

<b>N° leçon</b>	2
<b>Titre de la leçon</b>	Analyser les effets de la politique sur l'immigration chinoise au moyen de sources primaires
<b>Author</b>	Flora Fung
<b>Numéro du magazine</b>	« Au-delà de la montagne d'or : Canadiens d'origine chinoise », <i>Kayak : Navigue dans l'histoire du Canada</i> , septembre 2023
<b>Niveau</b>	7/8, 9/10
<b>Thèmes :</b>	
<ul style="list-style-type: none"> <li>• Installation et immigration</li> <li>• Identité canadienne</li> <li>• Politique nationale, provinciale, territoriale</li> <li>• Ethnographie</li> <li>• Justice sociale (racisme)</li> </ul>	
<b>Matières</b>	
<ul style="list-style-type: none"> <li>• Sciences sociales</li> <li>• Histoire/géographie</li> <li>• Éducation civique</li> </ul>	
<b>Aperçu de la leçon</b>	
<p>Dans cette leçon, les élèves analyseront des sources primaires liées aux politiques qui ont freiné l'immigration chinoise au Canada et qui ont eu des répercussions sur les Canadiens d'origine chinoise. Les élèves utiliseront une échelle de gradation pour évaluer cette incidence et effectuer des analyses critiques sur les répercussions de ces politiques.</p>	
<b>Temps requis</b>	1 leçon (maximum 2)
<b>Concepts de la pensée historique</b>	
<ul style="list-style-type: none"> <li>• Utiliser des sources primaires</li> <li>• Établir la pertinence historique</li> <li>• Adopter une perspective historique</li> </ul>	

## Objectifs pédagogiques

Les élèves...

- analyseront des sources primaires pour en tirer du sens et des connaissances.
- évalueront les sources primaires et formuleront des conclusions sur les effets des politiques.
- justifieront et défendront leur niveau de classement.

## Information de base

En 1885, le gouvernement canadien adopte la *Loi sur l'immigration chinoise* qui vise à imposer une taxe d'entrée de 50 \$ afin de limiter l'immigration chinoise au Canada. En 1903, la taxe passe à 500 \$. En 1923, la *Loi sur l'immigration chinoise* est élargie pour interdire à tous les Chinois d'immigrer au Canada, sauf ceux qui répondent à certains critères. En plus d'être assujettis à ces lois, les Canadiens d'origine chinoise sont victimes de racisme, d'intolérance et de discrimination. Ils ne peuvent pas occuper la plupart des professions et font face à des restrictions de nature juridique et économique. Cette leçon vise à étudier non seulement la *Loi sur l'immigration chinoise*, mais également les restrictions imposées aux hommes d'affaires chinois qui veulent posséder et exploiter des cafés et blanchisseries.

## Ressources requises/préparation de l'enseignant

- « Au-delà de la montagne d'or : Canadiens d'origine chinoise », *Kayak : Navigue dans l'histoire du Canada*, septembre 2023
- Sources primaires - préférablement imprimées par l'enseignant (l'enseignant peut utiliser autant de sources primaires qu'il le souhaite parmi celles qui ont été suggérées pour cette activité en fonction de sa classe; des sources primaires en français ont été sélectionnées et peuvent également être utilisées dans le cadre de cette leçon).
- Fiche de travail 2.1 - Analyser une caricature
- Fiche de travail 2.2 - Gradation des effets de la politique

## Avertissement quant au langage utilisé dans les sources primaires

Le langage employé dans bon nombre de ces sources primaires comprend des termes et des images que l'on jugerait offensants aujourd'hui. L'enseignant doit revoir avec les élèves l'usage des termes qui étaient utilisés à l'époque de la source primaire et préciser comment ces termes seraient traités aujourd'hui.

### Sources primaires utilisées

- Image 8 - Caricature sur le Nouvel An chinois
- Image 14 - Insignes d'identification de *Fernridge* - voir l'activité d'enrichissement
- Image 15 - Caricature sur la taxe d'entrée de 500 \$
- Image 27 - Excerpt from *L'Écho de l'ouest*
- Image 17a/b - *English Café*
- Image 17c - « Un danger évité »
- Image 19 - Portrait de famille avec superposition

### Sources primaires utilisées - en français

- Image 26 - Extrait tiré du journal *Le Droit*
- Image 27 - Extrait de *L'Écho de l'ouest*

### Activité de la leçon

#### Activer

- L'enseignant doit avoir expliqué ou passé en revue le sujet de l'immigration chinoise au Canada et de la taxe d'entrée imposée aux Chinois.
- L'enseignant doit expliquer à nouveau ce qu'est une source primaire et comment ces sources peuvent nous aider à comprendre les événements du passé.

#### Acquérir

- L'enseignant montre l'image 8 des sources primaires - Caricature sur le Nouvel An chinois et demande aux élèves d'analyser la source primaire en posant, notamment, les questions suivantes :
  - » Qu'est-ce que le Nouvel An chinois?
  - » Quels sont les stéréotypes représentés dans cette caricature?
  - » Ces caricatures sont-elles fiables? Représentent-elles fidèlement ce qu'est le Nouvel An chinois?
  - » Quel est le message de cette caricature?

- À l'aide de la fiche de travail 2.1, demander aux élèves d'analyser les incidences de cette caricature, en mettant l'accent sur la représentation imagée et l'iconographie : qu'est-ce que cette caricature apprend aux Canadiens au sujet du Nouvel An chinois, et que devaient ressentir les Canadiens d'origine chinoise face à cette caricature? Discutez-en en classe.
- Regrouper les élèves par deux et distribuer les sources primaires retenues.
- Les élèves doivent analyser les sources primaires, discuter de ce qu'ils voient avec leur partenaire et relier la source primaire à la politique (c'est-à-dire, la *Loi sur l'immigration chinoise*).
- Pour obtenir plus d'information, les élèves peuvent lire la page de « Au-delà de la montagne d'or » qui correspond à la source primaire :
  - » Image 14 - Insignes d'identification de *Fernridge* = « Au-delà de la montagne d'or », page 8
  - » Image 15 - Caricature sur la taxe d'entrée de 500 \$ = « Au-delà de la montagne d'or », page 6
  - » Image 17a/b - *English Café* = « Au-delà de la montagne d'or », page 9
  - » Image 17c - « Un danger évité » = « Au-delà de la montagne d'or », page 9
  - » Image 19 - Portrait de famille avec superposition = « Au-delà de la montagne d'or », pages 5-6
  - » Image 27 - Extrait de *L'Écho de l'ouest* = « Au-delà de la montagne d'or », page 6
- Les élèves placent ensuite chaque source primaire sur leur échelle de gradation en fonction de leur incidence (faible à élevée). Les élèves peuvent utiliser des flèches.
- Les élèves défendent ensuite leur choix en décrivant brièvement les répercussions de cette politique sur le Canada et sur la communauté chinoise.

### Appliquer

- L'enseignant fait le point sur l'activité en demandant à chaque groupe de communiquer son classement des sources primaires ou de créer une échelle de gradation pour l'ensemble de la classe.
- L'enseignant peut demander aux élèves de répondre à un « billet de sortie » sur ce que ces politiques leur ont appris au sujet de la position du Canada sur les Canadiens d'origine chinoise à cette époque.

## Options de rechange/mesures d'adaptation

### Option de rechange 1

- L'enseignant peut créer une échelle de gradation au tableau et diviser la classe en groupes de 3 à 4 élèves, selon la taille de la classe.
- Chaque groupe reçoit une source primaire et l'analyse afin d'établir un lien avec la politique et ses répercussions.
- Chaque groupe détermine à quel endroit sur l'échelle placer sa source primaire.
- Une fois terminé, chaque groupe présente sa source primaire à la classe, la situe sur l'échelle et explique son raisonnement.

### En français

- L'enseignant peut demander aux élèves de comparer deux sources en français ou diviser la classe en deux et demander à chaque moitié d'analyser l'une des deux sources. On peut également utiliser des images.

### Mesures d'adaptation

- Les sources primaires peuvent être agrandies sur projecteurs ou transmises en mode numérique pour permettre aux élèves de grossir l'image pour en voir les détails.
- L'enseignant peut réduire le nombre de sources primaires, selon les besoins de la classe.

## Références

« [La blanchisserie chinoise](#) », Musée canadien de l'histoire

« [Loi de l'immigration chinoise](#) », L'Encyclopédie canadienne

« [Taxe d'entrée imposée aux immigrants chinois](#) », L'Encyclopédie canadienne

### Activités d'enrichissement possibles

- Les élèves peuvent approfondir leur recherche sur la *Loi sur l'immigration chinoise*, les blanchisseries chinoises ou la taxe d'entrée.
- Les élèves peuvent créer une caricature plus réaliste sur le Nouvel An chinois.

<p><b>Liens pour les activités d'enrichissement</b></p>	<ul style="list-style-type: none"> <li>• « <a href="#">Beyond a number: Inuit photo exhibit brings controversial 'Eskimo' I.D. system to light</a> » CBC Radio, 28 juillet 2017</li> <li>• « <a href="#">Numéros de disques inuits</a> », L'Encyclopédie canadienne</li> </ul>
<p><b>Évaluation possible</b></p>	<ul style="list-style-type: none"> <li>• Observation et évaluation des connaissances.</li> <li>• Évaluation de la compréhension = billet de sortie.</li> </ul>

## Fiche de travail 2.1 - Analyser une caricature



Que nous enseigne cette caricature sur le Nouvel An chinois?

Que pourraient ressentir les Canadiens d'origine chinoise face à cette caricature? Quelles pourraient être les répercussions de cette caricature sur eux?

Que nous dit cette caricature sur la façon dont le Canada considère les immigrants chinois et leurs descendants à cette époque?

## Fiche de travail 2.2 - Gradation des effets de la politique

1. Réfléchissez aux répercussions de chaque source primaire et discutez-en avec votre partenaire/groupe.
2. Placez la source primaire sur l'échelle en fonction de ses répercussions.
3. Défendez brièvement la position de chaque source primaire sur l'échelle en réagissant aux deux énoncés ci-dessous - répercussions sur le Canada et répercussions sur les communautés chinoises.
4. Préparez-vous à discuter de vos réponses.

Répercussions sur le Canada (pourquoi cette politique a été mise en place)	<table border="1"><tr><td data-bbox="618 604 1003 770">Répercussions importantes</td></tr><tr><td data-bbox="618 770 1003 938"></td></tr><tr><td data-bbox="618 938 1003 1106"></td></tr><tr><td data-bbox="618 1106 1003 1274"></td></tr><tr><td data-bbox="618 1274 1003 1442"></td></tr><tr><td data-bbox="618 1442 1003 1610"></td></tr><tr><td data-bbox="618 1610 1003 1778"></td></tr><tr><td data-bbox="618 1778 1003 1946">Faibles répercussions</td></tr></table>	Répercussions importantes							Faibles répercussions	Répercussions sur les communautés chinoises
Répercussions importantes										
Faibles répercussions										

## Collection de sources primaires

Cette collection comprend des sources primaires qui complètent les plans de leçon que l'on trouve dans le « Guide des enseignants – Au-delà de la montagne d'or ». Il y a des sources supplémentaires dans cette trousse qui ne se retrouvent pas dans les leçons, ainsi que des sources en anglais et en français. Nous vous invitons à trouver d'autres façons d'explorer ce matériel avec vos élèves.

Veillez noter que bon nombre de ces sources comprennent des termes et des images qui seraient aujourd'hui considérés offensants et méprisants. Il est important d'en aviser les élèves et de les accompagner de façon respectueuse.

Cette collection de sources ne vous est offerte qu'à des fins éducatives. Pour toute autre utilisation, il faut obtenir l'autorisation du titulaire original.

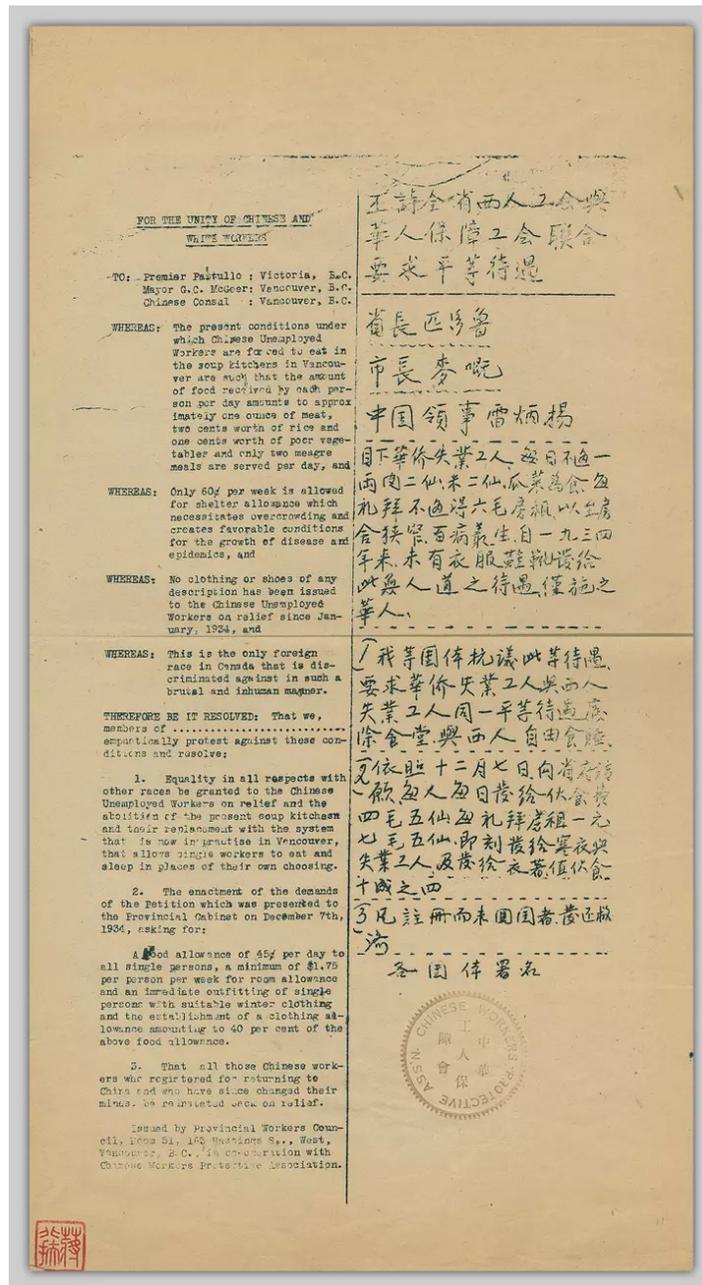
**Lorsque vous voyez ce symbole, , vous pouvez balayer le code QR pour accéder à la source de l'article.**



## 1 | Arrivée des immigrants à Vancouver

Nouveaux arrivants débarquant du *Monteagle* (1907-1911). L'image représente des immigrants chinois qui font la file à l'extérieur de la maison de détention, ou de la « Pig House » (maison des cochons). Il s'agissait de l'édifice d'immigration de Vancouver, où se trouve aujourd'hui l'hôtel Pan Pacific. On en trouvait également un à Victoria.

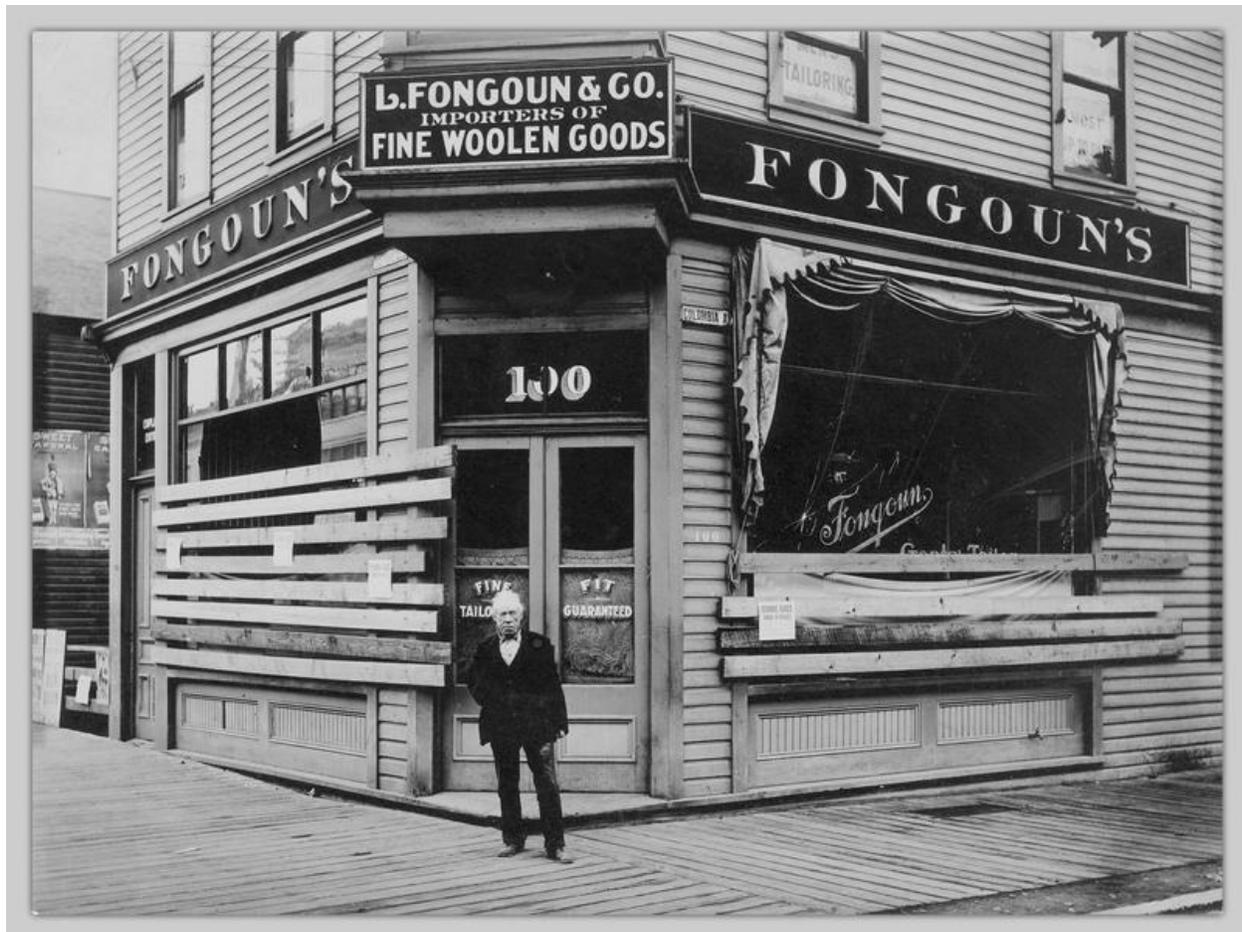
Bibliothèque de l'Université de la Colombie-Britannique. Collection des livres rares. Collection Wallace B. Chung et Madeline H. Chung. CC-PH-00437



2 | Lettre au premier ministre (de la C.-B.)

Lettre au premier ministre, au maire de Vancouver et au consul de Chine envoyée par le conseil des travailleurs provincial, en collaboration avec l'association de protection des travailleurs chinois, protestant contre les conditions de vie inacceptables des travailleurs chinois sans emploi et visant à obtenir pour ces derniers un traitement plus équitable, 1934.

Bibliothèque de l'Université de la Colombie-Britannique. Collection des livres rares. Collection Wallace B. Chung et Madeline H. Chung. CC-OS-00004



### 3 | 1907 Émeutes – *Fongoun's*

*Fongoun's* était un tailleur populaire à Vancouver, sur le coin sud-est des rues Hastings et Columbia. Voici une photo du commerce après l'attaque du quartier chinois lors des émeutes antiasiatiques de 1907.

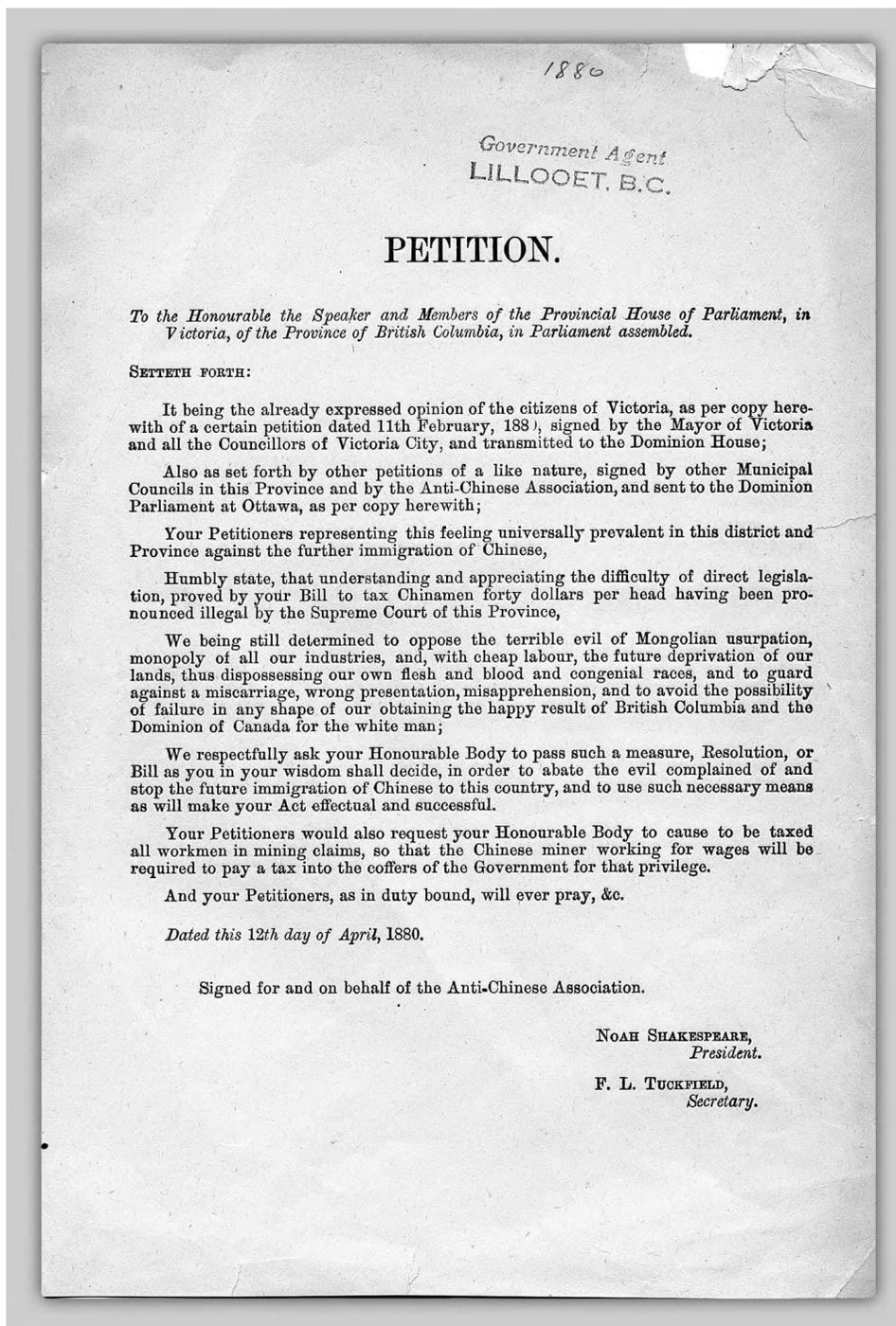
Bibliothèque de l'Université de la Colombie-Britannique. Collection des livres rares. Collection Wallace B. Chung et Madeline H. Chung. CC-PH-00230



#### 4 | Bateau à vapeur du Canadien Pacifique

Des milliers de travailleurs chinois arrivent au Canada à bord de bateaux à vapeur du CP, comme celui ci. Photo prise par le capitaine Samuel Robinson en 1891.

Bibliothèque de l'Université de la Colombie-Britannique. Collection des livres rares. Collection Wallace B. Chung et Madeline H. Chung. CC-PH-10619



## 5 | Lettre de l'association antichinoise

Noah Shakespeare, président de l'association antichinoise, dépose cette pétition le 12 avril 1880 à l'assemblée législative de la Colombie-Britannique dans le but de débarrasser la province de tous les immigrants chinois.

Bibliothèque de l'Université de la Colombie-Britannique. Collection des livres rares. Collection Wallace B. Chung et Madeline H. Chung. CC-TX-279-15

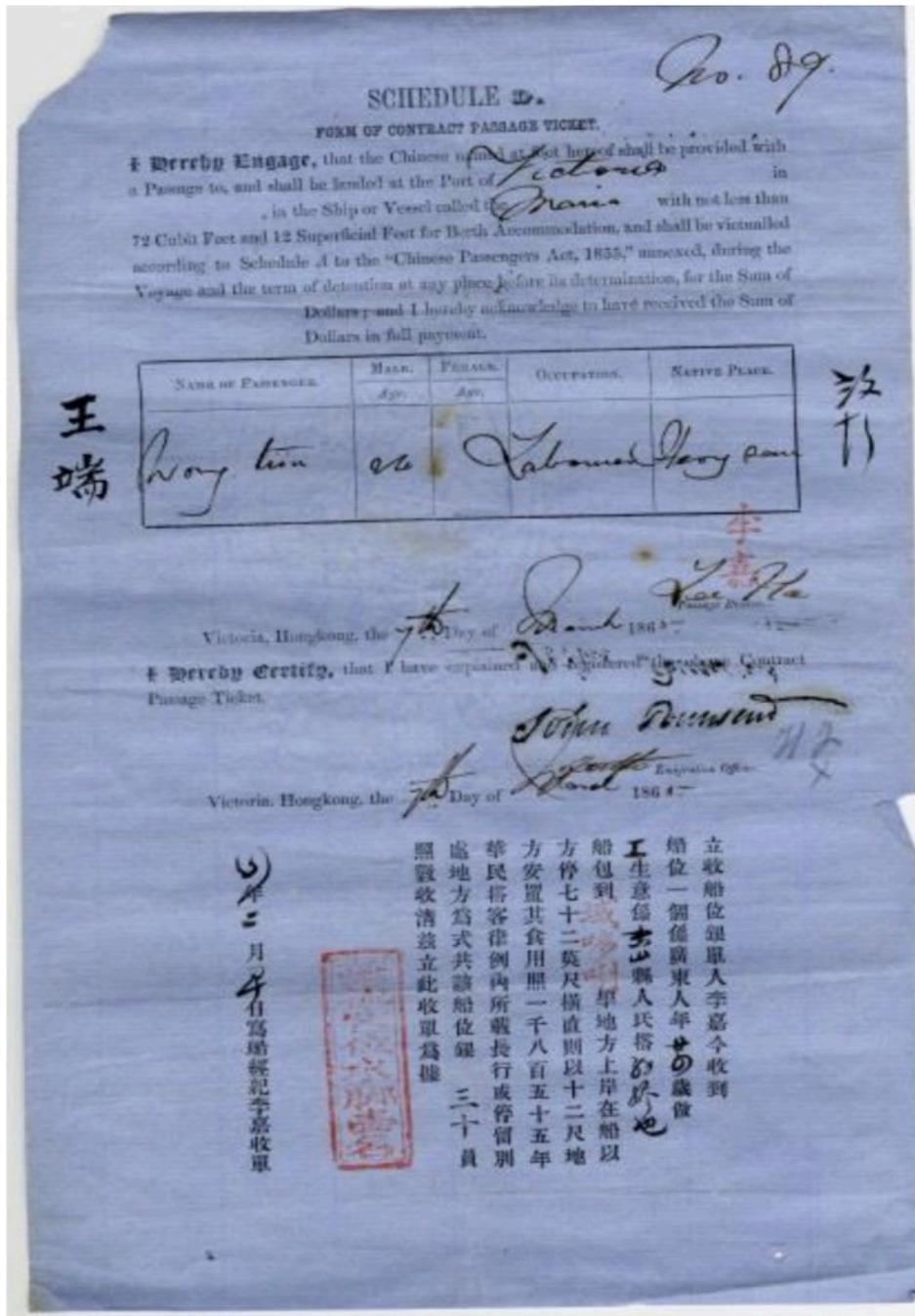
## N° 6



### 6 | Les cheveux longs et tressés

L'équipage du *Empress of Japan* pêche en se tenant sur le bastingage du navire, dans le quai de Vancouver. On observe que les hommes portent les cheveux longs et tressés comme symbole de leur loyauté au gouvernement Mandchou, en Chine. Celui qui coupait sa tresse était passible de la peine de mort.

Image A-09478, avec l'autorisation du Royal BC Museum.



7 | Billet d'embarquement

Billet d'embarquement bilingue remis aux hommes et aux garçons chinois pour leur passage à bord du navire nommé *Maria* en partance de Hong Kong à destination de Victoria, en 1865. Les noms chinois des passagers sont écrits en caractères chinois dans le coin supérieur gauche. Cette rare pièce d'archive révèle que les conditions de voyage étaient difficiles : on ne servait qu'un repas par jour et chacun des 316 passagers chinois devait se satisfaire d'un espace de 35,5 cm.

Image K/EA/C43, avec l'autorisation du Royal BC Museum.



8 | « Le Nouvel An chinois commence ce soir »

La nouvelle année lunaire est l'un des grands événements célébrés dans la communauté chinoise. Les commerces fermaient pendant près de deux semaines et certaines coutumes et traditions, comme le grand nettoyage, les festins, les feux d'artifice et la danse du lion sont encore observées aujourd'hui au Canada.

Image B-08249, avec l'autorisation du Royal BC Museum.



## 9 | Greta Wong Grant

Première avocate d'origine chinoise au Canada, née à London, en Ontario. Elle a été l'ancienne directrice régionale du Régime d'aide juridique de l'Ontario et l'ancienne présidente du Comité sur les relations raciales de la ville de London. Mme Grant a également été présidente du Conseil national des Canadiens chinois, chapitre de London.

Osgoode Digital Commons. Cohorte de 1946 - Osgoode Hall Law School.



## 10 | Canadiens chinois dans les Forces armées

Les membres du 16<sup>th</sup> Scottish (Reserve), Victoria, Colombie-Britannique, vers 1944. Les jeunes canadiens chinois étaient impatients de servir dans les forces armées du Canada dans l'espoir d'obtenir le droit de voter, après la guerre.

Chinese Canadian Military Museum (musée militaire canadien chinois)

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;

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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.

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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 3 <sup>rd</sup> Ave.
		C. E. Jacon	809 Victoria Ave.
		Wong Bing	349 3 <sup>rd</sup> Ave.
		Wang Kee	707 Broadway
		Tom Lee	405 Fourth Ave.
		Sam Lee	623 Ave. E. 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 E. S.
		Wipong 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 Lee	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 gung	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 | Lettre au maire de Saskatoon

Lettre au maire de Saskatoon et au conseil municipal de la ville de Saskatoon, 25 janvier 1915, avec les signatures des blanchisseurs chinois. Cette pétition a été lancée par la communauté chinoise pour lutter contre les taxes injustes imposées aux blanchisseurs.

Archives de la ville de Saskatoon. 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 Petition**

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Gentlemen:

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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 tying 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.

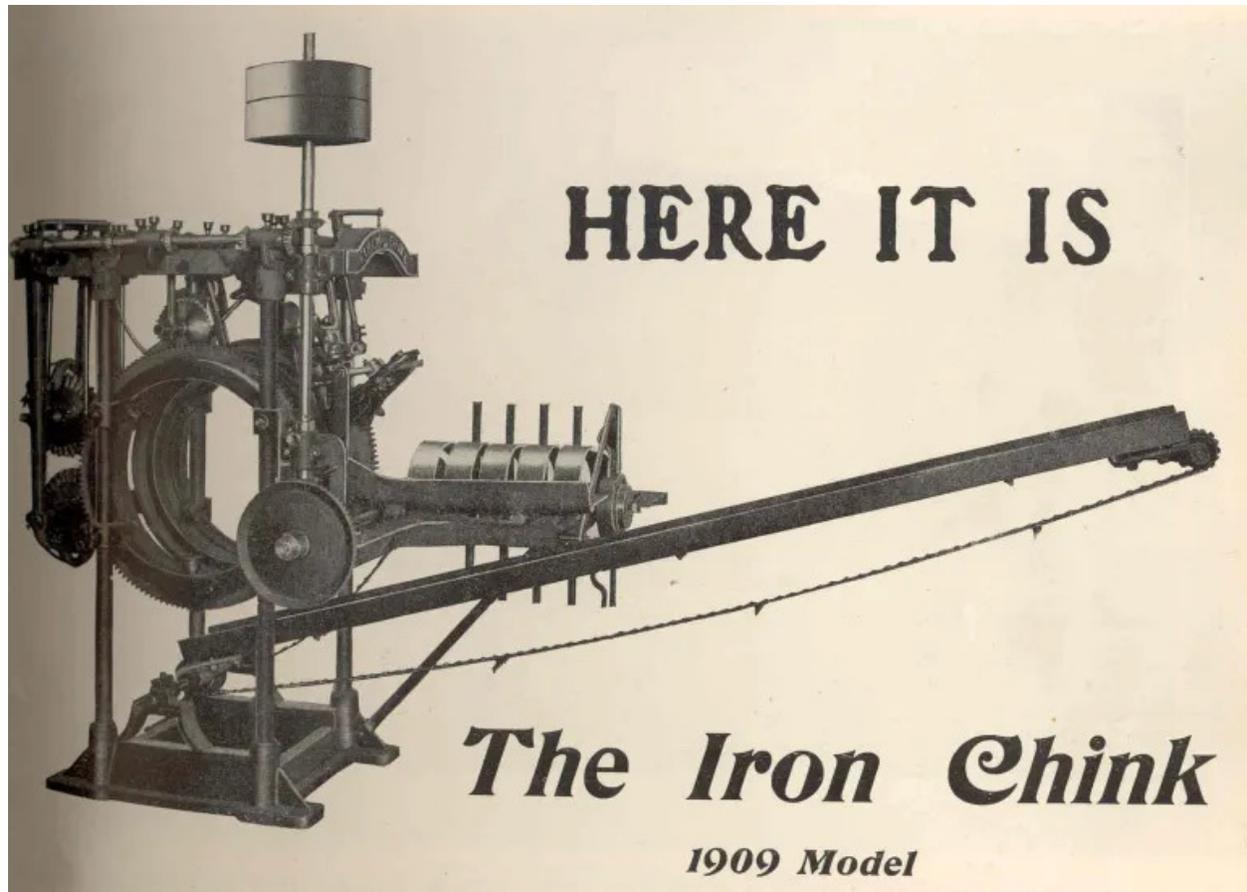
AND YOUR PETITIONERS would further pray that such reduction be made applicable to the present year, 1915.

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 | « Document d'importance remis à la Ville »

Coupage de presse du *Saskatoon Daily Star*, publié après la pétition lancée par la communauté chinoise pour lutter contre les taxes injustes sur le blanchissage (voir n° 11).

*Saskatoon Daily Star*, 26 janvier 1915.



**13 | Publicité du modèle *Iron Chink* 1909**

Le « Iron Chink » était une invention visant à remplacer les ouvriers de conserverie chinois. L'instrument pouvait remplacer jusqu'à 30 ouvriers. Ce nom offensant était une insulte raciale qui a été utilisée pendant des décennies dans l'industrie de la conserverie de poisson, au Canada et aux États Unis.

*Pacific Fisherman, Annual Review, 1<sup>er</sup> février 1909.*

## N° 14



### 14 | Insignes d'identification de *Fernridge*

Au lieu d'utiliser le nom de ses employés chinois, la *Fernridge Lumber Co.* se servait de ces jetons d'identification ou insignes pour les ouvriers chinois (*Chink*), japonais (*Jap*) et indiens (*Hindu*).

Langley Centennial Museum, photo 1988.036.046



15 | Caricature sur la taxe d'entrée de 500 \$

Dans cette caricature, la taxe d'entrée chinoise de 500 \$ est comparée à un mur visant à ralentir l'immigration chinoise au Canada. L'homme qui se trouve au sommet du mur s'exclame « Si ce n'est pas suffisamment haut, nous le relèverons! ». Sur l'affiche, on peut lire ce qui suit : « Avis : Il n'y a pas de place au Canada pour les esclaves ou les rapaces en quête d'argent. Nous accueillons tous ceux qui veulent devenir des citoyens et qui sont prêts à faire preuve de loyauté en soutenant nos institutions, peu importe leur race, mais nous ne voulons pas d'étrangers. »

*The Globe* (Toronto, Ontario, Canada), 19 septembre 1896.

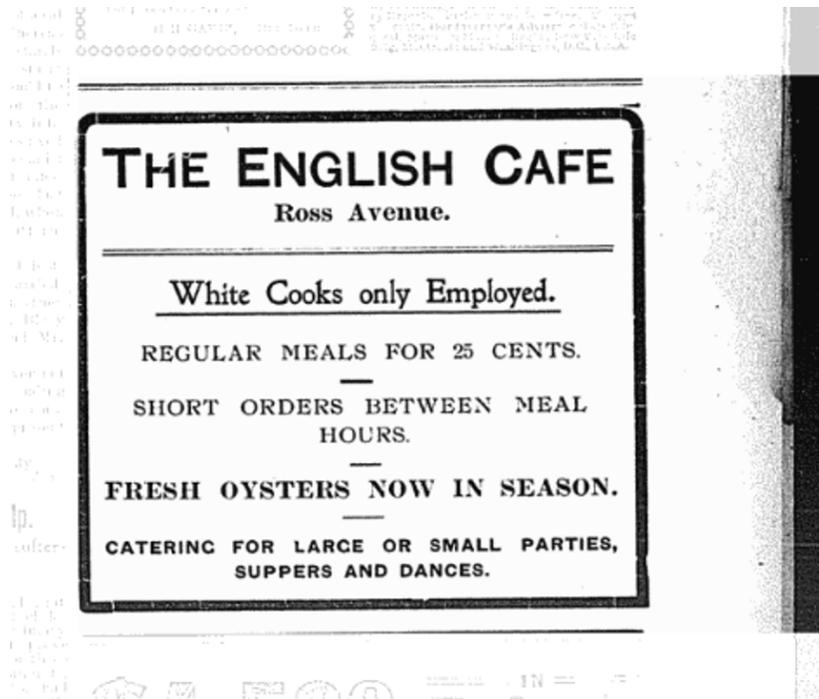


## 16 | Photos signalétiques de la police

Le livre des photos signalétiques du service de police de Victoria (1898-1904). On y trouve des photos des personnes accusées d'activités criminelles et des détails sur leur crime, ainsi que sur leur sentence.

Université de Victoria (C.-B.). Bibliothèque. Collection des livres d'accusations et de photos signalétiques du service de police de Victoria. PR 12.9

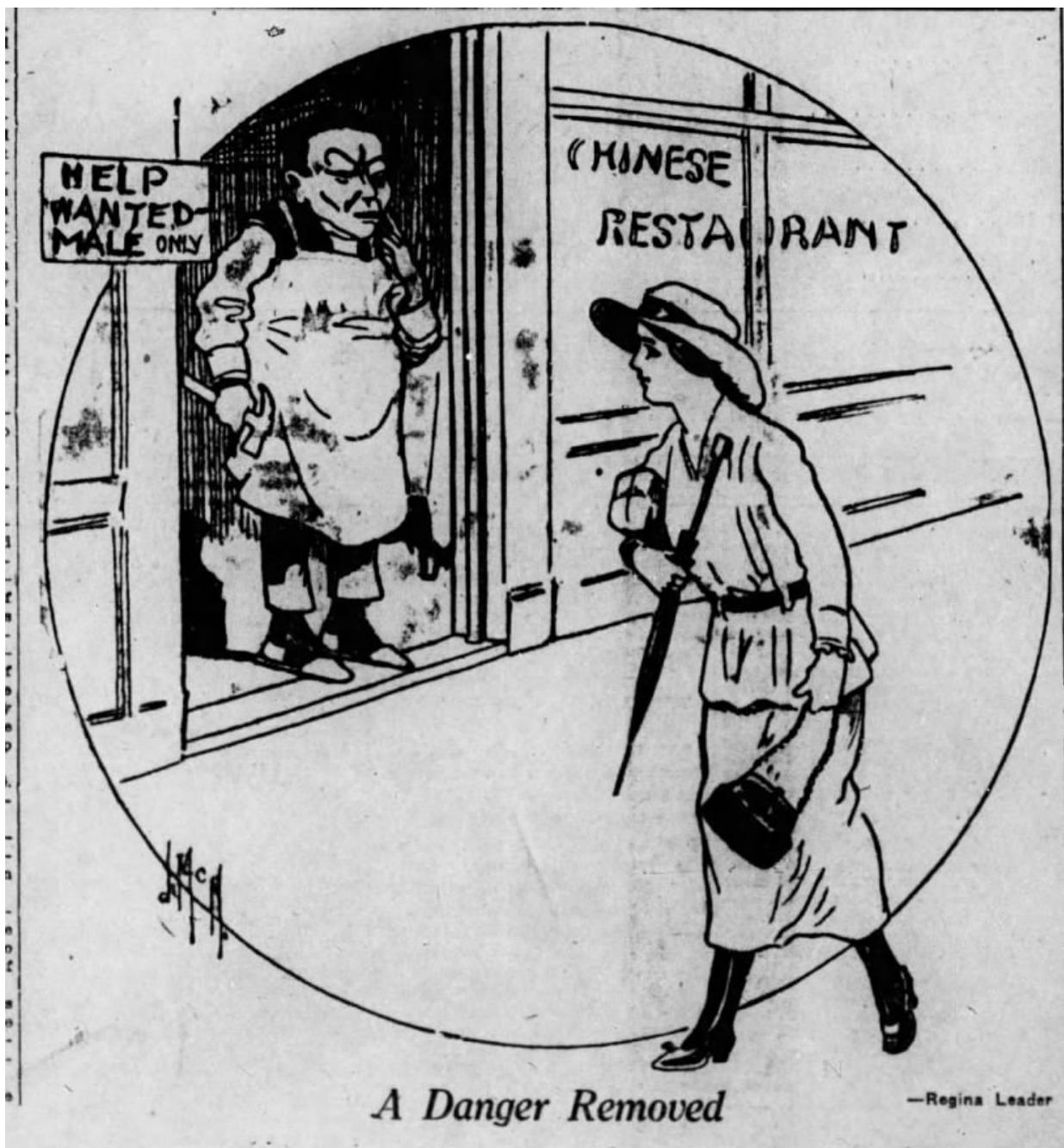
## N° 17a + b



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

En 1912, la Saskatchewan (plus tard, d'autres provinces suivront son exemple) adoptent la loi sur le travail des femmes blanches afin d'interdire aux hommes d'affaires chinois d'engager des femmes blanches, dans le but de les protéger. La loi ne sera abrogée qu'en 1969.

*Red Deer News*, 24 février 1909. / Archives de Red Deer. P5604



17c | « Un danger évité »

Cette caricature illustre la loi qui interdisait aux femmes blanches de travailler pour des hommes d'affaires chinois.

*Saskatoon Daily Star* (Saskatoon, Saskatchewan, Canada), 17 juillet 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 | « Les Chinois font de l'évasion fiscale »**

Un article de journal au sujet des « fils et des filles de papier ». Les taxes élevées imposées aux immigrants chinois créent un marché noir de faux documents. Les « familles de papier » deviennent un phénomène qui aura des répercussions à long terme, encore aujourd'hui.

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

## N° 19



### 19 | Portrait de famille avec superposition

La femme et l'enfant sur la gauche ont été superposés sur la photo. Les deux autres personnes ont été photographiées au studio Yucho Chow à Vancouver. Au début de l'immigration chinoise, de nombreux hommes chinois vivant au Canada ont été séparés de leur femme et enfants pendant des décennies. Pour effacer la distance, on prenait souvent deux photos - une en Chine, l'autre au Canada - et on fusionnait les deux. Fin des années 1910 ou début des années 1920.

Archives de la ville de Vancouver. Collection des archives communautaires Yucho Chow. AM1688-S1-F5-: 2021-034.262

N° 20a



### 20a | Photo de la famille Grant

Cette photo de 1940 montre Agnes Grant de la communauté de Musqueam et Hong Tim Hing de Zhongsan, avec leurs trois enfants (G à D : Helen, Larry et Gordon). Hing a rencontré et épousé Agnes pendant qu'il travaillait sur une ferme chinoise située dans la réserve de Musqueam. La famille vivait à cheval entre deux mondes et dans une grande confusion quant à son identité culturelle. « Nous avons grandi comme des enfants de Musqueam, mais un jour, le gouvernement a décidé que nous étions Chinois. »

Archives de la ville de Vancouver. Collection des archives communautaires Yucho Chow. 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 \_\_\_\_\_ (Name)  
If in City, Town or Village Van Couver, B.C. (Name)

BRIDEGROOM

1. Full name Jang Gon Fun  
(Surname) (Given name)  
2. Trade, profession or kind of work Farmer Kind of industry or business  
3. Bachelor, Widower or Divorced Bachelor  
4. Age 36 5. Religious Denomination Confucius  
6. Residence 647 E. Georgia Street (Usual place of abode. If in city, street and No. Post Office Address for residents in rural areas VANCOUVER)  
7. Place of birth Canton, China (If born in Canada, province, county and post office address. If foreign-born, country)  
8. Name of father Jang Hong  
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  
(Surname) (Given name)  
14. Trade, profession or kind of work Shopper at home Kind of industry or business  
15. Spinster, Widower or Divorced Spinster  
16. Age 35 17. Religious Denomination Roman Catholic  
18. Residence 647 E. Georgia Street (Usual place of abode. If in city, street and No. Post Office Address for residents in rural areas VANCOUVER)  
19. Place of birth Musqueam Indian Reserve B.C. (If born in Canada, province, county and post office address. If foreign-born, country)  
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 (Month) (Year)  
26. Place of marriage 261 Keefer Street, Vancouver, B.C. (Name of church or clergyman's residence or location of dwelling house)  
27. By licence or banns 54513-B (If by licence, give number)  
28. Signature of Groom Jang Gon Fun  
Bride Agnes Grant  
29. Signatures of Witnesses Name Margaret Roy  
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 (Signature)  
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 | Certificat de mariage d'Agnes Grant

Agnes Grant a épousé un agriculteur chinois qui louait une terre à son père, à Musqueam, dans la région de Vancouver. Il s'appelait Gon Fun Jang, mais portait également le nom de Hong Tim Hing.

Bureau de l'état civil, Colombie-Britannique.

## N° 21



### 21 | Chaussures pour pieds bandés

L'ancienne tradition chinoise des pieds bandés était une marque de distinction et de beauté, mais dans les faits, elle empêchait les femmes de marcher correctement. Cette pratique a été importée au Canada, dans certains cas, empêchant les femmes de se déplacer à pied et les faisant souffrir lorsqu'elles s'employaient à leurs tâches quotidiennes.

Avec l'autorisation du Musée Nelson, Archives et salle d'exposition.



## 22 | Photographie des membres du *Kuo Min Tang*

De nombreux Canadiens d'origine chinoise, partout au pays, appuyaient le mouvement révolutionnaire du Dr Sun Yat-Sen visant à renverser l'empereur de Chine. Ils formèrent des sections locales appelées « Kuo Min Tang » et recueillirent des centaines de milliers de dollars pour soutenir le futur leader de la République populaire de Chine.

Société des musées de Kelowna. Projet des artefacts chinois canadiens. 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 outlook: On a rainy Monday, Chinatown looks like the set for a low-budget version of *Blade Runner*, a futuristic film that was all decline and violence and neon signs for Chinese food.

A steady rain starts across La Gauchetière St. Chinese shoppers hurry by, starting through the puddles.

The face of an elderly Chinese man appears briefly at an upstairs window. One of the whole old seems lying in narrow rooms above Clark Street. St. Laurent Blvd. has the look-down through the rain at the empty street and turns away. Back to her dreams, maybe, of Shanghai before she came to this cold country.

Not to worry, says independent city councillor Nick Ad the Mayor. "There aren't enough Chinese for a Chinatown here yet."

There are only about 20,000 Chinese in Montreal, and 15,000 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 300, most of them elderly.

Once the powers that were wanted a convenient, decorative 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.

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 immigrant wasn't 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 fluent in English would have to attend school in French.

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

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 lamps along the entrance 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, not, as one might expect, of stone, marble, iron and European.

Then there's the missing pagoda. The five-storey pagoda given to the city by Chinese businessman Arthur Lee during Expo 67 and unveiled at the corner of St. Urbain and La Gauchetière in 1981 is still in the way of the widening of St. Urbain. Taken down, it disappeared. A Gazette reporter recently found it in three wooden crates on Notre-Dame St.

Now 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 Kwok Chan.

"These people come in and do, they bring it back if they want."

The planned park or garden where the pagoda may return is in another illustration of how the city deals with Chinatown.

Two weeks ago the Montreal City Council passed a motion "to study the feasibility of a consultation with the people of Chinatown about the park," Chan says. "The problem is, they came into the meeting with the design."

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

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

Through the '70s and early '80s, one think after another was carved out of Chinatown, Montreal's Chinese were expulsiely expulsiely.

"There is a feeling in Chinatown," says sociologist Chan. "This 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 the country as railroad workers in the 1860s and ended up working for the Canadian Pacific Railway for 75 years. Once the railroads were finished in the west, the men drifted east and tried to merge together enough money to pay the federal bond tax imposed on the Chinese, in order to bring their families here.

Became investors would be established with little capital, the Chinese started businesses. But Ottawa's attitude got worse: In 1953 the Chinese Exclusion Act was passed, forbidding Chinese to come to Canada at all.

The law was repealed in 1948, but discrimination is something you can't repeal.

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

"They, how's business, Chow Lee? But the Chinese will never say 'Thank you, god.' So Chow Lee says, 'Oh, business very bad, very bad, too much competition and this city from the city think he's going to be Datta 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 used for commercial space. Restaurant space, which could be rented for \$100 a month in 1970, is now going for \$1,000 and up.

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.

The City of Montreal.

There are still fragrant stores in Chinatown where you can buy thousand-year-old eggs and salted jellyfish and seal bladder 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 in near Chinatown.

Cheng and others are pushing an elaborate new \$20-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 10-story hotel will be constructed at the corner of Vigor and St. Urbain, and the Chinese Catholic church, one of three Chinese churches drives off the land when Complex Guy Fawcett was constructed, plans to put up a new building at the corner of La Gauchetière and St. Elizabeth.

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

The Renaissance Chinatown plan was presented to the Depress administration in October 1985. "What came to passing down blocks of Chinatown to government buildings the government moves with the spirit of the Hong Kong over it. And then it responds to the Chinese community, but they say so and could bring 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 full of arguing street-vendors, crowds of shoppers, children playing everywhere. Noise is part of most Chinatowns, but in La Gauchetière St. at 18 p.m. on a Saturday evening, the silence is the silence of the former Depress administration explaining why it allowed Chinatown to be gutted.

You can hear yourself think down here, in stereo. The odd party of drowsy diners, satiated, from one of the restaurants. A lone Chinese girl plays with a soccer ball, one very drunken Oriental man lurches along the pavement, waving from side to side. There's no danger! It's bump into anyone.

There's a Chinese formula for avoiding chaos in the winter: They go outside bare, crank it in a cogwheel. Add one shot of cognac. Drink and enjoy a healthy winter without muffles.

Father Thomas Teo hustles around his office in the Chinese Catholic Community Centre, drawing out plans for the new Catholic church in which he's been working for the past year.

It's no work, Father Teo will have been in Montreal for 30 years. He is one of the few Chinese who still live in Chinatown and he plans that the other Chinese, the ones who make their homes in Westmount and the Town 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.

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"Because of the change in family structure, the Chinese elderly one's attended to by their sons and daughters like they used to be," she says. "Because of the change in family values, the old people need help. Han and her staff try to provide a variety of services to Chinese all over the city."

Chinatown has survived Depress's imperial fantasies and outlived his businessmen. Like a hardy water flower, which returns to do it, may blossom many years after Complex Guy Fawcett is a rubble of surrounding boundary stones.

POOR QUALITY ORIGINAL



Children play on blocked off part of La Gauchetière St.

Children play on blocked off part of La Gauchetière St.

Children play on blocked off part of La Gauchetière St.

On a cool, sunny weekday afternoon, it takes a while for your eyes to adjust to the darkness inside the headquarters of the Nationalist Chinese Society.

The building is the Montreal headquarters of the Kuomintang, the party of the late Taiwanese leader Chiang Kai-shek. A larger-than-life portrait of Chiang greets the back wall of the large main room, framed by a wall-length Nationalist Chinese flag. You have stepped off sunny Clark St. in 1987 Montreal into 1949 China and a war against the forces of Mao which is still being fought.

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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 | « Le quartier chinois a survécu à Drapeau, mais son combat devant l'hôtel de ville n'est pas terminé »

Cet article de journal de 1987 tiré de *The Gazette* décrit les combats qui ont été menés pour assurer le développement et la protection du quartier chinois de Montréal.

*The Gazette* (Montréal, Qué., Canada), 13 juin 1987.





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 | « Un plan pour créer un quartier chinois pose de nombreux problèmes »

Cet article de 1987 tiré de *The Leader-Post* évoque la construction possible d'un quartier chinois à Regina.

*The Leader-Post* (Regina, Sask., Canada), 20 janvier 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 | Extrait tiré du journal *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 | Extrait de *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 Détroit; 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 »

La famille Chin. Les frères Albert, George et William deviendront de grands joueurs de hockey canadiens.

*La tribune* (Sherbrooke, QC, Canada), 17 mars, 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! »

Cet article d'un journal de 1976, *Le Jour*, décrit comment des leaders de la communauté chinoise montréalaise ont fait front commun pour sauver une grande partie du quartier chinois de la démolition.

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



### 30 | Certificat d'immigration 45 de Larry Kwong

Selon la *Loi sur l'immigration chinoise* de 1923, également connue sous le nom de *Loi d'exclusion des Chinois*, les personnes d'origine chinoise déjà au Canada devaient s'enregistrer et porter sur eux une pièce d'identité avec photo pour prouver qu'ils se conformaient aux exigences de la Loi; même les sujets britanniques nés au Canada d'origine chinoise devaient s'enregistrer. Ce certificat d'immigration a été émis à Lawrence (Larry) Kwong et établit qu'il a été enregistré le 26 juin 1924, à l'âge d'un an et neuf jours.

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