

Lesson #	1
Lesson Title	Primary Sources relating to Canadians of Chinese Ancestry
Author	Flora Fung
Magazine Issue	"Beyond Gold Mountain: Canadians of Chinese Ancestry," <i>Kayak: Canada's History Magazine for Kids</i> , September 2023
Grade Level	5/6, 7/8, 9/10
Theme	
<ul style="list-style-type: none"> • Canadian Identity • Canada and the Global Community • Settlement and Immigration • Women 	
Subject Area	
<ul style="list-style-type: none"> • Social Studies • History 	
Lesson Overview	
<p>In this lesson, students will work with a variety of primary sources and analyze each source for knowledge and meaning. Students will use these sources to think critically and then create a concept map using the primary source at its centre. Students will then share their primary source in a gallery walk allowing for further information to be shared.</p>	
Time Required	1-2 Lessons
Historical Thinking Concept(s)	
<ul style="list-style-type: none"> • Use Primary Source Evidence • Establish Historical Significance 	

Learning Outcomes

Students will...

- analyze primary sources to construct meaning and knowledge.
- infer meaning and make conclusions.
- appraise the information and collaborate with peers using a concept map.

Background Information

Concept Maps:

- Concept maps are diagrams that students create using words/sentences that show the relationships between concepts and ideas relating to the image or topic in the centre.
- Each branch should be a separate colour and words/sentences should be connected by a line if there is a shared relationship.

Resources Required/Teacher Prep

- Teacher will need to decide which primary sources to use based on the level of the class and the topic of the lesson.
- Suggested primary sources are listed below sorted by theme.
- Worksheet 1.1 - Analyzing a Primary Source.
- Chart paper and markers - one per group.

Warning about the use of language in the Primary Sources

The language found in many of these primary sources includes terms and images that are considered offensive today. The teacher should review the use of these terms with students that were used in the time period of the primary source and the manner in which they should be treated today.

Primary Sources Used

Sources relating to Existence (arrival/immigration)

- Image 1 - Arrival of Immigrants in Vancouver
- Image 4 - Canadian Pacific Steamer
- Image 6 - Long, Braided Hair
- Image 7 - Boat Ticket Stub
- Image 22 - Photograph of Kuo Min Tang Members
- Image 30 - Larry Kwong's C.I. 45

Sources relating to Struggle/Survival

- Image 2 - Letter to the Premier
- Image 3 - 1907 Riots - Fongoun's
- Image 5 - Anti-Chinese Association Letter
- Image 10 - Chinese Canadians in the Armed Forces
- Image 11 - Letter to the Mayor of Saskatoon
- Image 12 - "Remarkable document is given city"
- Image 15 - \$500 Head Tax Cartoon
- Image 16 - Police Mugshot Book
- Image 19 - Superimposed Family Portrait
- Image 20a/b - Grant Family

Sources relating to Items (objects of significance)

- Image 13 - Iron Chink 1909 Model Advertisement
- Image 14 - Fernridge Time Checks* - see extension activity
- Image 21 - Lotus Foot Shoes

Lesson Activity

Activating

- Teacher should review with students what a primary source is, why primary sources are important to the study of history/social science and the difficulties in interpreting primary sources.

Acquiring

- Teacher can take one of the primary sources and work through it together as a class creating a concept map on the board by asking the questions that are present on Worksheet 1.1.
- Teacher should review the guidelines of concept maps: short words, branches = connections and the use of colour.
- Distribute a primary source to each student (can be duplicates) and have students analyze the source individually, filling in as much of Worksheet 1.1 as they can in point form.
- Group together students with the same primary source to share their answers with each other while creating a concept map on chart paper with their primary source in the middle.

Applying

- When finished students move from each group reading each of the primary sources and the resulting conclusions.
- Students can add their own thoughts or questions to each primary source as they move from one source to the next.
- Teacher can debrief by asking students to share what they learn about Canadians of Chinese ancestry from the sources they used and why those sources are historically significant.

Lesson Alternatives/Accommodations

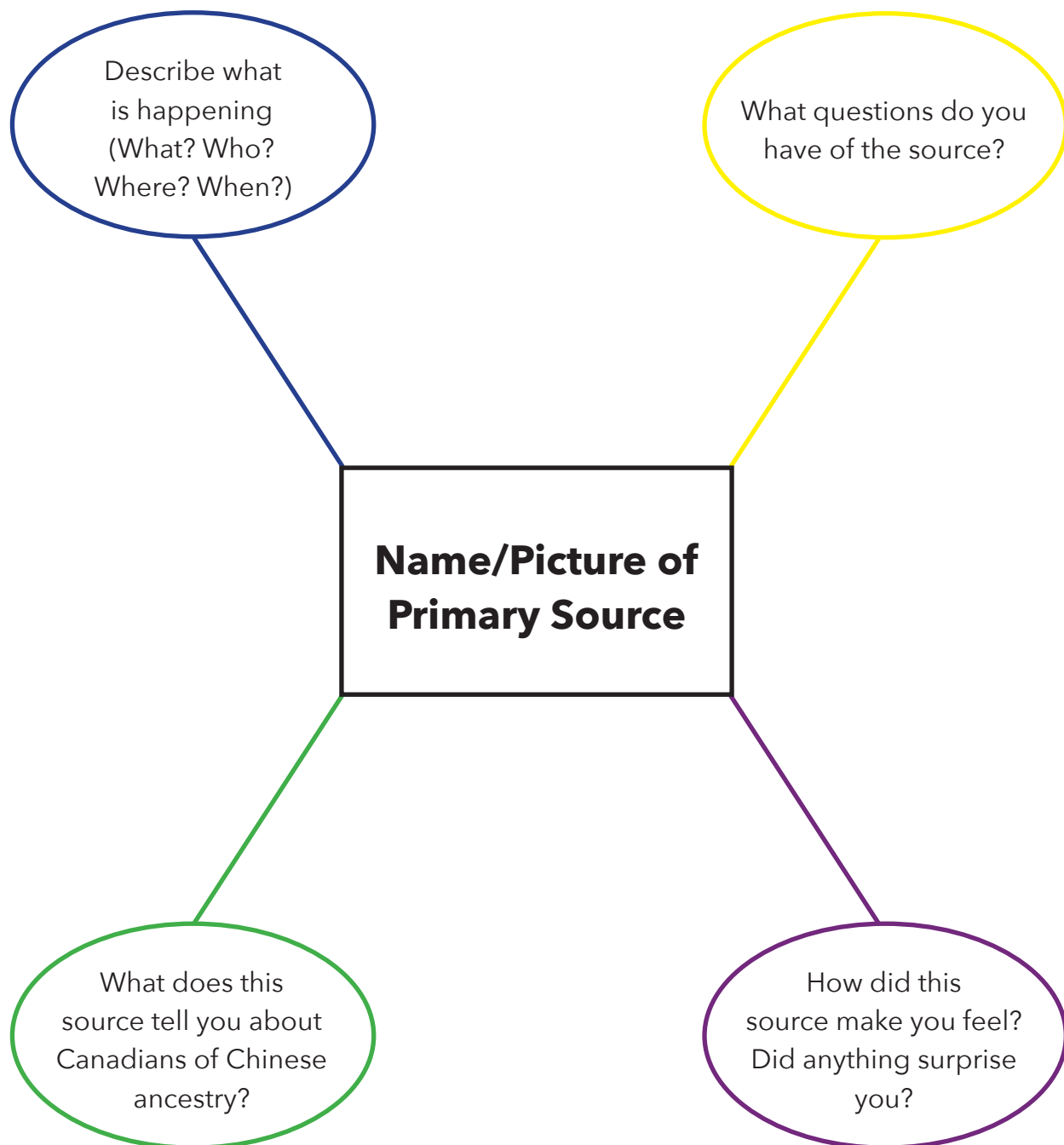
Teacher can use one group of primary sources from one theme or divide the class into three groups to analyze the primary sources relating to each topic.

Depending on the skill level of the class could select sources that are images only or text only.

Teacher can also take all the primary sources related to one of the themes and place them on the board creating a large concept map surrounding the theme itself.

Materials/ Resources	"Concept Map," The Teacher Toolkit
Possible Extension Activities	<ul style="list-style-type: none"> • This activity could be the introduction to a research activity. • Students pick a primary source that interested them and use it to research more into the topic. • The Fernridge badge can be compared to Inuit disc numbers (see link below) - a separate lesson could be used comparing the use of identification tags on minorities.
Links for extension activity	<p>"Beyond a number: Inuit photo exhibit brings controversial 'Eskimo' I.D. system to light," CBC Radio, 28 July 2017.</p> <p>"Inuit Disc Numbers," The Canadian Encyclopedia.</p>
Possible Assessment	<ul style="list-style-type: none"> • Could use an exit ticket to assess knowledge. • Collecting the completed concept maps as formative assessment.

Worksheet 1.1 - Analyzing a Primary Source



Primary Source Collection

This collection consists of primary sources that complement the lesson plans found in the “Beyond Gold Mountain Educator’s Guide.” There are additional sources found in this package that may not be referenced in the lessons, as well sources in both English and French. We encourage you to find other ways to explore these materials with your students.

Please note that the language found in many of these sources includes terms and images that are today considered offensive and derogatory. It is important to review with students that they may encounter this language and support them in responding respectfully.

This collection of sources are being shared for educational purposes only. Any requests for use must be made to the original repository.

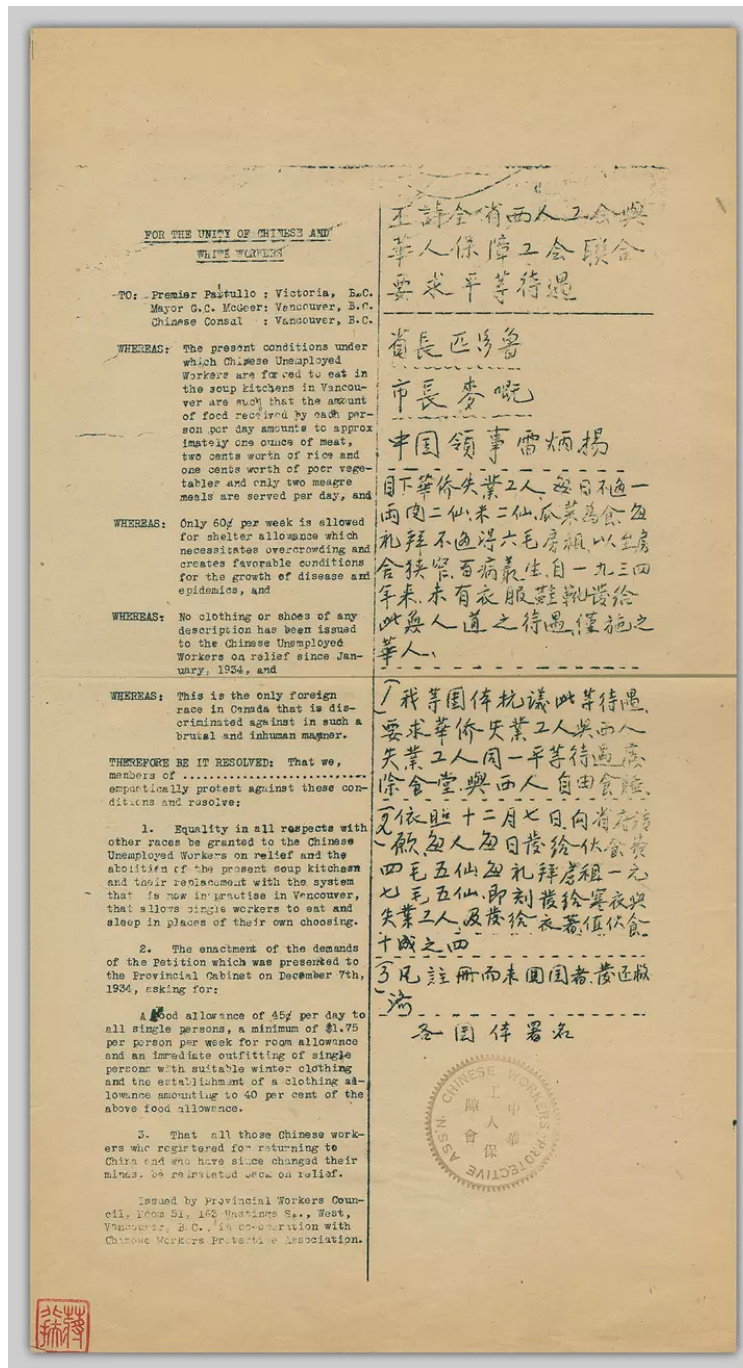
When you see this symbol, , you can scan the QR code to access the source of the article.



#1 | Arrival of Immigrants in Vancouver

New Arrivals off the *Monteagle* (1907-1911). Depicts Chinese immigrants in a line outside of the Detention Shed, or "Pig House." This was the Vancouver Immigration Building, now where the Pan Pacific Hotel stands. Victoria had one also.

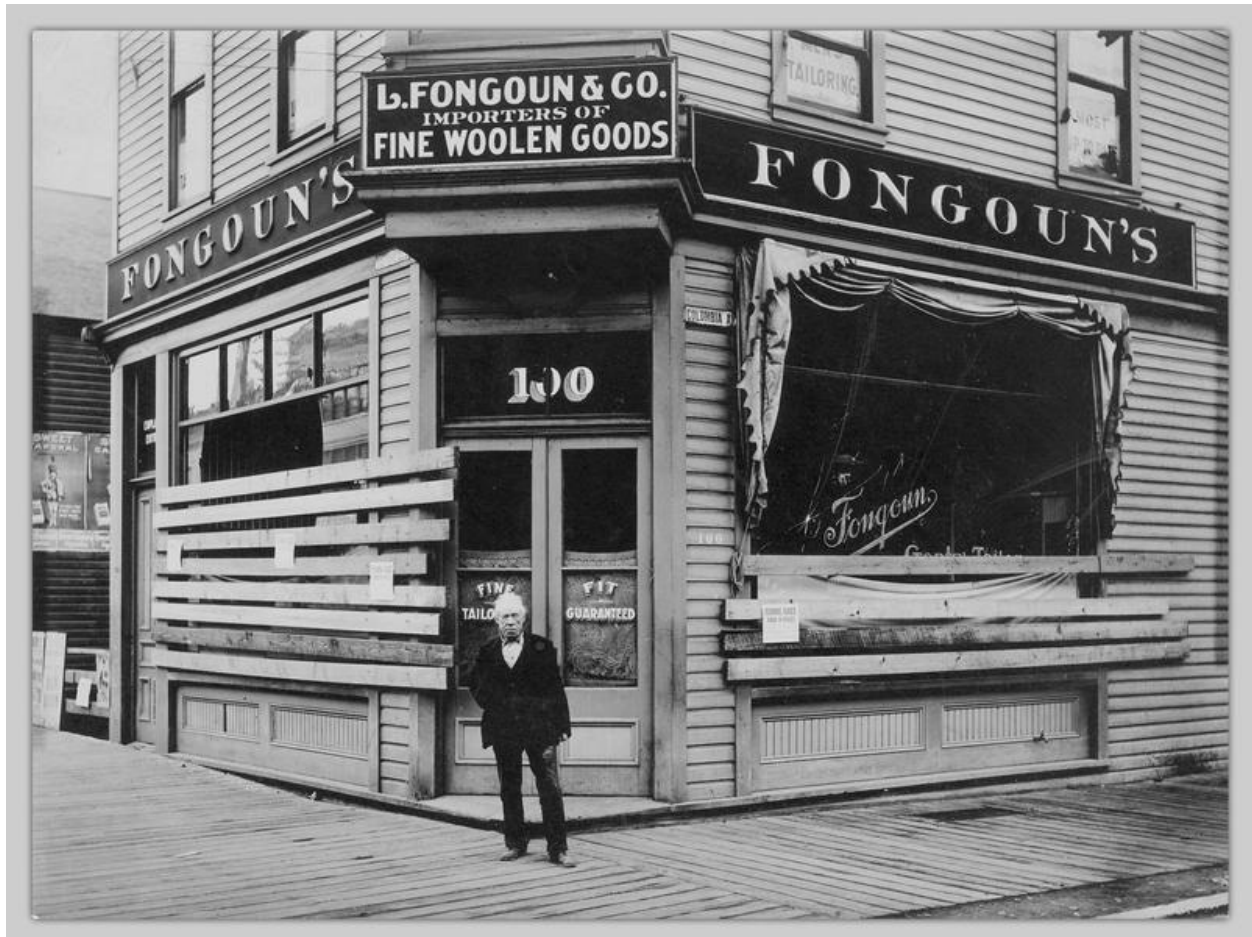
University of British Columbia Library. Rare Books and Special Collections. The Wallace B. Chung and Madeline H. Chung Collection. CC-PH-00437



#2 | Letter to the Premier (of B.C.)

Letter to the Premier, Mayor of Vancouver and the Chinese Consul issued by the Provincial Workers Council in co-operation with the Chinese Workers Protective Association protesting the unacceptable conditions of the Chinese unemployed workers and resolving equality for them, 1934.

University of British Columbia Library. Rare Books and Special Collections. The Wallace B. Chung and Madeline H. Chung Collection. CC-OS-00004



#3 | 1907 Riots – Fongoun's

Fongoun's was a popular tailor in Vancouver on the southeast corner of Hastings Street and Columbia Street. This is what his business looked like after the attack on Chinatown in the anti-Asian riots of 1907

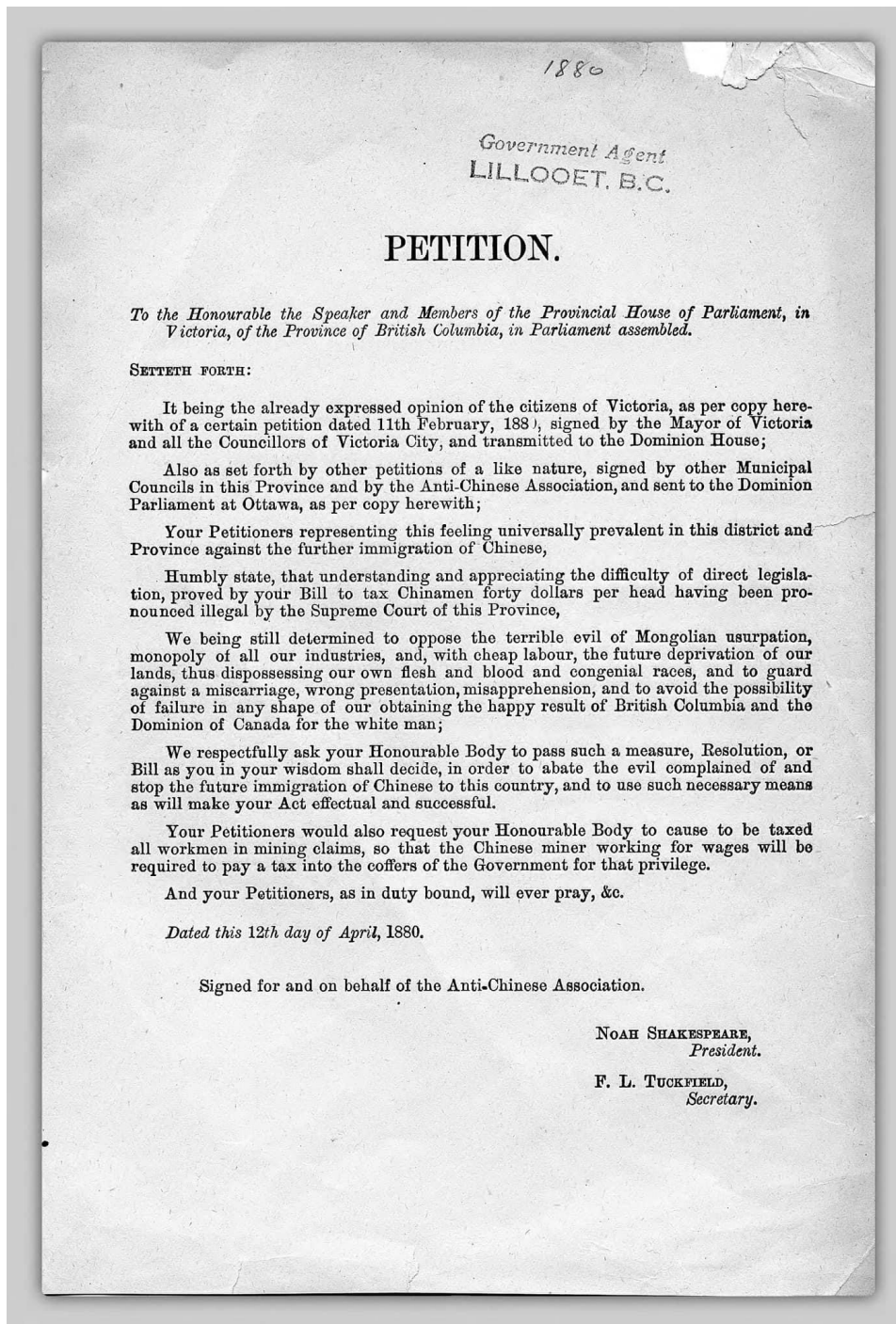
University of British Columbia Library. Rare Books and Special Collections. The Wallace B. Chung and Madeline H. Chung Collection. CC-PH-00230



#4 | Canadian Pacific Steamer

Thousands of Chinese labourers arrived in Canada on board CPR steamships like this one. Photo taken by Captain Samuel Robinson in 1891.

University of British Columbia Library. Rare Books and Special Collections. The Wallace B. Chung and Madeline H. Chung Collection. CC-PH-10619



#5 | Anti-Chinese Association Letter

Noah Shakespeare, President of the Anti-Chinese Association, submitted this petition on April 12, 1880, to the Legislature of British Columbia in an effort to rid the province of all Chinese immigrants.

University of British Columbia Library. Rare Books and Special Collections. The Wallace B. Chung and Madeline H. Chung Collection. CC-TX-279-15

6

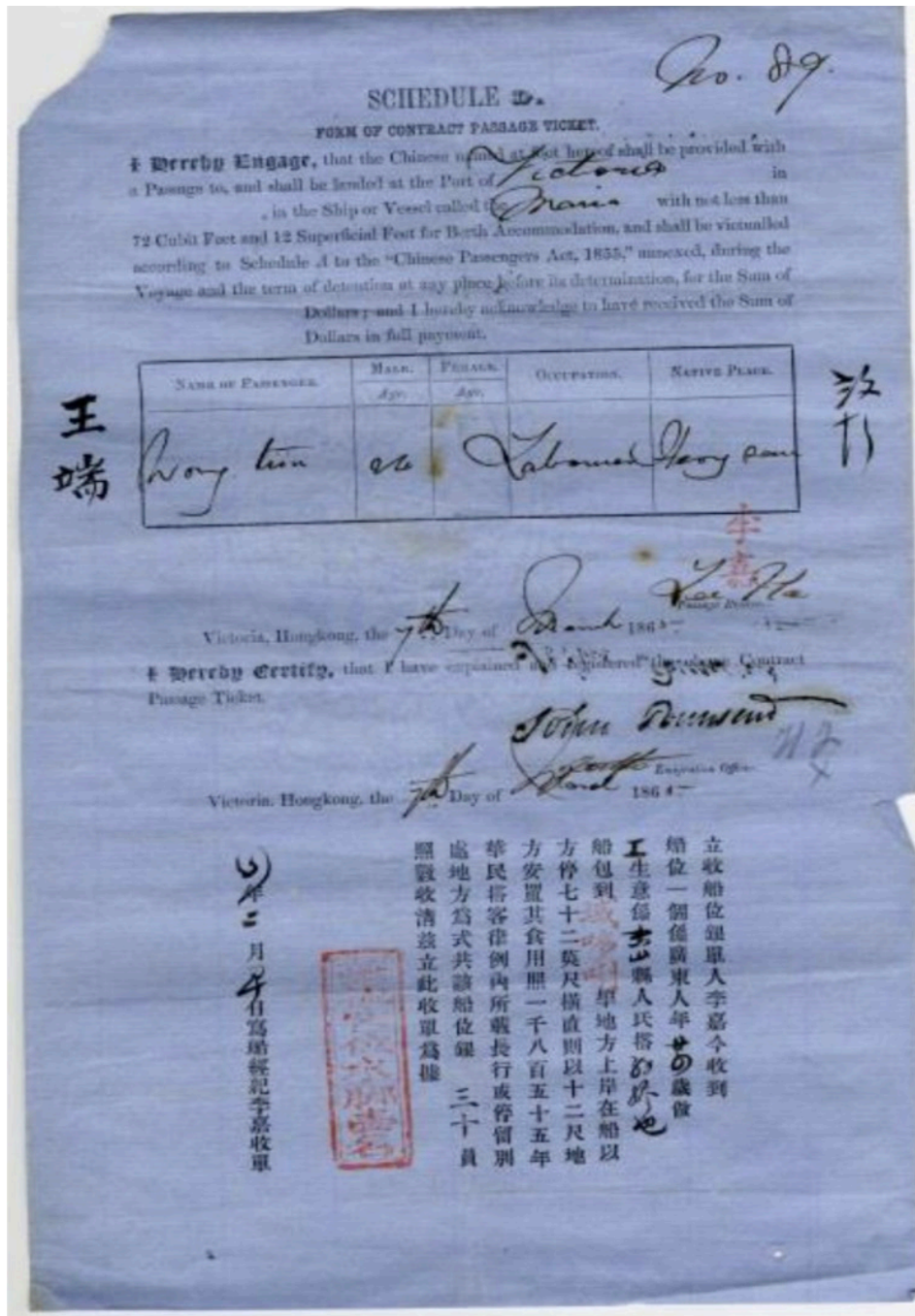


#6 | Long, Braided Hair

Crewmen of the *Empress of Japan* fishing off its side in Vancouver Harbour. Take note of the Chinese crew with long braided hair called queues, neatly wrapped around their heads as a symbol of loyalty to the Manchu government in China. To cut one's queue off was punishable by death.

Image A-09478 courtesy of the Royal BC Museum.

7



#7 | Boat Ticket Stub

Bilingual boat ticket issued to Chinese men and boys for passage on a barque named *Maria* from Hong Kong to Victoria in 1865. The Chinese names of the passengers are written in Chinese calligraphy on the upper left corner. This rare archival evidence reveals that conditions on these voyages were harsh, with only one meal a day and a sleeping space of only 35.5 cm (14 inches) for each of the 316 Chinese passengers.

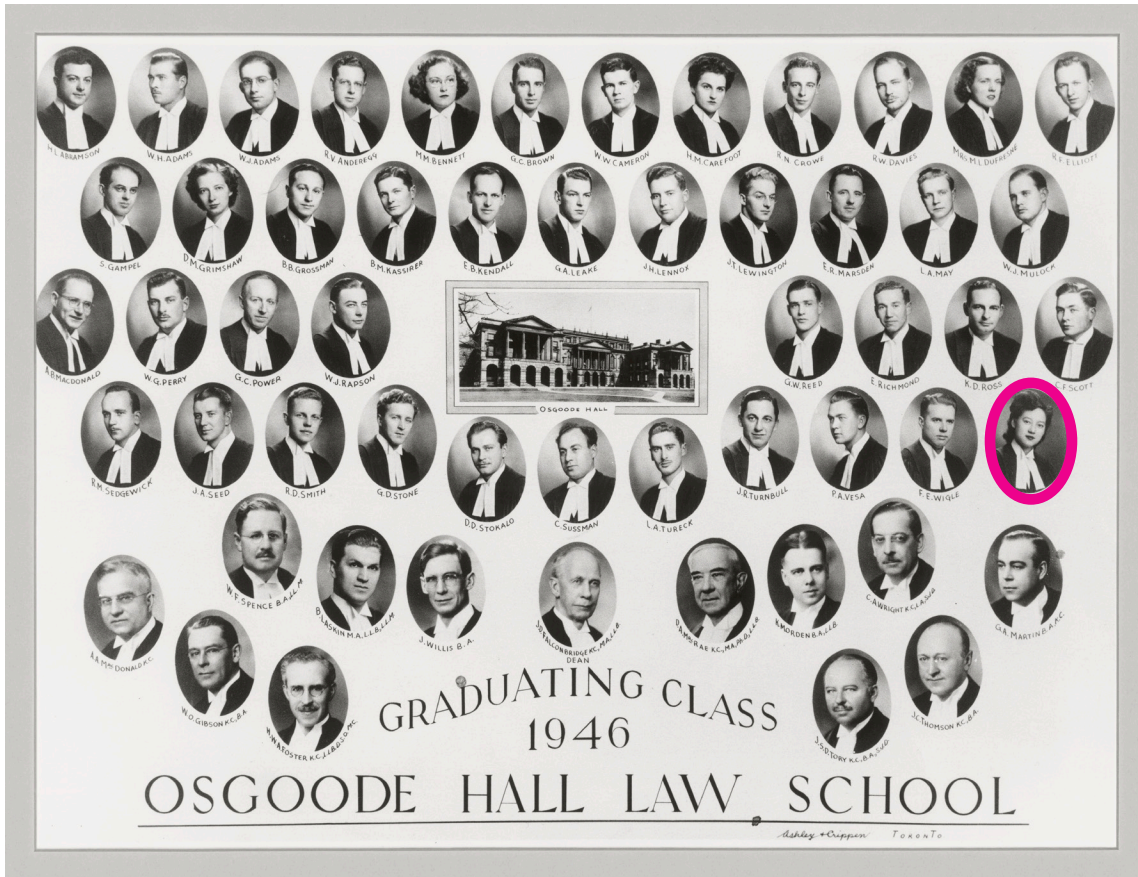
Image K/EA/C43 courtesy of the Royal BC Museum.



#8 | "Chinese New Year Begins Tonight"

The one major event of the year that Chinese people communally celebrate is the ringing in of the new lunar year. Businesses close for two weeks, customs and traditions like cleaning, feasting, fireworks and lion dancing are still observed in present-day Canada.

Image B-08249 courtesy of the Royal BC Museum.



#9 | Greta Wong Grant

Canada's first female lawyer of Chinese descent, born in London, Ontario. She was the former Regional Director of the Ontario Legal Aid Plan and the former Chair of the City of London's Race Relations Committee. Grant was also the past President of Chinese Canadian National Council, London Chapter.

Osgoode Digital Commons. Osgoode Hall Law School Class of 1946.



#10 | Chinese Canadians in the Armed Forces

Members of the 16th Scottish (Reserve), Victoria, British Columbia, circa 1944. Chinese Canadian youth were eager to serve in the armed forces for Canada in the hopes that they might gain the right to vote after the war.

The Chinese Canadian Military Museum.

February 1st, 1915.

Handwritten signature
Petition

TO THE MAYOR
AND CITY COUNCIL,
City of Saskatoon.

TO THE MAYOR AND BOARD OF ALDERMEN,
THE CITY COUNCIL OF
THE CITY OF SASKATOON.

GENTLEMEN:-

WE, the undersigned, holders of Licenses granted by the City of Saskatoon for Chinese Laundries operated in said City, beg to Petition your Honorable Body, as follows:-

Petition
: : : : :
Re License Fees
for Chinese Laundries.
: : : : :

1. **WHERRAS** the population of the City of which you are the Governing Body has been considerably reduced within the past year or two;
2. **AND WHEREAS**, within the same period of time, financial conditions throughout the country have become more than ever before stringent and tightened;
3. **AND WHEREAS**, in virtue of the decrease in population and the unprecedented tying up of the country's finances, business in all lines has materially decreased;
4. **AND WHEREAS**, concurrent with the decreased and depressing volume of business, there has been an increased and increasing cost of living;
5. **AND WHEREAS** your Honorable Body has recognized these facts in relation to all lines of business, and has granted many concessions in consequence thereof;
6. **AND WHEREAS** the money returns from many Chinese Laundries is now so small as to make the payment of the present License Fee a matter of considerable difficulty;
7. **AND WHEREAS** quite a number of Chinese, who were formerly engaged in the Laundry business in this City, have been compelled to move elsewhere because of the difficulty of financing their business;
8. **AND WHEREAS** in most other Canadian Prairie Cities the Chinese Laundry License Fee ranges from about Ten Dollars (\$10.00) to Seventeen Dollars (\$17.00);
9. **AND WHEREAS**, about the time the income in almost all lines of business began decreasing, namely: about the beginning of the year Nineteen Hundred and Thirteen (1913), the Chinese Laundry License Fee in this City was raised from some Fifteen Dollars (\$15.00) or Twenty Dollars (\$20.00) to Thirty-five Dollars (\$35.00);
10. **AND WHEREAS** this License Fee is at present on a flat rate basis of Thirty-five Dollars (\$35.00) for all Chinese Laundries, whether large or small, which seems to us to be somewhat unfair, particularly as touching those Laundries doing a lesser amount of business than others;

11 cont'd.

- 2 -

11. **AND WHEREAS** we cannot believe that this suggestion of a grading of the License Fees would be used by members of your Honorable Body as an argument for such re-adjustment as would avoid a reduction in the aggregate of License Fees payable by Chinese Laundries;
12. **AND WHEREAS** we believe your Honorable Body to be too Honorable to take advantage of us, as compared with men in other lines of business, merely in virtue of the fact that by the accident of birth we happen to be of Oriental blood;

YOUR PETITIONERS beg to pray your Honorable Body, as representing the Citizens and Body Politic of the City of Saskatoon, that you will grant a substantial reduction in the License Fee charged to Chinese Laundries in this City; such reduction to be consistent with the facts recited above, and with the general depression now obtaining in practically all lines of business;

AND YOUR PETITIONERS would further pray that such reduction be made applicable to the present year, Nineteen Hundred and Fifteen (1915).

Dated, Saskatoon, January ^{25th} 1915.

- 3 -

Witness.	Date.	Signature.	Address.
Mark Lau	Jan. 25 th	Sam Chong	221 23 rd St. cor. 3 rd Ave.
		Wong Sing	326 13 th Ave.
		C. E. Jooing	809 Victoria Ave.
		Wong Bing	349 3 rd Ave.
		Wang Kee	707 Broadway
		Tom Lee	405 Fourth Ave.
		Sam Lee	623 Ave. H. S.
		George Mark	224 20 th St. W.
		Lang Mark	335 3 rd St S
		Sing Lee	341 2 nd Ave
		Wing Lee Lui	336 Ave E. S.
		Mark Lau	423 Ave E. S.
		Mark Sing	409 Ave H. S.
		Wing Sing Laundry	504 20 th St. W.
		Gong Lung Laundry	505 20 th St. W.
		Yip Sam Choy	408 20 th St. W.
		Wing See	217 20 th St. W.
		Mark Ho	118 20 th St. W.
		K Wong on King	219 22 nd Ave
		Jim Kee	612 23 rd St W
		3112 5 th St. W.	
		Wing Hing Laundry	
		Charlie Wo	210 25 th St W.
		Sam Lee	203 27 th St W.
		On Lee	207 AVE AN.
		Wong Yung	613 Broadway
		Tom Lee	825 Broadway
		Yik Lat	22 nd St 312 Laundry
		C Loke	1174 Th Ave North
		Hong Lee	407 23 rd St
		X Hop Hing	501 Third Avenue N.

#11 | Letter to the Mayor of Saskatoon

Letter to the Mayor of Saskatoon and Board of Aldermen, the City of Saskatoon, January 25, 1915 with signatures of Chinese laundrymen. This petition was prepared by the Chinese community to fight against unfair laundry taxes.

City of Saskatoon Archives. D50.VI.514

REMARKABLE DOCUMENT IS GIVEN CITY

Thirty Chinese Laundry
Proprietors Petition Re
Licenses

WHO DREW
PETITION UP?

POETIC PLEA PUZZLES PUBLIC
PEOPLE—WANT FEES
REDUCED

What has been filed away in the civic archives, as the most remarkable petition that has ever been presented to the city was received this morning when a request was received from the owners of thirty Chinese laundries in the city who wish to have their license fee reduced as a result of the decreasing business of that industry in the city.

The petition is tastefully done in black ink and red and the diction is so Oriental in its imagery that considerable discussion has arisen as to what member of the Chinese colony in Saskatoon is responsible for the petition, which is a lengthy one. One prominent legal light to whom it was submitted was of the opinion that the only member of the Celestial settlement in this city who could be responsible for the petition which will be considered by the finance committee this week is Yung Tom Lynd. He considered that the epic strain in which the petition was couched could only come from that prominent native of the flowery kingdom.

The Petition

The petition is as follows:—
Gentlemen:

WE, the undersigned, holders of licenses granted by the City of Saskatoon for Chinese laundries operated in the said city, beg to petition your honorable body, as follows:—

the flowery kingdom.

The Petition

The petition is as follows:—

Gentlemen:

WE, the undersigned, holders of licenses granted by the City of Saskatoon for Chinese laundries operated in the said city, beg to petition your honorable body, as follows:—

WHEREAS the population of the city of which you are the governing body has been considerably reduced within the past year or two;

AND WHEREAS, within the same period of time, financial conditions throughout the country have become more than ever before, stringent and tightened;

AND WHEREAS, in virtue of the decrease in population and the unprecedented rising up of the country's finances, business in all lines has materially decreased;

AND WHEREAS, concurrent with the decreased and decreasing volume of business, there has been an increased and increasing cost of living;

AND WHEREAS, your honorable body has recognized these facts in relation to all lines of business, and has granted many concessions in consequence thereof;

AND WHEREAS, the money returns from many Chinese laundries is now so small as to make the payment of the present license fee a matter of considerable difficulty;

AND WHEREAS, quite a number of Chinese, who were formerly engaged in the laundry business in this city, have been compelled to move elsewhere because of the difficulty of financing their business;

AND WHEREAS, in most other Canadian prairie cities, the Chinese laundry fee ranges from about ten dollars (\$10.00) to seventeen dollars (\$17.00);

AND WHEREAS, about the time the income in almost all lines of business began decreasing, namely: about the beginning of the year 1913, the Chinese laundry license fee in this city was raised from some fifteen dollars or twenty dollars to thirty-five dollars;

AND WHEREAS, this license fee is on a flat rate basis of thirty-five dollars for all Chinese laundries, whether large or small, which seems to us to be somewhat unfair, particularly as touching those laundries doing a lesser amount of business than others;

AND WHEREAS, we cannot believe that this suggestion of a grading of the license fees would be used by the members of your honorable body as an argument for such re-adjustment as would avoid a reduction in the aggregate of license fees payable by Chinese laundries;

AND WHEREAS, we believe your honorable body to be too honorable to take advantage of us, as compared with men in other lines of business, merely in virtue of the fact that by accident of birth we happen to be of Oriental blood;

YOUR PETITIONERS beg to pray your honorable body as representing the citizens and body politic of the city of Saskatoon, that you will grant a substantial reduction in the license fee charged to Chinese laundries in the city, such reduction to be consistent with the facts recited above, and with the general depression now obtaining in practically all lines of business.

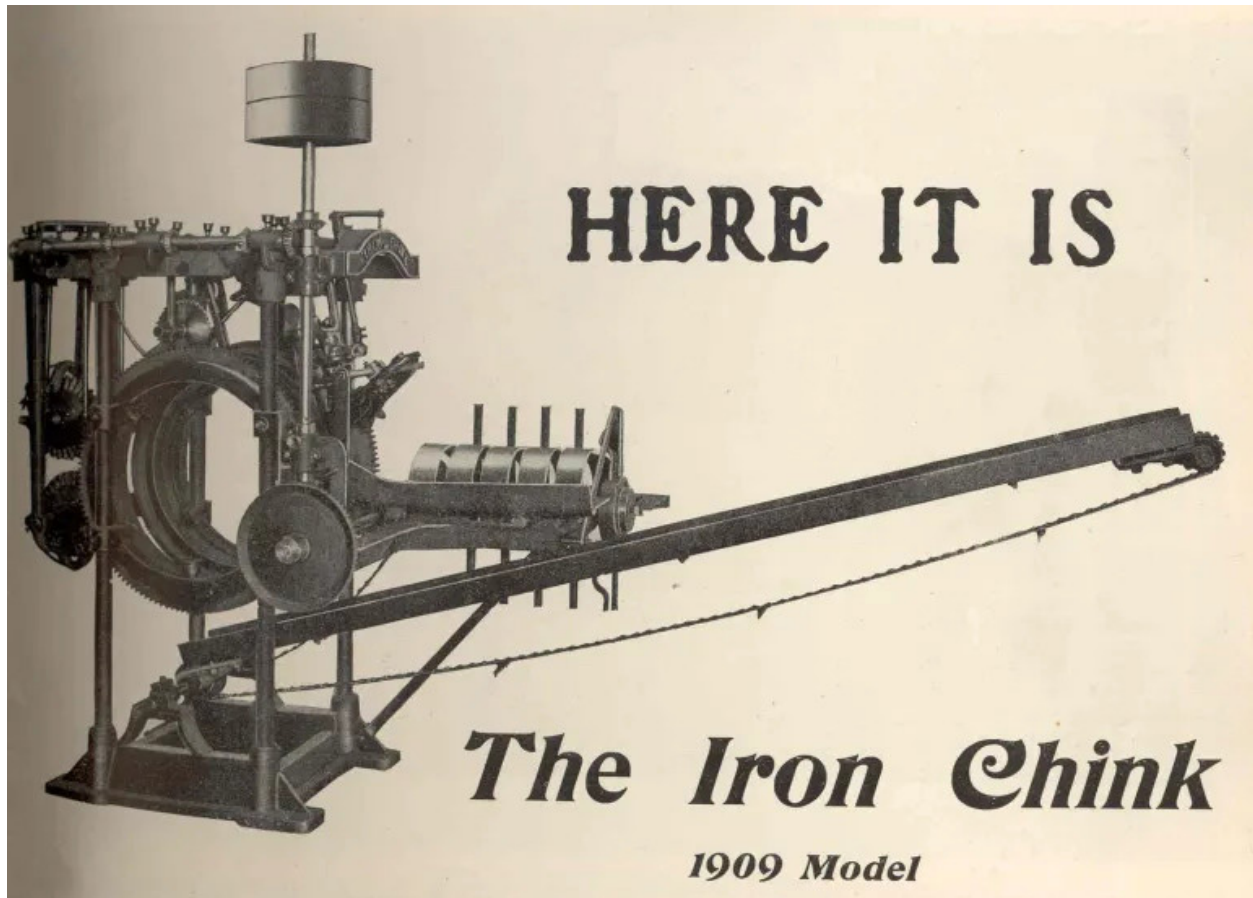
AND YOUR PETITIONERS would further pray that such reduction be made applicable to the present year, 1915.

Signed by—Sam Chong, Quon Sing, C. E. Young, Wong Bing, Wang Kee, Tom Lee, Sam Lee, George Mark, Lang Mark, Sing Lee, Wing Lee Lai, Mark, Mark Sing, Yip Wing, Yong Lung, Yip, Wing Lee, Mack For, Kwong Ow Wing, Jim Kee, Wing Hung, Charlie Wo, Sam Kee, On Lee, Mong Yung, Tom Lee, Yip Lat, C. Lake, Hong Lee, and Hop Hing.

#12 | "Remarkable document is given city"

Newspaper clipping from the *Saskatoon Daily Star* published following the petition prepared by the Chinese community to fight against unfair laundry taxes (See #11).

Saskatoon Daily Star, January 26, 1915.



#13 | Iron Chink 1909 Model Advertisement

The "Iron Chink" was an invention to replace the need to hire Chinese fish cannery workers. It could take the place of up to 30 workers in an effort to employ fewer Chinese. The derogatory name was a racial slur used for decades in the fish canning industry in the U.S. and in Canada alike.

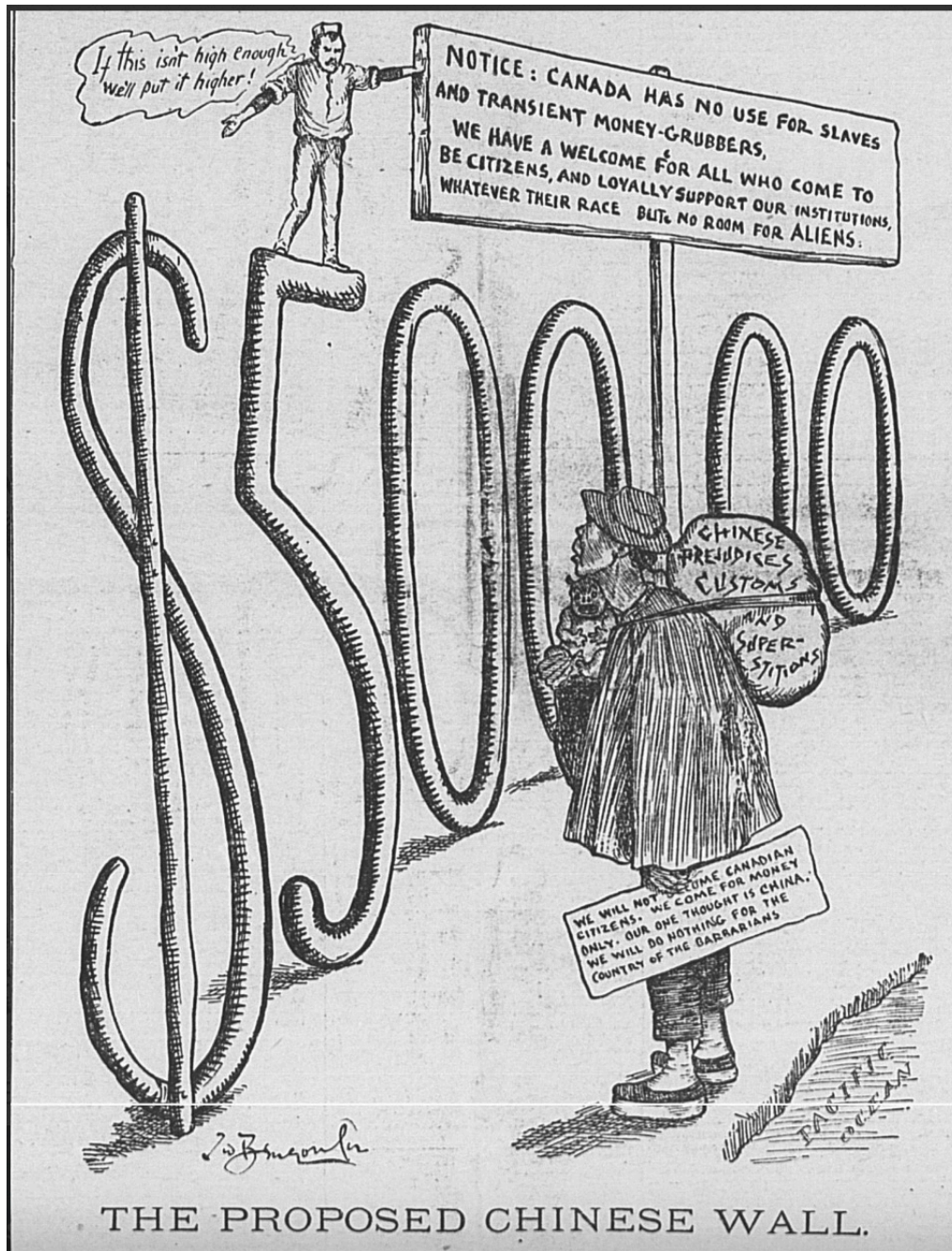
Pacific Fisherman, Annual Review, February 1, 1909.



#14 | Fernridge Time Checks

Instead of using Chinese employees' names, the Fernridge Lumber Co. used time checks, or ID tags with numbers, for Chinese (*Chink*), Japanese (*Jap*) and Indian (*Hindu*) employees.

Langley Centennial Museum Photo 1988.036.046



#15 | \$500 Head Tax Cartoon

In this cartoon, the Chinese head tax of \$500 is being compared to a physical wall to slow all immigration to Canada from China. The man on top of the wall says, "If this isn't high enough, we'll put it higher!" The sign reads, "Notice: Canada has no use for slaves and transient money-grubbers. We have a welcome for all who come to be citizens, and loyally support our institutions, whatever their race but no room for aliens."

The Globe (Toronto, Ontario, Canada), September 19, 1896.

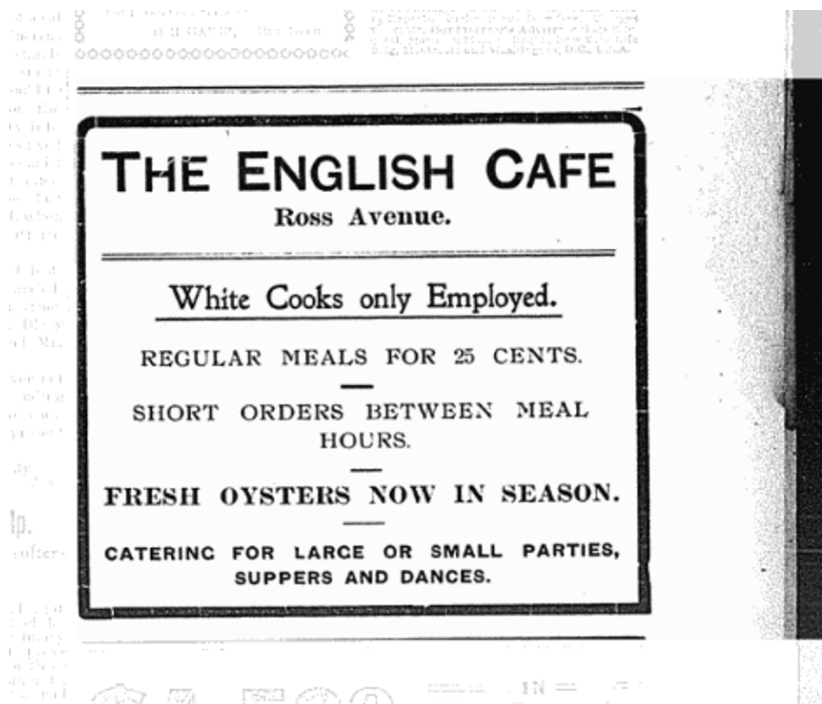


#16 | Police Mugshot Book

Victoria Police Department mugshot book (1898-1904). Includes photographs of people charged with criminal activity and details of their crime and information on sentencing.

University of Victoria (B.C.). Library. Victoria Police Department Charge and Mugshot Books Collection. PR 12.9

17a + b



#17a, #17b | English Café Ad / English Cafe, 1909-1911

In 1912, Saskatchewan (later other provinces followed suit) passed the White Women's Labour Law to forbid Chinese businessmen from hiring white female employees, under the guise of protecting women. It was not repealed until 1969.

Red Deer News, February 24, 1909. / Red Deer Archives. P5604

17c



#17c | "A Danger Removed"

This cartoon depicts the law that forbade the hiring of white women to work for Chinese businessmen.

Saskatoon Daily Star (Saskatoon, Saskatchewan, Canada), July 17, 1913.

CHINAMEN EVADE TAX

Three Hundred Get Into Canada by Means of Fraudulent Certificates.

Ottawa, Sept. 21.—Through the instrumentality of F. C. T. O'Hara, deputy minister of trade and commerce, and commissioner of Chinese immigration, the greatest fraud ever perpetrated in connection with the entry of Chinese into Canada has within the past few days been unearthed. The culminating point of the story, which is a long one, was reached on Saturday in Montreal, when, as the result of a personal examination by Mr. O'Hara of a number of recently arrived Celestials, the whole fabric of the bold scheme was laid bare.

About a year ago a number of Chinese began to arrive at Halifax in possession of certificates signed at the Chinese legation at Mexico City, and describing them as merchants. When the present season of navigation opened the Chinese bearing similar certificates began to arrive in Montreal. The sudden invasion of Canada from the east excited a good deal of suspicion amongst officials, and the matter was reported to Ottawa. While the officials were almost certain that fraud was being perpetrated on the department, they had no absolute proof. From information subsequently received the department finally became convinced that a syndicate had undertaken to land Chinese in Canada, and had been able by false representations to secure the necessary certificates from the Chinese legation at Mexico City. There were a number of circumstances that aroused the suspicion of the Canadian officials. All the new arrivals admitted that they had been in Mexico only a few months, and all had the same story to tell, that business was dull in Mexico and they had decided to come to Canada to open up in business here.

It is estimated that since the frauds began a year ago, the government has lost \$150,000 in poll tax, which means that three hundred Chinamen have entered as merchants, thereby escaping the poll tax of \$500, which the ordinary "Chink" must pay. It is not believed that they can be successfully traced, but such steps will be taken that there will be no continuance of the fraud.

The most recent arrivals, those examined by Mr. O'Hara in Montreal on Saturday, consist of a lot of ten brought on the Elder Dempster steamer Bornu from Mexico City; two who came to Canada on the Virginian bearing letters from the colonial office to the effect that they were British subjects, which makes no difference, and a third party of three from Merida, in Yucatan. The last mentioned party came over the New York Central from New York in bond, and carried certificates as merchants, issued

by the state of Yucatan, and undoubtedly secured by fraud.

How the Fraud Was Discovered.

Correspondence with Mexico failed to throw any light on the situation. Recently Mr. Chara took a trip to the Pacific coast to look into the methods of handling Chinese arrivals. Officials of the coast, men of long experience in the work, expressed the conviction that a big fraud was back of the eastern invasion. It was decided, therefore, to arrange a surprise in Montreal and in order to carry it out successfully, Mong Kow, a well known Victoria Chinese merchant, who has been in the government service for nineteen years, and is master of the English language, was brought to the east. Instructions were given that Chinese on their arrival should not be allowed to have any communication with those on shore until they had undergone an examination in the presence of higher officials and an interpreter. Under this examination as it was conducted on Saturday, the stories told by the "Chinks" did not hang together, and it soon was clearly developed that the suspicions of the department were well founded. Although it has been impossible up to the present time to discover all their ramifications of fraud, sufficient is known to make it possible for the officials to effectually block further arrivals and the steamship companies will have to return any they bring to Canada.

#18 | "Chinamen Evade Tax"

Newspaper article reflecting the start of "paper sons" and "paper daughters." The high taxes imposed upon Chinese immigrants engendered a black market for false documents. "Paper families" began to be a phenomenon that would have a long-lasting legacy even until this day.

Free Press Prairie Farmer (Winnipeg, Manitoba, Canada), September 23, 1908.



#19 | Superimposed Family Portrait

The woman and child on the left have been superimposed into the photo. Whereas the man and young male were photographed at (Vancouver's) Yucho Chow Studio. Many early Chinese men living in Canada were separated for decades from their wives and young children. To bridge the distance, it was common to take two photos – one taken in China, the other in Canada – and merge them into one image. Late 1910s or early 1920s.

City of Vancouver Archives. Yucho Chow Community Archive Collection. AM1688-S1-F5-: 2021-034.262

20a



#20a | Grant Family Photograph

This 1940 photo shows Agnes Grant from the Musqueam community and Hong Tim Hing from Zhongsan along with three of their children (L to R: Helen, Larry and Gordon). Hing met and married Agnes while working on a Chinese farm located on the Musqueam reserve. The family was forced to straddle two worlds and confusion about their cultural identity dominated their childhood. As Larry recalls, "We grew up as Musqueam children, but one day the government decided we would be classified as Chinese."

City of Vancouver Archives. Yucho Chow Community Archive Collection. AM1688-S1-F5-: 2021-034.172

FORM 2

This form, if placed in envelope, marked "Dominion Statistics—Free, please," for improper use \$300, and properly addressed will pass through the Mail "FREE."

PROVINCE OF BRITISH COLUMBIA

41-09-510847

REGISTRATION OF MARRIAGE

Registered No. 3847
For use of Registrar of B., D. and M. only

PLACE OF MARRIAGE
If in Rural Municipality _____
If in City, Town or Village Van Couver, B.C.

BRIDEGROOM

1. Full name Jang Gon Fun
2. Trade, profession or kind of work Farmer
3. Bachelor, Widower or Divorced Bachelor
4. Age 36
5. Religious Denomination Confucius
6. Residence 647 E. Georgia Street
7. Place of birth Canton, China
8. Name of father Jang Hay
9. Place of birth of father Canton, China
10. Maiden name of mother Shee
11. Place of birth of mother Canton, China
12. Can bridegroom read? Yes Write? Yes

BRIDE

13. Full name Grant Agnes
14. Trade, profession or kind of work Shopper at home
15. Spinster, Widower or Divorced Spinster
16. Age 35
17. Religious Denomination Roman Catholic
18. Residence 647 E. Georgia Street
19. Place of birth Musqueam Indian Reserve B.C.
20. Name of father Seymour Grant
21. Place of birth of father Musqueam Indian Reserve, B.C.
22. Maiden name of mother Mary Charles
23. Place of birth of mother Musqueam Indian Reserve, B.C.
24. Can bride read? Yes Write? Yes

NOTE.—This form must not be mutilated. All information asked for is to be given, including full Christian and Surnames of all parties, and if for any reason this is impossible, the reason for the omission must be stated.

25. When married 6 day of May 1941
26. Place of marriage 261 Keefer Street, Vancouver, B.C.
27. By licence or banns 54513-B
28. Signature of Groom Gon Fun Jang
Signature of Bride Agnes Grant

29. Signatures of Witnesses
Name Margaret Poy
Address 546 Keefer St Vancouver B.C.
Name Keen Ben Wong (Keen Ben Wong)
Address 546 Keefer St, Vancouver, B.C.

I certify the above stated particulars are true to the best of my knowledge and belief.
Clergyman Rev. R. H. Young
Address 261 Keefer St, Vancouver, B.C.
Religious Denomination Presbyterian
Filed at VANCOUVER on the 7th day of May 1941
District Registrar [Signature]
District Registration No. 1746

(SEE OTHER SIDE)

#20b | Agnes Grant's Marriage Certificate

Agnes Grant married a Chinese farmer who was leasing her father's Musqueam land in Vancouver. His name was Gon Fun Jang but also went by another name, Hong Tim Hing.

Vital Statistics Agency, British Columbia.



#21 | Lotus Foot Shoes

An old Chinese tradition called “foot binding,” was supposed to be dainty and attractive, but in reality inhibited proper walking and the ability to use her feet. This practice was brought over to Canada in some cases which limited the woman’s ability to walk distances and it was painful to do everyday chores.

Courtesy of Nelson Museum, Archives and Gallery.



#22 | Photograph of Kuo Min Tang Members

Numerous Chinese Canadians across Canada supported Dr. Sun Yat-Sen's revolutionist movement to overthrow China's emperor. They formed local chapters called "Kuo Min Tang" and fundraised hundreds of thousands of dollars for China's future leader of the Republic of China.

Kelowna Museums Society. Chinese Canadian Artifacts Project. CA KMS
KMS_1978.002.003



Public face of Chinatown: Visitors stroll along pedestrian walkway past restaurants lining La Gauchetière St.

Chinatown outlived Drapeau but it's still fighting city hall

By JACK TODD of The Gazette

A Chinatown reborn: On a rainy Monday, Chinatown looks like the set for a low-budget version of *Shaolin*. A horrid film that was all drizzle and violence and moon signs for Chinese fast food. A steady rain starts across La Gauchetière St. Chinese shopkeepers hurry by, darting through the puddles.

Fifteen years ago there were about 20,000 Chinese living in Montreal. Today there are an estimated 250,000 Chinese in Toronto, spread through four separate Chinatowns. Fifteen years ago there were about 1,500 Chinese living in Montreal's Chinatown. Today there are about 20,000 of them. Once the powers that were wanted a conversion, downtown little Chinatown. They whittled it down and left it that way, keeping up a couple of rows of Chinese restaurants a short walk from city hall.

Not to worry, says independent city councillor Nick LaRocca. "There aren't enough Chinese for a real Chinatown here anyway. There are only about 20,000 Chinese at most in the Montreal area. Fifteen years ago there were 30,000."

The marriage of a Chinese movie theater took a chop-suey double-broiler, with a hint of a horror comedy. *The New Mr. Vampire*, follows *Righting Wrong*.

Even in the rain it's a fast walk from Jeanne Mance St. — where the old Chinese Catholic church, sacrificed to Jean Drapeau's ego and the federal government's need for a Presence in these quarters, stands boarded up in the shadow of Complexe Guy Favreau — east down the hunched length of La Gauchetière to St. Dominique St., north to Darchevier Blvd., then south again on Clark St. to Viger Ave. That's it, a pocket-sized Chinatown has nowhere to grow but inward. It's ringed by government buildings that are monuments in both senses of the word — Complexe Guy Favreau and Hays Quebec on the north, the Palais des Congrès on the southwest — and cut off by the deep slash of the Ville-Marie Expressway to the south.

"There's no way for Chinatown to grow but east and the city government says no commercial building east of St. Dominique.

The various governments have been awkward not only in the substance of their dealings with the Chinese community, but also in their manipulation of symbols.

The lumps along the entryway to the Palais des Congrès facing Chin-

town, for example, are Japanese, not Chinese.

The "Chinese" gates on La Gauchetière, facing one another across St. Urbain St., are made of concrete, ugly, massive, square and European. One there's the missing pagoda. The five-colored pagoda given to the city by Chinese Ambassador Arthur Lee during Expo 67 and unveiled at the corner of La Gauchetière and La Gauchetière.

In 1981 it got in the way of the widening of St. Urbain. Taken down, it disappeared. A Gazette reporter recently found it in a three-wheeled truck on Notre Dame St.

How the city may bring the pagoda back, to a park planned for the corner of Clark and La Gauchetière.

"I think that pagoda is a symbol of how the city deals with the Chinese community," says Concordia sociology David Chan.

"These people come in and destroy it, break it into pieces, then they bring it back if they want."

The planned park or garden where the pagoda may come to rest is another illustration of how the city deals with Chinatown.

Two weeks ago the Montreal Citizens' Movement government "decided to hold a consultation with the people of Chinatown about the park," Chan says. "The problem is, they come into the meeting with the design."

"I pointed out that they should get input from the Chinese community first, but the MCM basically said, 'If you don't want our design, then we'll design it away.'"

The district's MCM councillor, John Gardner, "finally decided that may not be a good process," Chan says.

"But what's the rub? The Chinese community has not had a park for 100 years, why do we have to have one in two months?"

"If the community wants a Chinese Garden, we can't afford to build something so soon like that. Let's get some input from everyone, and then build this together."



Neighborhoods in transition

Louise Wong is a waiter in Chinatown. He comes here to read the Chinese papers and talk politics in his off-hours.

Wong is not one of those usually quoted as a community leader, but he is well informed on the issues of Chinatown. He is in favor of a change in zoning laws to permit Chinatown to expand east — but he stresses that any development there should include housing, especially for the older Chinese who still live in the neighborhood.

"The only place for us to go is to the east," he says. "We need more stores, more houses, more restaurants. Look at Toronto. They have three, four Chinatowns. We just have one 'real' Chinatown."

Through the '70s and early '80s, as one check after another was carried out of Chinatown, Montreal's Chinese were quietly acquiescent.

"There is a feeling in Chinatown," says sociologist Chan. "That you should mind your own business and not get involved with the government."

Chan mentions a consultant's study done in the '70s on possible sites for the Palais des Congrès. The study advised the federal government that the building be put up in Chinatown because the Chinese would offer the least resistance.

The first Chinese came to this country as railroad workers in the 1860s and ended up working for the Canadian Pacific Railway for 73 cents a day.

Once the railroads were finished in the west, the men drifted east and tried to scrape together enough mone-



Children play on blocked off part of La Gauchetière St.

to pay the federal head tax imposed on the Chinese, in order to bring their families here.

Business families could be established with little capital, the Chinese started landing. But Chan's attitude got worse. In 1923 the Chinese Exclusion Act was passed, forbidding Chinese to come to Canada at all.

The law was repealed in 1949, but discrimination is something you can't repeal.

City officials, says Montreal Mayor Kenneth Cheng, think they can learn all there is to know about Chinatown by dropping in to a Chinese restaurant for lunch.

"They say it's the business, Chow Lee but the Chinese will never say 'business' good," the Chan Lee says. "Oh, business very bad, very bad, too much competition and they say from the city think he's going to let Santa Chan. He'll take care of Chow Lee by making sure no more restaurants are built in Chinatown."

One effect of the zoning law is to drive up rents in the small area of Chinatown that is zoned for commercial space. Restaurant space, which could be zoned for \$800 a month in 1976, is going for \$2,000 and up today.

The row of restaurants on the north side of La Gauchetière between St. Urbain and Clark are all paying their rents to the same landlord, which is profiting by the zoning law.

There are still fragrant stores in Chinatown where you can buy thousand-year eggs and sautéed jellyfish and snail and herbal remedies for pain.

On Saturdays and Sundays the Chinese come from all over the city to shop and meet their friends and talk. The second and third-generation Chinese children go to school in places like the Chinese Catholic Community Centre and the Chinese Nationalist Centre to learn Chinese.

Chan and others are pushing an abandoned \$100-million redevelopment plan for Chinatown. The abandoned Catholic church at one end of La Gauchetière would become a Chinese cultural centre. A laser "roof" with multi-colored beams would play over St. Laurent Blvd.

There is also a rumor that a 300-unit hotel will be constructed at the corner of Viger and St. Urbain, and the Chinese Catholic church, one of three Chinese churches driven off the land when Complexe Guy Favreau was constructed, plans to put up a new building at the corner of La Gauchetière and St. Elisabeth St.

District representative Gardner, a member of the MCM executive committee, has already told the Chinese community that he believes some type of commercial zoning east of St. Laurent might be acceptable as long as it's confined to La Gauchetière and does not involve the side streets.

The Reimbursement Chinatown plan was presented to the Drapeau administration in October 1966. When it comes to tearing down blocks of Chinatown for government buildings the government moves with the speed of the Yangtze river at flood time. When it responds to the Chinese community, the city is an aged oxcart hauling a heavy load along a muddy bank.

A cool Saturday evening in Montreal's Chinatown.

The first thing you notice is the quiet. Chinatown is New York or Vancouver or San Francisco in a hotel, with arguing street-hawkers, crowds of shoppers, children playing everywhere. None is part of Chinatown, but on La Gauchetière St. at 10 p.m. on a Saturday evening the silence is the silence of the former. Drapeau administration explaining why it allowed Chinatown to be quiet.

You can hear yourself think down here, in stores. The odd party of diners slumber, satiated, from one of the restaurants. A lone Chinese girl plays with a soccer ball. One very dapper Oriental man jingles along the pavement, reeling from side to side. There's no danger he'll bump into anyone.

There's a Chinese formula for avoiding odds in the winter: Take one make heat, crush it in a cogage mill. Add one shot of cognac, rest and enjoy a healthy winter without mittens.

Father Thomas Teo hustles around his office in the Chinese Catholic Community Centre, drugging and plugging for the new Catholic church on which he's been working for the past year.

In two weeks, Father Teo will have been in Montreal for 10 years. He is one of the few Chinese who still live in Chinatown and he jokes that the other Chinese, the ones who make their homes in Westmount and the Towers of Mount Royal, should have no say in the affairs of Chinatown.

Father Teo and his congregation have had their problems with the city administration in the past, but they're hopeful now.

"I don't blame the city for what they're doing now east of St. Laurent," says Father Teo. "I think if we come up with a good plan for some housing and some stores and restaurants, they will accept it. With Dore, it seems they keep their promises."

Queenie Hum seems too small to be a business. Small and precise and intense, she is a prime figure, along with Kwai Chan and others in the effort to help the Vietnamese boat people settle in Montreal.

The Family Services Centre of which she is director works with the young and old of Chinatown, but particularly with the 500 or so elderly people who are still living in the rooming houses above the restaurants on Clark and St. Laurent.

"Because of the change in family structure, the Chinese elderly aren't attended to by their sons and daughters like they used to be," she says. "Because of the change in family structure, the old people need help."

Hum and staff try to provide it, offering a variety of services to Chinese all over the city.

Chinatown has survived Drapeau's imperial fantasies and outlived his bulldozers. Like a heavy water tower which refuses to die, it may blossom many years after Complexe Guy Favreau is a rubble of smouldering boundary stones.



Keeping up the supplies: Delivery time in Chinatown.



Decay and demolition: View of St. Laurent Blvd. and restaurants from vacant block.

#23 | "Chinatown outlived Drapeau but it's still fighting city hall"

This 1987 newspaper article from *The Gazette* describes the struggles of growing and protecting Montreal's Chinatown.

The Gazette (Montreal, QC, Canada), June 13, 1987.



Or [click here](#)



City tearing us apart brick by brick, say Montreal's Chinese

By INGRID PERITZ
Special to The Gazette

SPECIAL REPORT

In 1967, Montreal's Chinese community celebrated Canada's 100th birthday by giving a gift to the city: An exotic, multi-colored oriental pagoda in the heart of Chinatown "dedicated to the cause of peace and harmony among all Canadians."

After 14 years, the City of Montreal has finally reciprocated with a gift of its own.

It will cement its relationship with the Chinese community "within a year" by dismantling the pagoda monument and paving over the green space surrounding it so that adjacent St. Urbain St. can be widened to three lanes.

He Woo Lee, 92, is just about as old and frail as Montreal's Chinatown itself.

Cheeks sunken and grey hair askew, he sits hunched beneath a bare lightbulb in the shabby rooming house on La Gauchetière St. he's lived in for 10 years.

Lee grew up in Montreal's Chinatown and worked there all his adult life. He calls it a piece of his homeland — and all he wants is to see it survive.

"The main thing," he says haltingly, speaking through an interpreter, "is that they don't tear down Chinatown. That's what we fight for."

But it is a fight that Lee and his fellow residents have almost lost. Over the past 25 years, urban development has steadily carved out chunk after chunk of Chinatown and, in the process, drained away 90 per cent of a population that once stood at 5,000.

Chinatown, squeezed into a corner of downtown Montreal bounded by Dorchester Blvd., Vitre St., Ste. Elizabeth St. and Bleury St., is a community in crisis.

At a time when Chinatowns from Toronto to Vancouver are flourishing, only a skeleton of a once sprawling neighborhood still stands here —

(See CITY, Page 8)

Monday, November 18, 1981

City tearing us apart

(Continued from Page 1)

And the street-level opportunities to the Montreal community have all but disappeared where the next building will fall.

The most devastating appropriation is the loss of a green space that once was a link between Dorchester and La Gauchetière — a block that only three years ago contained two Chinese restaurants, a school, Chinese medical clinic, offices and several dwellings.

Today, the site is earmarked for the federal government's massive Cio Park complex which will include four apartment buildings and two factory office towers for 4,000 civil servants. Tender dates for construction is the spring of 1984.

And two months ago, an appropriation arrived at a controversial building at 52-54 La Gauchetière that the Chinese community has long represented as the site of one of the largest Chinese temples in Montreal. The building site contains some 20 trees — including the Woo Lee — and a Chinese tomb.

Only a few months earlier, the city had told the Chinese community the building would be torn down. The city, maintaining negotiation doesn't necessarily mean demolition, is negotiating with the Lee Family Association to determine the fate of the building.

Wherever the Lee building falls, Chinatown today is an aging district, one of the oldest brick buildings and narrow streets behind a masonry collection of parking lots and fire towers and building crews' cranes.

Pessimistic shadow

Complete demolition and the Quebec boom like giant handshakes over Chinatown in the north. And new construction is slowly eroding the area's westerners and Chinese fringe. The city's new \$1 billion convention centre, the massive three-million-sq-ft Expo 86 Convention Centre, is rising on Chinatown's south-west flank toward a spring 1983 completion date.

And the encroaching giants have a menacing shadow over the Thomas Yoo, pastor of the Chinese Catholic Mission in Chinatown for 20 years, says he's received correspondence from city and provincial governments asking them to question whether it will survive its own growth.

"You see what's happening, it's not as if we're not here," says Woo Lee. "We're here but we're not here."

When the city wants to demolish, you can't go against the current. "You can't go against the current," says Woo Lee. "You can't go against the current."

The city's plan to demolish the Lee building is just one of the many ways in which the city is tearing apart the Chinese community. The Chinese community is being torn apart by the city's plan to demolish the Lee building.

Not surprisingly, some Chinese residents view the city's construction as a threat to the traditional character of the neighborhood.

Wong speaks angrily of the city's plan to demolish the Lee building. "The city is tearing us apart brick by brick, say Montreal's Chinese."

Rev. Thomas Yoo in front of threatened oriental pagoda.

Black areas indicate buildings still standing in the Chinatown area. Blank spaces show where buildings torn down in recent years once stood.

t, brick by brick, say Montreal's Chinese

The Woo Lee, second from left, plays mahjong with friends. He says he'll fight to save Chinatown — where he grew up and worked all his life.

The Chinese government imposed 1980 laws on Chinese immigration until 1983. Then an Kravtchenko was passed forcing Chinese out.

Most come from villages in China and find work building the Canadian infrastructure. Many are 40 or older and have no skills to compete. Some are in the service industry, working out of home or night long shifts.

The federal government imposed 1980 laws on Chinese immigration until 1983. Then an Kravtchenko was passed forcing Chinese out.

Wong says he'll fight to save Chinatown — where he grew up and worked all his life.

The woman in the photo is smiling and looking towards the camera.

#24a, #24b, #24c | "City tearing us apart brick by brick, say Montreal's Chinese"

This 1981 newspaper article from *The Gazette* highlights the fight save Chinatown in Montreal.

The Gazette (Montreal, QC, Canada), November 18, 1981.



Or [click here](#)



Plan to create a Chinatown fraught with problems

By Bill Lim

Lim is a Regina resident.

On Nov. 19, a public meeting was held at the Regina City Hall Forum to discuss the proposal by the city's economic development department to create a Chinatown in Regina. It was reported by a local radio station that the proposal received little support from the Chinese community and that one person at the meeting even went so far as to declare that, in his opinion, the name "Chinatown" was derogatory to the Chinese.

A clarification on the above report is in order.

It should be pointed out that at this meeting, the discussion was not about a Chinatown as understood by the majority of local Chinese; it was on something significantly different. What was discussed was something billed as the "conceptual design" of the Regina Chinatown and a set of architectural drawings giving a preview of what this Chinatown would look like.

This "conceptual design" was conceived by the so-called "Chinatown steering committee", a creation of the economic development department, and was brought to the meeting, *fait accompli*, seeking a rubber-stamp from the Chinese community.

According to the CSC chairman, however, the whole Chinatown

project was simply an investment proposal by the department in the pursuit of off-shore and possibly other investor/developers, in which local input can only serve as suggestions to those investors/developers for their consideration.

At one point, the steering committee chairman even made a passing remark that the name "Chinatown" was chosen mainly for the sake of convenience, and, as such, people should not get too hung up on the project name itself.

More seriously, input from the local Chinese community was effectively denied. According to the meeting agenda — which was not distributed to the audience at the meeting, but somehow surfaced several days afterwards — time was given to a "presentation from representatives of the Chinese community" (Item No. 3 on the agenda). However, this was not done and accordingly, views from the various organizations within the Chinese community were not heard.

Nor did the meeting get to talking about the basics of community input into the proposal, specifically on such issues as the structure and organization of the Chinatown to be built.

The only item that got on the agenda for discussion was the conceptual design. Those at the meeting were essentially allowed only to respond to it by discussing its good or bad selling

Reader's Commentary

points to those investors/developers. Understandably, many at the meeting were quick to identify all the bad points inherent in the design.

But in spite of this one-dimensional "gospel" according to the economic development department and its creation, the steering committee, the idea of a genuinely community-oriented Chinatown in Regina is definitely a good idea.

Here is a short list of its positive points:

- A Chinatown would fulfill the long-held wish of the majority of the Chinese in this city to have a permanent structure with which they could identify culturally and from which they could find encouragement and support in their work of preserving and promoting their culture;

- A Chinatown with strong social and cultural components will, in turn, enhance greater harmonious interactions with other cultures in the city, thereby making a positive contribution towards the building of multiculturalism in our society, and;

- Such a Chinatown would definitely be a bright addition to the city itself and make Regina more attractive to tourists, visitors and future investors.

Of course, even such a "positive" Chinatown cannot be immune from becoming a negative thing in itself and creating problems for the local community.

For instance, this Chinatown could easily turn into a new kind of glossy and glittering ghetto, where a number of the people within the Chinese community would become a small-group of interest-oriented individuals inclined to gazing at their "collective" navel.

As well, this Chinatown could hurt existing business concerns in other parts of the city, as one person observed at the meeting, by "stealing" customers and business from them. This was what has happened to downtown Edmonton and surrounding business districts when there was a massive exodus of customers and other established business to the fanciful playland known as the West Edmonton Mall.

"The time has come for city council, through its personnel and finance committee, to take charge of this project."

Given the foregoing, it becomes imperative that the Chinatown that Regina is going to build must incorporate, right at the beginning, features and control that will deal with these negative possibilities whenever they occur.

Quite simply, even if these negative possibilities cannot be eliminated altogether, their impact on the local community must at least be held in check.

But in order to have those features and control in place, strong and continual community input is needed right from day one and must be built into the design, construction and future development plan of this Chinatown.

Obviously, this is not the kind of Chinatown that the city's economic

development department and its Chinatown steering committee have in mind.

By its actions so far, the department has demonstrated that it sees the "Regina Chinatown" only as a way of enticing investors to come to Regina to set up business, a scheme not unlike the Come-by-Chance oil refinery or the Bricklin motor works.

Yet, as we all know, in both cases, the investors skipped town with the bulk of the public handout soon after an initial show of fanfare, while all the time complaining loudly that they had lost their shirt in the process of bringing economic development to the Canadian people.

The real losers in these and other similar cases have been the Canadians left holding the bag.

As for the so-called Chinatown steering committee, it has demonstrated that it is merely an investment-scouting and brokerage outfit in the service of the economic development department's investment-enticing scheme, and masquerading as a publicity-supported community agent.

Quite frankly, in terms of social and economic considerations, Regina could ill-afford such a scheme, even though it is only peeve-sized by comparison with the abovementioned white elephants.

Moreover, the local business community could not afford to have a such project, similar in nature — if much scaled-down — to the West Edmonton Mall, built right on its doorstep. Nor, indeed, could members of Regina's Chinese community accept something that uses its name, but is insensitive to its interests.

Clearly, the "Regina Chinatown" is too important a project for the city to leave it to the economic development department and its Chinatown steering committee.

The time has come for city council, through its personnel and finance committee, to take charge of this project. Authority to co-ordinate the work should be taken away from economic development and given to the planning department.

The latter then should proceed to set up, via a democratic process, a brand-new community-based "Regina Chinatown Development Council" that will co-operate with the local community and seek public input on the design, planning and development of this Chinatown.

Only in this way will the finished product, the Regina Chinatown, will be good for the city and its citizens in the long-run.

And only in this way can members of the Chinese community be assured that their long-term interests will not be compromised in the process.



Photo: California State Office of Tourism

San Francisco's Chinatown: Regina could get one too — but would everybody welcome it?

#25 | "Plan to create a Chinatown fraught with problems"

This 1987 newspaper article from *The Leader-Post* talks about the potential construction of a Chinatown in Regina.

The Leader-Post (Regina, SK, Canada), January 20, 1987.



Or [click here](#)



des universités canadiennes.

A l'honorable M. Oliver qui objecte que cet amendement fera du tort au Canada, le ministre de l'Intérieur demande si jamais les États-Unis ont souffert d'avoir admis dans leurs universités les jeunes Chinois ou Japonais.

Le Canada et la race blanche

M. Oliver croit cependant que l'admission des jeunes célestes dans les universités canadiennes, aux termes de la nouvelle loi, constitue une atteinte sérieuse aux intérêts de la race blanche dont le développement constitue l'idéal du Canada. C'est abdiquer plusieurs années de travail ardu et renier les traditions canadiennes que de poser une législation si facile à l'infiltration chinoise dans nos grands centres, continue M. Oliver, qui conclut en se demandant si les soldats canadiens se battent dans les tranchées au profit de la race blanche ou au profit d'autres races, comme la race chinoise.

Le bill est voté en deuxième lec-

#26 | Excerpt from *Le droit*

Le droit (Ottawa, ON, Canada), 9 juin, 1917.

Or [click here](#)

Ottawa,—La loi imposant une taxe de \$500 sur tous les Chinois qui entrent au Canada a eu un effet prohibitif.

Depuis le 1er janvier dernier, il n'est arrivé dans ce pays que deux Chinois, qui, d'ailleurs s'étaient échappés du navire qui les transportaient.

Dans les deux cas, la Compagnie de Navigation a dû payer la taxe de \$500.

L'exclusion des Chinois a privé la Colombie anglaise d'un joli revenu. L'an passé, cette province reçut \$225,000 et l'année précédente, \$258,000 comme sa part de revenus sur la taxe des Chinois.

#27 | Excerpt from *L'Écho de l'ouest*

L'Écho de l'ouest : journal de sports et d'annonces (Nantes, France), 11 novembre, 1904.



Famille de hockeyistes — Les experts affirment qu'on peut trouver le matériel pour former toute une équipe de hockey dans la famille Chin, de Lucknow, Ontario. On voit ici papa et maman Charlie CHIN, restaurateurs de Lucknow, et quelques-uns de leurs joueurs de hockey; ce sont, de gauche à droite : GEORGE, 15 ans, BILL, 17 ans, et ALBERT, 16 ans, trois joueurs déjà fameux sur l'équipe de Lucknow et qui ont attiré l'attention des Red Wings de Detroit; MARY, 14 ans, MARGARET, 12 ans, MORELY, 11 ans, GLADYS, 10 ans, CHARLIE, 7 ans, JACK, 6 ans, ALLAN, 3 ans. De plus, M. et Mme Chin ont également trois autres fils, bons joueurs de hockey aussi, présentement dans l'armée.

Hockey's Future Safe if There Are Many Canadian Families Like the Chins



Experts say there is abundant good hockey material in Canada's Chin family. Here they are, with Papa Charlie Chin, Lucknow, Ont., cafe proprietor, and Mrs. Chin. Three of the older boys are in the armed services, and not pictured. Left to right they are: George, 15; Bill, 17, and Albert, 16, already famed as hockey players for their work in the Lucknow team, Mary, 14; Margaret, 12; Morley, 11; Gladys, 10; Charlie, seven; Jack, six; Allan, three; Mrs. Chin and Charlie Chin. The smaller boys are pretty good players, too. There is practically a hockey team right at home.

#28 | « Famille de hockeyistes » / "Hockey's Future Safe if There Are Many Canadian Families Like the Chins"

The Chin family. Brothers Albert, George, and William went on to become famous Canadian hockey players.

La tribune (Sherbrooke, QC, Canada), 17 mars, 1945. / *Edmonton Journal* (Edmonton, AB, Canada), March 27, 1945.



Or [click here](#)



S'opposant aux projets du fédéral

Sauvons Montréal: ne détruisez pas le quartier chinois!

(LE JOUR) — En dépit des hésitations de la ville de Montréal et de l'opposition de groupes de citoyens, le gouvernement fédéral semble déterminé à poursuivre son projet de construction d'un important immeuble dans le quartier chinois.

Le mouvement Sauvons Montréal, notant que le ministre des Travaux publics, M. Charles Drury, doit cette semaine faire étudier en comité parlementaire des crédits supplémentaires de \$4 millions pour la place Guy Favreau, a demandé la protection de tous les édifices entourant le site et l'interruption de toutes les expropriations.

Sauvons Montréal estime qu'un édifice de cette taille détruirait tout le quartier chinois de la ville. "Seulement huit édifices restent

encore sur le site. Trois d'entre eux, l'église catholique, l'église et l'école presbytériennes et l'église pentecostale, sont d'une extrême importance pour la communauté chinoise. Toutes ont été expropriées et ont reçu un ordre d'éviction pour le mois d'octobre. Une d'entre elles, ajoute Sauvons Montréal, l'église catholique, construite par des protestants en 1835, est la plus vieille église d'origine protestante à Montréal".

Le gouvernement fédéral n'a jamais exposé publiquement toutes les données de ce projet de construction de telle sorte que les citoyens de Montréal n'ont pu, jusqu'à ce jour, exprimer leur opinion.

Le ministre des Travaux publics devait consulter l'administration municipale,



Photo: Pierre Bonclair

Le quartier chinois, un milieu de vie original à Montréal

#29 | « Sauvons Montréal: ne détruisez pas le quartier chinois! »

This 1976 newspaper article from *Le Jour* describes how leaders of Montreal's Chinese community rallied to save a large part of Chinatown from the threat of demolition.

Le Jour (Saint-Laurent, QC, Canada), May 5, 1976.

DOMINION OF CANADA
DEPARTMENT OF IMMIGRATION AND COLONIZATION
CHINESE IMMIGRATION SERVICE

NO. **53097**

C. I.
45

This is to certify that Lawrence Kwong


whose photograph is attached hereto, has registered as required by Section 18 of the Chinese Immigration Act, Chapter 38, 13-14 George V.

Dated at Vancouver, B.C.

this 26th day of June 1924

A. L. J. Bluffe
Controller of Chinese Immigration.

This certificate does not establish legal status in Canada.



#30 | Larry Kwong's C.I. 45

According to the *Chinese Immigration Act, 1923*, otherwise known as the Chinese Exclusion Act of 1923, Chinese individuals already in Canada were required to register and carry photo identification as evidence of their compliance with the regulations of the act; even Canadian-born and naturalized British subjects of Chinese ancestry were made to register. This C.I. 45 (certificate of immigration) was issued to Lawrence (Larry) Kwong to certify his registration on June 26, 1924 when he was one year and 9 days old.

University of British Columbia Library. Rare Books and Special Collections. The Paper Trail Collection. RBSC-ARC-1838-DO-0291