

Page_Ritchie, Sharon (ART)

From: Patterson, Kate (ART)
Sent: Friday, September 29, 2017 12:46 PM
To: Page_Ritchie, Sharon (ART)
Subject: FW: documents for the Oct-2 meeting on the Pioneer monument
Attachments: The Pioneer Monument - First in a Series of Monuments to be Added One per Century.pdf

Categories: Pioneer Monument

For the commissioners...

Kate Patterson-Murphy
Director of Communications

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From: Howard Long [REDACTED]
Sent: Friday, September 29, 2017 11:51 AM
To: Patterson, Kate (ART) <kate.patterson@sfgov.org>
Subject: Re: documents for the Oct-2 meeting on the Pioneer monument

Dear Kate:

Thank you for providing me with the information. I am submitting an essay about the *Early Days* statue that you may share with the art commissioners and any other interested parties. I will attend the meeting on October 2.

Another issue that I am concerned about is the dilapidated condition of the historic street lamps along Market Street and going up Powell Street opposite Union Square. The city department in charge of the city-owned fixtures insists that these are currently owned by PG & E, although PG & E denies this. I am confident that PG & E actually does own the fixtures, which include the ones with pioneer scenes along Market Street and the ornate Victorian ones with acanthus leaves along Powell Street. I would like to organize some sort of effort to get PG & E to turn these fixtures over to the city so it can maintain them. I have watched big chunks of these lamp-posts fall off and be stolen. Would your department, or any other organization that you know of, be willing to support my efforts in this regard?

Thanks, and have a nice day.

Sincerely,

Reid Stuart

On Tuesday, September 5, 2017 11:46 AM, "Patterson, Kate (ART)" <kate.patterson@sfgov.org> wrote:

Hi Howard,

Thank you for your patience. Please find the emails you requested attached. Please note that we have redacted personal contact information in order to protect individuals' right to privacy under Article 1, Section 1 of the California Constitution.

Sincerely,

Kate Patterson-Murphy
Director of Communications

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From: Howard Long [<mailto:pacayacity@yahoo.com>]
Sent: Friday, September 01, 2017 9:56 AM
To: Patterson, Kate (ART) <kate.patterson@sfgov.org>
Subject: Re: documents for the Oct-2 meeting on the Pioneer monument

Thanks, take your time, no rush.

On Friday, September 1, 2017 9:35 AM, "Patterson, Kate (ART)" <kate.patterson@sfgov.org> wrote:

Dear Reid,

We can provide you with electronic copies of the emails we have received from those who wish to remove the statue.

I will send them to you when I am back on Tuesday.

Best, Kate

Sent from my iPhone

On Aug 31, 2017, at 9:29 PM, Howard Long [REDACTED] wrote:

Thanks for getting back to me. I am interested in figuring out the precise arguments that are being presented in favor of taking down this statue. I think that we should preserve historical

monuments, and even this particular statue (which clearly has some antiquated messages embedded in the body language) is valuable for preserving insight into the societal attitudes of a by-gone era. I would be happy seeing a Maya Angelou statue near the library (somebody in the newspaper was suggesting that such a statue replace the Pioneer monument) but I do not think that a new statue should replace the old one.

Also, I am concerned that if the statue is removed, what will become of it. If necessary, I would like to find it a new home so it does not get destroyed.

Anyway, I am interested in seeing any paperwork that specifies the particular arguments being made in favor of removal, for the purpose of enabling me to better argue the case that the statue should stay put. I could drop by your office either tomorrow or some afternoon in the coming weeks. Let me know what would be most convenient for you. Or perhaps you could just email me the pertinent information. Thanks for your help. Have a nice day.

Sincerely,
Reid Stuart

On Thursday, August 31, 2017 11:25 AM, "Patterson, Kate (ART)" <kate.patterson@sfgov.org> wrote:

Dear Reid,

I'm responding on behalf of my colleague, Sharon Page Ritchie.

We are happy to provide you with records related to the Pioneer monument, and we are happy to accommodate your review of said documents here in our office. However, we are wondering if it would be possible for you to come tomorrow so that we have time to gather the information. Also, it would be helpful to know what exactly you are interested in, because we may be able to share some files electronically.

Best,

Kate Patterson-Murphy
Director of Communications

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From: Howard Long [REDACTED]
Sent: Wednesday, August 30, 2017 10:06 PM
To: Page_Ritchie, Sharon (ART)
Subject: documents for the Oct-2 meeting on the Pioneer monument

Dear Ms. Page:

I am interested in attending the meeting and wondered if I could look over whatever documentation has already been amassed about this statue and the proposal to remove it. Would it be possible for me to drop by your office to look over whatever papers exist, or else to otherwise check out this documentation? Thanks a lot and have a nice day.

Sincerely,
Reid Stuart

**The Pioneer Monument:
First in a Series of Monuments to be Added One per Century**
by Reid Stuart September 2017

Some people want to remove (and even destroy) the *Early Days* portion of the Pioneer Monument in San Francisco's Civic Center. I would like to reframe the debate on this issue in a way that will hopefully allow for a solution mutually agreeable to everybody interested in the fate of this meta-historical relic, whose thematic underpinnings really ought to be scrutinized by the psychohistorian Lloyd deMause.

Some American Indians object to the *Early Days* statue because they feel that it demeans their culture. Admittedly, the three figures in the sculpture do depict the native in a downtrodden position in relation to the sanctimonious priest and the proud *vaquero* (Mexican cowboy). By today's standards, this sculpture functions as a high-quality caricature of an outmoded world-view. Apparently, the message that people are currently reading into the antiquated body language was unconscious for the society that created this larger-than-life-sized bronze cartoon. But is it actually bad to display artwork that transmits across the centuries insight into a bygone way of viewing the world?

The creators of *Early Days* probably thought that it showed the priest helping the seated native. Today, however, people are interpreting the sculpture as portraying oppression. Yet there are many artistic depictions of injustices that actually create sympathy for the victims. Consider the image of Christ on the cross in Christian art, the portrayal of the Jews in the movie *Shindler's List*, or the numerous films sympathetic toward slaves in the American South. The very fact that *Early Days* expresses something that seems obvious today, although it apparently was not obvious in 1894, is a useful barometer of shifts in societal attitudes. We need to preserve these barometers, for almost certainly in another hundred years *Early Days* will be convey new meanings to future generations who will perceive it in ways that we are unable to predict.

Some other individuals view *Early Days* as advocating genocide and "white supremacy". It is important to realize that cultures come and go. The Pioneer Monument was cast in 1894. Spanish rule over California del Norte (as depicted in *Early Days*) ended in 1821 and the Mexicans lost control of the state in 1847. Even the subsequent eminence of English-speaking Americans is now declining, and Caucasians will probably be a minority whose influence will continue to wane in the coming centuries. All around the world, utopian movements have vandalized statuary and other historical artifacts: the Taliban dynamited the colossal Buddha statues at Bamiyan, the Moguls and later Moslems chiseled off the faces and otherwise defaced Hindu temple statuary (many examples of this are displayed at the Asian Art Museum, albeit not labeled as such), Chinese Communists incinerated much of the historical legacy of China and Tibet during the Cultural Revolution, and post-Soviet Russians felled and decapitated statues

of Lenin and Stalin. All of the self-righteous people who destroyed these statues felt justified by their belief that attacking artwork would strike a blow against a perceived evil. Yet in every case, this iconoclasm deprived future generations of reminders of past history, both in its positive and negative aspects. Should the Mexican government blow up the Aztec pyramids because Aztec priests conducted supremacist genocide against neighboring tribes by using obsidian blades to rip out the hearts of human sacrifice victims (tens of thousands each year) such that “rivers of blood” continually flowed down from the summits of the pyramids? Or should we use these archaic monuments as reminders of what happened in the past, so that we can learn lessons on how to avoid previous blunders and move into a better tomorrow?

I empathize with the Indian woman who says that she did not know how to explain to her child the subordinate posture of the Indian character. But part of the value of *Early Days* lies in its ability to prod us into thinking about the ups and downs of history. If we let our society become a sugar-coated lollipop with no rough edges, then what is to differentiate real life from Disneyland? Our public spaces should acknowledge the hard realities of the past, some of which might be said to continue into the present. Therefore, we have to preserve historic monuments as gritty reminders of the sorts of triumphs that are truly worthy of emulation and the types of unfortunate mirages that will only lead us into cul-de-sacs. By erasing the outward relics of the past, we would be in danger of having the repressed “shadow” haunt us by recurring in terrible ways that replay the worst themes of bygone history. But by remembering what happened, we can acknowledge that we all share a common humanity with the three characters: with the Mexican cowboy who at times may have been too sure of himself, with the priest who is too humorless, and with the unfortunate guy sitting on the ground who seems mistreated and out of luck.

I estimate that there is about 131' between the eastern edge of *Early Days* and Hyde Street. The granite plinth supporting *Early Days* is approximately 7.5' long, running west to east. I propose that San Francisco bolster its tourist attractions by initiating a new program to add one statue per century, lined up between the two rows of square granite pillars that are in United Nations Plaza running between *Early Days* and Hyde Street. Every century we should erect a bronze statute on a plinth of the same size and appearance as the support for *Early Days*. Over the next millennium, we could install ten new statues, each on a 7.5'-long plinth, with slightly over 5.5' between each plinth. The statues could be connected thematically, each building upon the previous ones in the series.

One possible composition for the 21st century's statue could be three bronze figures that have the same sizes and poses as *Early Days*. This could be a rendition of the types of people who currently inhabit Civic Center. The figure sitting on the ground could be a homeless man, possibly an addict injecting heroin into his arm. The priest could be replaced by somebody bending over to give the homeless fellow some spare change. This figure might be in the likeness of the Native American mother who complained that she did not know how to explain

the *Early Days* statue to her young child. Finally, the standing figure might be a teenager wearing low-slung pants with his butt hanging out, with a boom-box on his shoulder, zooming by on a skateboard.

If this composition is “too realistic” to be deemed acceptable, then there are many other alternatives.

It is possible that by the end of the century, human beings as we now know them will have begun to morph into a variety of transhumanist species who have their neural tissues cultivated into silicone substrates, such that our high-tech descendants will look back on our present time as being as bizarre as it now is for us to imagine what it was like to live back during the Gold Rush. The San Francisco Arts Council could sponsor a contest for designing a new high-quality bronze sculpture to be mounted on a similar granite plinth such that it looks like it is a stylistic extension of the original monument. We could ask Ray Kurzweil (transhumanism proponent and director of Google Development) to cough up the funding to produce this finely crafted work of art. I propose that the new sculpture depict a futuristic family of computerized trans-humanoids pointing and gawking at *Early Days*, which should be preserved precisely because of its valuable insight into an obsolete mindset.

The contest to come up with a design for the new statue should emphasize cooperation rather than competition. I envision a collaborative project that incorporates input from different types of artists. People who are good at drawing can submit designs to be posted at the San Francisco Arts Council website. Other artists could manipulate and enhance these online images so that different versions evolve and are (hopefully) improved. After the community votes on whatever designs we end up with, then we will put out a call for somebody skilled at using three-modeling software to render the blueprints so they can be viewed and perhaps fine-tuned from all perspectives. The collaborating artists and anybody else involved with the project could keep sharing input till we reach a consensus on the finished 3-D design. There may even be a large 3D printer that could sculpt the wax mold directly based on digital input from the CAD software. The Artworks Foundry in Berkeley or some other local foundry could add sprues to the wax model, cast it in investment, and then pour the bronze. This would support local businesses and recycle the money into the local economy. The city could hit up local high-tech firms for the funding.

Whatever the final design that is implemented, it would truly be a community effort expressing our contemporary Zeitgeist, one which — it may very well turn out — is as incomprehensible to people 150 years into the future as *Early Days* now seems to the sensibilities of people currently living in San Francisco.

Page_Ritchie, Sharon (ART)

From: Dee Dee Manzanares-Wyatt [REDACTED]
Sent: Friday, August 25, 2017 2:25 PM
To: ART-Info; Patterson, Kate (ART); Page_Ritchie, Sharon (ART)
Subject: Removal of Pioneer Statue in San Francisco

Categories: Pioneer Monument

As a Rumšen Ohlone whose ancestors lived in the central California bay areas and were driven out of their homelands and forced into slavery by the arrival of the Europeans I am very upset by what the statue depicts. It implies that natives were subhuman and that their survival was due to their colonization by outsiders when in reality the natives had survived for thousands of years. Changes need to be made by educating people of the true history. Natives taught the invaders how to survive on our land and instead of thanking them they were stripped of their land, languages and cultural traditions. Held into slavery or forced to run away and head south and blend in with other cultures due to the bounties on their scalps or bodies. California Natives have asked for years that the real story be told and that we be recognized for our ancestors contributions and the treaties be ratified and honored. Just because many of us weren't given numbers and put on a reservation doesn't mean we're not just as native as any one else. Native and Proud ☐☐

Delores Manzanares Ybarra

Rumšen A:ma Tur:ataj Ohlone

Page_Ritchie, Sharon (ART)

From: Nina Haft [REDACTED]
Sent: Friday, August 25, 2017 10:30 AM
To: ART-Info; Patterson, Kate (ART); Page_Ritchie, Sharon (ART)
Subject: No more White Supremacy in our Art

Categories: Pioneer Monument

Dear San Francisco Stewards,

This land belongs to those First Nations we have stolen it from. No more White Supremacy in the Bay! It is time to take the "Pioneer" Statue in Downtown SF down.

Nina Haft
Artist, Educator

Page_Ritchie, Sharon (ART)

From: Max G [REDACTED]
Sent: Thursday, August 24, 2017 3:27 AM
To: Page_Ritchie, Sharon (ART)
Subject: An opinion from a San Francisco native on why the Pioneer Monument NEEDS to stay just like Auschwitz

Categories: Pioneer Monument

Dear Sharon,

My name is Max and I am a 26 year old native. I think the attack on this statue is absolutely misguided and wrong. This statue is not just about White Supremacy, but represents oppression we must never forget so it does not happen again just like with Auschwitz and the holocaust. If anything add a sign with a clear explanation of what happened, why it was wrong, and what could be done to give our respects to the Ohlone tribe we oppressed to build our land such as learning and remembering their history and culture to keep it alive. Maybe make a giant mural by the library on the wall by the trees where the street crosswalk to the farmers market area is to honor them instead of destroying evidence of their history and the wrong we did to them. I think the statue is beautiful and have looked at it my whole life growing up in this city. The one person I talked to who is fighting to remove it is from New York, New York and was just closed minded to accepting it as something that could be an educational tool instead of looking at it as a celebration of what happened. Taking it down would not be doing right to the Ohlone tribe. My friends brother actually works on murals in the city and even helped out with the one above the garden across from the side of the court house and the Asian art museum. I am sure he would love to organize a group to make a beautiful mural that expresses to always remember and never forget. That would be the San Francisco way. Not removing the statue because people claiming to be San Franciscans who moved here from other places and still haven't let the bay into their heart say it is the right thing (we need more flower children less hipster hippies). Please take my suggestion seriously... I am sure if this idea was offered to make a mural for the Ohlone showing them a great deal of respect and adding signs to each phase of the statue that explains what exactly is being represented and what lesson to take away from it as well as listing resources to information to educate oneself. Maybe making a website that expresses our history especially the Ohlone and their culture. Turn it into an educational tool and not let it be remembered as a celebration of our history as that is never how I seen it as the "Early Days" explains to me enough that what happened then was wrong and we grew and learned from it. I may just be one voice, but my voice I believe has finally found strength through starting my development of wisdom.

Sincerely,
Max Gliner
Known by the Jewish people as Mordechai ben Ariel v Leah

Ps. Please forward this to any city officials as I am really out of the loop on this and by the time I figure out who needs to be contacted I fear it might be too late to share my opinion.

Page_Ritchie, Sharon (ART)

From: [REDACTED]
Sent: Wednesday, August 23, 2017 11:04 AM
To: Patterson, Kate (ART); Pontious, Susan (ART); Cummings, Allison (ART); Page_Ritchie, Sharon (ART); Krell, Rebekah (ART)
Subject: Fwd: Re: Re: Pioneer Monument Issue
Categories: Pioneer Monument

From: [REDACTED]
To: tom.decaigny@sfgov.org
Sent: 8/23/2017 11:01:52 AM Pacific Standard Time
Subject: Re: Re: Pioneer Monument Issue

Thanks for the response and asking whether I want my email made public. As you have no doubt noticed, I am not reluctant to strongly express my views. At my age there is no reason to be cautious.

I don't fully understand. You will be making a review and holding a hearing only of the "Early Days" statue not the whole monument. That would imply that you would consider amputating it rather than removing the whole monument. Such an action would not be viewed well in the art world.

JIM

In a message dated 8/22/2017 9:44:08 PM Pacific Standard Time, tom.decaigny@sfgov.org writes:

Hi Jim,

Thank you for your thoughts and historical perspective regarding the Pioneer Monument. As you may have read in today's SF Chronicle story by Heather Knight, Supervisor Jane Kim and some members of the community have issued a renewed call for its removal. We will be calendaring the "Early Days" statue for discussion and possible action at the October 2nd meeting of the full Arts Commission (our September meeting has been cancelled as it falls on Labor Day). The Oct. 2nd meeting is scheduled for 2:00pm in Room 416 of City Hall. Please let us know if you would prefer not to have your e-mail below and the attached excerpt from your book included as part of our report to Commissioners. Otherwise we'll add it to the list of comments that will be forwarded to our Commissioners in advance of the meeting.

I will be out of the office on vacation and some work travel for the next few weeks. I'm copying several members from our team so they are aware of your perspective as we prepare for the October 2nd meeting. Please send any additional materials you would like forwarded to our Commission Secretary, Sharon Page Ritchie (copied here). Thanks again for your insights and longstanding commitment to Civic Center.

All the best,

Tom

Tom DeCaigny

Director of Cultural Affairs

San Francisco Arts Commission

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From: [REDACTED]
Date: Tuesday, August 22, 2017 at 7:46 PM
To: "DeCaigny, Tom (ART)" <tom.decaigny@sfgov.org>
Subject: Pioneer Monument Issue

I suppose it was inevitable in this atmosphere that someone would raise again a question about the Pioneer monument.

I was intimately involved with moving it as a member of the Board of Friends of the Library. We needed to do so to build out the Hyde Grove corner for the new Main Library which would provide for the children's room, the auditorium and other spaces. The big issue at the time was the active opposition of various preservationists including Quentin Kopp who insisted that it was the last vestige of the pre-earthquake Victorian City Hall. We succeeded in defeating them at the Planning Commission 6-1 by recruiting a prominent Native American to speak on behalf of the move although he was not very happy

with the "Early Days" statue. The Art Commission was given the task of preparing a plaque describing the context of the statue.

In 1996 they prepared the text and were ready to send it to the foundry when I discovered it basically said that the Spanish and Franciscans came to California and murdered the Indians. That cause a big brouhaha with the Spanish Consul General, the Franciscans at St. Anthony's and various historians. It also brought out various Native American interests who protested the statue. Willie Brown ordered the Art Commission to try again which they did and the plaque was thus installed. To overcome the homeless sitting and sleeping around the Monument DPW installed landscaping. That is why it is hard to see the plaque.

As you are aware, I have written a history of Civic Center which has been edited and is being prepared for publishing I attach some pages which discusses the Pioneer Monument story in detail.

The Planning Department's Civic Center Public Realm planning process will study Fulton Street to be come a mall or something other than a parking lot. That will make the Monument more accessible.

Nearly \$1m was spent in 1991 to move the Monument one block. We could not afford to move it again even if we could find a place to which to located it. It would be a joke to leave it in place and amputate the "Early Days" statute. It is a significant piece of public art installed without malevolent intent but very reflective of the times. It can't be destroyed. The only thing that can be done is leave it in place and allow it to be analyzed and discussed.

JIM HAAS

Page_Ritchie, Sharon (ART)

From: Suzanne [REDACTED]
Sent: Wednesday, August 23, 2017 10:54 AM
To: Page_Ritchie, Sharon (ART)
Subject: Remove Pioneer Monument

Categories: Pioneer Monument

As a thirty year San Francisco resident and homeowner, I implore the Arts Commission to remove and destroy the "Pioneer" monument in the civic center. While my native DNA is five generations back, the prone figure being admonished by religiously "superior" missionaries is doubly offensive.

Sent from my iPhone

Page_Ritchie, Sharon (ART)

From: Jorge Garcia [REDACTED]
Sent: Tuesday, August 22, 2017 12:00 PM
To: Page_Ritchie, Sharon (ART)
Subject: Removal of the Pioneer Monument

Categories: Pioneer Monument

Dear Sharon,

Greetings to you, and I hope that this email finds you well.

I would like to please state that I fully support the removal of the Pioneer Monument in the Civic Center because it is in many ways offensive and clearly and distinctly an example of injustice at the plight of Native Americans in California, and in the City and County of San Francisco.

I will be supporting the community process already in motion to see that finally this monument is removed from its present location.

Thank you for your time, and please take care.

Best,
Jorge Garcia

[REDACTED]
San Francisco, Cal 94102 [REDACTED]

Proposal to redesign Pioneer Monument by Anthony Oertel [REDACTED]

Please redesign the Pioneer Monument to recognize the lasting contributions of Frederick A. Bee. Mr. Bee's life in California spanned the Gold Rush to Chinese Exclusion. The story of F. A. Bee is relevant today. Mr. Bee was a Republican, capitalist, and native of New York - like President Trump. Unlike Donald Trump, Mr. Bee defended the rights of immigrants. His defense of Chinese residents created such an animus towards him that his accomplishments were disregarded. See Wikipedia article written by me for a short biography or www.frederickbee.com.

California Assemblymember Marc Levine authored a resolution to commemorate the 125th anniversary of the death of Frederick A. Bee.

New York Assemblymember Ken Blankenbush authored a proclamation to commemorate the 125th anniversary of the death of Frederick A. Bee.

Sausalito

Mr. Bee was a developer and promoter of Sausalito. Bee Street in Sausalito is named after Frederick Bee.

Railroad

F. A. Bee was a promoter and builder of the railroad from Marin to Sonoma. The SMART train is now in service for commuters.

Telegraph

Frederick Bee was a builder of the telegraph over the Sierra Mountains. The telegraph linked the eastern and western United States in the same way the Internet links the international community.

Chinese exclusion

Frederick Bee was a consul at the Chinese consulate. Mr. Bee defended the rights of Chinese residents, petitioned the government for redress of damages, worked to repeal local laws, and acted as a liaison with the Customs Department from 1878 to 1892. Mobs in 1877 attacked Chinatown in San Francisco. Mobs were more successful in smaller communities; Chinatowns in the western United States were eradicated. In 1886, Mr. Bee received an award from the Emperor of China for maintaining harmony in Chinatown. Harmony is not consensus; harmony is the creation of a framework to allow discussion and to foster peace.

Huang Zunxian was a 33-year-old Chinese poet and diplomat when he became Consul General in San Francisco. A poem written by Huang about Bee is attached.

Translation of the poem written by Huang Zunxian about Frederick Bee

After several years of hardship, I am writing a poem about my comrade;

When someone's guts are bigger than his body, his spirit is naturally heroic and fearless.

When will the days of chasing after petty gains and losses come to an end? (1)

Even in smiling, he always carried a boot dagger.

(1) Here, Huang is accusing the U.S. government of focusing on petty interests.

In his note, Huang Zunxian records one incident that he and F.A. Bee encountered.

Translation of Huang's original note to the poem:

F.A. Bee was also the consul of the Chinese Consulate in San Francisco. When the U.S. government just started to implement the Chinese Exclusion Act, Mr. Bee and I would go out to see each time we saw a Chinese ship arrive. One day, when we passed the Customs Office, some American workers started to gather. One of them took out a pistol and pointed it at us, saying, "If you dare lead the Chinese to enter, I am going to give you this!" Mr. Bee touched the gun in his boot, and then smilingly said to him, "Do you dare?"



Bradley & Rulofson.

San Francisco, Cal.

F. A. Bee

Anthony Oertel

San Rafael, CA 94901

Second suggestion for Pioneer Monument – I had previously written to the Commission about Frederick A. Bee.

The Pioneer Monument should include lines of verse from a poem written by Huang Zunxian. Huang was a 33-year-old Chinese poet and diplomat in April, 1882 when he arrived in San Francisco to become the Consul General at the Chinese consulate. The Chinese Exclusion Act was enacted in May, 1882.

Huang's poem, *Singapore*, advocated racial harmony, and was inspired by the ethnic diversity of Singapore.

Sometimes they frown in anguish and stifle bitter sobs:
"Flowers grow from the same roots, why do others harass us?"
But other times they pace fiercely, with head held high,
Shouting, "Uproot other species! Who will act as our hoe?"

Later they gaze in the water, speechless with fury:
"Who created these other races to oppress us so cruelly?"
But then they greet the spring wind with a friendly smile:
"We refuse no comers; everyone's welcome in our land!"

These verses describe four different viewpoints of immigration in America. The Pioneer Monument should acknowledge the legacy of racism while offering hope for the future.

Page_Ritchie, Sharon (ART)

From: Patterson, Kate (ART)
Sent: Wednesday, August 23, 2017 1:46 PM
To: Page_Ritchie, Sharon (ART)
Subject: Pioneer Monument Message

Categories: Pioneer Monument

Hi Sharon,

Can you please include this message below from a member of the community who called me on 8/23/2017 at 1:45 PM.

Dear Commissioners:

This message was asked to be relayed to you by Earl Ray Cisco, deputy commander Light Horse Brigade, Western Cherokee Nation

Freedom is not the right to do what we want, but what we ought period. Let us have faith that right makes might and in that faith let us to the end there do our duty as we understand it.

- Abraham Lincoln

Kate Patterson-Murphy
Director of Communications

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