

<b>Lesson #</b>	3
<b>Lesson Title</b>	Resiliency of Chinese Immigrants and Their Descendants
<b>Author</b>	Flora Fung
<b>Magazine Issue</b>	"Beyond Gold Mountain: Canadians of Chinese Ancestry," <i>Kayak: Canada's History Magazine for Kids</i> , September 2023
<b>Grade Level</b>	5/6, 7/8, 9/10
<b>Theme</b>	
<ul style="list-style-type: none"> <li>• Canadian Identity</li> <li>• Social Justice</li> <li>• Industry, Invention and Technology</li> </ul>	
<b>Subject Area</b>	
<ul style="list-style-type: none"> <li>• Social Studies</li> <li>• History</li> <li>• ELA</li> </ul>	
<b>Lesson Overview</b>	
<p>In this lesson, students will analyze the ways Chinese immigrants to Canada survived and thrived despite the restrictions imposed on them. Students will gain deeper insights using <i>Kayak</i> and then connecting it to the primary sources for deeper understanding of the events that affected Chinese immigrants and the ways in which they pushed for better treatment and rights.</p>	
<b>Time Required</b>	1-2 lessons
<b>Historical Thinking Concept(s)</b>	
<ul style="list-style-type: none"> <li>• Using Primary Sources</li> <li>• Analyze cause and consequence</li> <li>• Take Historical Perspective</li> </ul>	

## Learning Outcomes

Students will...

- Analyze primary sources for the impact of governmental policies and labour laws
- Gain perspective on the actions taken by Chinese immigrants
- Create and design a cartoon based on the knowledge gained

## Background Information

- In addition to working on the railway, Chinese immigrants looked for other job opportunities. However many jobs were limited by discriminatory labour laws and racial barriers. Many Chinese workers opened hand laundries as a means to earn a living yet found themselves often subject to greater restrictions and systemic discrimination than white workers.
- The *Chinese Immigration Act* of 1923 banned almost all Chinese from entering Canada. "Paper sons" and "paper daughters" are terms to refer to those born in China who illegally immigrated to Canada by purchasing documentation that stated that they were blood relatives to Chinese people who already received Canadian citizenship or residency.

## Resources Required/Teacher Prep

- Teacher/Class should have some previous knowledge on the governmental policies that impacted Chinese immigrants such as the *Chinese Immigration Act*, also known as the Chinese Exclusion Act (see Lesson 2)
- Worksheet 3.1 - Restrictions and Resiliency

## 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

### Chinese Workers

- Image 2 - Letter to the Premier
- Image 11 - Letter to the Mayor of Saskatchewan
- Image 12 - "Remarkable document is given city"

### Paper Sons

- Image 18 - "Chinamen evade tax"

## Lesson Activity

### Activating

- Teacher should review the restrictions imposed by federal and provincial governments on Chinese immigrants (see lesson 2)
- Have students read the cartoon "Students on Strike" in the "Beyond Gold Mountain" issue of *Kayak: Canada's History Magazine for Kids*.
- As students read, have students make points or discuss the ways Chinese immigrants were restricted and the ways the Chinese community pushed back. Students may use Worksheet 3.1 to record their ideas in point form.
- Teacher should discuss the findings of the students and write students' opinions on the board.

### Acquiring

- Distribute the primary sources that the teacher wishes to use. The teacher can focus on one of the two topics or split the class into two groups.
- This activity can be done individually or in partners.
- Students analyze the primary sources and complete the chart using point form.
- Teacher could share some additional resources (see below\*) that students can use to add information to their charts.
- Students share their conclusions with the class. The teacher can write the answers on the board and have students make connections with previous knowledge.

## Applying

- Students create their own cartoon about the topic they analyzed in the primary source. The purpose of the cartoon would be to teach others about the ways Chinese immigrants were treated and ways Chinese immigrants resisted. The teacher may need to provide additional resources or research. Some suggestions have been placed for further sources in the reference part of this lesson plan.

## Lesson Alternatives/Accommodations

- The sources can be analyzed together as a class as opposed to individually

## References

["Paper Sons and Daughters and the Complexity of Choices During the Exclusion Era,"](#) Facing History and Ourselves.

["Paper Sons and Daughters,"](#) CCNC Our Stories.

["Chinese Hand Laundry,"](#) Canadian Museum of History.

["Chinese Immigration Act,"](#) The Canadian Encyclopedia.

### Possible Extension Activities

- Students could be offered alternatives to creating a cartoon, such as a poster or newspaper article

### Possible Assessment

- Discussion and Chart could be used as formative assessment with feedback coming from the teacher during the class discussion.
- Cartoon could be used as a formative or summative evaluation



### Worksheet 3.1 - Restrictions and Resiliency

Title of Source	Ways Chinese community was restricted	Ways Chinese community pushed back against the restrictions
Students on Strike		
Chinese Workers		
Paper Sons		

## 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.

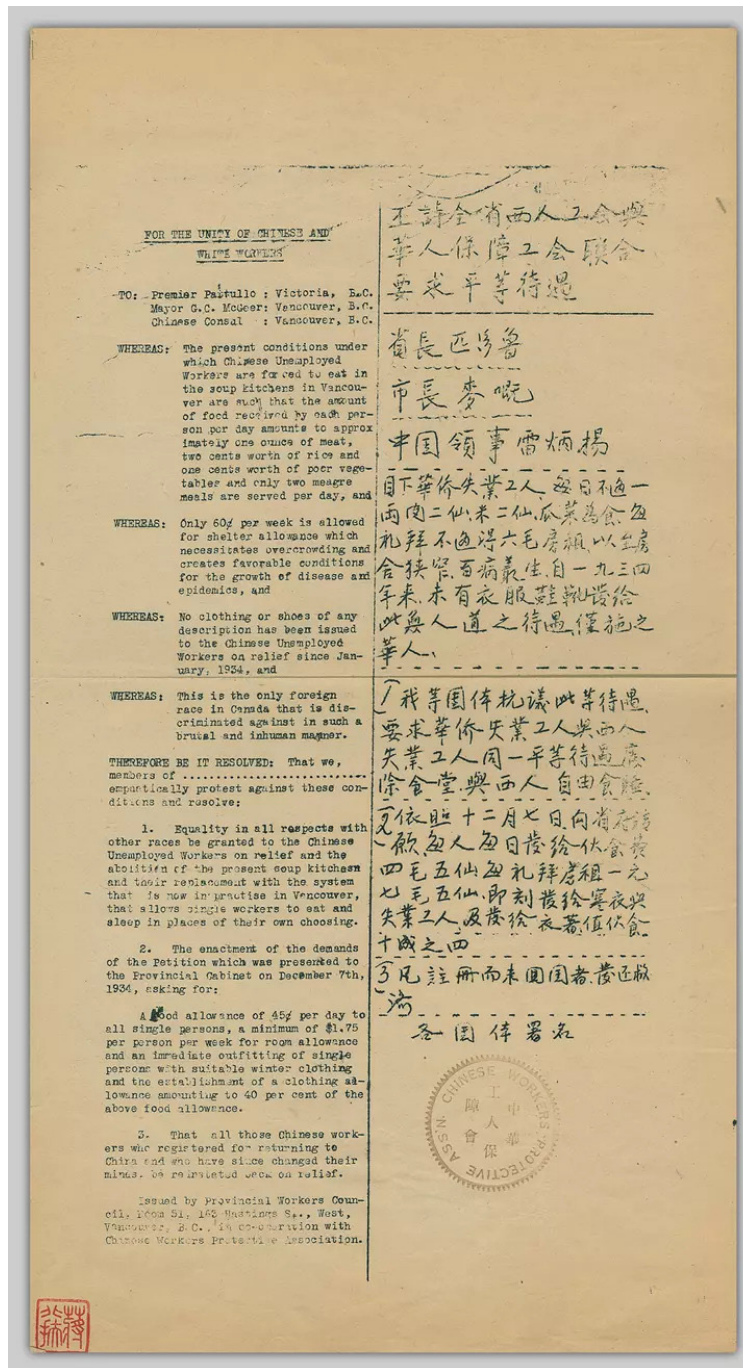
**When you see this symbol, , you can scan the QR code to access the source of the article.**



## #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

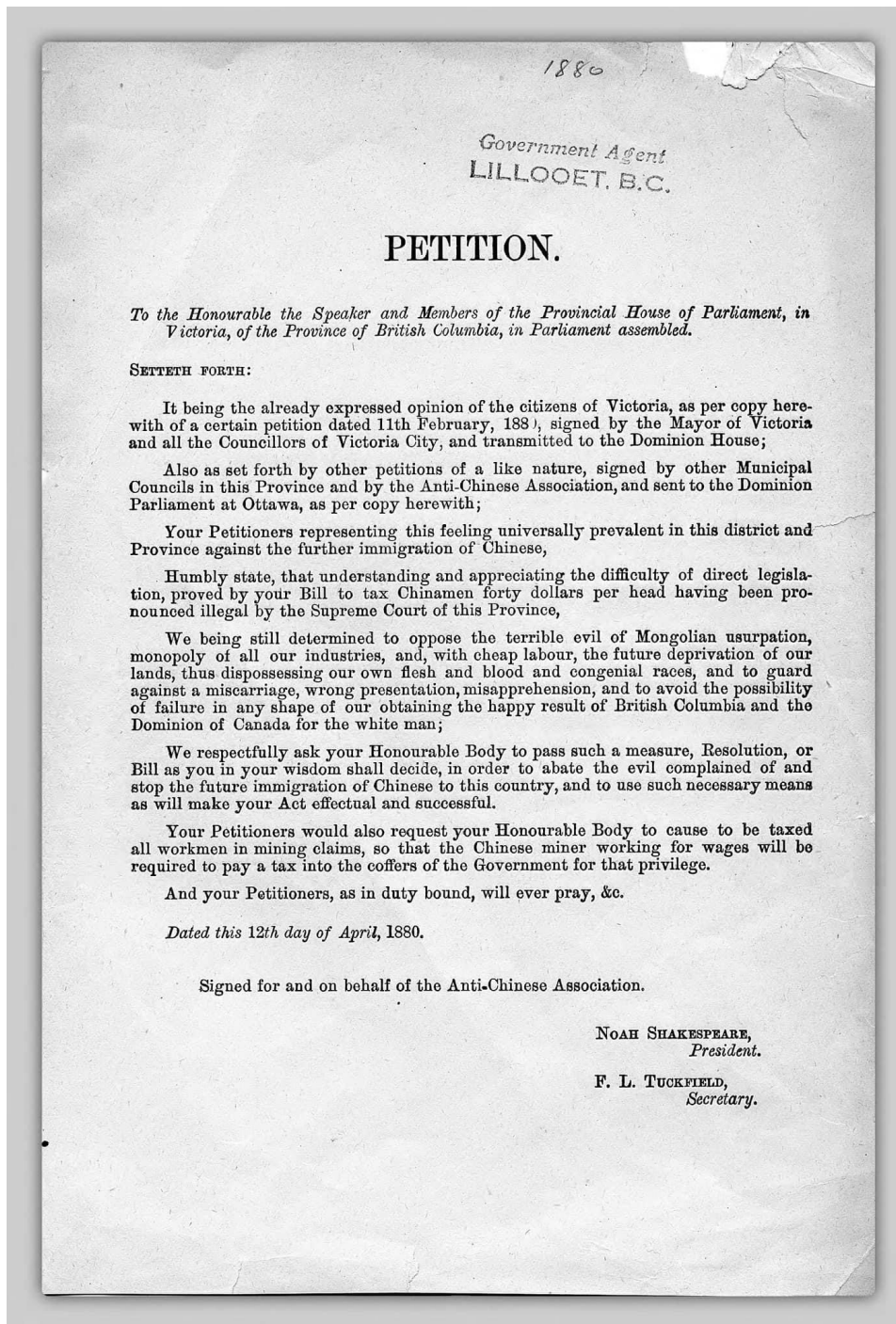




#### #4 | Canadian Pacific Steamer

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



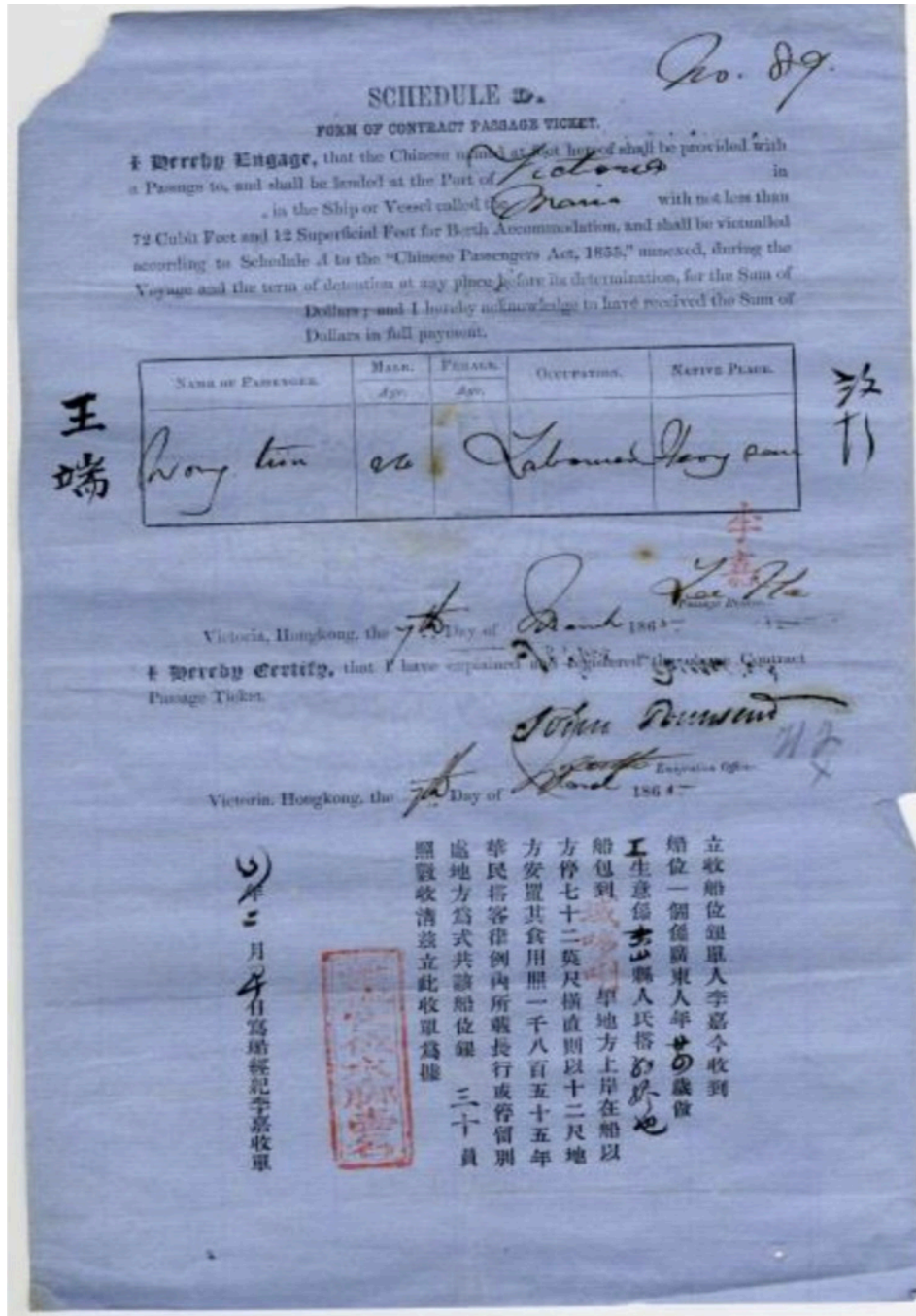
**#6 | Long, Braided Hair**

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 <sup>25<sup>th</sup></sup> 1915.

- 3 -

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

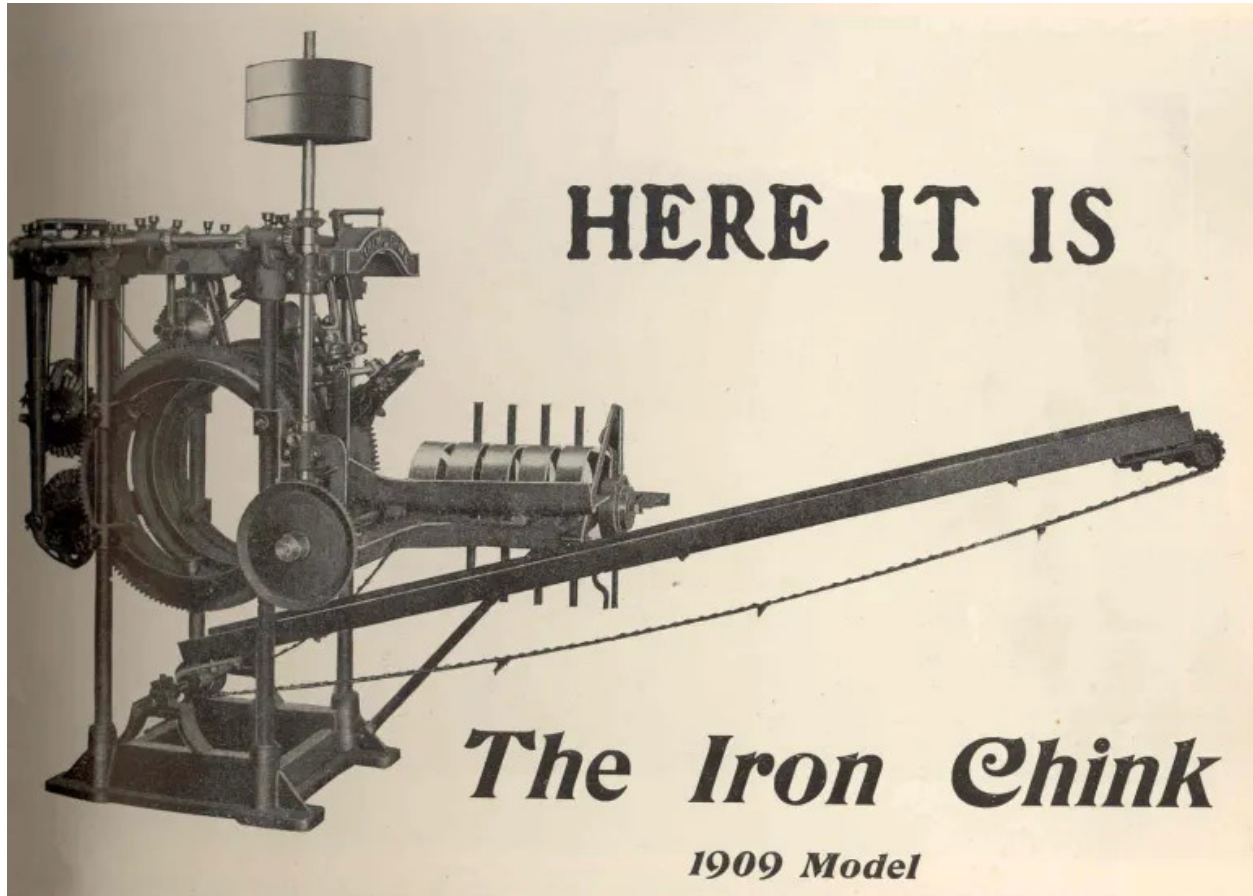
AND YOUR PETITIONERS would further pray that such reduction be made applicable to the present year, 1915.

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.



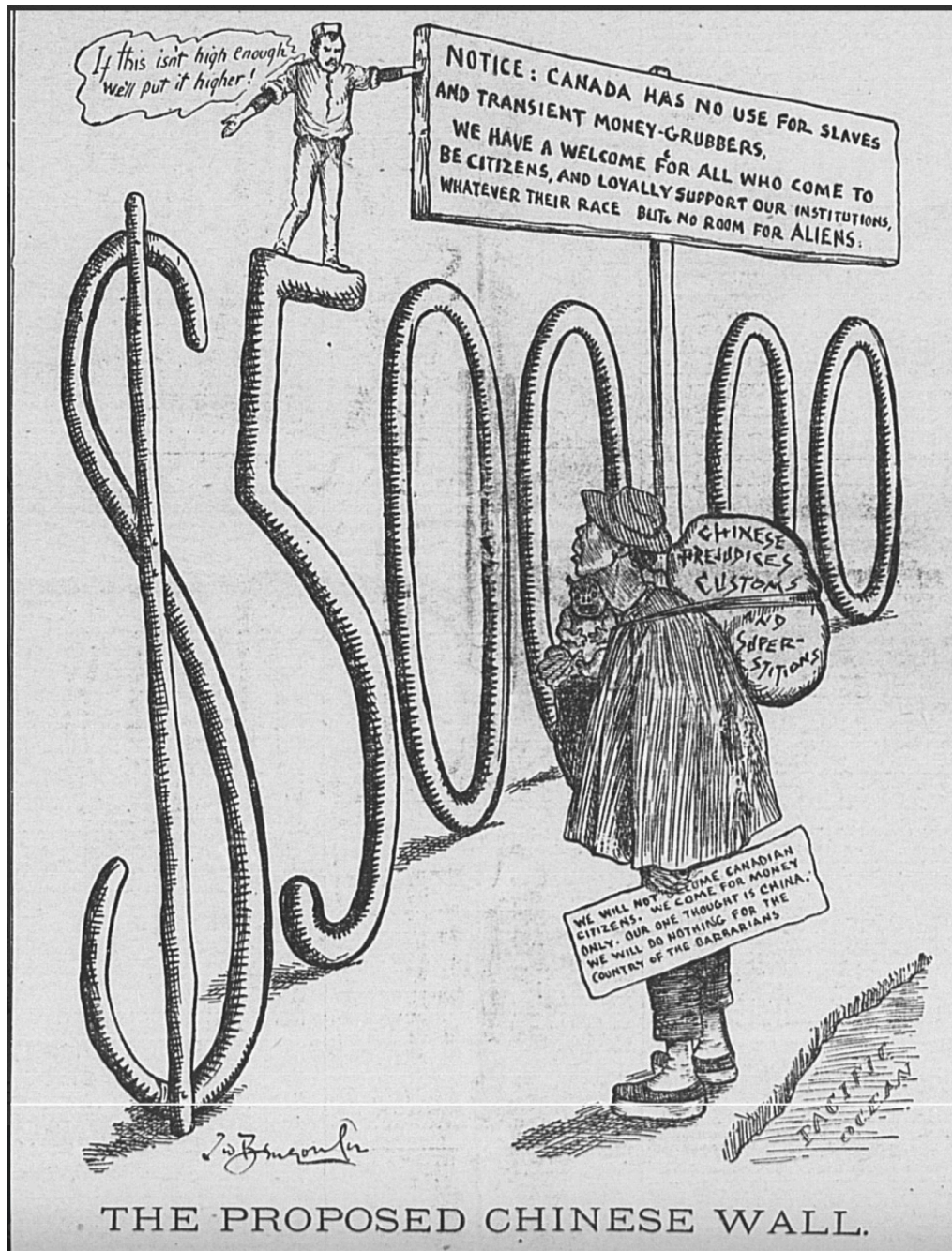


#### #14 | Fernridge Time Checks

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.



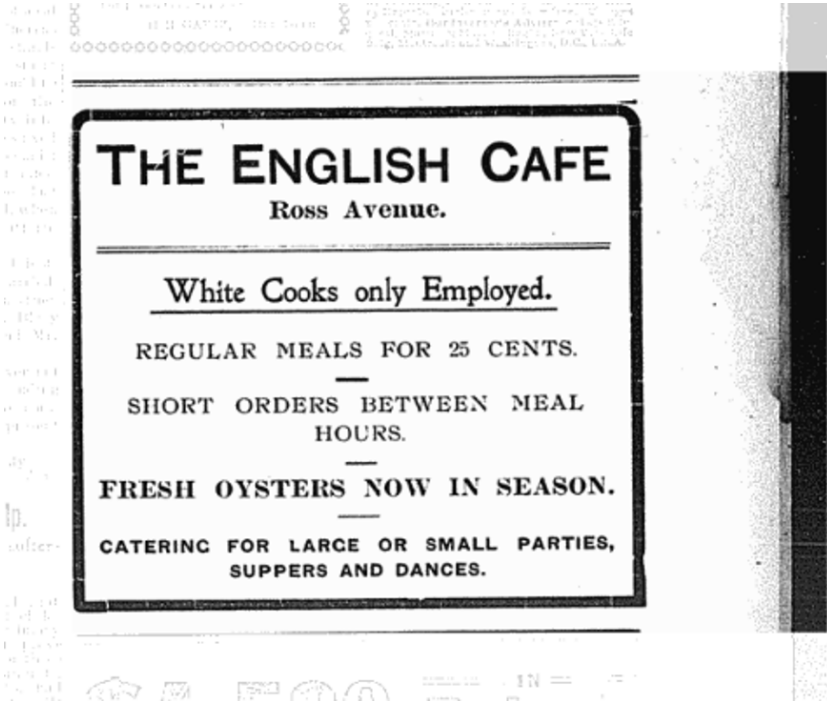
#16 | Police Mugshot Book

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

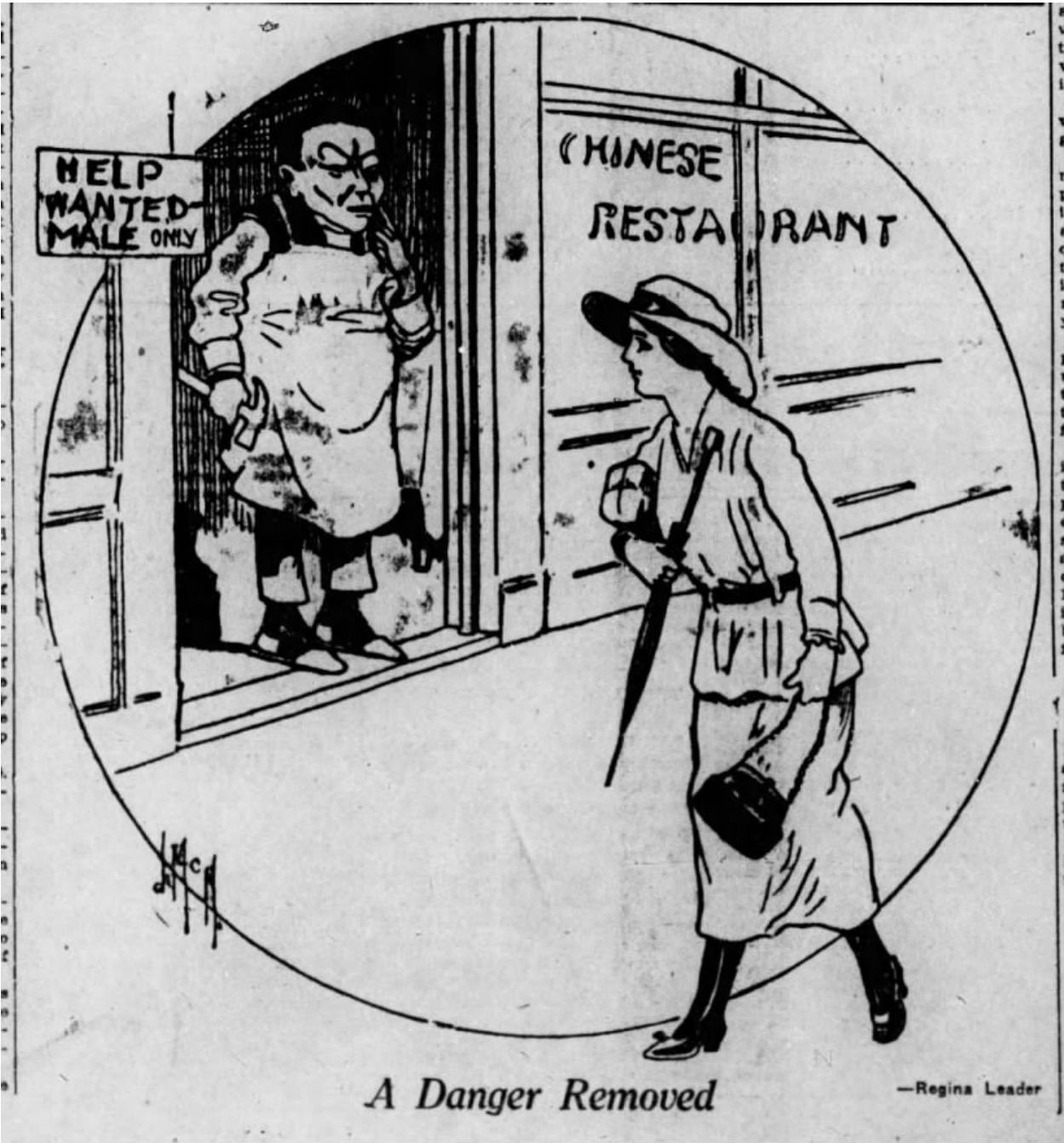


#17a, #17b | English Café Ad / English Cafe, 1909-1911

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 Couwer, 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 Shen  
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 horde of 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. The look of a beleaguered Chinese oasis appears briefly at an upstairs window. One of the wisest women living in narrow rooms above Clark Street St. Laurent Blvd. she looks down through the rain at the empty street and turns away. Back to her dream, maybe, of Shanghai before she came to the cold country.

The marriage of a Chinese movie theater took a chop-socky double-header, with a hint, 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 hoisted up in the shadow of Complexe Guy Favreau — east down the inclined length of La Gauchetière 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 enemies 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.

Not to worry, says independent city councillor Nick Auld of Montreal. "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."

Fifteen years ago the Chinese community in Montreal and Toronto were roughly the same size. 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, most of them elderly. Once the powers that were wanted a conversion, decorative little Chinatown. They whitened it down and left it that way, keeping up a couple of rows of Chinese restaurants a short walk from city hall.

Now there are Chinese looking to get out of Hong Kong with billions of dollars before the British colony becomes the property of the People's Republic of China in 1997.

The Montreal and Quebec governments are paying for those Hong Kong dollars, but they have two problems. The potential immigrants want a viable Chinatown, an emotional landing zone, and they don't want to deal with Bill 101, which would mean in many cases that teenage children (born in English would have to attend school in French.

"We have more immigrants with more investments who want to come in," says Queenie Hum, director of the Chinese Family Services Centre. "We need for the city to help make it more feasible for them to immigrate."

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 Chinatown, 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-wooden crates 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 sociologist 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."

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 money 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 realtor Kenneth Cheng, think they can learn all there is to know about Chinatown by dropping in to a Chinese restaurant for lunch.

"They say, 'How's business, Chow Lee? but the Chinese will never say, 'How's your business, Chow Lee?'" says Chan Lee, who runs the city's 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 1979, 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 seal bladder and herbal remedies for sale.

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 in Jean Jacques.

Cheng 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.

able, so 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 1985. 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 in New York or Vancouver or San Francisco is a hot lam, with arguing street-hawkers, crowds of shoppers, children playing everywhere. None in part of Montreal's 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 slumbers, satiated, from one of the restaurants. A lone Chinese girl plays with a soccer ball. One very drowsy Oriental man lurches 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 heart, crush it in a cogage mill. Add one shot of cognac, rest and enjoy a healthy winter without sniffles.

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 fighter, 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.



Children play on blocked off part of La Gauchetière St.

## 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 elderly 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 exodusly 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.

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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 Gauchetiere 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 recent major transportation plans in the Montreal community have left many Chinese worried where the next building will fall.

The most devastating appropriation scheme takes the form of a gap in the grid that would see a wide boulevard — a block that only 10 years ago contained two Chinese restaurants, a school, Chi Kwan and several dwellings.

Total, the site is earmarked for the federal government's massive City Centre complex which will include four apartment buildings and two 14-story office towers for 4,000 civil servants. Target date for completion is the spring of 1984.

And two months ago, an appropriation arrived at a controversial building at 22-24 La Gauchetiere that the Chinese community, a cultural group representing the La Famille, one of the largest Chinese families in Montreal, the building site contains rooms for about 20 men — including Ho Woo Lee — and a Chinese temple.

Only a few months earlier, the city had told the Chinese community the building would remain in the western bank, but they, mounting opposition doesn't necessarily mean demolition, is negotiating with a lawyer for Lee's Association to determine the fate of the building.

Wherever the Lee building faces, Chinatown today is an aging district, one of the oldest brick buildings and brick sidewalks. Family-run Chinese grocery stores and restaurants on the narrow streets behind a motley collection of parking lots and faded signs — their size dwarfed by the towers and building cranes around them.

**Pessimistic shadow**

Complete demolition and British Quebec loom like giant landmines over Chinatown in the north. And new construction is quickly erasing the area's western heritage.

The city's new \$1 billion convention centre, the massive new multi-million-dollar La Gauchetiere St., is rising on Chinatown's south-west flank toward a spring 1983 completion date.

And the encroaching giant have a menacing shadow over the Thomas Yu, pastor of the Chinese Catholic Mission in Chinatown for 20 years, has mounted opposition. He says that governments are their citizens and governments are their citizens. It is a question whether it will survive the next decade.

"From they widened Dorchester, it was no more Chinatown," he says. "Then we lost our schools and we lost our houses."

When the city wants to destroy, you cannot do against the current, says Lee. "The government has to survive under such pressure."

But the city's government has an intent that 10 years ago the government wanted to tear the entire district and transplant it to the suburbs. The Chinese community fought the plan.

Dr. Louk Chan, a Concordia University professor and co-president of the Chinese Family Services of Greater Montreal, now writing a book on Montreal's Chinatown, speaks of a coming "crisis" in Montreal's Chinese Quarter.

"In the absence of well-planned intervention, Chinatown will disappear," Chan says. "The danger is that it will."

Almost everyone — residents and merchants — is suffering from the rampant urban development has put on the community.

Not surprisingly, some Chinese merchants speak of one consequence: the loss of their business to big, big restaurants and service stores.

The many others are concerned about the added pollution, noise and danger in pedestrian areas that will be aggravated by the increased traffic coming through the district.

How Quei Wong, head chief at the new La Famille on La Gauchetiere, has worked in Chinatown for 15 years.

The local construction has removed a building and a new one in Wong. While it offers the prospect of an increasing number of customers to his restaurant, he sees the building activity as a threat to the traditional character of the neighborhood.

Wong speaks strongly of Thomas Yu's Chinatown, a large building that

west where developers destroy the walls on the sidewalk and asphalt and vegetable stalls.

The city has laid out many of Montreal's Chinese already, says Wong. He says the two years he has spent in the Chinese quarter of the city, he has seen the loss of 12,000 while Montreal's has grown to only 10,000.

In Montreal, development is pushing between one of the La Gauchetiere St. corridor into new projects on St. Lawrence Blvd. and south.

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"Now," he says, "there's no land and there's no place for the Chinese to live."

Chan adds the Chinese community is a critical, vital and positive organization in the list of essential in Chinatown's decline.

Many are poorly housed already and Chinatown can't provide the necessary space to accommodate that he says. Even the Chinese Family Services, which serves a large number of elderly Chinese, is a victim of the city's plan.

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When the Chinese immigrants arrived in Montreal in 1968, they found the city's Chinatown area in a mostly abandoned part of downtown.

Most came from villages in China and found work building the Canadian Pacific Railway in the 1920s and 1930s. They were later employed in the construction of the city's infrastructure. Many were later employed in the construction of the city's infrastructure. Many were later employed in the construction of the city's infrastructure.

The federal government imposed 1968 laws on Chinese immigrants until 1973. Then an Kwan-tai was passed that Chinese immigrants

Rev. Thomas Yu 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.

Chinatown, Montreal's Chinese Quarter, is a community in crisis. The city's new \$1 billion convention centre, the massive new multi-million-dollar La Gauchetiere St., is rising on Chinatown's south-west flank toward a spring 1983 completion date.

And the encroaching giant have a menacing shadow over the Thomas Yu, pastor of the Chinese Catholic Mission in Chinatown for 20 years, has mounted opposition. He says that governments are their citizens and governments are their citizens. It is a question whether it will survive the next decade.

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#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 pee-wee-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*

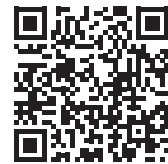


Experts say there is abundant good hockey material in Canada's Chin family. Here they are, with Papa Charlie Chin, Lucknow, Ont., cafe proprietor, and Mrs. Chin. Three of the older boys are in the armed services, and not pictured. Left to right they are: George, 15; Bill, 17, and Albert, 16, already 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.

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