form (MPDF) under three property types.

### Cedar Mesa Community Club

Cedaredge

Following a national women's club movement, the Cedar Mesa Community Club organized in 1908 with fewer than ten members. After many years of holding the meetings in the homes of its members—and as

### Good to Know

National or State Register listed properties may be eligible for investment tax credits for approved rehabilitation projects. Listed properties may also be eligible to compete for Colorado State Historical Fund grants. These grants may be used for acquisition and development, education, and survey and planning projects. The next nomination submission deadline is January 31. For information, call 303/866-3392.

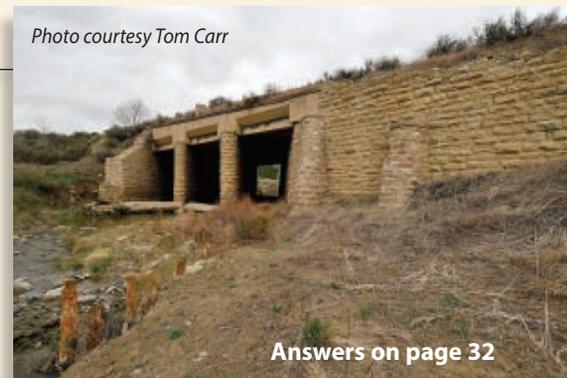
For more about these and all National and State Register properties in Colorado, visit [historycolorado.org/oaHP/national-state-registers](http://historycolorado.org/oaHP/national-state-registers).

membership grew—the club raised enough money to build a clubhouse in 1949. Since then, club members have used the clubhouse continuously for annual social, educational, charitable, fundraising, and community events.

It is significant for its role in the local social activities of this relatively isolated agricultural community.



*Photo courtesy Tom Carr*

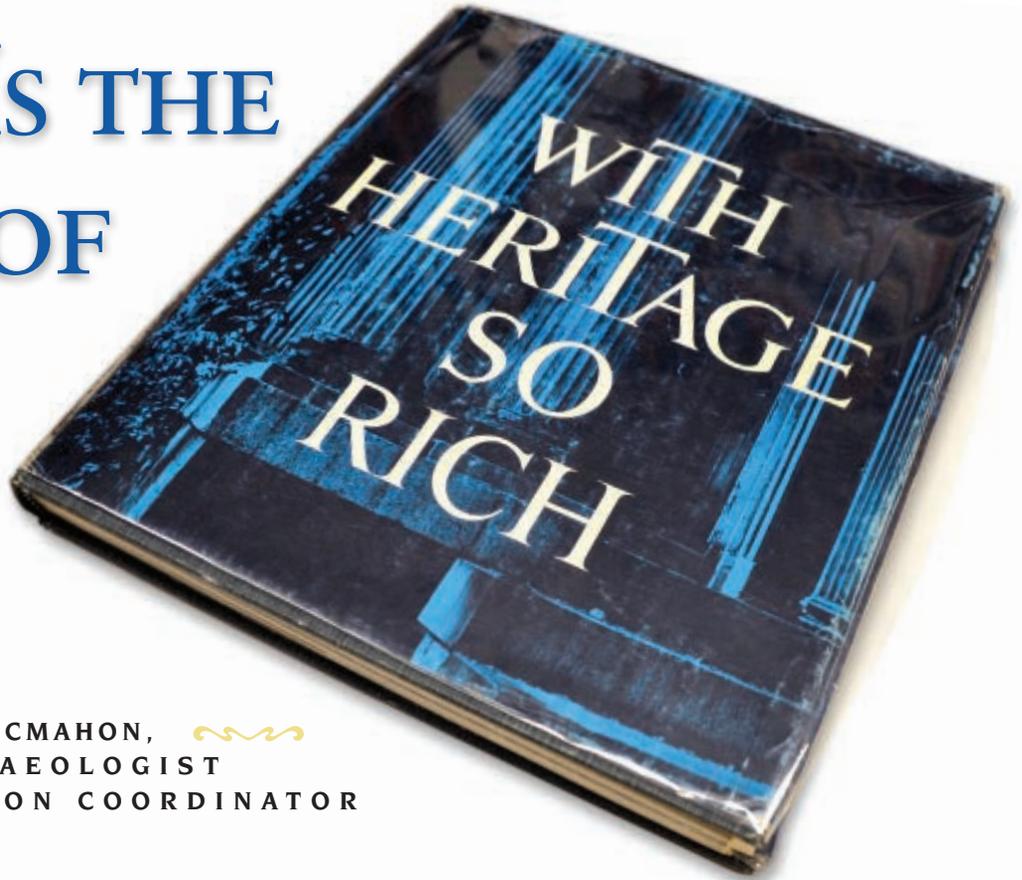


## Do you know this structure?

- |                               |                       |                                  |
|-------------------------------|-----------------------|----------------------------------|
| 1. Which state park is it in? | 2. When was it built? | 3. Who built it?                 |
| a) Mueller State Park         | a) 1909               | a) Denver & Rio Grande Railroad  |
| b) Staunton State Park        | b) 1925               | b) Fred Bullen                   |
| c) Sylvan Lake State Park     | c) 1936               | c) Charles G. Sheely Bridge Co.  |
| d) Trinidad Lake State Park   | d) 1945               | d) Works Progress Administration |

Answers on page 32

# WHAT IS THE VALUE OF PLACE?



BY TODD MCMAHON,  
STAFF ARCHAEOLOGIST  
AND STATE CURATION COORDINATOR

**W**hat is the value of place?  
Why should we keep saving  
the historic places of our past?

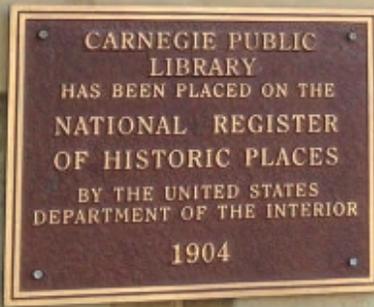
Questions like these are the focus of History  
Colorado's compelling new small exhibit

reflecting on  
the merits and  
results of the  
National Historic  
Preservation Act  
on the fiftieth  
anniversary of  
its passage.



It all started with a special committee of the U.S. Conference of Mayors after the public started to notice and decry the devastating losses to our country's historic places due to the negative impacts of urban renewal and the federal highway initiatives of the late 1950s and the 1960s. The committee published a book, *With Heritage So Rich*, with an introduction by the highly influential First Lady, Lady Bird Johnson, and offering tangible recommendations that were directly incorporated into the draft of the National Historic Preservation Act—which was signed into law in October 1966. And while the antecedents of this movement developed decades earlier, this national piece of legislation initiated a more robust historic preservation movement here in Colorado too.

Historic sites and whole districts in Colorado that were under threat of development were given greater consideration due to the act's passage—places such as Georgetown, where Interstate 70 was poised to destroy a large portion of the town and its upper mining areas. The legislation also required that states establish state historic preservation offices (for Colorado, it's a division of History Colorado), setting in motion a process to quickly nominate sites and entire sections of towns and cities to the National Register of Historic Places.



*The National Historic Preservation Act has enabled important structures and districts, such as Carnegie Libraries and entire historic districts like Georgetown's, to garner the added considerations historic designation brings.*

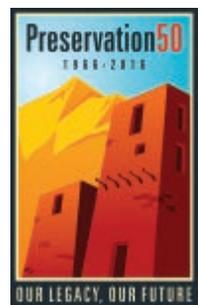
The National Register program is the act's main tool for evaluating archaeological and historic properties. In Colorado, this designation program has helped the public become much more aware of our treasured buildings and archaeological sites. Colorado has also added incentives for preserving these places by giving owners opportunities to utilize rehabilitation tax credits and make designated historic properties the subject of State Historical Fund grants.

Saving these treasured places does lead us to ask more deeply: What are the benefits of historic preservation, and what else is lost when buildings or sites are lost? Sadly, for Colorado, the time prior to the passage of the National Historic Preservation Act saw many buildings destroyed, such as the famous Colorado Mineral Palace in Pueblo and the Republic Building in Denver. These losses hurt the soul of our state's heritage. While we have made progress in last fifty years by preserving many of the remaining places of our state's past, there is still so much more to do as growth and development and a lack of appreciation pose imminent threats.

What would our neighborhoods and our main streets be like if we wiped away all vestiges of the past every few years? We can easily imagine the feeling of loss and emptiness that would remain in our communities—places that would grow dull and cold as a result. Along with all the memories and reminders of the past that historic places give us, it also happens that saving those places is actually the “greenest” way to conserve resources. Demolishing a historic structure for redevelopment has a very high associated energy cost. And the costs are significantly greater, in terms of energy,

to construct a new building—requiring the extraction of new materials and the disposal of old building remains. So the most Earth-friendly, energy-efficient building is in reality the reuse of an existing one. Reusing buildings can also produce huge windfalls economically for a town or city, and the preserved structures give authenticity to the town's identity. Even archaeological sites recorded as a result of the National Historic Preservation Act's provisions enable all of us to greater appreciate the past and the ways our ancestors lived in the places we know now.

Our historic preservation efforts will continue only with the help and engagement of Colorado citizens. Our state is blessed to have created a network of many strong partner organizations and to have given all of us the means to play an active role in this movement. We can get involved in efforts to save the local landmark down the street, in taking classes on archaeological techniques and surveys, in voicing support for the permanent preservation of a historic property at a local historic preservation commission meeting. The opportunities abound. Understanding the value of place can motivate all of us to action.



***The small-scale exhibit Preservation50: What is the value of place?—featuring artifacts, photos, and inspiring stories of preservation—opens Saturday, October 15, at the History Colorado Center.***

*Facing: One of the gargoyles salvaged from the Republic Building in Denver, destroyed prior to the passage of the National Historic Preservation Act.*

# OUR HOUSE: AN EMPATHY PROJECT

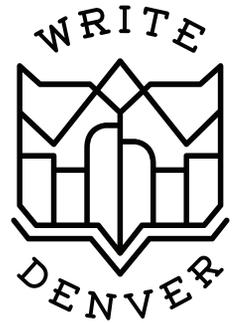
*Lighthouse Writers Workshop's "Write Denver" Project*

*in Collaboration with History Colorado and the Denver Public Library's Central Library*



*History Colorado's Sarah Gilmor tells participants about Baby Doe Tabor, who lived a life of opulence in Denver only to end in abject poverty in a Leadville mining shack.*

During the Denver Public Library Central Library's inaugural event "Our House: An Empathy Project," the History Colorado Center partnered with Lighthouse Writers Workshop's write-the-city project, Write Denver. Participants listened to an introductory talk about Baby Doe Tabor, read original excerpts from her dream journals, and visited the exhibit *Searching for Home: Homelessness in Colorado History*. Afterward, attendees walked over to Central Library and wrote poetry and prose pieces using their experience at the museum for inspiration.



Three of these poems were created using the "exquisite corpse" method, a collective writing technique in which the first participant writes a line and then hands it to the next person, who writes another line. The process continues, and each writer only sees the line written immediately before them. That the poem will conclude coherently takes an act of trust and empathy.

*All photos by Dave Thatcher. Used with permission.*

**Searching for Home: Homelessness in Colorado History is on view at the History Colorado Center through Sunday, December 18.**



## Exquisite Corpse Poem #1

By Joanne Kuemmerlin,  
Nicholas Peterson, Sandra Sandoval

*What is it that absolutely cannot be parted with?*

*Sentimental treasures—such as a watch-coin—to  
hold onto for sanity*

*Pastor Peggy and Father Woody*

*loved little realities*

*such as these.*

*“In the fight of your life, connections mean  
everything.”*

*Holding onto the past (happy memories) keeping  
the Faith or finding it to move forward and hoping  
for better days.*

*These are my daily breads*

*Waiting in food lines, waiting for the doctor,  
waiting for papers—waiting to sleep...*

*Learning to be patient and hoping to receive a  
blessing, as well as being one to someone else that is  
waiting...*

*like a green wheat field*

*for spring rain*

*When, thereafter, all turns to gold.*

*We provide for the “deserving” poor.*

## Exquisite Corpse Poem #2

By Anna Kongs,  
Marilyn Morris, Joel Sanda

*I call it a vision because that’s understood*

*She was “The Mad Woman in the Cabin”*

*She stitched her words on every surface that would  
take it*

*Memories or dreams, fears or nightmares*

*A home is more than a place to sleep*

*It is a soft nest we build from our days*

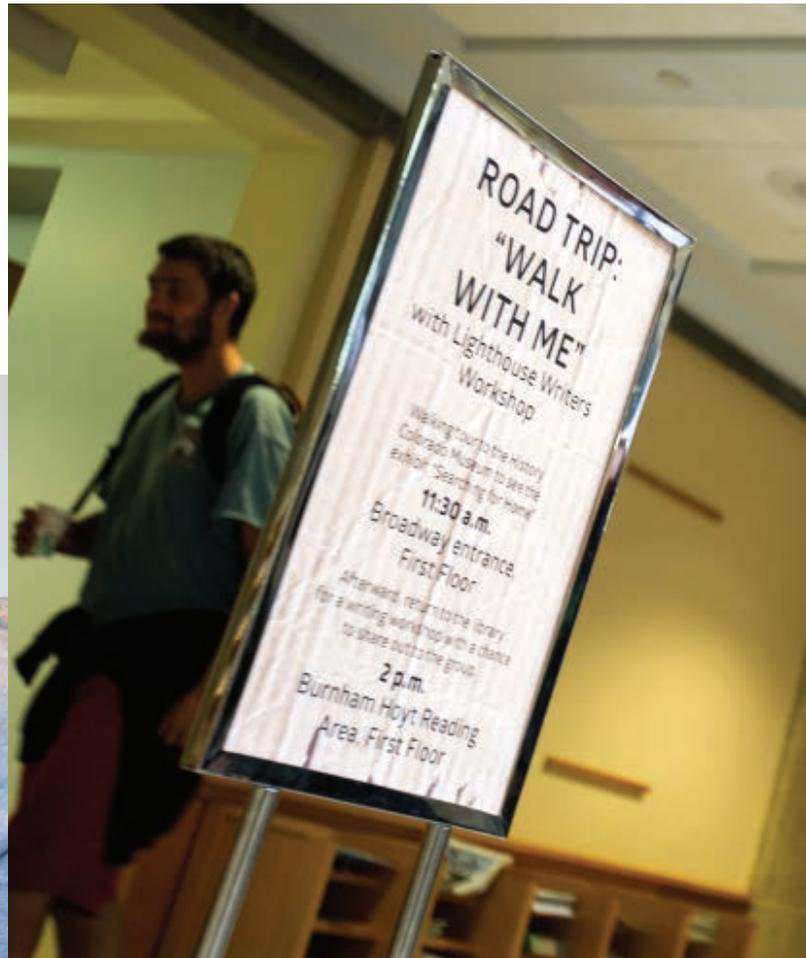
*A place to be out of the rain, snow, and wind*

*An escape from hours of frustrating waiting*

*A place to pile our boots and bake bread*

*More about who and what’s not here than is*

*Unhealthy relationships contribute to homelessness*



### Exquisite Corpse Poem #3

By Emily Byrne,  
Andrew Kerr, James M. Yue

*A story cannot always be reduced to a sign  
they say it's important to understand but characters  
are limited on cardboard*

*Writing and words kept Tabor inspired about life  
although she was in poverty.*

*Perhaps it is those thoughts and ideas, through  
writing and words, which inspire us all.*

*Inspiration will lead us to better our own lives or  
those around us*

*And enrich the heritage of Colorado people!*

### "V" IS FOR...

By Joanne Kuemmerlin

*"V" is for "vocative."*

*O vagabond! O voyager!*

*O venturesome wanderer! O rover of roads!*

*Traveling, homeless and backpacked, through  
valleys and vistas...*

*Seeking out visions, following dreams.*

*"V" is for "vertigo."*

*Victims? Or villains?*

*These so vexing presences—elusive and vague—  
Standing there, homeless, on sidewalks and streets...*

*Who are you? Who were you? And what brought  
you here?*

*"V" is for "vagrant."*

*Git varmint! Vamoose!!*

*You path-blocking beggars! You vacationing poor!*

*You invading homeless on benches, in buildings...*

*You varlets and vandals and knaves filled with vice!*

*"V" is for "varied."*

*For vulnerable, vivacious...*

*For vanquished and violated, vibrant and vast.*

*The declarative homeless... lives voicing all lives...*

*Revealing the fissures, removing the veils.*



## Cope with a Cash Limited Crisis

By James M. Yue

Here is my story: I traveled to Denver and lost my wallet. There were cash, bank cards, credit cards, computer memory disks in it. These are items that I rely on in daily life. All of a sudden I fell into a status no better than Doe in 1916. I did feel nervous for hours and I needed to cope with the status without cash and a living space.

The first thought was that I should have some money so that I could keep renting a hotel room. My bank does not have a branch in the area, only an ATM in the grocery store. I asked the local bank to see if they could open an account and transfer some money. The local banker's first response was to use Western Union. I found a Western Union spot and was about to ask my bank to transfer money. Then I was told that this method was for out of the US. Within the US, the bank could deliver the bank card to me next day by FedEx. I felt much relief, but was still worried about who could rent me a room without card and cash. It was raining, and I was afraid I would have to sleep in the street. Luckily, the hotel which I stayed in before agreed to provide me a room. At this point I had already spent hours communicating with various parties involved: the bank to lock my credit card and debit card and deliver new cards, the lost and found of the place where I lost my wallet, the police department and hotels. Despite the video cameras, it was unlikely that the police could find the wallet. I used up the battery of my cellular phone and borrowed one from a store. That eventually helped me solve the problems.

Through the above experience and the "replacement writing prompt" taught by the Lighthouse club, I found that my old habit could be replaced by new ways. The cash could be replaced by digital money by using cards or even online payment methods like PayPal or Alipay or iPhone pay. That is more safe and efficient. The flash disks, which I lost with the wallet, were the most valuable items to me. I did have backup. And even that could be replaced by cloud computing power provided by Google Gmail Drive, which allocated huge memory for each account and files processing tools like Word and PowerPoint. I have good credit scores so banks are willing to finance me. And there is temp immediate work opportunity to help me with some income.

I am lucky that 100 years later, I am living in a much better environment than the Baby Doe Tabor time.

However, I realize that 100 years later, some still encounter the homeless problem or other cash limited pains as Baby Doe Tabor suffered 100 years ago. To a certain group of people, real estate property in some areas is not affordable to own purely by their own individual efforts. When people break significant relationships, or meet certain crisis, they might still become homeless. That is why this Empathy Project comes. I hope that the collective minds can contribute relief for pain.

One hundred years ago, Baby Doe dreamed there were friends to visit her, there were better living places and more cash to let her live in dignity and freedom and health. Today we still keep the similar dream. Yet I try to figure out a solution.

One of my dreams or solutions is that we can invent a magic device. A device that when people wear it they could feel that they were in a magnificent palace, even if they are just in a small closet. That is the virtual reality (VR) that many companies are working on today. My Vision is that VR will fundamentally change or replace many of today's lifestyles and will make the world a better place.

May James Yue's words, dreams, visions, and solutions be kept with Baby Doe Tabor's notes and let future generations review how that works!

Special thanks to Lighthouse Writers Workshop, Denver Public Library, History Colorado

James M. Yue

July 27, 2016

Denver, Colorado



# The Many Faces of

# CHIN



THE DAILY NEWS: DENVER, COLORADO, THURSDAY

## Chin Poo Says Joss Sticks

## TOM-TOMS DOOMED

## Are Relics of the Dead Days

In New York city the Chinese of Pell street are about to establish a modern and thoroughly scientific hospital, in which Chinese doctors will openly practice medicine, to the complete abandonment of tom-tom beating and the sacred use of joss sticks. Chin Leung Poo, once the millionaire leader of Chinese in Denver, and for forty-two years a noted character of the West, yesterday stated that he entirely approved of modern ideas in medicine and all else for his people, saying that the Chinese would progress as America progressed in everything.

So Chin Leung Poo believes in the practice of medicine and surgery and in the establishment of hospitals for the Chinese like a Christian. For forty-two years Chin L. Poo has been a leader of his people in Denver and the West. Most of that time he has been a railroad contractor and has come in close touch with American life and manners. A good Christian he has made, too, although his ideas along some commonly-accepted lines might prove a slight shock to the common accepters. When a telegram came from the East a day or so ago, saying that in New York city a hospital for Chinese would be established, in which Chinese doctors would practice medicine as the Christians do, and openly, in the face of the wrath of the yellow dragon and of all the joss gods in the temple until the devil went blind, a News man took the telegram down on Market street to Denver's little Chintown and read it to Chin Poo.

### Read It Himself.

Then the astute old fellow from the East, who, at 68, writes English rapidly as a newspaper man and in beautiful oval characters, took the "special" in his own firm hand and read it for himself. After that Chin Poo finished a cup of "store" tea and, facing his caller squarely, looked sharply out of squirrel-keen eyes, to ask: "Well, what you want know?"

Chin Poo couldn't be well acquainted with the vain tricks of the heathen reporter or he never in the wide world would have invited the writer man to ask questions. Now the visitor knew what he wanted, but he was timid and hated to ask.

Finally he blurted: "Mr. Poo, could a really sick Chinaman get well just from taking medicine, if no one blessed any joss sticks, or the tom-toms were not beaten in heavenly ecstasy, and no candles burned all night to keep off evil spirits, and the anger of the gods?"

Chin Poo knows humor when it carries its own diagram, as a newspaper man's always does, so he laughed richly.

### Relic of the Past.

"That all belong to a day dead," is

what he said, as the squirrel-keen eyes twinkled with Oriental cunning.

"That is no more for my people here. No, we care not much for old ways. They are past. Your people grow. Every day they are new. It is all wonderful. My people, they grow, too, very much. Chinese in America believe in medicine and in hospitals. It makes no difference what a man's religion is, so what he take make him very well. At San Francisco we have had long time hospital. Some Chinese doctors are there and some American. They have surgeons, too. I think surgery is great. In that line the doctors improve more than in medicine. They do very much good."

"Then you think the New York hospital is a good thing for your people, in spite of Eastern religion?"

### Talk-Not Act.

"Religion make not much difference. Your people talk religion too much, and act it, too, not so much. Your people heap humbug. You say one God, very good. Chinese one God, same as American. But if one God, why not one church for one God? I like one or two big churches to one God in every city, and everybody go there, and not so many I no understand. In the South I built the Alabama Great Southern, and I liked the people of the South better than all other Americans. They were better to each other. They were what you say is Christian. They did not seem to sit up nights thinking how to beat each other and do each other."

It was interesting to hear the noble Oriental use low American slang, but "do" is really rather good English. Chin continued to laud the people of Dixie, saying they were sincere, and that they always made him stop in the shade and have a glass of cold water from the well or the spring as he passed.

When Chin was a railroad contractor he did not make love with American labor leaders to any appreciable degree. They were not good friends "very much," he and these labor leaders, and Chin believes that union labor is responsible for Chinese exclusion.

"It looks very bad for my people," he complained, half bitterly, half in sadness.

"Someone says that in ten years none of your people will be left among us. Do you think that, Chin?"

Again the old man shook his head al-



(Photo. by Post.)

陳良譜  
Chin L. Poo.

CHINESE AND ENGLISH SIGNATURES OF CHIN L. POO.

most mournfully. "It looks very bad. We are not treated right," he mused.

"Until 1904 the exclusion act is in force, and then it will take six months for that congress to make new law. But they make him very quick. They not wait many days. You will see. That congress people, they get not so much money in a year as they spend in one month, sometimes in one week. I go to Washington and see. They make so little, they spend so much, where they get it? They sell votes. They make laws against the Chinese and are paid. It is money that does it. They must have big din-

ners, carriages, fine wines and cigars, and they make so little."

That is what Chin Poo thinks of the American congress.

When Secretary Haywood was told that Chin Poo held union labor responsible for the Chinese exclusion acts of America, he said: "Why, bless you, now I don't believe that way at all. On the contrary, I think union labor unquestionably trends toward a citizenship of the world, excluding none. I am a socialist, believing that whoever will should go wheresoever they choose, and be welcome as men of the world's great commonwealth."

NO UNEASINESS

A BOOK OF THANKS

TO SAVE MONEY

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# Poo

BY WILLIAM WEI

*Toward the end of his life,  
Chin Poo was described in  
a 1902 edition of the Rocky*

*Mountain News as “once the millionaire leader of Chinese in Denver, and for forty-two years a noted character of the West.” Given such a characterization, one would think that Chin Poo (Chen Liangpu) is a well-known Coloradan on a par with Horace Tabor or William Palmer, both of whom are prominent in histories of the Centennial State during the latter half of the nineteenth century.*

*Instead, Chin like his ethnic community has all but disappeared from the historical record.*

On November 27, 1902, the Rocky Mountain News published the only known photograph of Chin Poo. Under it is Chin's signature, and his name is shown in Chinese characters but incorrectly: the characters should appear vertically. The sketch of Chin at the top of the facing page is from the News of January 6, 1890.

Chin Poo deserves to be remembered for the remarkable life he led and for what that life says about the Chinese diaspora and Chinese American efforts to survive and even thrive in the anti-Asian milieu of the American West. In that rough-and-tumble environment, where ruthless men had an eye for the main chance and were prepared to do questionable things to obtain it, Chin was considered a man of integrity whose word was his bond. He was so well regarded that Frederick A. Bee, the Qing government's Consul to San Francisco, recommended him for the position of Chinese Consul for Denver should that position be created, although it never was. Chin was a local Chinese leader who was willing to express his opinions publicly and articulate some of the Chinese community's concerns when most of his countrymen thought it more prudent to keep a low profile and remain silent. Perhaps Chin was willing to do so because of a self-confidence derived from his Chinese cultural heritage or his unusual status as a naturalized American citizen of Chinese ancestry—one of only a reported dozen in Denver—who was exercising his rights in a civil society. Probably both.

Characterizing Chin Poo, however, is easier said than done given his multifaceted public role and his problematic private life. At the end, he was a pathetic figure who died alone and in poverty. Anyone reconstructing his life must also contend with the paucity of reliable information that is filtered through the distorting lens of Orientalism, which perceives Chinese as exotic, backward, and dangerous. Still, it is possible even with these difficulties to provide a more nuanced portrait of a Coloradan who was extraordinary by any measure.

Chin Poo was in the American West around 1860 and in Colorado at least by 1880. Whether he was in Denver during the race riot against the Chinese on October 31, 1880, is not known; there is no mention of him in the extant documents on this tragic event. He made his living through a variety of means within the circumscribed precincts of Denver's Chinatown. As with many other Chinese, he started out as a “washee man,” that is, laundryman, and then managed to open various businesses, including a restaurant on

*On October 17 at the History Colorado Center, Dr. Liping Zhu of Eastern Washington University discusses the anti-Chinese riot of October 1880 and its setting in Gilded Age Denver. See page 9.*

*A Chinatown scene from the Denver Post of April 23, 1901*



Market Street, a store on Sixteenth and Wazee where the original Chinatown was, and a fancy goods store on Larimer Street. The latter may have been a joint investment with San Francisco merchants. He was said to own branch stores in San Francisco and Hong Kong, and to import European goods for sale in China. He owned rental property in Denver's Chinatown and 160 acres of land in Arapahoe County. He also invested in gambling parlors that catered to a predominantly Chinese clientele, who, according to western lore, were

reputed to be inveterate gamblers with a particular fondness for the game of fan-tan, though presumably any game of chance would do. Such diverse holdings would earn Chin the sobriquets of “Chinese capitalist” and “Chinese mogul.”

In the course of his storied life, Chin Poo drew the attention of the local press—so much so that he became the public face of the Chinese community. He attracted the most ink when the press regaled its readers with stories of his conflict with fellow Chinese John Taylor. It was a Chinese version of the Hatfield-McCoy feud for the entertainment of Denverites. The origin of the feud is uncertain, though there are various explanations. One story is that it started when Chin outbid Taylor for ownership of a local Chinese shop, which subsequently garnered a significant profit. Its success supposedly outraged Taylor, leading to open enmity between the two men—and with many further incidents fueling the feud.

Another tale traces the origins of the dispute to Chin's rejection of an offer from the powerful Six Companies of San Francisco to serve as their labor contractor to find employment in mines and railroads for the Chinese “coolies” they imported. The derogatory name “coolies” referred to Chinese workers whom the general population mistakenly viewed as slave laborers. In this version, Chin is a decent and honest man unwilling to exploit his countrymen. For taking this ethical stance, he earns the enmity of John Taylor, who in contrast is quite willing to do so. Whether this was really the basis of their feud is uncertain. What is certain is that Chin did work as a labor contractor who employed Chinese workers for local projects such as the mines in Clear Creek County. Presumably, Chin paid them a living wage, allowing them to send remittances to China to support their families.

Perhaps the most popular interpretation is that Chin Poo and John Taylor were two crime lords vying for control of Chinatown and its vice establishments, specifically gambling parlors. Given how one vice often leads to another, they may have also invested in opium dens (“hop joints,” as they were popularly called) and brothels, though there is no real evidence of that. Whether he owned opium dens or not, Chin himself was said not to be a user of the narcotic.

*An undated photo shows the Blake Street section of Denver's Chinatown, sometimes called “Hop Alley” for the presumption that opium, or “hop,” was prevalent and the fact that many doorways faced out onto alleyways (a measure taken for the residents' own safety).*



But given the 1891 Glasson case, there is no gainsaying that Chin Poo was involved in gambling. William A. Glasson, general manager of Glasson's Secret Service, a private detective agency that worked with the local police department to raid Chinese gambling parlors, arrested Chin on one occasion. As a matter of self-protection, Chin paid a bribe

Afterwards, both sides continued to trade accusations. In an article aptly titled "When Rogues Fall Out," the *Rocky Mountain News* in July 1889 reported Chin as saying that Farley and Londoner had attempted "to induce him to enter into a most improper conspiracy by which he would become the sole controller of Chinatown, its gambling halls, and its debauched women." Londoner's response was to call him the "most cheerful liar [he] ever came in contact with" and to claim that it was Chin who offered the bribe to protect his gambling houses.

Naturally, any story about gangsters requires the presence of gunmen or, in those involving the Chinese, so-called "highbinders" (also known as "hatchetmen" for the weapon they wielded). The *Rocky Mountain News* reported in June 1891 that both Chin and Taylor employed highbinders who engaged in "numerous affrays" and

noted that there were "rumors of deadly deeds." To assist its readers, the paper facetiously described a highbinder as "a Chinese gentleman of so genial a nature that a little bloodletting does not disturb him. Hence he is willing to do a neat job of 'the happy dispatch' for a modest consideration." In short, a paid killer.

### THREE CHINATOWNS.

Denver Overrun by the Evil Which Has Made the Coast the Abhorrence of Whites.

Foul Holes Reeking with Filth and Garbage that Should Be Immediately Wiped Out.

Coolies and Highbinders Who Care Nothing for Human Life and Who Can Be Bought for a Song.

**A SECOND VISIT.**  
The second time I saw him was about a week afterwards, it was in Chief Farley's then. He reiterated the conversation and stated that that was all he had given during that time, and I asked him what he gave it for at that time. He stated that he understood it was for political purposes, that he was asked to give it and he gave it. I asked him if he gave a diamond pin to Charley Linton for the same purpose. He said he had not.  
Question—Is that all the conversation you had with him?  
Answer—I think that is about all.  
"Did he say to whom he had given the money?"  
"He did."  
"To whom?"  
"To Mr. Brady."  
"This three hundred dollars?"  
"Three hundred dollars."  
No cross-examination.

#### Chief Farley's Testimony.

Q. What position do you occupy? A. Chief of police.

Q. Since you have been chief of police, have you ever had any conversation with the gentleman here? A. Yes, sir.

Q. State to the jury fully what that conversation was. A. I think it was about some ten days or two weeks after I took my position as chief of police, Mr. Linton, who was then chief of detective department, came into my office and told me that there was a Chinaman out in the office whose name was Chin Poo, and that he had come around to see if he could not make some arrangement for the gambling fraternity in Chinatown—to see if they could not be allowed to gamble. So I went back with Linton to see Chin Poo—the first time I had ever seen him—and I asked him what he wanted, after talking

regime for the old one so, and I had no confidence in the man from that time to the present.



Chin Poo.

His contradiction of his first story that was necessary to convince me you may state so.  
He swore to a life and we will be deleted for perjury, and that is just what should be done with him.  
"Do you wish to be governor, Mr. Linton?"

Above: Chief Farley's testimony and a sketch of Chin Poo appeared in the *Rocky Mountain News* on July 12, 1889.

Center: Denver Mayor Wolfe Londoner. 10038685

Bottom right: *Rocky Mountain News*, January 6, 1890.

to protect members of his faction from further arrests, though Glasson later denied it. But as Clark Secrest notes in his book *Hell's Belles*, Glasson had drawn up a written contract acknowledging the acceptance of the bribe, making his denials fatuous. This was not the only time Chin bribed the authorities. Less than a decade later, he was the central witness in the 1889 Brady case. Two years earlier, Chin had paid Henry Brady, ex-chief of police, \$300 to be used in the upcoming election in return for protection of his gambling parlors and immunity for his gamblers. What made this a local cause célèbre was that it also involved Police Chief John F. Farley and Mayor Wolfe Londoner, who were implicated in the scheme to extort protection money from gamblers and prostitutes to subsidize the Republican Party's political campaign. Evidently, the jury thought little of Chin Poo's testimony since they found Brady innocent of bribery after only fifteen minutes of deliberation.

In general these "affrays" were minor affairs rather than gang wars, and the "deeds" remained rumors. This is not to say that there was no violence in the Chinese community. There was, for example, the case of Chin Lee killing Yue Wah, who had tried to extort the \$300 that he had saved to support his mother in China. Though Chin Lee literally struck Yue Wah on the head with a hatchet, it hardly makes him a hatchetman for hire. If Chin Lee's side of the story is to be believed, it was a matter of justifiable homicide

# WHEN ROGUES FALL OUT

## Sensational Evidence in the Brady Case in the District Court.

## Ex-Senator Hill and Otto Mears Denounced as Plot Makers.

## They Are Trying to Injure Senator Wolcott and the Other Machine.

## It Is a Clear Case of One Combination Arrayed Against Another.

## Henry Brady Charged With Taking a Bribe of Three Hundred Silver Dollars.

## Chin Poo, a Prominent and Wealthy Washee Man, Makes the Accusation.

## It Was Given for Republican Campaign Purposes is the Plea of the Defense, and the Money Was Acceptable.

## Mayor Louderer and Chief Farley Also Accused With Receiving Four Hundred Dollars for "Protection."

## Chinese Gambling Houses and Prostitutes Held Up to Swell the Campaign Fund of the G. O. P.

mark the retiring demeanor of both officials on the stand. They were not talking and joyous and merry as becomes those to whom a thousand knees are bowed, and for whom the minnow slaves. They were the main part of the melodrama.

**Before the Battle.**  
The morning opened with the usual preliminary sparring between counsel. Attorney Charles Linton, made a strong appeal to the court to have his client's trial set first. This did not strike the fancy of ex-Chief Brady's counsel. They accepted, and were anxious to proceed immediately with their client's case. Mr. Easley's request to disarrange the calendar was not complied with.

Proceeding with the Brady case, the ex-chief was formally arraigned, and in response to the question "Guilty, or not guilty?" answered crisply, "Not guilty." Your hearing today in the selection of a jury, which the district attorney declined was satisfactory to him. The defendant opened the jury after using four challenges. The jury body seemed to be a matter of supreme indifference.

**Stevens' Opening Speech for the State.**  
District Attorney Stevens then delivered his opening address, merely stating the charge. He said:

May it please the court, and gentlemen of the jury, the grand jury sitting within and for this county, for this court, returned this indictment against Henry Brady, on a charge of accepting and receiving in the month of October, 1887, from one Chin Poo the sum of \$300, to influence the said Henry Brady, who at that time was chief of police, as the indictment alleges, in his official conduct in reference to protecting certain Chinese gambling houses to run within the city of Denver. That is the indictment which is presented for your hearing today. And in order to make out a case on behalf of the people, we must substantiate these facts which are set forth in this indictment; that Chin Poo, acting on behalf of these houses, did pay to Henry Brady, who at that time was chief of police of the city of Denver, this sum of money to influence him in the performance of his official duties, and caused him to not perform certain duties which devolved upon him at that time as such chief of police.

At the conclusion of Stevens' opening speech Mr. Easley spoke as follows for defense: Gentlemen of the jury, my associate and my client in this case has devolved upon me the duty of stating the defendant's case to you. Ordinarily it would be sufficient to answer to the brief statement made by the district attorney and say to you in broad and unequivocal terms that the defendant has entered a plea of "not guilty" and we think the evidence will entirely fail to show his guilt without the production of any evidence whatever upon his part.

**Heavy Guns for the Defense.**  
Before, however, I undertake to state—and I ask you to be patient with me because of this statement for the purpose that you shall well understand and the evidence of the witnesses whose names are indorsed upon this indictment—it is necessary for me to call your attention to facts and circumstances surrounding those witnesses, surrounding this defendant, present and known to this community, for the purpose of knowing whether this charge that is intimated against this man under the name, through what is pretended to be the testimony of this Chinaman, Chin Poo, is true or not. And, gentlemen, before I proceed to that, I know how I bare my self, my person and my character, to the outrageous insults and imputations of a certain

defense, he should not have been the defendant, and the only man that the testimony of this Chin Poo tends to the remotest degree to cast any suspicion upon is the present chief of police and the mayor of this great city.

Why is this? Is it that men's desire to hold office hereafter is so great, their ambition so vaunting, that it overleaps itself? Why is it? Why, gentlemen, away back last August, I happened to be paying a friendly visit to this beautiful city. At that time no thought or expectation of being a citizen of it, a mere looker-on in Verona. The Republican primaries were held, the convention was held. I recognize now in the person of the district attorney, one of the most active men in that campaign; next to him I saw Brady and these men's names, who since are paraded so much here, and I found them checked by law pulling and moving in the same direction to accomplish the same purposes. I know at that convention were produced the brightest speeches that I have listened to in my life from a young man filled with hope and gratitude for the services of his friends. They were from the honorable district attorney. He paid that gratitude to part of them for the last few days in staying out of one prosecution; he says the gratitude to one of the others by being here today.

**A KING MAKER.**  
A short time after that, still being a looker-on in Verona, I saw two gentlemen, one of whom bears the outline and proportions of his honor the mayor. I saw still another whose name at that time I did not learn or ascertain; and I

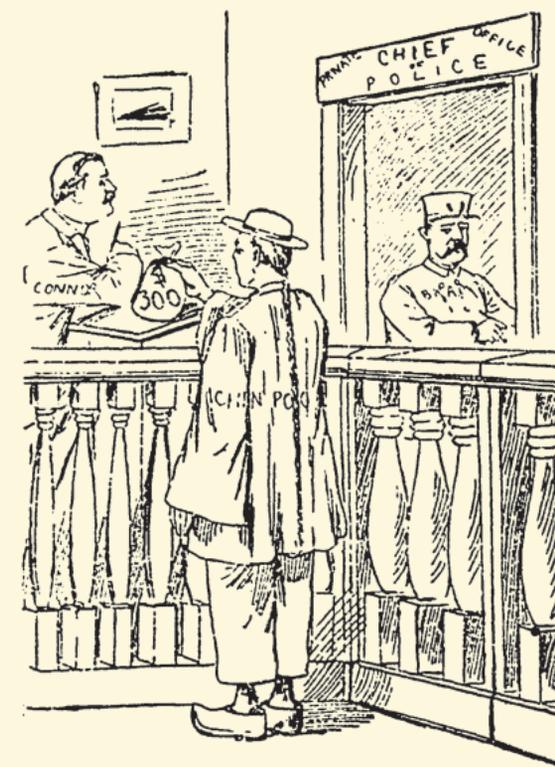
use of the district attorney's office, the of the criminal court not for the purpose of retreating out or punishing crimes, but to evidence to undertake to break the grand jury, that they know must fail to report statements that have been made against me with no reference to that. That is it. Now, Judge Stone is a judge of the criminal court is a mild and modest man.

Mr. Stevens—I desire, in the interval, when the gentleman attacks Judge Stone, that the argument shall be made the testimony offered in this case.

**HILL, STEVENS AND LASKER.**  
Court Mr. Easley, we wish you to mention upon the criminal court.

Mr. Easley (continuing)—I propose that if I get that far, I intend without intemperance or exultation that man who had heretofore been esteemed into contempt to, if not actually the violation of the law by this grand man, I think, of his acquaintance in respect for the integrity of Judge Stone here, and I do not know of anybody less respected for his ability.

Now then, gentlemen, I am done. I cannot, that possibly I ought not to, you other circumstances—but I do not



rather than a planned assassination. This unfortunate incident may have been the basis for local stories about the so-called Chinese fight in 1889 between the Chin Poo and John Taylor factions and their employment of hundreds of highbinders.

The absence of actual facts, however, never deterred the *Rocky Mountain News* or any of the other mass-circulation newspapers from printing exaggerated or misleading accounts of the Chinese. In keeping with nineteenth-century yellow journalism, publishing exposés of how the two factions hired numerous highbinders to wage war on each other and endanger the public was nothing less than a civic responsibility. The

reality is much more pedestrian. Both the Chin and Taylor factions expressed their mutual hostility by tattling on each other so the local authorities could arrest their competitors for gambling. Contrary to the conventional wisdom, in this instance the Chinese were willing to use the local institutions of law and order to attain their ends.

The longstanding feud between Chin and Taylor made for sensational stories, replete with references to sex and violence à la Chinese. Both elements came together over the plight of Little Ho Jouy (aka Yee Hon Toy), the woman at the center of John Taylor's "diabolical" plot to murder his rival

"O Conspiracy!  
 The Contending Republican Factions  
 Conspire to Mob the People."

PRICE—FIVE CENTS.

because there are none of my official acts but what are open to this whole community, and surprise Henry Brady were my brother, or my bosom friend, and he be guilty of a criminal act, or charged with one, I would cut off this right arm, or resign my office but what I would prosecute him the same as any other indicted criminal. Is a man to be condemned by a representative of a political office, because as an official of this county he dares to do his duty as against the interests of that political office? Is a man to be ostracized in this community because a United States senator says, "you can do nothing unless I give you permission to do it." Thank God there are no strings on me as an official. Senator Wolcott has none, ex-Senator Hill has none, nor has anyone else in this entire community. While I fill this office I will do it to the best of my ability, and God helping me, with all the integrity that I possess, and when I arrive at such a stage that I cannot so fill the office, I will only hand in my resignation to the honorable judge of this court.

Now, I have made a fair statement of this case to you in the opening. I told you that the grand jury of this county returned into court an indictment stating certain facts. In order to sustain these facts, we would have to prove beyond a reasonable doubt everything alleged in that indictment. I stated to the grand jury, as I have stated to you, that the testimony which will be given by (Chin Poo) on the stand to-day would not be sufficient to convict anybody of any offense in the world; the grand jury that returned that indictment was so advised; but for the

Q. You did not? A. No; and nobody ask me any money.

Q. No one ever asked for the money? A. No.

Q. Did you have any conversation with any one at the city hall with reference to this money? A. No, not at all.

Q. Have you had a talk since that time with Mayor Londoner about this money that you left there? A. Well, Mr. Londoner, he sent me down once; he tell one Chinaman to send me down there, he wanted to see me; I think Farley, not Londoner.

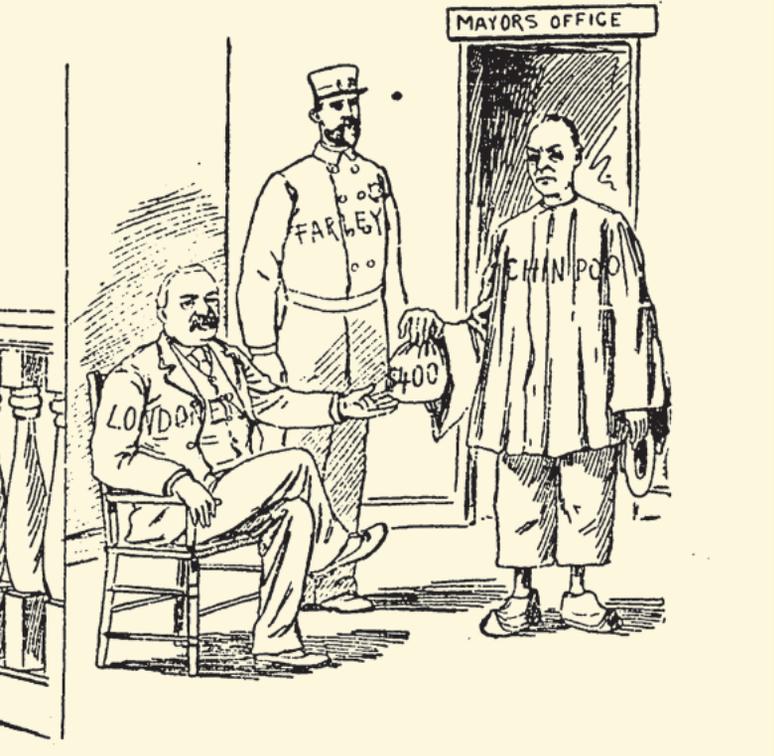
Q. You had a talk with Farley, did you? A. Farley, he send me down; I don't know who it was, he send me down there and he asked me—

Q. Never mind what he asked you now, Chin, I want you to tell the jury whether or not, before you left this money at police headquarters, you had any talk with Brady about this money? A. I no had any conversation with Brady at all since.

Q. Who did you talk with about it before it was left there? A. Why, I ain't got anybody to talk to me except one day I met Mr. Jim Connor on the street, shook hands to him and say, "Good morning," he says, "Chin, our election pretty soon," "Yes," "And we are spend a great deal of monee, our Republican party; everybody spend some monee." Well, I tell him: our people will help him.

Q. Told him your people would help some? A. Yes.

Q. Where did you get this money? A. I got it from laundrymen; several jasi quarters and less.



Chin Poo and Chin's colleague O. H. Fang, a Yale-educated lawyer. Little Ho Jouy had sought police protection and was to serve as a witness against Yee Hock, who had prostituted her. Chin and Fang were planning to reveal Little Ho Jouy's servitude as a child sex slave who had been subjected to the "vildest and cruelest treatment" by her pimp, Yee Hock. For that offense, Chin and Fang were supposedly targeted for death. Taylor allegedly paid Mucke Hoy, a highbinder from San Francisco, \$8,000 to assassinate Chin and Fang. In January 1890 the *Rocky Mountain News* wrote that Mucke Hoy was a well-known thug, describing him as the

"very worst possible type of Canton Chinese, an inveterate gambler, loafer and thief, and no crime is so low that he will not stoop to it if it turns him a dollar." This episode in the ongoing vendetta between Chin and Taylor ended when Little Ho Jouy married her alleged abuser, Yee Hock. And Chin Poo, of course, lived to tell the tale.

It was said that the hostility between Chin Poo and John Taylor was so serious that Mayor Londoner intervened and threatened them with forced eviction if they did not voluntarily leave the old Chinatown on Wazee Street and relocate elsewhere. The idea was to separate them physically and give each a piece of territory that he could claim as his own. So, in 1891, Chin established a separate Chinatown at Thirteenth and Blake and Taylor set up his own at Market and Twentieth. As a reward for his cooperation, Chin's Chinatown on the city's west side was declared an area where gambling would be tolerated while Taylor's on the east side was not. In practice that seemed to make little difference to the gamblers, who continued to frequent parlors on both sides of town.

In reality, the move to the west side was arranged by Chin Poo's associate O. H. Fang in order to improve the Chinese community's living circumstances as well as its local reputation. From the reports of the *Rocky Mountain News*, Chin's new territory was remarkably clean while John Taylor presided over an area condemned as the "filthiest spot in Denver," which is saying something given Denver's national reputation at the time as a squalid cow town.

Ironically, it was the emergence of a *third* Chinatown that brought Chin and Taylor into a temporary alliance.

This sketch of a Chinatown interior appeared in the *Rocky Mountain News* on January 6, 1890.



A West Side Residence.



A woman tends a Chinatown tobacconist shop.  
Photo by William W. Cecil from History Colorado's  
William W. Cecil Collection.

They found a common enemy in Ling Choo, a wealthy, well-educated Chinese from Greeley, Colorado, who was allegedly an agent of San Francisco's Sue On Tong. In an effort to establish that secret society in Denver's Chinatown in 1892, Ling leased a building between Sixteenth and Seventeenth Streets with plans to establish a joss house (temple) and fill his new Chinatown with highbinders recruited from San Francisco—though his immediate crew were Chinese from Colorado's Black Hawk, Como, and Fairplay mining districts. As far as the public record shows, this third Chinatown never developed a distinct character of its own and became a part of the overall Chinatown area, at least in the general public's mind.

The rivalry between Chin Poo and John Taylor finally ended when an April 1901 article in *The Denver Post* reported that the latter had "[f]or months lived under constant guard in mortal fear of highbinders," until one day he mysteriously disappeared and reappeared as a prosperous merchant in Boston. That left Chin Poo the "last man standing" in Denver's Chinatown.

Though Chin Poo presented himself as an ordinary businessman, he was unquestionably one of Chinatown's leaders. He figured prominently in community affairs and in the defense of community interests. He could be counted on to assist with such meaningful events as funerals of his countrymen. On occasion he even paid the expenses for those who were unable to do so. Chin also extended his generosity to the well-known Captain Edward L. Thayer, who came to Colorado in 1874 and worked as a labor contractor employing Chinese workers in the placer mines near Fairplay and in

the Union Pacific coal mines. When Thayer had ended his days in poverty, Chin provided him with the necessities of life.

Perhaps more than the other Chinese leaders, Chin Poo interacted with the Denver establishment, cultivated its leaders through social gatherings such as smokers, and was involved with municipal institutions—especially the courts, where he interceded on behalf of local Chinese residents. In the latter instance, it was often to serve as their interpreter; to post bail for them when they were arrested, usually for gambling; or to assist

them in some immigration-related proceeding, which became all too frequent with the enactment of the Chinese Exclusion Act of 1882. However, as we will see, when Chin himself was a plaintiff in a court case, he fared poorly.

Chin Poo was heavily involved with the Chinese community's most important event: its annual Chinese New Year celebration. He acquired permission from the city's mayors to hold the festivities, encouraged the city's residents to participate in its observance, and hosted lavish banquets attended by the city's elite. Perhaps as an extension of his involvement with this celebration or as a matter of civic-mindedness, Chin also organized the community to demonstrate its commitment to the state by participating in the annual Festival of Mountain and Plain to commemorate the early pioneers, sponsoring a dragon called the Silver Serpent in honor of the state's silver mines and fielding a Chinese band. In 1897, the community spent over \$20,000 for lavish floats and on gorgeous costumes for its 300 parade participants.

Chin Poo's most notable *failure* as a community leader was his ill-fated effort in 1903 to boycott the popular musical *San Toy, or the Emperor's Own*. He declared that the musical was intended to denigrate the Chinese race and to caricature Chinese people. His opposition to bringing the musical to Denver (and the anonymous defacing of posters advertising it) caused the production's advance agent to advise canceling the show lest it result in a riot. However, Chin's protest was ignored and the show went on as scheduled, enjoying a long run in Denver. His inability to stop the musical showed the limits of Chin's influence outside of Chinatown. He was, however, better able to influence Coloradans' perceptions of Chinese and China through his role as commentator.

## CHINATOWN, CRACKLING WELCOME TO NEW YEAR, ORDERED TO STOP BY REVENGEFUL CHIN POO



JOHN SHOOT, EATS WITH FRIENDS AND STANDS OFF MELICANS ON NEW YEARS.

Today's program in the Chinese New Year's celebration is not a very lively one. The disagreeable weather has had a tendency to depress the spirits of the Orientals.

The Chinese began shooting crackers at a very early hour this morning, however.

### Weather Crackers.

Sen Yee, a druggist in the alley between Market and Binkie, near Twenty-first street, had lighted several strings of crackers; he stood back exposing his yellow teeth in a big grin, when a man who had been watching him asked: "What are you going to do today, John?" Sen Yee threw back his head, looked at the heavens and said:

"It is bad. Do nothing. Just shoot, shoot."

After many questions Sen Yee expressed that if enough crackers were fired the gods would quell the storm.

### Good for a Cold.

"See," said the celestial, picking up a string of fire-crackers. "I shall hang these up for you. You will light them yourself and then you will never have any sickness or sorrow."

The "American" applied the ill-smelling punk and thought how much cheaper were fire-crackers than doctor's bills.

### Chin Poo's Revenge.

Chin Poo, who is "it" in the Twenty-first street district of Chinatown, will have an exclusive New Year celebration if he can't have a joss-house. Some time ago the Market street faction of Chinatown quarreled with the Wazee street faction

over the location of the joss-house which is on Wazee.

Chin Poo telegraphed to the high moguls in San Francisco asking for the removal of the joss.

This was refused, and Chin Poo has been racking ever since to frame up some plan for revenge. He decided at last to form a New Year's celebration trust. He obtained a permit from the city to shoot firecrackers, rockets, bombs, etc. He had this permit limited to that section of Chinatown where he is the monarch.

### Hat Hat Follies.

The Wazee street Chinese, thinking that one permit gave all Chinese a right to shoot learned better, however, when they touched off their fireworks. For a policeman came around and made them cease. Thus was Chin Poo's revenge complete.

The Denver Post, February 19, 1901

Reporters often called upon Chin Poo to comment about China, its foreign relations, and the Chinese in America. They described him as an "educated Celestial" who spoke comparatively good English and, perhaps more important, did so thoughtfully. In the *Rocky Mountain News* of June 23, 1891, a reporter described Chin as one who "guards every word he utters carefully and with the precision of a diplomat," especially on subjects concerning his own countrymen.

In his remarks about China, Chin proved to be a Qing dynasty loyalist and a Chinese nationalist, but a poor pundit on current events. When asked about the First Sino-Japanese War (1894-95), he dismissed Japan as



CHIN POO—"JAPAN IS SASSY."

Rocky Mountain News, July 31, 1894

"sassy" and wrongly predicted that China would win the war. When asked about the Boxer Rebellion (1900), he condemned foreign missionaries for interfering with Chinese people, anticipating (again wrongly) that the Qing dynasty would prevail against the foreign powers and the Boxers would drive the foreigners out of China. In 1903, the Chinese government rewarded Chin Poo for his steadfast loyalty and his command of the English language by appointing him one of its three official interpreters in the United States, with an annual salary of \$2,500 and expenses.

Perhaps his most inaccurate prediction came in 1903 when he was asked about local Chinese support for the overthrow of the Manchu government. A scornful Chin said that it would take at least a generation for a successful revolution to establish a permanent democracy in China. He was clearly out of step with his countrymen. Only a few years later, the Revolution of 1911 overthrew the moribund Qing dynasty and replaced it with a republic, albeit a short-lived one.

Although Chin Poo may have been on the wrong side of history when it came to events in China, he was on the mark when it came to the unfair treatment of Chinese in America. Among other things, he opposed the tacit agreement among whites to exclude Chinese workers from the mining districts where they were perceived as unfair competitors who worked for lower wages. When white miners opposed the employment of Chinese in the commercial mines in Clear Creek County, Chin spoke out against it, although to no effect.

A natural extension of his public opposition to discrimination against Chinese workers was his opposition to the Chinese Exclusion Acts. In 1902,

Chin predicted that the U.S. Congress, which he regarded as a corrupt institution, would renew the exclusion laws—which it did on April 27, 1904, extending them indefinitely. (However, nothing lasts forever, including racist laws. In this instance, the exclusion laws were finally repealed during World War II, when they were considered an insult to China, America’s wartime ally.) Chin Poo blamed the labor unions for the unfair treatment of Chinese and the enactment of the exclusion laws. When informed of his accusation, “Big Bill” Haywood, founding member and leader of the Industrial Workers of the World, riposted, “Why, bless you, now I don’t believe that way at all. On the contrary, I think union labor unquestionably trends toward a citizenship of the world, excluding none. I am a socialist, believing that whoever will should go wheresoever they choose, and be welcome as men of the world’s great commonwealth.”

While attaining recognition as a public figure and enjoying commercial success as a businessman, Chin Poo failed to have the one thing the Chinese ethos valued most: a family. He came to America a bachelor and late in

life married Chin Wong Fay (aka Wong Tiy), only to divorce her for adultery. According to one account, he bought her in San Francisco for \$2,500 in cash; in another account, Wong provided him a dowry of \$3,000 as part of the marriage and later asked for a division of their property as part of the divorce settlement. In any case, it is said that the Chins lived happily in Denver for a few months until Wong Tiy eloped with her lover, Yee Ling, in spring 1889.

As far as one can determine from the confusing reports of the case, Yee Ling was a local lothario, whom the press referred to as the Mongolian Masher. He is described as a muscular young man who was a musician and a gambler. He frequented Chin Poo’s home and there seduced his young wife, Wong Tiy. She was described as “fairy-footed” and the “prettiest creature ever brought to Denver.” Wong claimed that because Chin had driven her out of their home for infidelity she took her jewelry and fled with Yee to Tombstone, Arizona, where they married. The authorities eventually apprehended Yee and brought him back to Denver to stand trial for larceny. Chin Poo accused Yee Ling of stealing from him with the assistance of his wife. Wong Tiy accused Chin



*Men tend a fashionable variety store in Denver's Chinatown. William W. Cecil Collection.*

Poo of extreme cruelty and said she took only what was rightfully hers with Yee Ling's help. Given the "he said, she said" nature of the trial, it is difficult to know the truth of the matter. Evidently it proved so for the jury, since they had to cast fifteen ballots before acquitting Yee Ling of larceny.

According to the *Denver Post* of April 23, 1901, after losing his case against Yee Ling as well as losing his wife, Chin Poo began losing his businesses. For unexplained reasons they all failed, and Chin ended his days an impoverished old man living in a dingy little room just large enough for a mattress over the store he once owned. He eked out a living peddling soap and rice on the streets. If true, it was an inglorious end for one of the Centennial State's most interesting individuals. Chin Poo, like so many others, came to Colorado seeking to make a new life for himself, and, like very few others, he made *and* lost a fortune in the process.

Chin Poo has been all but forgotten. If he is remembered at all, it will probably be as the "boss" of Chinatown who controlled its criminal enterprises. He will suffer the fate of other Chinese American leaders like himself who have been essentialized to represent an archetype in American popular culture: the Chinese villain. A recent iteration of this stereotype is Mr. Wu, the boss of the Chinese community of "Deadwood," the western television series that aired on the cable network HBO from 2004 to 2006. Mr. Wu is an evil character who traffics in opium and other vices. He owns a pig pen where the animals eat corpses. He also owns a Chinese hand laundry, of course. Wu is supposedly based on Fee Lee Wong, a well-known local figure who owned a shop in Deadwood, South Dakota. In reality, Mr. Wu is more of an American West version of Dr. Fu Manchu, the master criminal in Sax Rohmer's novels, than any real person.

Chin Poo rejected the label of "boss." His explanation for being stigmatized with this epithet is that as one of the few Chinese who spoke English, he served as a spokesperson for his countrymen and interfaced with white society. Consequently, it became expedient for the press to identify him as the so-called boss of Chinatown. Chin Poo was more than simply a translator for his countrymen. He was clearly an enterprising man of many facets: reputed underworld crime lord, notable community leader, political pundit, and scorned husband. Arguably, if he had not been Chinese—with all of the attendant restrictions placed on him—he might have been able to make an even greater contribution to Colorado and attain an important place in the state's history.

### For Further Reading

Information about Chin Poo is nearly nonexistent. Details can be gleaned from digitized copies of the *Rocky Mountain News* and *Denver Post* through the Colorado Historic Newspapers Collection at the Stephen H. Hart Library & Research Center, History Colorado Center. Chin is also mentioned in Clark Secrest's *Hell's Belles: Prostitution, Vice, and Crime in Early Denver, with a Biography of Sam Howe, Frontier Lawman* (Boulder: University Press of Colorado, 2002). Readers interested in Chinese Coloradans in general can find information in the author's recent book *Asians in Colorado: A History of Persecution and Perseverance in the Centennial State* (Seattle: University of Washington Press, 2016). For those concerned about particular aspects of the Chinese experience in the state there are the author's articles: "Representation of Nineteenth-Century Chinese Prostitutes and Chinese Sexuality in the American West" in *Enduring Legacies: Ethnic Histories and Cultures of Colorado*, eds. Arturo Aldama et al. (Boulder: University Press of Colorado, 2011); "History and Memory: The Story of Denver's Chinatown" and "Five Generations in Colorado: An Interview with the Descendants of Chin Lin Sou," *Colorado Heritage* (Autumn 2002); "The Anti-Chinese Movement in Colorado: Inter-Ethnic Competition and Conflict on the Eve of Exclusion," *Chinese America: History and Perspective 1995*. Another pertinent work is Liping Zhu's *The Road to Chinese Exclusion: The Denver Riot, 1880 Election, and Rise of the West* (Lawrence: University Press of Kansas, 2013), which discusses the infamous riot in the context of the 1880 presidential campaign and considers the tragedy a political riot.

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**WILLIAM WEI** is a professor of history at the University of Colorado, Boulder. He is a specialist in modern Chinese history and Asian American studies. Wei is the author of *Counterrevolution in China: The Nationalists in Jiangxi during the Soviet Period*, Michigan Studies on China series (Ann Arbor: University of Michigan Press, 1985), *The Asian American Movement*, Asian American History and Culture series (Philadelphia: Temple University Press, 1993), *Asians in Colorado: A History of Persecution and Perseverance in the Centennial State*, Scott and Laurie Oki Series in Asian American Studies (University of Washington Press, 2016), and many other works.

*Do you know this structure?*

Continued from page 15

BY HEATHER PETERSON,  
NATIONAL AND STATE REGISTER HISTORIAN

**Answers:** d) Trinidad Lake State Park, c) 1936, d) Works Progress Administration



The Reilly Canyon Bridge sits within the boundaries of Trinidad Lake State Park. The Las Animas County Works Progress Administration (WPA) built the bridge in 1936 to remove the grade crossing between the Denver & Rio Grande Railroad and State Highway 12, about a mile east of Cokedale and five miles west of Trinidad.

The WPA fabricated it as two separate structures, appearing as one. The northeastern half is a three-span concrete and stone masonry bridge, used for Highway 12 vehicular traffic over Reilly Canyon Creek. The southwestern half is a single-span railroad grade separation designed for use by the Denver & Rio Grande.

Both sections are faced with regularly coursed, quarry-faced ashlar sandstone with beaded mortar joints. Uncoursed ashlar stone comprises the guardrails, wing walls, and piers. Steel I-beams and concrete slab reinforcement provide the bridge base and support the asphalt with over fifteen feet of earth fill. The bridge is one of thirty coursed-stone roadway bridges in southeastern Colorado.

With the construction of Trinidad Lake and Dam beginning in 1976, this section of Highway 12 and the railroad grade was abandoned, with new sections of each rebuilt; the highway was rerouted north of the lake and the railroad grade south of the lake. In the early 1980s a flood destroyed a portion of the middle pillar, but the remainder of the bridge survived—retaining both its engineering importance and its WPA legacy. The WPA employed nearly 43,000 Coloradans, who built 3,300 bridges and viaducts in the state.

The State Register added this structure to its list in 1999. Although the public no longer uses it, the bridge stands as a reminder of the WPA's contribution to southeastern Colorado.

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