"What Shall We Do With John Chinaman?"

Eating Bitter

The Hard Lives of Chinese Immigrants on Gold Mountain

John Jung

Yin and Yang Press

bloxp

A CHINESE AMERICAN HISTORIAN BY CHANCE

Blog compiled using Bloxp

CONTENTS

Post #1
In 'praise' of John Chinaman in 1869
Post #2
19th Century Visions of the Yellow Peril
Post #3
Geary Act (1892) Required Chinese to Carry Certificates of Residence
Post #4
What Happened to 20,000 Chinese The U.S. Betrayed in 1888?
Post #5
1892 Requirement of Certificates of Residence for Chinese
Post #6
What Chinese Immigrants Had To Do To Visit China?
Post #7
Chinese Attempts to Weaken Exclusion Law Opposed by Workingmen's Union
Post #8
Newspapers and the "Cunning Oriental" Stereotype
Post #9
Lynching John Chinaman
Post #10
Two Chinese Who Liked the 1882 Chinese Exclusion Act
Post #11
San Francisco Chinatown "Dodged A Bullet" in 1890
Post #12
Chinese Prostitution in San Francisco, 1870s-1910
Post #13
Excluding Chinese Continued Even When Jobs for Whites Were Abundant
Post #14
Chinese fishing in the Channel Islands in mid 19th century.
Post #15

China Exhibits At World Expositions And Smuggled Women, 1893-1895.

Post #16

Chinese Serving in the Army: Civil War and Early 20th century

Post #17

The Majority of Chinese Women and Girls in the U.S. Were Prostitutes in 1870

Post #18

A Tale of Two Wongs of Historical Importance for Different Reasons

Post #19

Clever, Cunning, and Conniving Chinese

Post #20

Jee Gam, First Chinese Ordained Minister in the U.S., 1885

Post #21

Koopmanschaap: Rise and Fall of A Labor Contractor

Post #22

Memphis, A Launching Place for Chinese in the Mid-South in 1869

Post #23

Shortage of Chinese House Boys After 1882 Exclusion Law

Post #24

An Unexpected 1880s Plea: The Chinese Must COME!

Post #25

Chinese Herbal Doctors Treated Americans

Post #26

Where Did Thousands of Suddenly Unemployed Chinese Railroad Workers Go After the Transcontinental Railroad Completion, May 10, 1869?

Post #27

The Heathen Chinee Strike Back!

Post #28

Walling Off Chinese Immigrants

Post #29

19th Century Political Cartoons And Chinese Immigrants

Post #30

Chinese Acting Badly

Post #31

A Gold Mountain Dream Turned into a Nightmare

Post #32

Chinese As Butts of "Put Down" Stereotypes and "Humor"

Post #33

The Bizarre Way in which Chinese Gained The Right to Testify in Court

Post #34

Worry Over Rumors in 1906 That The Chinese Were Coming to Brooklyn and the Bronx

Post #35

The Chinese Are Coming, The Chinese Are Coming (1870)

Post #36

The Case of 22 Lewd Chinese Women Chy Lung v. Freeman, 92 U.S. 275 (1876).

Post #37

Chinese Labor Contracts: An 1870 Example for Chinese in Arkansas

Post #38

Why Were Chinese "Coolies "Crossing the Missouri" in 1870?

Post #39

Did Henry Ward Beecher Oppose Chinese Exclusion for Humanitarian or Economic Reasons?

Post #40

White Writer Finds 1909 NY Chinatown Not As Bad As Its Reputation

Post #41

How To Rid Your Town of Chinamen: Tacoma and Truckee Methods

Post #42

Violence by Whites Against Chinese As Retaliation

Post #43

A White Aristocrat's Negative View of Delta Chinese in 1941

Post #44

Chinese Labor Contractors

Post #45

Rock Island Line And The Heathen Chinee

Post #46

Were Colored People Allowed to Testify For Residence of Chinese in 1893?

Post #47

How Hop-a-long Cassidy Led Me to Discover Willie Fung

Post #48

Who Were These Five Chinese Men?

Post #49

How Chinese in the 1870s Came to Be in Places Like Topeka, Peoria, and Chattanooga

Post #50

Chinese immigrants to the U.S. had it easy...

Post #51

Chop Suey and Marital Conflict

Post #52

Chinese in the South. 2: Contract Workers or Coolies?

Post #53

1911 Chinese Revolution Changed Hairstyles of Men As Well As its Govermnment

Post #54

Smuggling Chinese Immigrants At Sea

Post #55

Ching Ching Chinaman And Ching Chong Chinaman

Post #56

The Barber of Chinatown

Post #57

Pioneer Chinese American Boxer, Georgie Washington Lee

Post #58

"Chinese" Restaurants in the Mississippi Delta in 1880?

Post #59

Chink Smuggling From Cuba

Post #60

A Tale of Two Chinatowns in 1906

Post #61

My Ancestor Search Leads To News of Chinese Jugglers U.S. Tour in 1850s

Post #62

More Surprises About the Chinese Jugglers Troupe 1850s Tour of the U.S.

Post #63

Chinese Exclusion Act Created A Market for Chinese Sex Slaves

Post #64

"Chinaman Tires of White Wife"

Post #65

Chinese in Virginia City, Nevada During Comstock Silver Lode Mining 1870s-1880s

Post #66

Coming from China And Becoming Americanized, Texas Style

Post #67

The Tragic 1941 Chinese Immigration Detention Case of Wong Shee

Post #68

The Ships That Brought Early Chinese to Gold Mountain

Post #69

China Peak, A Sierra Mountain Named in Honor of A Chinese Cowboy

Post #70

Tacoma Remembrance of 1885 Injustice Against Chinese with Reconciliation

Post #71

A visit to North Adams, MA., site of the Sampson shoe factory that hired young Chinese as strikebreakers in 1870

Post #72

Mah Jongg Mania

Post #73

Interracial Marriages of Chinese Men to White Women: II

Post #74

Interracial Marriages:III. White wives of Chinese lose U. S. Citizenship

Post #75

How Chinese Exclusion May Have "Created "Marital Problems

Post #76

A Granddaughter's Tribute to Her Grandfather Who Came to U.S. at Age16

Post #77

How to Access Internet Materials Written in Chinese

Post #78

"The Heathen Chinee" in American and Australian Verse

Post #79

Chinese Heritage Sites in Pacific Coast States

Post #80

"Poster Boy" for Angel Island Chinese Detainees: The Complex File of Jeong Hop

Post #81

Pioneer S.F. Chinatown Photographs by William Henry Jackson (1843-1942)

Post #82

Interracial Marriages: V. Some Noteworthy Examples

Post #83

Life for ABC's Moving to China, 1901-1949

Post #84

An Unsung Hero Championed Delta Chinese Right to Attend White School

Post #85

Chinese Transcontinental Railroad Workers: Faceless but not Nameless

Post #86

Small Town Life for Early Chinese in Fort Benton, Montana

Post #87

Chinese American History, in Chinese, for People in China

Post #88

The Fine Fat Saucy Chinaman

Post #89

A Clever Chinese Tunnel Break-in of a Portland Bank Vault

Post #90

Interracial Marriages IV. Children Viewed As "Half-Caste"

Post #91

Preservation of Historic Chinese Sites

Post #92

North Carolina Chinese Laundry Newspaper Clippings

Post #93

The Mandarin Cafe of the 1930s in Bakersfield

Post #94

Chop Suey Before Li Huang Chuang's 1898 Endorsement

Post #95

Landmark Habeas Corpus Cases of Jung Ah Lung, 1885 and Ju Toy, 1904-1905

Post #96

Negative Media Images of Chinese

Post #97

Fong Chun Shee, Procuress of Chinese Sex Slaves, 1887

Post #98

Newspaper Reports of the 1943 Repeal of the 1882 Chinese Exclusion Act

Post #99

Atlanta Hero Joe Jung, 1913

Post #100

Guide to Survival English for Chinese Immigrants

Post #101

Atlanta Martyr Joe Jung, 1917

Post #102

1860s Doubts About Chinese Coming to Deep South Despite Positive Views

Post #103

Chinese American History Mural by James Leong

Post #104

Did Pearl Harbor Speed Up the 1943 Repeal of the Chinese Exclusion Act?

Post #105

Does History "Repeat" itself? The Case of Hate Crimes

Post #106

Was there a Chinese "slave" in pre-civil war Virginia?

Post #107

Viceroy Li Hung Chang's "Smelly Shoes"

Post #108

Chinese Immigrants Supported Family Back in Their Home Villages

Post #109

An "Unknown Chinese" Being Interrogated At Angel Island

Post #110

Is Stupidity Grounds for Denying Admission to the U.S.?

Post #111

Chinese Exclusion Continued Within U. S. Borders

Post #112

Mother sponsors brother and his family from China

Post #113

U. S. Getting 2500 "chinks" to work on Panama Canal

Post #114

What Did Early Chinese Immigrants Get Fed Crossing the Pacific?

Post #115

Boston Chinese Welcome Reformer in 1903

Post #116

Foo Lee, A Chinese laundryman "Lance Armstrong"?

Post #117

Two Quite Different Cases, But Both Had Bad Outcomes for Chinese

Post #118

Chinese Business Directory excerpts 1882

Post #119

Podcasting Asian America

Post #120

A Chinese American Historian By Chance

Post #121

Handbook of Chinese in America (1946) Update 2019

Post #122

Early Chinese Immigrants Relied on the Post Office

Post #123

Are You Looking in the Right Place for Your Chinese Immigrant Ancestors?

Post #124

Chinese To "Strike" Over Possible Ban of Their White Women English Tutors After Elsie Sigel Murder

Post #125

Teaching the History of Chinese in America: What Can We Learn From Australia?

Post #126

A Chinese Smuggling, Opium, and White Slave Ring Operation

Post #127

Were These "Mississippi Chinese" Actually from Colorado?

Post #128

Why There Will Always Be Chinatowns

Post #129

Chinese Americans Do Not All Look, Think, or Act Alike

Post #130

Why Students Should Learn History

Post #131

Frequency of Ching Chong and Chinaman's Chance in Books

Post #132

History of Chinese in America Needed in School Textbooks

Post #133

Donaldina Cameron, Rescuer of Chinese Sex Slaves

Post #134

A 1929 Mississippi Miracle Revived By Social Media

Post #135

Detective Foo, A Chinese Sherlock Holmes, Solves A Murder!

Post #136

Like Father, Like Son: Two Cagey Chinamen!

Post #137

Interracial Marriages of Chinese Men to White Women. I.

Post #138

On The Physical Fitness of Chinese Laborers

Post #139

Two Opposing Views of Chinese in early 1900s

Post #140

Assimilation of Chinese Children in New Orleans, 1912

Post #141

Give Chinese Wisconsin...and...

Post #142

Pioneer Chinese Immigrants in the Mississippi Delta

Post #143

Chinese To The South 1. Recruiting

Post #144

Faces and Places of Chinese Miners on Gum Saan

Post #145

Chinese to the South 2. But Will The Chinese Come?

Post #146

Chinese to the South 3. As Cheap Labor Replacement

Post #147

Chinese To The South 4. Will They Stay?

Post #148

Chinese to the South 5. Smuggled in.

Post #149

Were "Chinese Abused" in Rosedale, Mississpipi, in 1900?

Post #150

Could Chinese Attend White Schools in Mississippi in the 1950s?

Post #151

Gong Lum v. Rice (1927) Chinese School Segregation Before Ole Miss Blocked James Meredith (1962)

Post #152

1927 Historic Gong Lum v. Rice Mississippi School Segregation Case

Post #153

Far Reaching Impact of Gong Lum v. Rice (1927) Supreme Court Ruling

Post #154

Mississippi Delta Chinese Grocery Stores

Post #155

Chinese and School Segregation in Mississippi Before 1950

Post #156

Mississippi Delta Chinese High School Athletes in 1950s

Post #157

An "Undercount" of Mississippi Delta Chinese

Post #158

Did the Chinese have equivalents of Columbus' "Santa Maria, Pinta, and Nina"?

Post #159

Connections Between the Soong Sisters, a Chinese who served in American Civil War, and Macon, GA.

Post #160

A Culturally Appropriate Chinese Funeral in 1904 in Washington, D. C.

Post #161

Qiaopi: Remittances from Gold Mountain to Guangdong

Post #162

Asians and Pacific Islanders and the Civil War: National Park Service Book for Winter 2014-15

Post #163

Chop-Chop's Makeover: From Sidekick and Cook into Bruce Lee

Post #164

Chinese Mission School Historic Marker, Cleveland, MS.

Post #165

Small Town Chinese Life: Example of Joplin, MO.

Post #166

Chinese Americans and Problems in U. S. Census Records

Post #167

Year 2013 is Now "History:" Reflections of Chinese American History

Post #168

History of Chinese in Grand Rapids, Michigan

Post #169

Who Was Bert V. Eutemey, And What Was His Importance for New York City Chinese?

Post #170

Anti-Chinese Sentiments Not Limited to White Managers

Post #171

Boycott Brown's Bakery for Hiring Chinamen (1899)

Post #172

Over Count of Chinese in the Census: Part 2

Post #173

Trends in Racist Terms in Text Referring to Chinese

Post #174

Categorizing Chinese

Post #175

A Site of Great Significance at 965 Clay Street, San Francisco

Post #176

Challenges in Obtaining and Using Census Records of Chinese

Post #177

Nutritional Analysis of Chinese Immigrant Diets

Post #178

Hung Liu's Parody of 1892 Chinese Registration Certificate Requirement

Post #179

The Ordeal of Being A "Secret Asian Woman" (or Man)

Post #180

Early Chinese Laundries & Restaurants in Halifax, Canada

Post #181

Deportation And Chinese Stool Pigeons

Post #182

Counting How Many Chinese Live in Chinatown

Post #183

Self Deportation By A Chinese Immigrant in 1941

Post #184

Chinatown Turf Wars Between Chinese and White Children

Post #185

Mr. Yee's English Kitchen Restaurant, Jerome, AZ

Post #186

Chinese Self-Employment and Taxes

Post #187

Racism Can Make A Person "Fighting Mad"

Post #188

Chinese Opium Smoking And Prison

Post #189

Atlanta's Celestial Lottery in 1909

Post #190

Teaching White Children To Feel Superior to Foreign Children

Post #191

Americans As Seen By A Chinese Visitor

Post #192

"Over Count" of Chinese in the 1940 Census?

Post #193

An Ethnocentric View of Chinese Music

Post #194

RTHK Documentary on Chinese in North America

Post #195

Before There Was "Lin-sanity"

Post #196

Immigrants Stayed Connected With China Through Music

Post #197

A Bite of China, CCTV Chinese Food Documentary Series

Post #198

What Was Chinatown Like Before It Became "Chinatown"?

Post #199

Chinese 'Fixing' of Laundry and Restaurant Prices?

Post #200

A Darwinian View: How Chinese Survive on Less Food

Post #201

Tragic Case of History Repeating Itself

Post #202

Interactive Map of Number of Asian Americans Per County

Post #203

A Chinese Laundry in Georgia Before the Civil War

Post #204

Story of Chinese restaurant origins all over the world

Post #205

Teaching Chinese American History to School Kids

Post #206

Sun Yat Sen and Madame Sun Yat Sen in Georgia?

Post #207

"Chinese Laundry Kids," CBC Radio documentary

Post #208

A Yosemite Mountain Named in Honor of A Chinese Chef

Post #209

Raising Chinese Community Support for China To Fight Japan's Invasion

Post #210

"Making" Chinese Family Portraits Before Photoshop

Post #211

Ching Ming Remembrance in Los Angeles Included Visit to Miss Donaldina Cameron's Grave

Post #212

It's A "Small World" Among Chinese Americans

Post #213

Handbook of Chinese in America (1946)

Post #214

Will History Speak of "Linspiration" or "Linsanity"?

Post #215

The Impact of The Changing Face of Chinese in America

Post #216

Chinatown Inside Out (1936)

Post #217

Chinatown, My Chinatown?

Post #218

Chinatown, My Chinatown Part II

Post #219

The Power of Google

Post #220

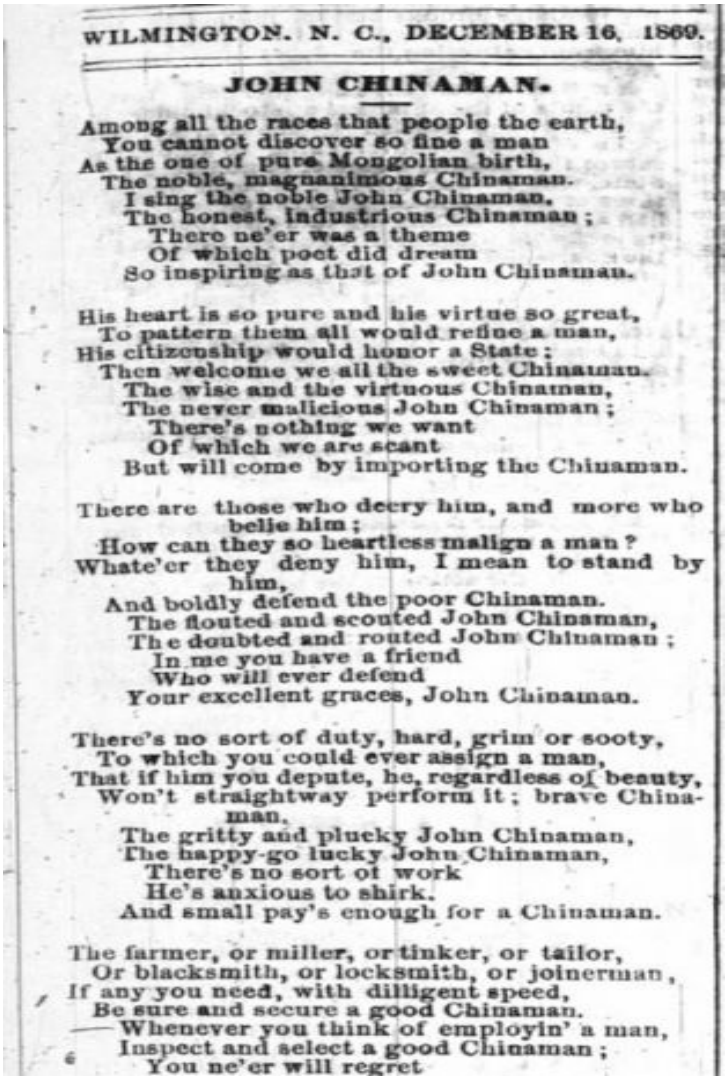
Using A Facebook Group To Find Chinese Historical Gold

#1

In 'praise' of John Chinaman in 1869

Anti-Chinese feelings were already potent in 1869 and would increase leading to the 1882 Chinese Exclusion Act. It might seem surprising then that in 1869, an "ode to John Chinaman" was published in many newspapers that cited many virtues of the "honest, industrious Chinaman." Not only was he trustworthy, but he was an tireless worker, and best of all, he worked for less pay than whites.

So, the endorsement and defense of John Chinatown turns out to be based on the wealth he generates for the whites he works for!



WILMINGTON. N. C., DECEMBER 16, 1869.

JOHN CHINAMAN.

Among all the races that people the earth,
You cannot discover so fine a man
As the one of pure Mongolian birth,
The noble, magnanimous Chinaman.
I sing the noble John Chinaman,
The honest, industrious Chinaman;
There ne'er was a theme
Of which poet did dream
So inspiring as that of John Chinaman.

His heart is so pure and his virtue so great,
To pattern them all would refine a man,
His citizenship would honor a State;
Then welcome we all the sweet Chinaman.
The wise and the virtuous Chinaman,
The never malicious John Chinaman;
There's nothing we want
Of which we are scant
But will come by importing the Chinaman.

There are those who decry him, and more who belie him;
How can they so heartless malign a man?
Whate'er they deny him, I mean to stand by him,
And boldly defend the poor Chinaman.
The flouted and scouted John Chinaman,
The doubted and routed John Chinaman;
In me you have a friend
Who will ever defend
Your excellent graces, John Chinaman.

There's no sort of duty, hard, grim or sooty,
To which you could ever assign a man,
That if him you depute, he, regardless of beauty,
Won't straightway perform it; brave Chinaman,
The gritty and plucky John Chinaman,
The happy-go lucky John Chinaman,
There's no sort of work
He's anxious to shirk.
And small pay's enough for a Chinaman.

The farmer, or miller, or tinker, or tailor,
Or blacksmith, or locksmith, or joinerman,
If any you need, with dilligent speed,
Be sure and secure a good Chinaman.
Whenever you think of employin' a man,
Inspect and select a good Chinaman;
You ne'er will regret

A job you have let
Out on contract unto a John Chinaman.

Your wife may dismiss the impudent miss
Who stays out so late to join her man;
And put in the stead of the pert chambermaid
A brisk and obedient Chinaman.
An elegant cook is a Chinaman;
Whenever you wish to dine a man,
In elegant style,
'Twill be worth your while
To have in your kitchen a Chinaman.

He's neither mendacious nor so voracious,
That one need wish to resign a man;
You can feed him on rice, Oh, won't that be nice!
You need not buy meat for the Chinaman.
No glutton and thief is the Chinaman,
If ever you could rely on a man,
To let things alone
That are not his own,
That man is the honest John Chinaman.

You'll have no occasion for poor-house or jail,
Or prison, in which to confine a man,
If you'll only clear out the rag, tag and bobtail,
And people the world with the Chinaman;
The frugal and thrifty John Chinaman;
The lank, lucre-loving John Chinaman;
His needs are so small
That he saves nearly all
Of the little he earns, the wise Chinaman.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/10/who-was-john-chinaman.html

#2

19th Century Visions of the Yellow Peril

When one hears about the "Chinese Invasion" nowadays, it probably refers to affluent Chinese from Taiwan and mainland China buying expensive homes in exclusive neighborhoods, often sight unseen and paid for in cash.

Over a century ago, a different form of Chinese invasion worried Americans. Cheap Chinese labor was a genuine threat to jobs for the white working class. In 1873, a book entitled "*The Chinese Invasion"* held that "a heathen Chinese despotism" was taking root in San Francisco over the past quarter-century, and predicted 900,000 more heathens would make their way to California.

In 1880, Pierton Dooner, a supporter of Denis Kearney, the staunch leader of anti-Chinese campaigns wrote "*The Last Days of the Republic,*" a fictional account of a future dystopian society run by Chinese that would be a political, social, and military catastrophe.

In his introduction, Dooner predicted that 'legions' more Chinese would, if unchecked, come to the U.S. and displace competent and honest white men from work with their cheap labor. His thesis is strikingly similar today in the arguments for building a border wall against Mexican immigrants.

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In his book, San Francisco's white workers try to massacre the Chinese but were thwarted by the capitalist militia and the Chinese succeeded in a takeover of the U.S., as dramatized in his illustration, The Beginning of The End."

Dooner used fear and racial vilification in these fantasies to galvanize violence toward and restrictions of opportunities for Chinese in 19th century America. Despite such oppressive obstacles, Chinese resolve, persistence, and resourcefulness enabled them to achieve success and make major contributions to American society, although having to pay a steep price for decades of racial barriers.

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THE

CHINESE INVASION;

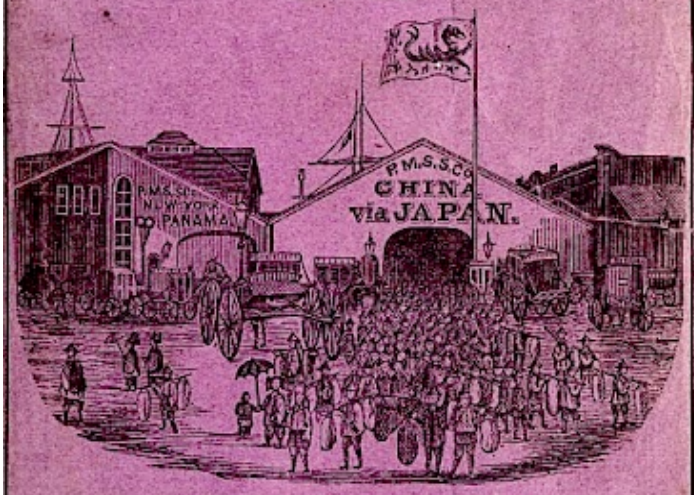
THEY ARE COMING, 900,000 MORE.

THE TWENTY-THREE YEARS' INVASION OF THE CHINESE IN CALIFORNIA,

AND THE

Establishment of a Heathen Chinese Despotism in San Francisco.

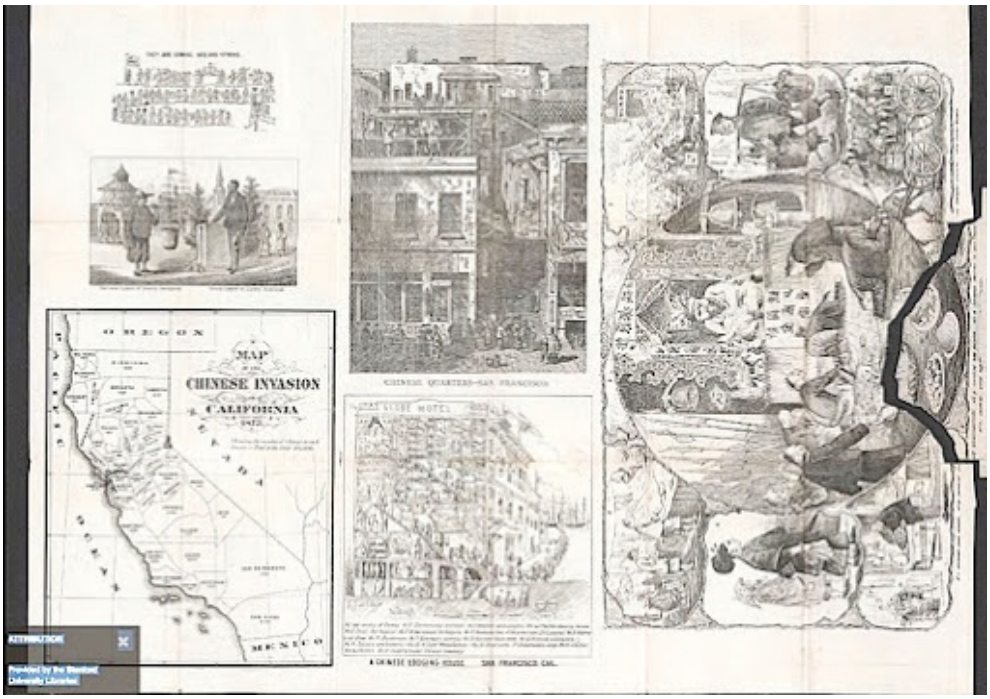
"IMPERIUM IN IMPERIO."



Arrival of the China Steamer from Oriental Ports, and the Chinese departing to their new quarters.

Nations of the Earth, Take Warning!

H. T. Hoggett, Bookseller, 125 Third Street.



THE BEGINNING OF THE END.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/06/19th-century-visions-of-yellow-peril.html

#3

Geary Act (1892) Required Chinese to Carry Certificates of Residence

The 1882 Chinese Exclusion Act was only valid for 10 years so the Geary Act was enacted in 1892 to extend the exclusion of Chinese laborers for another decade. It went beyond the 1882 law by adding a burdensome requirement that all Chinese had to carry on their person a Certificate of Residence such as shown below or risk deportation or imprisonment for one year if found without it. Application to the Collector of Internal Revenue required the testimony of two WHITE witnesses affirming they knew the applicant was a resident. The Certificate of Residence requirement applied to all Chinese, even those entitled to entry such as merchants.

Chinese resisted this requirement with only 3,169 of the estimated 110,000 Chinese in the country registering by the deadline. Qing Ow Yang, the Chinese vice consul in San Francisco, wrote to the government:

Do you know what the Geary bill means to the laboring Chinese in this country? It means, sir, that they are placed on the level with your dogs. If you have a dog, a black and tan, a Llewellyn setter, a pointer, you buy a license tag for it and fasten it to the dog's collar, and the number in the dog's tag is its immunity for arrest by the poundman. Under the Geary bill the laboring Chinese carry their number in their pocket and any man who so desires may stop them and demand to see their "tag"...

The Chinese Equal Rights League in New York and Brooklyn held that the bill imposed taxation without representation as Chinese immigrants had to pay the "illegal costs and expenses" of enforcing the law. As a concession to the Chinese, the McCreary amendment provided an additional six months for Chinese to register for the residency certificates. Even so, only 13,242 Chinese laborers or 14 percent of those required by law to register, complied.

Several Chinese that refused to register for their certificate of residence brought suit that, upon appeal, was brought before the Supreme Court in Fong Yue Ting v. United States in 1893. Important questions brought before the Court was whether the Act violated the 1868 Burlingame Treaty with China, whether hard labor and deportation constituted cruel and unusual punishment and thus violated the Eighth Amendment, whether the Act violated Fifth and Sixth Amendments protections by permitting imprisonment with hard labor without prior indictment or jury trial, whether the act violated the Fourteenth Amendment's prohibition against the taking of property or liberty without due process, among other issues.

The Geary Act provisions for imprisonment and forced labor were invalidated by Wong Wing v. United States in 1896 with the Supreme Court ruling that non-citizens have rights to courts and due process under the Fifth and Sixth Amendments, but the government could still detain people pending deportation.

The Chinese Consulate, the Six Companies, and many Chinese in the U.S. stated that they refused to pay their way back to China if deported. The cost of arresting and deporting as many as 85,000 unregistered Chinese was estimated at more than $7 million, but Congress had authorized only $60,000 and failed to provide a mechanism for deportation within the Geary Act.

When Ny Look, a Chinese Civil War veteran was arrested in New York for failure to register, the U.S. Circuit Court in the Southern District of New York ruled that there were no deportation provisions in the law and as Look could not be detained indefinitely, therefore he should be released.

The required Certificate of Residence seems to have not been enforced frequently and ended in 1943 with the repeal of the original 1882 Chinese Exclusion Act. However, in its place, the Smith Act or Alien Registration Act passed in 1940 required all noncitizens in the U.S.to register for an AR-2 card, the forerunner of today’s Green Card. This law was not aimed specifically at the Chinese threat to white labor but was in response to growing concern over growing armed conflict in Europe and a rise in subversive activities of communist and socialist movements in the United States that might “advocate, abet, advise, or teach” the violent destruction of the U.S. government.

I recently discovered that my father had been issued an Alien Registration number in 1949. I do not know whether he had to carry it at risk of deportation if he did not have it if asked to present it to an authority.
Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/chinese-required-to-carry-certificates.html

#4

What Happened to 20,000 Chinese The U.S. Betrayed in 1888?

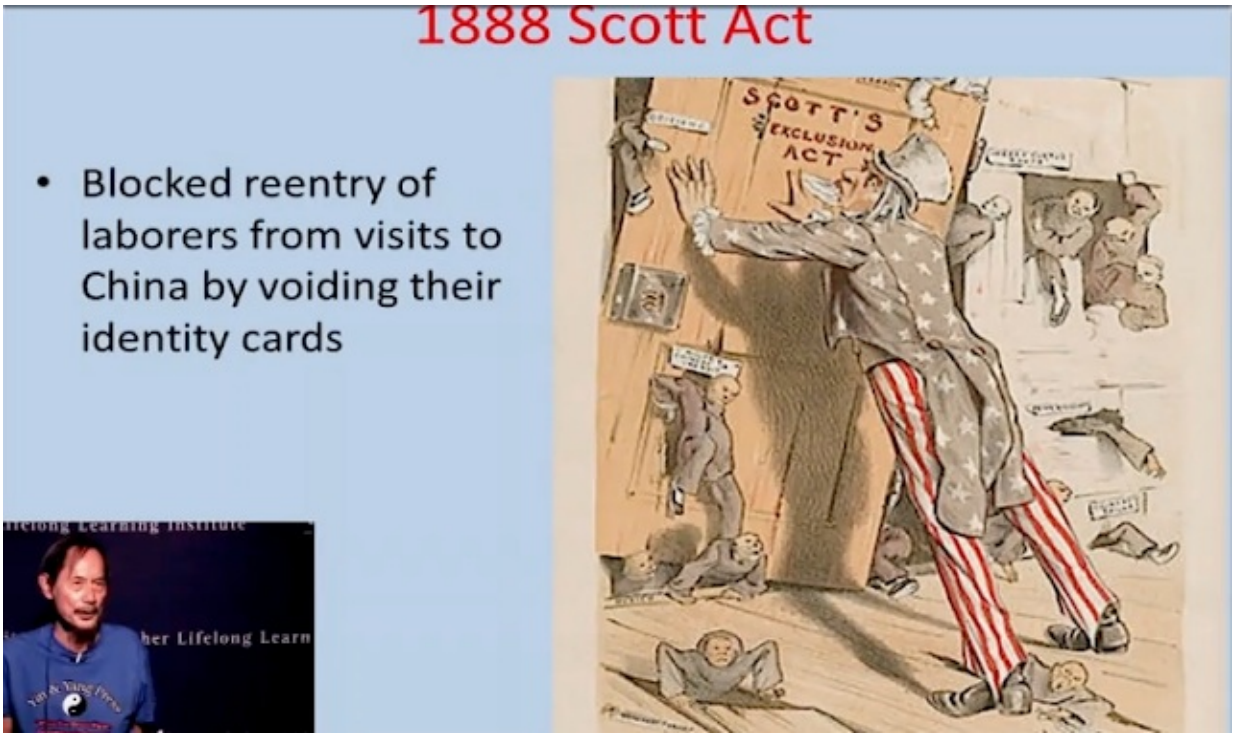
By the middle of the 19th century as increasing numbers of Chinese came to the western part of the U.S. in search of gold, the Chinese were increasingly demonized as threats to white labor. They were vilified further with a major recession in 1873. Eventually, the Chinese Exclusion Act was passed in 1882 to prohibit the entry of Chinese laborers for 10 years. However, it was renewed for another decade with the Geary Act in 1892, and would not be repealed until 1943.

Chinese who were already in the U.S., either immigrants or American-born who wanted to make visits to China had to complete a Form 430 as the one for actress Anna Mae Wong in 1935 shown below certifying their status so they could reenter the U.S. without going through the procedures used for new immigrants.

Unlike the better known 1882 Chinese Exclusion Act that blocked **entry** of Chinese, in 1888 the Scott Act denied **reentry** of around 20,000 Chinese who had left the U.S. to visit China even though they had obtained Certificates of Return before they departed that were not honored.

Chae Chan Ping (n.d.) traveled to China to attend to his father's death before the Exclusion Act. Ping acquired a Certificate 38 and, on June 2, 1887, he sailed for China after having been a California resident for twelve years. Ping returned on October 7, 1888, and presented his certificate when his ship arrived in San Francisco.

However, a few days before his arrival, Congress passed yet another amendment to the Chinese Exclusion Act that declared "every certificate heretofore issued in pursuance [of the law] is void and of no effect, and the Chinese laborer claiming admission . . . shall not be permitted to enter the



United States." Ping's attorneys submitted a habeas corpus petition and challenged the decision arguing that Congress could not deport a Chinese citizen entitled to reside in the U.S. under the Burlingame Treaty of 1868 which guaranteed the right of Chinese and U.S. citizens to immigrate between the two countries and outright rejected any attempts to restrict this immigration. The circuit court of northern California denied his entry so the case was taken to the U.S. Supreme Court, *Chae Chan Ping v United States,* which also denied Ping's right to reenter the U.S. despite the fact he owned property in the U.S.

On May 13, 1889, Justice Stephen Jay Field, writing the decision for a unanimous court, portrayed Chinese immigrants as a threat to American civilization, since they refused to assimilate into American culture and were outcompeting white laborers. He argued that immigration policy was a right of the federal government free from judicial review since a strict immigration policy, especially in regards to Chinese immigration, was vital to the national interest. Therefore any certification held by Chinese immigrants prior to the passage of the Scott Act, "is held at the will of the government, revocable at any time, at its pleasure."

This so-called Chinese Exclusion Case gave rise to the "plenary power doctrine" as the Supreme Court transformed congressional power over immigration “into a power of national self-defense derived from the nation’s inherent sovereignty.” Justice Stephen Field said that the government must “give security against foreign aggression and encroachment,” whether it came “from the foreign nation acting in its national character, or from vast hordes of its people crowding in upon us.”

*But what happened to the more than 20,000 Chinese who returned from China in 1888, only to find the U.S. had slammed the door in th*eir faces. Not being allowed reentry meant no access to their property in the U.S.

Hopefully many or most filed petitions of *habeas corpus* and found a way to gain reentry, but as far as I could find, no one has documented their fate.

https://supreme.justia.com/cases/federal/us/130/581/

Permalink: https://chineseamericanhistorian.blogspot.com/2019/08/what-happened-to-20000-chinese-us.html

#5

1892 Requirement of Certificates of Residence for Chinese

The infamous 1882 Chinese Exclusion Act attempted to prevent Chinese laborers from entering the U. S. while admitting Chinese merchants. Originally intended to last 10 years, it was extended several times, first in 1892 with the Geary Act that under Section 6 required all Chinese laborers to have a "Certificate of Residence" such as the one below in their possession at all times or risk deportation.

".... any Chinese laborer, within the limits of the United States, who shall neglect, fail, or refuse to comply with the provisions of this act, or who, after one year from the passage hereof, shall be found within the jurisdiction of the United States without such certificate of residence, shall be deemed and adjudged to be unlawfully within the United States, and may be arrested, by any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies, and taken before a United States judge, whose duty it shall be to order that he be deported from the United States."

A noted Chinese artist, Hung Liu, now working in Oakland, California, created an "artistic protest" of the required "dog tag" that the Certificate of Residence represented with her satirical creation cleverly named, "Resident Alien" Card.

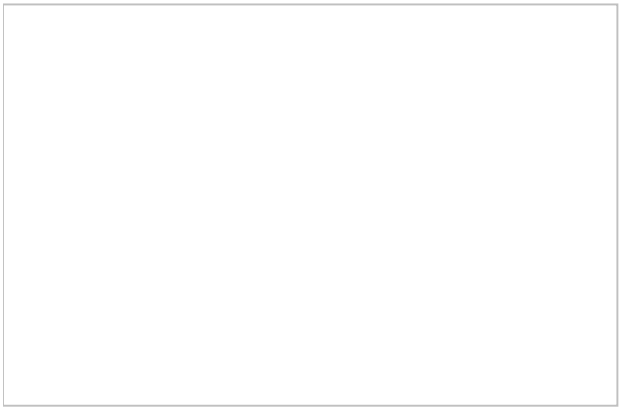
A commentary by Dong Li Isbrister pointed out some of the clever aspects that Liu used in her creation such as her fictitious name, *Cookie, Fortune*.

Another burden imposed on Chinese who wanted to make temporary visits to China or other places outside the U. S. was the requirement that they file an application to leave and reenter at least a *month in advance before* they wanted to depart. Two witnesses, preferably white because Chinese generally had low credibility, had to sign the application certifying that they knew the applicant to be worthy of reentry.

Certificate_of_Residence_1892.jpeg

If they were laborers, as was the case in the example below, they had to have assets of at least $1,000 in property and/or debts owed to them in the U. S. to be eligible for reentry.

These burdensome requirements placed upon the Chinese reflected the attempts of Immigration authorities to reduce the Chinese population in the United States. Chinese leaving the country might find it difficult to reenter even with valid documents because Immigration officials knew that some Chinese acquired them fraudulently. Consequently, even Chinese with documents that belonged to them were suspect and interrogated intensively when returning from trips out of the U. S.



Isbister+commentsre+Liu+Resident+Alien.j

form+432+for+laborer+with+1,000+proprty.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/1892-requirement-of-certificates-of.html

#6

What Chinese Immigrants Had To Do To Visit China?

The story of Lou Lin Dock, a Chinese grocer in Coahoma, Mississippi, illustrates what was involved when a Chinese wanted to make a visit to China and then return. Dock came from Tung How village in Hoy Ping District, China in 1908, entering at San Francisco but a month later he migrated to Lula, Mississippi to work in a grocery store, Lou John Bros., with his older brother Lou Wing Yim. Yim later moved to a store in Sunflower. Both brothers had wives and children left back in China in the household of Yim's family. In fact, Dock had 5 children, 2 by his first wife and 3 by his second wife. Both wives died at an early age.

Dock moved to Coahama in 1910 where he ran a grocery store, Fong Lee & Co. with a partner, Fong Lee. In 1913, under the name C. E. Kong, he married a Bertha Quo, daughter of a Chinese father and a colored mother. This marriage produced two sons, and a third child was about to born in 1913, when a huge fire destroyed the store, and its contents including his immigration documents. The following year he opened the Dock Lee store in Coahama.

In 1918, Dock wanted to take his two young American-born sons, Lou Yuck Ming, age 2, and Leu Lou Yuck Hong, age 5, back to his native village where they could learn Chinese. They would join Dock's other five children in China and live with the family of his older brother, Lou Wing Yim.

Lou Yuck Ming, Form 430 Photo" 1918,

In order for him to be allowed to re-enter the United States, Dock had to apply for return privileges, a process that required disclosures about his family and business background. During an interview with an immigration officer, Dock testified that he was 41 years old, had made no previous trips to China, and he had an investment of $2000 in the Dock Lee & Co. store in Coahama, where he was assisted by Lou Yen. He further stated that he had done no laboring work of any kind since he came to the U. S. except as necessary in

connection with the different stores. He asserted that he planned to return to this business and he provided two white witnesses, as required, to testify on his behalf.

The extension of the 1882 Chinese Exclusion Act in 1892 (Geary Act) for another decade imposed an onerous new requirement in Section 6. All Chinese, even U. S. citizens, had to have in their possession at all times a Certificate of Residence, called 'choc chee' in Chinese, or be deported. An example of a *choc chee,* not of Dock's, is shown below.

If you wanted to make a visit to China and be able to re-enter the U. S. you had to have such a certificate. Upon departure you had to deposit your Certificate with the Chinese Bureau; when you returned, they would confirm your right to re-enter by checking their file for your Certificate.

Note: If you failed to return within the allotted two years, the Certificates were cancelled and you could not re-enter, as stated in the memorandum below in 1902 concerning cancellation of return privileges for 267 Chinese who failed to return within two years.

Chinese in the U. S. who did not have a Certificate of Residence were subject to deportation because they were considered illegal immigrants. After they were apprehended, they received a court hearing and if they had a lawyer, might be able to delay or prevent deportation. Some, like Wong Yuk, jumped ship just before it was to return him to China. The poster offered a reward of $20, although it is not clear what you had to do to claim it.

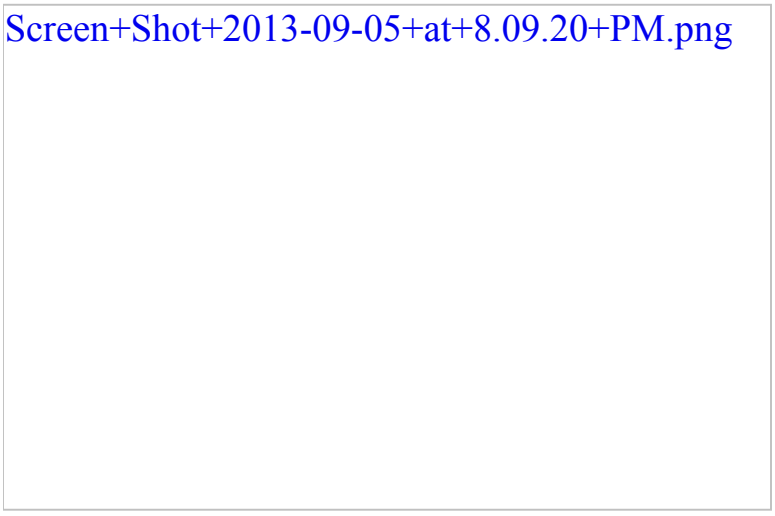
In Dock's case, he would have had a Certificate of Residence that he would leave with the Chinese Bureau when he was leaving the U. S. When he returned, authorities would check for his Certificate before allowing him to re-enter.

Dock's life in the United States involved operating several grocery stores in different towns in the Mississippi delta, and while the specific details might differ, his story is similar to that of many other Chinese immigrants not only in

the South but throughout the country. He left his family in China, and undoubtedly remitted money to support them. His decision to have his young children go to China to learn Chinese was not uncommon. In all likelihood, when they reached adolescence or sooner, he would have brought, or tried to, them to the delta to help him run his store.

Lula+MS+1918+form+431+page+2.jpg

certifi+residence+choc+chee.gif



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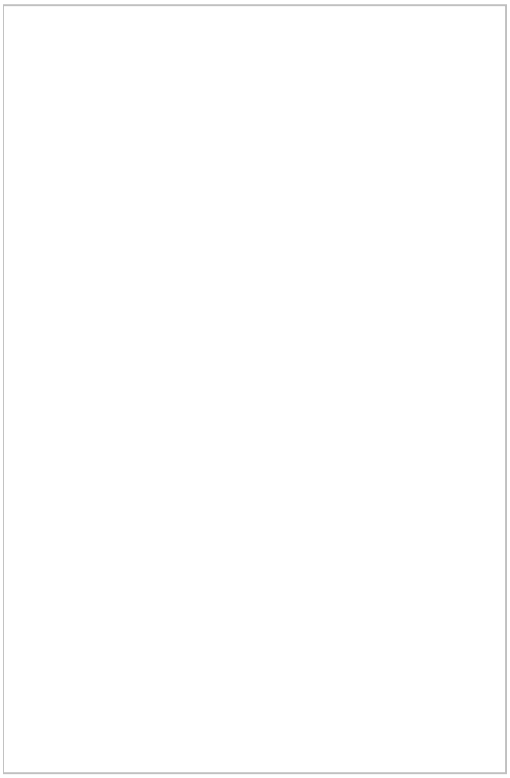
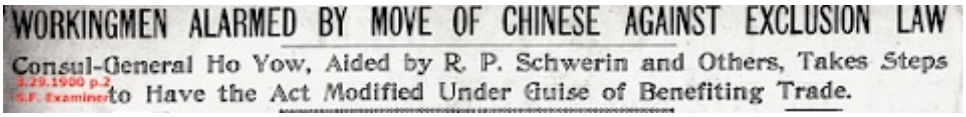


Permalink: https://chineseamericanhistorian.blogspot.com/2013/09/what-chinese-immigrants-had-to-do-to.html

#7

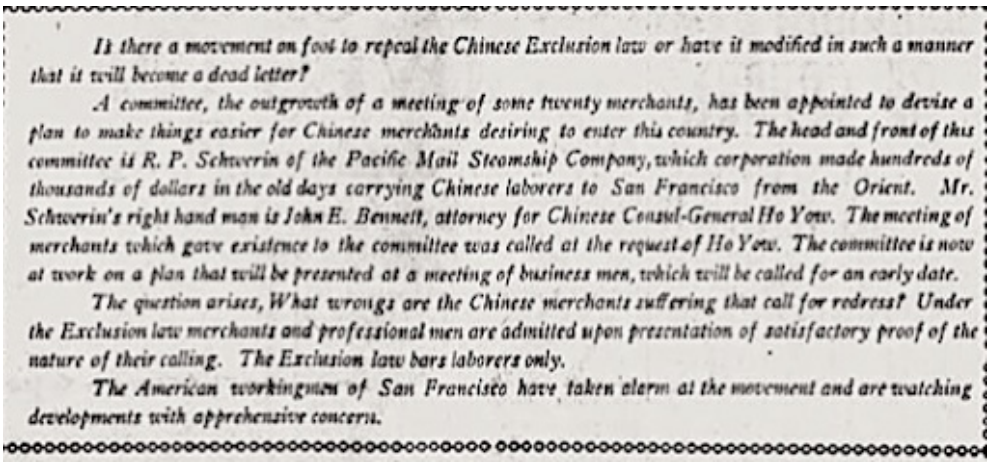
Chinese Attempts to Weaken Exclusion Law Opposed by Workingmen's Union


WORKINGMEN ALARMED BY MOVE OF CHINESE AGAINST EXCLUSION LAW

Consul-General Ho Yow, Aided by R. P. Schwerin and Others, Takes Steps to Have the Act Modified Under Guise of Benefiting Trade.

3.29.1900 p.2 S.F. Examiner

When the Chinese Exclusion Act was passed in 1882, Chinese leaders in 1900 countered by easing their restrictions affecting immigration of merchants. However, the Workingman labor unions voiced strong opposition to any relaxation of restrictions fearing that opening the door a little would lead to a large influx of Chinese merchants or Chinese claiming to be merchants.


Is there a movement on foot to repeal the Chinese Exclusion law or have it modified in such a manner that it will become a dead letter?

A committee, the outgrowth of a meeting of some twenty merchants, has been appointed to devise a plan to make things easier for Chinese merchants desiring to enter this country. The head and front of this committee is R. P. Schwerin of the Pacific Mail Steamship Company, which corporation made hundreds of thousands of dollars in the old days carrying Chinese laborers to San Francisco from the Orient. Mr. Schwerin's right hand man is John E. Bennett, attorney for Chinese Consul-General Ho Yow. The meeting of merchants which gave existence to the committee was called at the request of Ho Yow. The committee is now at work on a plan that will be presented at a meeting of business men, which will be called for an early date.

The question arises, What wrongs are the Chinese merchants suffering that call for redress? Under the Exclusion law merchants and professional men are admitted upon presentation of satisfactory proof of the nature of their calling. The Exclusion law bars laborers only.

The American workingmen of San Francisco have taken alarm at the movement and are watching developments with apprehensive concern.

"The workingman remembers the days when all a Chinaman had to do as to swear that he owned an interest, no matter how small, in a Chinatown store and his right land was established. They call attention to the fact that under those circumstances the carrying capacity of the steerages of the Pacific Mail steamers was taxed to the utmost to provide accommodations for the "merchants" who were flocking into California. Business houses were established in Chinatown for the express purpose of standing sponsor for the "merchants," and it is a matter of record that some firms had as many as 200 members. Attention is called to the fact that agencies

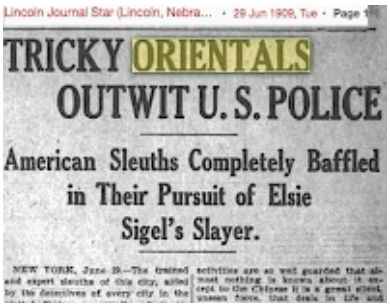
were established in China where “merchants” were schooled in the answers they must give touching their qualifications to enter the United States. The federal courts were clogged with habeas corpus cases of alleged Chinese merchants and the two court commissioners were kept busy taking evidence.”
Permalink: https://chineseamericanhistorian.blogspot.com/2020/02/chinese-attempts-to-weaken-exclusion.html

#8

Newspapers and the "Cunning Oriental" Stereotype

Elsie Sigel, a young white woman who helped teach English to Chinese men in New York's Chinatown, was murdered in 1909 and found stuffed in a steamer trunk in the apartment of a Chinese, Leon Ling. A nationwide search for him for several months was unsuccessful despite "sightings" of him, real or imagined, reported around the country. Many Chinese men of his age were stopped and interrogated since "all Chinese look the same" to nonChinese.

The failure to find him was not attributed in newspapers to shortcomings of the authorities but rather to the "Oriental cunning," of Leon Ling.


Lincoln Journal Star (Lincoln, Nebra... · 29 Jun 1909, Tue · Page 1

TRICKY ORIENTALS OUTWIT U. S. POLICE

American Sleuths Completely Baffled in Their Pursuit of Elsie Sigel's Slayer.

NEW YORK, June 29.—The trained and expert sleuths of this city, aided by the detectives of every city in the

The Morning Post (Camden, New Je... · 29 Jun 1909, Tue · Page 9

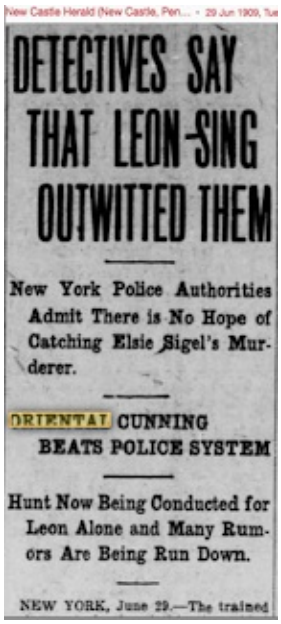
LEON LING FOOLS POLICE

Sleuths Admit They Have Little Hope of Getting Supposed Slayer of Elsie Sigel.

ORIENTAL CUNNING APPARENTLY WINS OUT

By United Press Wire.

NEW YORK, June 29.—The trained and expert sleuths of this city, aided by the detectives of every city in the United States, to-day appear to think that they have been outwitted by an Oriental and that Leon Ling, the supposed murderer of Elsie Sigel, has slip-


New Castle Herald (New Castle, Pen... · 29 Jun 1909, Tue

DETECTIVES SAY THAT LEON SING OUTWITTED THEM

New York Police Authorities Admit There is No Hope of Catching Elsie Sigel's Murderer.

ORIENTAL CUNNING BEATS POLICE SYSTEM

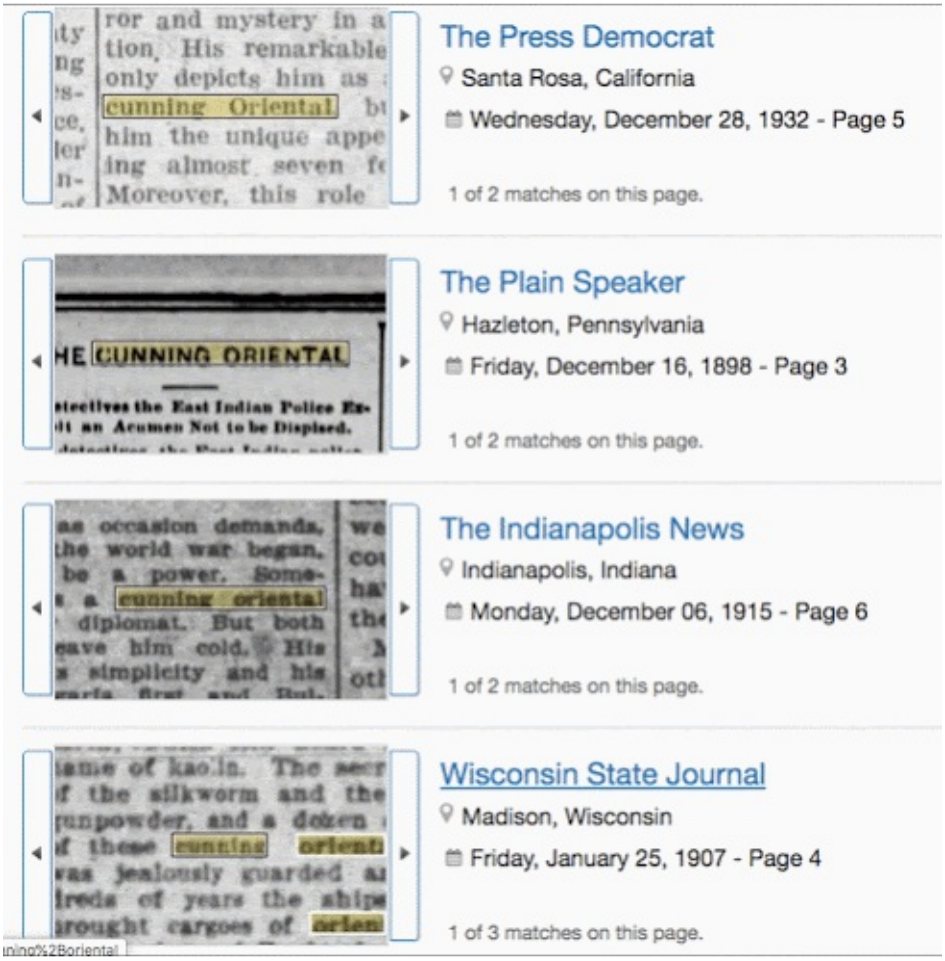
Hunt Now Being Conducted for Leon Alone and Many Rumors Are Being Run Down.

NEW YORK, June 29.—The trained

I was curious to see how pervasive this stereotype of Orientals as "cunning" was using newspaper articles. A cursory archival search showed **150,749** occurrences over many decades from the late 19th century until the mid-20th century in newspapers across the U.S. A small sample of snippets of these articles is shown below.

The high number does not reflect separate stories since articles about major

issues were reprinted in many newspapers across the land. Nonetheless, the negative image of the "cunning Oriental" fostered and reinforced the prevalent xenophobia. Fears and suspicions, once activated, are resistant to disconfirmation because they create social and physical distancing from the Chinese.



Permalink: https://chineseamericanhistorian.blogspot.com/2019/09/the-role-of-newspapers-in-spreading.html

#9

Lynching John Chinaman

Vigilante justice involves mob rule where victims, guilty or innocent, get no day in court to plead their case. In American history, the lynching of black Americans in the South was not uncommon. In the first 6 months of 1903, for example, of lynchings of 48 men, mostly Colored men, 44 took place in southern states.

There were a few cases. however, that involved Chinese victims. The sketch below was a political statement expressing resentment toward cheap Chinese labor that took work from whites and was not a representation of an actual lynching. Nonetheless, it could incite real-life incidents where Chinese were lynched.

In 1871 some Chinese had an argument among themselves and they fired guns, accidentally killing one policeman who came on the scene which angered a mob of about 500 men who destroyed Chinatown and attacked any Chinese in their path. Known as the Los Angeles massacre, they murdered 20 Chinese who were found hanging at three locations in the area. Some of them may have been lynched, but apparently, some were killed before they were then hung from supports.

In 1874, two Chinese murderers were lynched in of all places, Happy Camp, in a mining area in northern California.

A Chinese in Marysville, California, was found to have sexually molested a 13-year-old girl. Local authorities saved him from a lynching by quickly moving him out of town.

A Chinese cook lynched near Bakersfield, California, had attacked a mill employee with a knife.

THE ARGUMENT OF NATIONALITY.

EXCITED MOB—"*We don't want any cheap-labor foreigners intruding upon us native-born citizens.*"

Reading Times (Reading, Pennsylvania)

• 05 Jun 1874, Fri • Page 1

Squashing Two Chinese Murderers.

Two Chinamen who confessed to being the murderers of Omera, in Delnorte county, were lynched by a mob at Happy Camp in that county.

Herald Democrat, July 10, 1901

<Previous search result

He Had Attempted a Murder and Lumbermen Promptly Hanged Him.

Bakersfield, Cal., July 9.—Young Fook, a Chinese cook employed at a boarding house at Mount Breckenridge lumber mill, thirty-five miles east of Bakersfield in the mountains, was lynched this afternoon by lumbermen.

Shortly before the noon hour the Chinaman attacked Mrs. Kenney, wife of the foreman of the mill, with a butcher knife, inflicting a serious wound on her face. He also struck Mrs. Kenney's little daughter, but the injury is slight. The screams of the woman brought the lumbermen to the scene. Mr. Kenney was the first to reach the house. He was attacked by the Chinaman and sustained a severe cut on the wrist. The lumbermen knocked the Chinaman down, placed a rope around his neck and hanged him to a tree. It is believed that the Chinaman was insane.

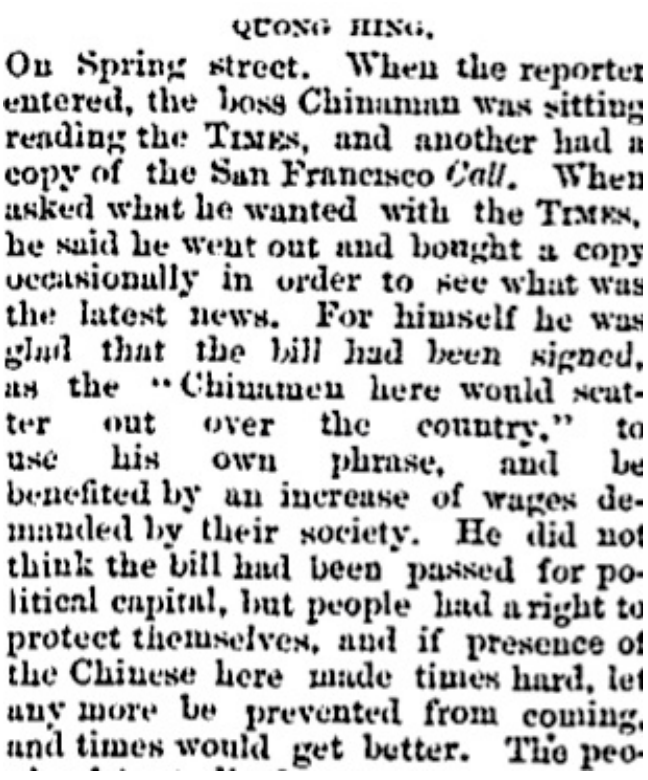
Permalink: https://chineseamericanhistorian.blogspot.com/2020/05/lynching-john-chinaman.html

#10

Two Chinese Who Liked the 1882 Chinese Exclusion Act

One might assume that all Chinese in the U.S. would object to the passage of the 1882 Chinese Exclusion Act. However, a Los Angeles newspaper reporter decided to go to Chinatown and interview some residents. It isn't stated how many Chinese he spoke with, or how many objected to the law, but he did find at least two merchants who approved of the law.

Quong Hing saw one effect of the law would be that "Chinamen here would scatter out over the country," which he argued would benefit their wages. He also defended the restriction of Chinese if their presence made times hard for others (white labor).



QUONG HING.

On Spring street. When the reporter entered, the boss Chinaman was sitting reading the TIMES, and another had a copy of the San Francisco *Call*. When asked what he wanted with the TIMES, he said he went out and bought a copy occasionally in order to see what was the latest news. For himself he was glad that the bill had been signed, as the "Chinamen here would scatter out over the country," to use his own phrase, and be benefited by an increase of wages demanded by their society. He did not think the bill had been passed for political capital, but people had a right to protect themselves, and if presence of the Chinese here made times hard, let any more be prevented from coming, and times would get better. The peo-

A second merchant, Ah Toy, held a similar view. He almost questioned whether money Chinese sent back to China instead of spending it in the U.S., one of the objections raised about Chinese, was a significant amount overall. He felt that the Chinese who came from China were poor but that after being here two years would make enough money to go back to China.

The article only cited the views of two Chinese and it would have been interesting to see how widespread similar views were held among Chinese.

AH TOY.

The next visited was Ah Toy, at the store of Quang Sang, on Los Angeles street. Toy is a contractor and Chinese boss, and is an intelligent Chinaman. He said that all the Chinamen he had talked with were well pleased at the President signing the Anti Chinese bill as it would prevent more Chinamen from coming, and give more employment to those already here, and make wages higher. He thought the anti-Chinese sentiment was not deep-seated in the hearts of the American people for the reason that their hands contradicted their lips, or in other words while their talk was against Chinamen their acts tended to keep them here and induce others to come. In regard to the amount of money the Chinese sent back to China he thought that it was very small compared to the amount sent to some other foreign countries. He thought there were 50,000 Chinese in California, who probably sent home thirty dollars apiece on an average during the year. This would equal a sum of but $150,000 annually. But he claimed an offset to this in the $160,000 recently raised in the East by O'Donovan Rossa for the cause of Ireland, and the vast sums exported annually for other purposes, besides that which the Chinese sent out. He hinted that B. F. Butler had slightly stretched the truth on the amount of coin annually swallowed by the Celestial dragon, for said Ah Toy, "Let him inspect the steamship books at San Francisco, for they will tell exactly how much money goes." In China only the poor men desired to come to California. There they work in the rice fields for fifteen to twenty cents per day, but then other things are correspondingly cheap. One dollar went further there than five here. He had acquired a competency, and would return to China in about two years to stay. He said, too, that Americans had never, to his personal knowledge, been maltreated while in China, but had the utmost freedom.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/11/two-chinese-who-liked-1882-chinese.html

#11

San Francisco Chinatown "Dodged A Bullet" in 1890

As the number of Chinese emigrating to California grew rapidly during the 1850s, fears increased that they would take work opportunities away from whites. By 1882, prejudices against the Chinese led to many laws limiting the Chinese and ultimately to the Chinese Exclusion Act prohibiting entry of Chinese laborers.

An even stricter measure against the Chinese in San Francisco was proposed in 1890 when the San Francisco Board of Supervisors issued Order No. 2190 known as the Bigham Ordinance named after the Supervisor initiating the law) ordering all Chinese to vacate the location of Chinatown in the heart of the city and move to outer parts of town in South San Francisco near Kentucky and Railroad Streets, which as far as I could determine no longer exist.

Order No. 2190 designating the location and the district in which Chinese shall reside and carry on business in this city and county.

“The people of the city and county of San Francisco do hereby ordain as follows:"

Section 1. It is hereby declared to be unlawful for any Chinese to locate, reside, or carry on business within the limits of the city and county of San Francisco, except in that district of said city and county hereinafter prescribed

for their location.

"Sec. 2. The following portions of the city and county of San Francisco are hereby set apart for the location of all Chinese who may desire to reside, locate, or carry on business within the limits of said city and county of San Francisco, to-wit: Within that tract of land described as follows: Commencing at the intersection of the easterly line of Kentucky street with the south-westerly line of First avenue; thence south-easterly along the southwesterly line of First avenue to the north-westerly line of I street; thence south-westerly along the north-westerly line of I street to the south-westerly line of Seventh avenue; thence north-westerly along the south-westerly line of Seventh avenue to the south-easterly line of Railroad avenue; thence north-easterly along the south-easterly line of Railroad avenue to Kentucky street; thence northerly along the easterly line of Kentucky street to the south-westerly line of First avenue and place of commencement.

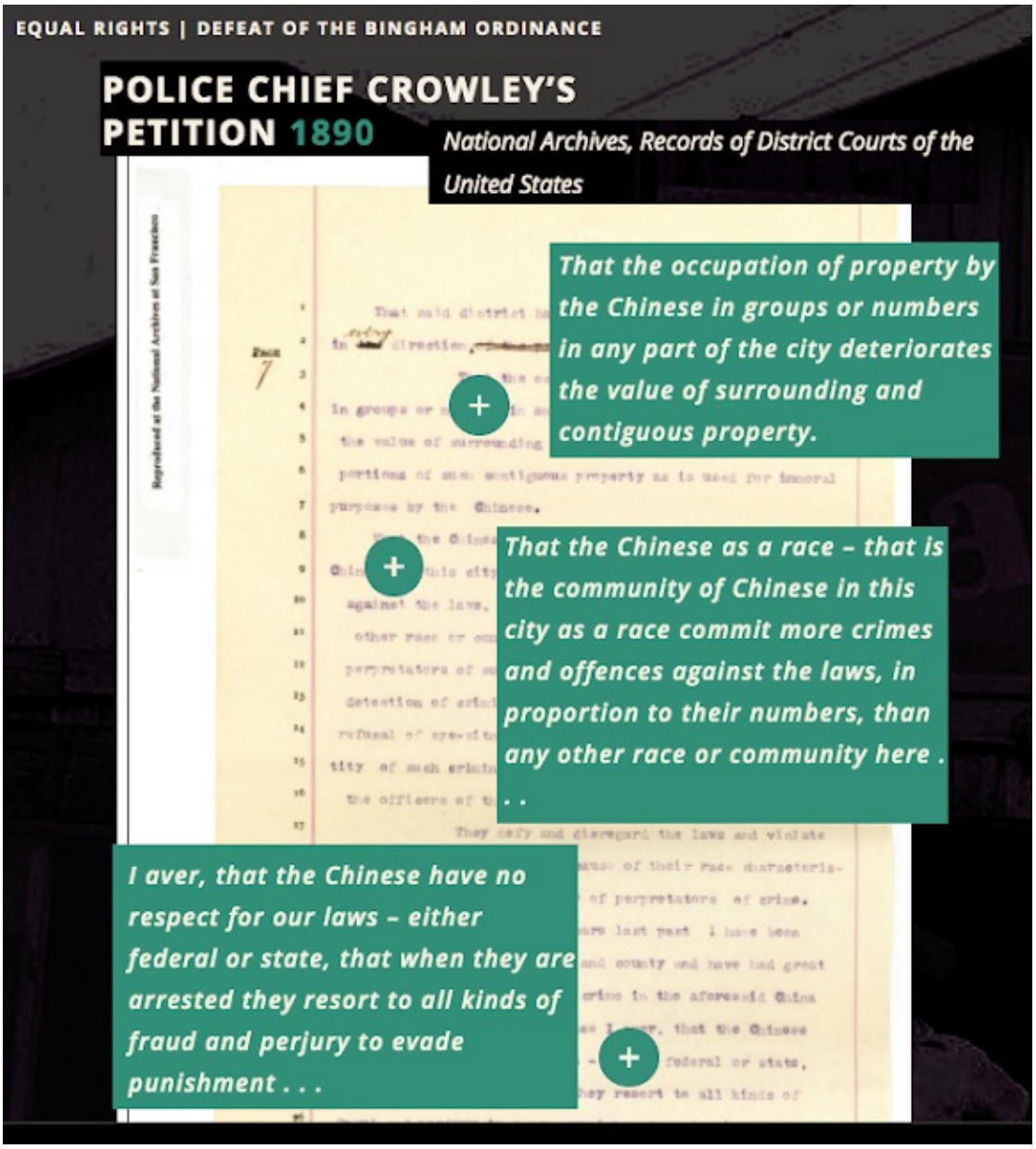
"Sec. 3. Within sixty days after the passage of this ordinance all Chinese now located, residing in or carrying on business within the limits of said city and county of San Francisco shall either remove without the limits of said city and county of San Francisco or remove and locate within the district of said city and county of San Francisco herein provided for their location.

"Sec. 4. Any Chinese residing, locating, or carrying on business within the limits of the city and county of San Francisco contrary to the provisions of this order shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by imprisonment in the county jail for a term not exceeding six months.

The Chief of Police Crowley filed a petition justifying the ordinance.

Several Chinese arrested for failing to move from Chinatown and facing jail time served as test cases, *In re LEE SING et al. In re SING TOO QUAN et al.* Circuit Court, N. D. California August 25, 1890

Judge Lorenzo Sawyer, a prominent judge who personally opposed* Chinese immigration, to his credit made his ruling based on the legality of the Ordinance, as sections of his ruling below show.



"The ordinance enacted by the city of San Francisco, known as the "Bingham Ordinance," which requires all Chinese inhabitants to remove from the portion of the city theretofore occupied by them, outside the city and county of San Francisco, or to another designated part of the city and county, is void as being in direct conflict with the constitution, treaties, and statutes of the United States, particularly in the sense that it is discriminating and unequal in its operation, and an arbitrary confiscation of property without due process of law…

Upon what other people are these requirements, disabilities and punishments

imposed? Upon none.

The obvious purpose of this order, is, to forcibly drive out a whole community of twenty-odd thousand people, old and young, male and female, citizens of the United States, born on the soil, and foreigners of the Chinese race, moral and immoral, good, bad, and indifferent, and without respect to circumstances or conditions, from a whole section of the city which they have inhabited, and in which they have carried on all kinds of business appropriate to a city, mercantile, manufacturing, and otherwise, for more than 40 years. Many of them were born there, in their own houses, and are citizens of the United States, entitled to all the rights, and privileges under the constitution and laws of the United States, that are lawfully enjoyed by any other citizen of the United States. They all, without distinction or exception, are to leave their homes and property, occupied for nearly half a century, and go, either out of the city and county, or to a section with prescribed limits, within the city and county, not owned by them, or by the city. This, besides being discriminating, against the Chinese, and unequal in its operation as between them and all others, is simply an arbitrary confiscation of their homes and property, a depriving them of it, without due process or any process of law. And what little there would be left after abandoning their homes, and various places of business would again be confiscated in compulsorily buying lands in the only place assigned to them, and which they do not own, upon such exorbitant terms as the present owners with the advantage given them would certainly impose. It must be that or nothing. There would be no room for freedom of action, in buying again. They would be compelled to take any lands, upon any terms, arbitrarily imposed, or get outside the city and county of San Francisco.

The discrimination against Chinese, and the gross inequality of the operation of this ordinance upon Chinese, as compared with others, in violation of the constitutional, treaty, and statutory provisions cited, are so manifest upon its face, that I am unable to comprehend how this discrimination and inequality of operation, and the consequent violation of the express provisions of the constitution, treaties and statutes of the United States, can fail to be apparent to the mind of every intelligent person, be he lawyer or layman."

Judge Sawyer concluded:

"That this ordinance is a direct violation, of, not only, the express provisions of the constitution of the United States, in several particulars, but also of the express provisions of our several treaties with China, and of the statutes of the United States, is so obvious, that I shall not waste more time, or words in discussing the matter. To any reasonably intelligent and well-balanced mind, discussion or argument would be wholly unnecessary and superfluous. To those minds, which are so constituted, that the invalidity of this ordinance is not apparent upon inspection, and comparison with the provisions of the constitution, treaties and laws cited," discussion or argument would be useless. The authority to pass this order is not within any legitimate police power of the state. See, In re Tie Loy, 11 Sawy. 472, 26 Fed. Rep. 611; In re Ah Fong, 3 Sawy. 144; Chy Lung v. Freeman, 92 U. S. 275; In re Quong Woo, 7 Sawy. 531, 13 Fed. Rep. 229; Yick Wo v. Hopkins, 118 U. S. 356, 6 Sup. Ct. Rep. 1064; Ho Ah Kow v. Numan, 5 Sawy. 552.

Let the order be adjudged to be void, as being in direct conflict with the constitution, treaties, and statutes, of the United States, and let the petitioners be discharged."

The Bigham Ordinance failed miserably but illustrates the extreme measures considered against the Chinese in the late 19th century. On the positive side is the fact that Judge Sawyer placed legal criteria above his own negative feelings about Chinese immigration in reaching his ruling against the ordinance to protect the rights of the Chinese.

If they would never bring their women here and never multiply and we would never have more than we could make useful,* ***their presence* *would always be an advantage to the State . . . so long as the Chinese don't come here to stay . . . their labor is* ***highly beneficial*** *to the whole community . . . the difficulty is that they are beginning to get over the idea that they must go back. Then they will begin to multiply here and that is where the danger lies in my opinion. When the Chinaman comes here and don't bring his wife here, sooner or later he dies like a worn out steam engine; he is simply a machine and don't leave two or three or a half dozen children to fill his place."*

Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/san-francisco-chinatown-dodged-bullet.html

#12

Chinese Prostitution in San Francisco, 1870s-1910

A 1897 article in North American Review by Charles Frederick Holder* described the composition of the approximate 20,000 Chinese in San Francisco The shocking finding that of the 2,500 adult females, 1000 are wives but the other 1,500 were in effect, slaves. They were here because they were kidnapped or tricked with promises of matrimony. Below is a detailed description of a common method of deceiving young women to come to America.

The Pacific Mail Steamship Company which transported thousands of Chinese between Hong Kong and San Francisco in both directions was in on the fraud as it made considerable profit from tickets for the illegal women. To circumvent immigration obstacles, fake documents were created naming a woman as native born.

These women were sold at auctions to owners who profited by forcing them to work as prostitutes.

The statistics for earlier decades were even more alarming. In the 1870 census, there were 2014 Chinese women, and over half, 1,413, were prostitutes. Alarm over the high rates of prostitution led to requests for intervention by the President of the Unirted States.

Below is a small sample of prostitutes in San Francisco listed in the 1900 U.S. Census.

The San Francisco Call newspaper ran many articles describing the terrible living conditions of the prostitutes who were trapped without much hope of escape.

Missionaries and other social reformers were concerned about the plight of the prostitutes from both humanitarian and moral concerns. Their testimony was helpful to authorities and police in their efforts to curtail prostitution.

A mission house in Chinatown became a sanctuary for rescued prostitutes. Donaldina Cameron, a dedicated fighter, worked with the police in breaking into

Do you know of any officer ever having been offered money by Chinese?"
"No, I do not."
"Have you any reason to suspect that a corruption fund exists among the Chinese gamblers and slave-dealers?"
"No, I have not. I have never talked with any member of the Police Department about corruption in Chinat n, or with any attorneys for the Chin e. I never made a suggestion to my superiors as to regulating gambling in Chinatown."
"Have you made many arrests in Chinatown?"
"There is not a single lottery place that I have not raided at some time. I have even raided private houses in the search for the tickets. I never hesitated to make a raid on the gambling places. I did not wait for orders from my superiors. I was in Chinatown in charge of the squad and to do my duty, and I think I did it."

AWFUL CONDITION OF CHINESE SLAVE GIRLS

Sickening Details of Life in Chinatown Are Told by Ladies of Missions.

Miss Margaret Lake was then called to the witness stand and was examined by Judge Laird. She testified that she lived at the Chinese mission, 925 Washington street, and was engaged in the rescue work of the Chinese slave girls.
"What do you know of the slavery and the traffic in the girls?"
"Slavery exists in Chinatown. This I know from the statements of the girls made to me after they were rescued."
"Is it difficult to rescue these girls?"
"Most difficult. The keepers of the slave dens have white men who act as watchmen. It is impossible for me to get to the girls on account of the watchmen. Sometimes we get word from the unfortunate girls that they want to get away, and designate a time when the watchman is not likely to be near the house. It is harder now than at any time to get at the girls. There are five or six watchmen employed and paid by the keepers of the dens. Any time that I go into the alleys where the houses of ill-fame are these watchmen prevent me from entering the houses."
"What do they say to you?"
"They tell me no white people are allowed in the houses."
"Have you seen white people go into those houses when the watchmen were there?"
"Yes, many times."
"Are there minors in those places?"
"Yes. I have one at the mission now who was rescued three weeks ago from a house on Sullivan alley. We have another who is 7 years old taken two months ago from a house of ill-fame at 829 Washington street. We also have a 5-year-old girl taken before Christmas from a den on Spofford alley."
"Would these watchmen in addition to telling you that no whites could enter the houses prevent you from going in?"
"Yes, they would bar the entrance by standing in front of it and holding out their arms."
"Have you ever known of the police rescuing any of these girls without being requested to do so by the missions?"
"Never."
"What statements have the rescued girls made to you after reaching the mis-

LITTLE GIRLS LIVE IN CHINESE BROTHELS

Positive Statements That White Men Visit the Dens of Infamy.

"You say you have seen minors in these houses?"
"Yes, I have seen little children 6 or 7 years old. I am quite positive as to the nature of the houses I speak of."
"Have you seen whites going into these houses recently?"
"Yes, I have. Before last week the watchmen would object to my going in because they said I belonged to the mission. A week or so ago they told me that no white people could enter the houses. Last Friday night I saw a white man come out of one of these houses. I heard the door upstairs click and assume that he had come from inside the place. Before last week I saw many whites go into these places, but the watchmen would always prevent me from entering. Once I went disguised as a tourist and had no trouble to get in. The next night I went as I usually dress and the watchmen recognized me and would not allow me to enter any of the houses."
"Do the police help you in the rescue of the girls?"
"Well, we usually lose the girl we are after when we take the police with us. I cannot say it is the fault of the police, but somehow we lose the majority of the girls when the officers are with us."
"Are these girls in the mission home willing to tell this committee of their experiences?"
"They would be afraid to talk here; the Chinese keepers from whom they have escaped are threatening them all the time."
"If these girls are brought here will the police give them protection both going and coming, Captain Wittman?"
Captain Wittman—Certainly we will protect them from harm.

IF GIRLS TESTIFY IT MEANS DEATH

Vengeance of Slave-Dealers Would Follow Revelations Made by Rescued Chattels.

"Do you feel, Miss Lake, that the lives of these girls will be in danger if they come here to testify"?
"Yes, I do. If the committee will take their evidence privately and the names of the girls are not published there will be no danger to them."
"Are all the girls in the mission from houses of ill-fame?"
"Not all of them. Some were domestic slaves. They all tell of bad treatment at the hands of their owners."
"Do you know anything as to the sale and purchase of the girls?"
"Personally I cannot state, but all the girls will tell that they have seen the money change hands when they were sold."
Request of Attorney Dunne—Do you know Jerome Millard?
"Yes; he is a watchman and is a friend

been brought into court."
"Has any white interpreter told you this?"
"Yes, Dr. Gardner has told me the same thing."
"Have you seen police officers around when white men have entered the houses of ill-fame?"
"Many times; in fact, every time I go into Chinatown."
"Have you ever seen a document relating to the purchase of a girl?"
"Yes, I have; I think we have a bill of sale of a girl in the mission now. I will try to find it and produce it before the committee. Our attorney made recommendations for changes in the State law in order to stop the slave trade. He will appear here before you if you desire."
Chairman Knowland—Yes, kindly ask him to testify before us.
Miss Donaldina Cameron of the Presbyterian Chinese Mission then took the witness stand and was examined by Judge Laird. The witness told of being engaged in the rescue work of girls from Chinese brothels and had been so engaged for six years. Miss Cameron was asked the same line of questions as put to Miss Lake and her replies were similar in every respect.

WHITE MEN ACT FOR SLAVE-OWNERS

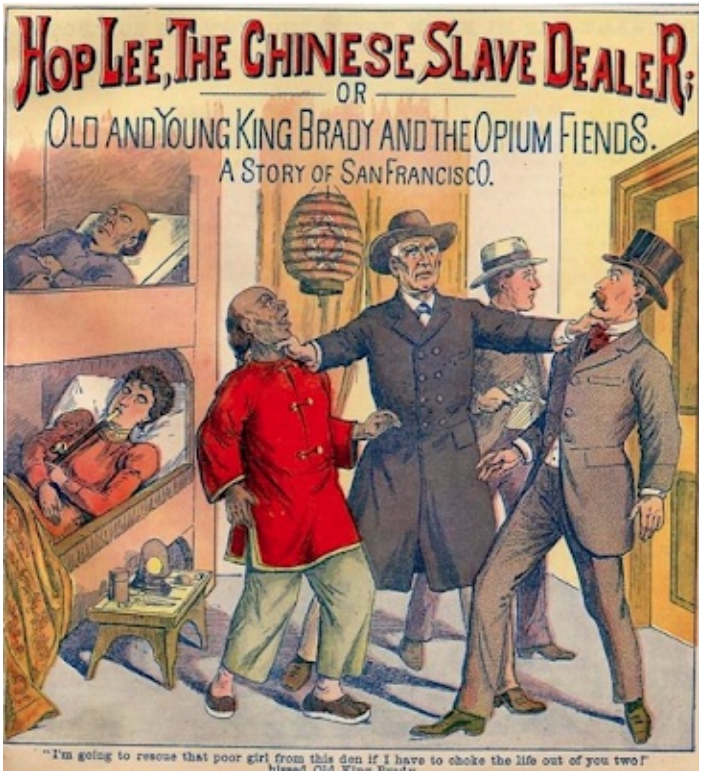
They Act as Watchmen and Also Protect Their Clients in the Courts.

In response to further questions Miss Cameron said:
"The police have never refused to help us when we wanted to go to a house and rescue a girl who might have written us that she wanted to get away from her owners."
"Do the police give you the proper assistance?"
"They do not show enthusiasm. They are not eager to get into the houses. They have often refused to break down doors of brothels for us."
"Why?"
"They said they did not want to violate the law. Mr. Kane of the Society for the Suppression of Vice has never hesitated to break down doors. That is why we generally call on him for assistance. The police say that they cannot break down the doors without a search warrant. Mr. Kane never has a search warrant when we go to the brothels in order to rescue a minor."
Request of Mr. Dunne—I have met white men acting for the slave dealers. Jerome Millard is one of them.
Miss Cameron then testified as follows:
"Last year I rescued a girl on Baker alley. Since then gates have been built at the entrance to the alley. There is a watchman on guard, and though he allows white people to go in I am not allowed to enter."
Request of Attorney Dunne—If you had a warrant you could get in the gates, could you not?
"I would never wait for a warrant. I send for Mr. Kane."
"Do you know a man named Finn?"
"Yes; he is the watchman at the gates of Baker alley."
"Who owns the property on Baker alley protected by gates?"
"I understand that it belongs to the Sullivan estate."

brothels and hiding them in the mission house. Now the mission house is named after Cameron, and it serves as a community center with ties to the nearby Chinese Presbyterian Church.

A popular adventure magazine of the period, *Old and Young King Brady*, often had fictional stories situated in Chinatown, including the rescue of Chinese slave girls from opium dens dramatically illustrated on the magazine cover.

*Charles Frederick Holder, the author of the 1897 article on Chinese prostitution in San Francisco was a remarkable "renaissance man" whose many



interests and talents make him an improbable author on the topic of Chinese slavery. He was a naturalist, conservationist, and scholar writing over 40 books. Holder was an expert fisherman and pioneer of "big game fishing." He created the Tournament of Roses parade held in Pasadena on New Year's Day.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/chinese-prostitution-in-san-francisco.html

#13

Excluding Chinese Continued Even When Jobs for Whites Were Abundant

The primary reason cited for the 1882 Chinese Exclusion Act was that cheap Chinese labor was taking jobs from whites, especially during the great economic depression that started in 1873. As dramatized in an 1894 cartoon depiction, the Chinese would eventually take over all forms of work.

PHOTO, PRINT, DRAWING

The tables turned - how our streets will look next year as a result of the Chinese invasion [caricature of Chinese men as babysitters and servants, man carrying sign "Chinamen for all work," and Chinese laundry; women stand by with nothing to do] COLOR FILM COPY SLIDE

« About this item

However, the 1882 exclusion law, proposed initially for 10 years, was renewed several times and was not repealed until 1943. Over these many years, there were periods of prosperity and the initial rationale for Chinese exclusion was not valid for its continuation. Factors other than economic ones played an important role in continuing exclusion such as intolerance of cultural differences in customs, values, dress, and food, to name a few. Feelings of white superiority over "Orientals" or xenophobia, fear of different peoples, often unwarranted,

also contributed to exclusion.
Permalink: https://chineseamericanhistorian.blogspot.com/2020/03/excluding-chinese-continued-even-when.html

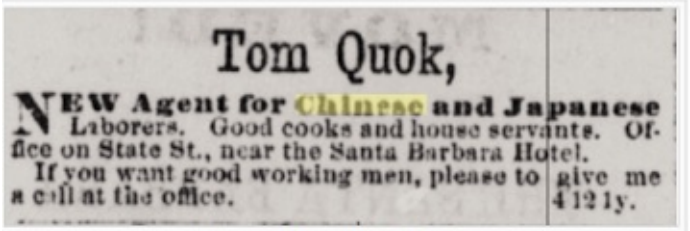
#14

Chinese fishing in the Channel Islands in mid 19th century.

Chinese began to develop the abalone industry in Monterey, California in 1853. As the industry developed, Chinese merchant/labor contractors using junks working out of Santa Barbara, controlled the Chinese fishery.

As squatters on the Channel Islands, they built camps on the offshore islands where they would fish from skiffs, prying the mollusks from the rocks of shallow waters. Using a long pole with a wedge on one end, they would knock an abalone off a rock and then draw it up with a boat hook. Onshore, after removing the meat from the shell, the abalone was pounded and then boiled in a large kettle and then placed on racks in the sun to dry. When the meat was thoroughly dry, it was packed in sacks for shipment to San Francisco where it was sold both to China as well as to the large Chinese community in San Francisco. The meat was considered a great luxury and was consumed primarily by the more affluent Chinese.

September 9, 1872



September 23, 1872

The Chinese abalone industry peaked on Anacapa, Santa Cruz, Santa Rosa, San Miguel and San Clemente islands from 1892 to 1895. In 1900, however, county ordinances were passed that made it illegal to gather abalones from less than twenty feet of water. The regulations completely halted their commercial abalone operations. As the shallow water abalone populations were depleted,

Japanese divers moved in and took over the industry.

Seven of the eight California Channel Islands have "Chinese" places names, including Chinese Harbor, China Camp, Chinese Point, and China Canyon, names that may have originated from days when Yankee clippers landed Chinese on the islands awaiting a chance to smuggle them over to the mainland.

There was ongoing suspicion that the islands were used as stations for smuggling illegal Chinese immigrants. An immigration inspector would travel to the Channel Islands to conduct interviews with Chinese working at abalone camps.

Below are selected notes about the Chinese fishermen from official records.

February 1857 [Hutchings Illustrated Calicornia Magazine]: "Captain C. J. W Russell notes "At the present time there are no less than twelve schooners and sloops chartered by Chinamen; besides several hundred of Chinese laborers engaged in this business, as they are an important article of consumption to Chinamen in California, in addition to the vast quantities exported by them to their native land. In flavor these are said to be fully equal to the oyster, especially in soup, and could be introduced advantageously for our own use, and we would suggest to epicures here, to give this dish of 'John's' a trial, for it may be possible that although we might not relish cooked rats, the abalone may be one of the greatest of delicacies to our own people…

June 5, 1885 [SBDI]: "The Chinese merchants are experiencing quiet times in their branches of trade. The merchants during the past year, however, have shipped hundreds of dollars worth of abalone shells, to say nothing of the dried fish that has been shipped to San Francisco and thence forwarded to the 'flowery kingdom.' Sing Chung and Co. have a number of men constantly employed in hunting, fishing and gathering shells in and around the several islands that are within a few hours sail of Santa Barbara. They own their own boats, and in fact everything that pertains to the business in which they pursue. Their Chinese junks are commanded by Mongolians, who have been brought up on their own water,and can reef and furl with true American style…"

June 22, 1885 [SBDI]: "Misconceptions as to the sailing qualities of a Chinese junk. Yesterday the reporter of this paper, in company with contractor Mix and others, visited the Chinese junk, a frail looking vessel that is moored in our harbor, having not long since arrived from the lower coast, where she has been engaged in the hunting trade. A sunburned Chinaman, wearing loose pants made out of canvas duck, hatless, unbleached cotton shirt unbuttoned down the front, greeted us upon the arrival of our boat, and in pigeon English extended our crowd a hearty welcome, and assisted us over the bulwarks of the vessel. He afterwards proved to be the captain… The boat is a veritable Chinese junk, built and manned by Chinamen, and from her mast floats the emblem of their country, which affords a striking contrast with the hull of the boat which is painted black… she smells very strong of fish. Her capacity is not great, owing to her peculiar shape, as she appears narrow and her stern runs forward in such angle that it leaves but little of the boat to rest upon the water. Her cabin is dark, dingy and uninviting. No windows nor means of ventilation of any kind except a small aperture, just large enough to permit a man's body to pass through, and through this hole you have to pass in order to reach the cabin. Here we found a man at work netting seines and nets which they use in their business. The meshes were not quite an inch square and the work was systematically performed. The crew seemed pleased at our coming aboard, and in order to show their appreciation, they treated us to brandy, cigars and fresh-made tea. They carry no nautical instruments, not even a compass, and their navigation is entirely done by landmarks, as they seldom go out of sight of land…"

August 29, 1885 [SBDP]: "A new Santa Barbara industry is the drying of abalone meat for shipment to San Francisco and export to China where it is regarded as a delicacy by the natives. Sing Chung and Sing Hop, Chinese merchants engaged in the trade, have sent for exhibition several specimens of the dried meat, as well as a number of handsomely polished abalone shells."

August 28, 1887 [SBDI]: "Protect the fish. Considerable interest is

manifested in the efforts of the State Board of Fish Commissioners to suppress the destruction of immature fish in the bays of the Northern Coast. Chinese fishermen are said to use nets of illegal size with very small meshes…

September 18, 1891 [VSFP]: "Recent developments indicate that the gang of opium smugglers, known to be strung on the Pacific Coast, has found a new field of operations along the shores of the Santa Barbara Channel, and, all things considered, the wonder is that the field was not found long ago. Possibly, indeed it was… those islands themselves, several of them deserted rocks inhabited only during a part of the year by Chinese fishermen, and honey-combed with wave-worn caves, afford a thousand hiding places for the drug.

July 7, 1892 [CDT]: "Attempt to smuggle Chinamen. British Columbian schooner, the Eliza Edwards, is hovering off the California coast with a cargo of Chinese immigrants which it is trying to land on United States soil… The attempt to land coolies is likely to be made, it is thought, near Santa Barbara…"

December 2, 1892 [SBMP]: "The government agent for registering Chinese of this place has not been able to secure any names up to date. This registration is a formality that John Chinamen can't exactly 'savey.'"

May 22, 1894 [SBDI]: "The Abalone Trade. Anyone who has ever tasted abalone soup when it was fixed 'just right,' has never forgotten how good it was, and often longs for another chance. But the abalone consumed by the local trade is insignificant compared to the vast quantity shipped annually to San Francisco and the Chinese, and they prepare it in various ways, making it almost as edible as the rat when properly cooked. Unlike the rat, however, abalone can be eaten raw, and anyone stranded on an isle of the Santa Barbara group need not suffer for lack of food. There the abalone abounds, and its favorite lurking place is around the edges where the water comes up and cools them off. There is no time that parties of Chinamen are not on some places on the islands, gathering these shellfish from the rocks, and schooner load after sloop load are landed at the wharf every year. The

shell forms a valuable commodity, also, being used extensively for mother-of-pearl inlaid work, and also for buttons. The price of shells is low at present, owing to dull times and the decreasing demand for buttons. But abalone itself is always in demand, so much so that there is a fear of the race becoming extinct. The legislature should include the abalone in the fish and game laws, and pass an amendment that only the old tough ones should be picked for a few years, until a generation or two can gain a foothold."

1892-1895 U.S. Commission of Fish & Fisheries Report: "The Chinese have a monopoly in the abalone fishery, and in preparing, eating, and marketing of the dried abalones. The meat and shells are handled by a Chinese merchant at Santa Barbara and by him forwarded to other Chinese at San Francisco, where, having supplied any local demand for dried abalone from the islands of Santa Rosa, Santa Cruz, San Miguel and San Clemente."

May 31, 1898 [LAT/SD]: "Will Gerrull, well-known as a skipper of vessels of the guano fleet, was arrested this evening on a charge of smuggling Chinese into the United States. Francisco Reyes, who is accused of a like offense, was also taken into custody at the same time. Chinese Inspector Putnam of Los Angeles has been anxious to obtain the arrests of these men for the past two months."

February 26, 1899 [LAT]: "Abalones. The big shellfish known as the abalone is valuable not only for the shell, but also for the meat, which is highly prized by the Chinese, although Americans are apt to find it rather tough and indigestible. A good many people make their living on this coast by gathering abalones…The Chinese are the purchasers of the abalone meat, and the shells are shipped to Europe where they are fashioned into buttons and various novelties. The raw shells are said to be worth about $40 per ton delivered at European ports, while the Mongolians pay 3 or 4 cents per pound for the meat."

April 15, 1899 [SBMP]: "The Chinamen who own the abalone shells which have been stored on the wharf for several weeks, are shipping them out of the country before the ordinance prohibiting the shipment of abalones out of the country goes into effect."

December 8, 1901 [LAT/SB]: "Judge Day of the Superior Court rendered a decision in the habeas corpus proceedings of Ah Jim, convicted of taking abalones under size prescribed by law. The decision sustained the lower court. The question involved was the validity of the Penal Code referring to the protection of fish. The petitioners held that abalones are not fish, and cited Section 26 of Article IV as the basis of their contention. Judge Day denied the writ and remanded the prisoner to custody. The ruling on abalones affects crawfish as well."

April 26, 1902 [LAT]: "…Chinese are systematically smuggled in over the Canadian and Mexican borders, and from the Santa Barbara islands in the guise of fishermen, through the collusion of bribed officials…"

April 5, 1903 [LAT]: "A big howl is going up because of the order just issued by the Treasury Department at Washington, declaring Santa Barbara no longer a subport of entry, which it has been for several years. The order, which just went into effect, includes the retirement of Arthur C. Greenwell, who has held the position of collector for the past four years… it would be no difficult task for vessels from British Columbia or Mexican ports to land upon one of the Channel Islands Chinese, who could easily make their way to the mainland unobserved, unless official vigilance were exercised."

October 7, 1902 [LAT/SB]: "The Board of Supervisors this afternoon passed an ordinance imposing a license tax of $400 a year on all abalone fishermen engaged on the islands in the Santa Barbara Channel. The tax will practically prohibit further operations. Within the past few months, hordes of Chinese and Japanese have been gathering abalones, drying the meat for export to Oriental countries, where it is a popular article of food, and disposing of the shells to button and curio factories. The business has been carried on so extensively that it is now necessary for the fishermen to work among the rocks beneath the surface of the water, clothed in diving suits, and abalones, which formerly were very plentiful, have been nearly exterminated."

February 15, 1904 [LAT/SA]: "Chinese fishermen from San Pedro have been taking more than a ton a day of abalones from the rocks on the Laguna Beach. They are all shipped to San Pedro for export."

February 19, 1904 [LAT/SA]: "The Supervisors have passed an ordinance making it a misdemeanor for any person to catch in one day more than twenty-five pounds of abalones or to have more in his possession—either abalones or shells. The ordinance is to go into effect March 3. The passage of the measure is rendered necessary by the depredations of Chinese fishermen at Laguna, where they have caught and carried off abalones by the ton, taking them both for the meat and shells, and threatening to exterminate than in that locality."

July 29, 1904 [VFP]: "During the past week government officers have been in Ventura secretly at work in an attempt to capture parties who are suspected of smuggling Chinese into the country. Reports are persistent that Chinese are being landed on the Channel Islands, and then landed from small boats on the mainland between Ventura and Santa Barbara. The reports were the cause of the cruise of the Revenue Cutter *Manning* in the Channel Islands recently."

November 11, 1911 [LAT]: "San Pedro, Nov. 10—Conclusive proof that contraband Chinese are being smuggled into Los Angeles county, along the sheer and rocky coast between San Pedro and Redondo Beach was unearthed today by George H. Sweet, United States Immigration Inspector. Several days ago, Ed Lindskow, a lobster fisherman, found a discarded Chinese suit of clothing on the beach near Point Vicente, about twelve miles up the coast from Point Firmin, and turned it over to the inspector. Inspector Sweet drove to Point Vicente, but made an unsuccessful attempt to reach the beach, the bluff being too precipitous. Today he chartered a launch and made the trip up the coast to the rendezvous of the Chinese smugglers. In a cave near Point Vicente, which he was able to reach only by a skiff or row boat, under a towering cliff, the inspector located a cave in a wild tangle of underbrush and wild holly, which had been apparently used for a considerable time as a cache for concealing the wily orientals. The cave was not visible either from the land side or by passing steamers. In the cave, four complete Chinese suits were found, which had apparently been changed for American clothing. Scattered around were wrappings from packages bearing Chinese writing, covers from packages of Mexican cigarettes, a blanket and various articles which had been used for cooking. The retreat had been used for a considerable time as a regular camp, as

numerous fires had been built, the charred embers still being in evidence. Inspector Sweet's theory is that the contraband Chinese are brought up from Mexico and taken to some cave on one of the Channel Islands until a favorable opportunity arrives to transport them to the mainland in small launches. The cave at Point Vicente afforded the smugglers a safe retreat until such time as the Chinese could be conducted inland. Early last July a strange launch, having high speed appeared on a foggy night off Point Vicente and gave mysterious signals to another launch bound from Redondo Beach to San Pedro. Evidently the wrong launch was signaled, for the occurrence was reported to the immigration authorities. An investigation was made at the time but the Coast rendezvous of the smugglers remained a mystery until unearthed by Inspector Sweet this morning."

Chinese Fishermen Enumerated on Santa Catalina Island: 1880
(In Wilmington Township)

Name	Age	Relationship	Single	Occupation
Lee Sing	29	Boss	X	Fisherman
Ah Tow	21	Employee	x	Fisherman
Yet Kee	40	Partner	x	Fisherman
Ling Kee	18	Employee	x	Fisherman
Waw Ching Hong	17	Employee	x	Fisherman
Tow Tow	19	Employee	x	Fisherman
Wee Haw	60	Employee	x	Fisherman
Sin Jim	34	Employee	x	Cook
Tai Sam	30	Employee	x	Fisherman
Yet Tan	18	Employee	x	Fisherman
Ah Hong	24	Employee	x	Fisherman
Ah Min	30	Employee	x	Fisherman
Su (See) Long	18	Employee	x	Fisherman
Sing Shung	21	Employee	x	Fisherman
Ah Sam	26	Employee	x	Fisherman
Hep Wo	43	Employee	x	Fisherman
Ah Chow	20	Employee	x	Fisherman
Sin Sum	39	Employee	x	Fisherman

Permalink: https://chineseamericanhistorian.blogspot.com/2020/08/chinese-

fishing-in-channel-islands-in.html

#15

China Exhibits At World Expositions And Smuggled Women, 1893-1895.

As the 19th century came to an end, many nations participated in three cultural expositions in Chicago (1893), San Francisco (1894), and Atlanta (1895) with exhibits of cultural artifacts and performances of their music and dances. Nations needed temporary immigration certificates for laborers and performers to enter the U.S. This requirement was especially important for Chinese because of the 1882 Chinese Exclusion Act. There was concern that once the Chinese crossed our borders, some would fail to return to China after their certificates expired or that some Chinese women would stay and work as prostitutes who were in high demand because of the great discrepancy in the number of Chinese males and females in the U.S.

Chicago, 1893 World Columbian Exposition

The Wah Mee Company obtained permission with the U.S. government to bring 200 actors over from China to participate in the 1893 World Columbian Exposition to commemorate the 400th anniversary of the expedition of Christopher Columbus in search of Cathay.

In November 1892 a rival group led by Moy Tong Chow (a.k.a. Hip Lung) and Sam Moy, dominant figures of late 19th century Chinatown, formed the Wah Yung Company, with plans to build a second theater and import actors from Hong Kong. Unfortunately, the Immigration Bureau concluded that the certificates of all of their 273 actors had been forged and refused them entry at Tacoma.

Representatives of the Wah Mee Company also tried to smuggle illegal immigrants at San Francisco in early 1893 with 483 so-called actors who traveled to Chicago by train for fares totaling $32,200. Combined with very

high expenses in other areas, Wah Mee Company declared bankruptcy by July, 1893.

1894 San Francisco Midwinter Exposition

1895 Atlanta Exposition

ASTUTE CHINESE.

A Way Found to Secure Certificates.

FEDERAL OFFICERS POSED.

The Midwinter Fair Chinese Turn a Trick

FOR THEIR MANY FRIENDS.

Details of the Scheme Which Is Now Being Worked to "Beat" the McCreary Law.

The customs officers are keeping a close watch upon the Chinese village at the Midwinter Fair, on account of rumors which have reached Collector Wise during the past two or three days to the effect that the Chinese landed here to take part in the Midwinter exposition were registering as laborers.

The scheme, as reported, is one worthy of the ingenuity of the Chinese. The men landed as actors, musicians, artists, artisans, etc., to assist in building and running the Chinese village, tea-house and theater, and were all photographed and given certificates, which when the fair is

over they must surrender and go home. In addition, the company having the Chinese exhibit in charge gave bonds that every man brought here for the work at the fair would go home when the fair closed.

The special act of Congress gave these Chinese the right to remain here regardless of the McCreary act, and the precaution taken by Collector Wise was to prevent a repetition of desertions from the Chinese village at the World's Fair in Chicago. Over 400 Chinese were landed for the World's Fair, and less than 40 returned home, the others deserting and locating at will throughout the United States. Only 113 Chinese were landed for the Midwinter Fair, and under such conditions that it is safe to assume that all of them will return to China when the fair closes.

But what the Government officers are worried about is the rumor that each of the Chinese returning will carry with him a certificate of registration as a laborer under the McCreary act, and that sooner or later all the certificates so carried away will return with a Chinese attached who will be landed.

For one of the actors at the Midwinter Fair to change his silk garments for the coarse blouse of a workman, to shave his head just a half inch more across the crown, and with a little India ink to make a mole or two as distinguishing marks is an easy task. Then he comes down and registers as Ah Bang, a gardener from across the bay, and getting his certificate takes it home with him. To a countryman in China about his height and age the actor sells his laborer's certificate and the purchaser proceeds to duplicate with India ink the distinguishing marks called for by the paper. It is not a hard task for one Chinese to personate another, the race resemblance being so strong that reputable white men have time and again gone upon the stand and under oath positively identified a Chinese who later on proved to be an impostor.

Inspector Dan Leary is woyking on the case

10653, Chinese Joss House, Atlanta Exposition.

They Attract Great Attention at the Station and on the Streets.

THIRTY-SIX ARE BEAUTIES

Today They Will Be Inspected by Inspector Schaef—At the Chinese Village on the Midway.

After a journey of thirty-five days over land and sea 36 Chinese—men, women and boy—reached Atlanta yesterday morning on a special train over the Seaboard Air Line.

The entire depot was surrounded by a densely packed crowd that waited anxiously for the coming of the celestials. Not one that ever saw one was disappointed and almost all of them were in their efforts to get a peep at the weak population of China.

When the special train had fairly stopped the women and one girl stepped out of the cars and headed toward the Baltimore entrance of the depot, and Dunedin remained. They were dressed in all cloth trousers and loose clinging coats of the Chinese order.

As they waddled along toward the side of the depot various exclamations were made by the crowd. At first sight they looked like men—that is, they looked like men to the eye unaccustomed to oriental beauty.

"Them ain't none on 'em," yelled a small edition of Chinese Fatima. "They're hardly fair enough sport for the experienced rush on people. Le perspicuous is false."

"Come here, Pete!" hooted another gamin. "I'll make Ah Ping's Sunday clothes, will yer? He's a mighty wild-looking Chinaman."

This was to indicate a well-dressed Celestial who is in outside touch with the wedding of the women. He stood gazing at them in a fashion that fairly eclipsed the modern foreign stares. Then his countenance, usually wreathed in smiles, became beautiful. At least, they were civilized—and to one would want chrysanthemums of their own to look at.

At the head of the procession of sister-

BELLE OF THE CHINESE PARTY.

ain, walked, when, lamplight, objected but prevented any walk more dignified than a ramble, was a Chinese who refused to accompany the party, however, but by the aid of a policeman, who drew the crowd back, by knowledge of Atlanta courts would be worse off than his title. When the policeman rushed to the rescue a wild yell went up and in an instant a number of the escort's coarse hair found given a dose of righteous and a variety of abuse.

The escort appeared to be very much enraged and acted to a Fourteenth Ward's drawing close together when the crowd advanced, pressed forward by the major portion behind.

With the escort was a girl not over twelve years of age. She proved an ally to the policeman as possible, evidently fearing that she was about to be murdered.

The Men Filed Out.

A portion of the crowd followed the Chinese women up the street and the rest filed slowly scattered when the Chinese men and the Chinese boys climbed out and hied up for the walk out of the depot. A yell was sent up by some youngster, and the crowd made a wild rush back to the main depot.

There were thirty-six boys and men. The average Atlanta Chinaman is about an inferior to compare with the Chinese as they appear fresh and hard from their native country. Many of them had all of them with pigtails, braided the coolie, while others appeared to be Chinese of educators. The boys were all bright-eyed, fair youngsters, who seemed to enjoy the sights that they encountered.

As compared to the men, the women are very handsome, and really some of them are very good looking.

Delay at the Grounds.

There was some little delay at the grounds before the Chinese could be admitted. Inspector Schaef and Deputy Inspector Bowdoin were hurriedly accommodations where they duty to the comfort. The score or was taken to the

ONE OF THE ACTORS.

Chinese village and there locked in. This morning Inspector Schaef and his associates will go to the village and register each member of the village. The original Chinese certificate will be examined, and so will all the Chinese, and it is expected that there should be others, at some may have to go back.

Messrs. Wah Ki Wah and Sugar Mun, who represent the Oriental and Long Lan, the owners of the village, were on the grounds all the morning, and yesterday afternoon were in consultation with the Chinese consul. It is believed that the consultation was in regard to taking steps about reports and not to the effect that the Chinese women were excepted over here to be sold.

In the Chinese Village.

In the center of the Chinese village is a large court, and around it, within fourteen rooms that, anything else, are given the appearance of being occupied. In one corner are the quarters for the Chinese theatre and the actresses. They opened rather shy yesterday, and only a few of them would come near the dores. When it was discovered that an artist was attempting to sketch them the door was closed and the beauties remained withinsight "at home."

The Chinese peasants hustled about among the visitors and apparently very much at home in their village quarters. By the aid of an interpreter a correspon-

He Speaks English—"Come To-mollow."

dent was had with one of the youngsters, and his sentiments were about as follows:

"I guess I'll like here, but it is confoundedly warm. We've been coming here for a month, but I hope it won't take as long to go back. I think this is a great city out here, and I would like to come here for good. Have you any good things?"

As the personal question is only handled editorially, the interview was brought to a sudden stop at this juncture.

About the Sale of Women.

A well educated Chinese, who speaks excellent English, was asked if Chinese women were ever sold.

"Why sold as you accept the meaning of the word. Now, in China a daughter is often given away by her parents to a husband, or sometimes, but it has not the force to say bought and sold. It is simply a matter—with the more and wedding fee."

Both Leong Lam and Kee Orrang are indignant over the reports sent out. They both declare that there will be no selling of women, and that no attempt will be made to keep any of the Chinese in the country.

An Interview with Mr. Will M. Black.

Mr. Will Black, the well-known young attorney who is senior partner of the firm representing Lam and Orrang, said yesterday:

"I do not believe the stories regarding the sale of the Chinese. The two men at the head of the village enjoying are well known for their integrity. Long Lam is a prominent citizen of Dunedin and a member of the board of education of Dunedin. Kee Orrang is known to the Chinese consul at San Francisco and represents the big trading house of Jacks & Co."

What There'll Be at the Village.

There will be a Chinese village proper, a Chinese theater, a Chinese beauty show, a joss house and fireworks each night in the Chinese show.

Altogether it will be a unique and interesting exhibit.

A. GA., SATURDAY, NOVEMBER 23, 1895

HAVE THEY GONE?

Reported Smuggling of Eighteen Chinese Women Last Night.

ATLANTA CHINAMEN EXCITED

Lum Ling Says That Eighteen or More Chinese Women Were Spirited Away in Hacks Last Night.

Atlanta's Chinese colony was in a state of excitement last night over news they received from the exposition grounds.

It was reported that more than a dozen of the Chinese women at the village on the Midway had been smuggled out of the exposition grounds and sent away in three hacks.

Lum Ling, a local Chinaman, rushed into police headquarters at midnight and declared that eighteen or more of the women had been smuggled out of the Chinese village and spirited away in carriages. He declared that three Chinamen placed at the exposition grounds to watch the women had seen them in carriages and had followed the latter out Peachtree street for some distance.

Lum Ling called up Chief Wright and then Chief Connolly and wanted these officers to telegraph cities in the south to stop the women and those in charge of them. Lum Ling believed that the women were being sent away to be smuggled to San Francisco and he told his story in an excited fashion.

Chief Connolly informed the Chinaman that he could not have the women apprehended without a warrant and declined to telegraph to other cities before proceedings of some kind had been taken. Lum Ling was perplexed and insisted that his story was true. He said that the three Chinamen who had seen the women in carriages ran to the city and reported the matter to the local Chinamen.

Lum Ling declared that he had searched the city for Inspector Sohurt, of the government foreign department, but had been unable to find him. He then consulted with some of the local Chinamen and it was decided to report the matter to the police immediately. Lum Ling is one of the few of his race in the city who can speak English and he was sent to the station house to get the chiefs to telegraph the police of other cities and have the women arrested and held.

The Atlanta Chinamen have kept a close watch on the Chinese woman at the exposition since the show opened. Lum Ling said that one or two of the Chinamen watched the exposition grounds all the time and said that three Chinamen saw the women get in carriages outside of the grounds last night. He declared that the women carried their baggage and that the three Chinamen followed the carriages for some distance before turning back and running to the city and reporting the matter.

He claimed it was the intention of the managers of the Chinese show to smuggle the women away and sell them as slaves in this country and said that the local Chinamen were determined to prevent such a disposition of the women, and said that they would not stop until the women were returned to China, in accordance with the provisions of the law by which the women were admitted to the United States.

Lum Ling said that he and the local Chinamen would take steps early this morning to have the women apprehended if they can be located. He believes that three children, two men and a woman came to Atlanta several days ago for the purpose of smuggling the girls away. He said that the Chinamen were seen here and their presence excited the suspicion of the local Chinamen. A watch has been kept on the visiting Chinese and Lum Ling said that the three had charge of the women last night.

Lum Ling says that the female Chinese is a large woman and wants the women for an improper purpose. He claims that the woman lives in San Francisco and has charge of a lot of Chinese girls in that city.

An effort was made to verify or disprove the statement of Lum Ling this morning. Positive information could not be secured but the exposition police were investigating the matter. Officers visited the Chinese village on the Midway at 1 o'clock this morning and were told that there was no truth in the report.

Lum Ling declared that there should be thirty-four women at the village and he said that those at the village would maintain that none of the women had left, but he knew that his story was true. He said that the local Chinamen would take out warrants this morning and ascertain if any of the women were missing from the

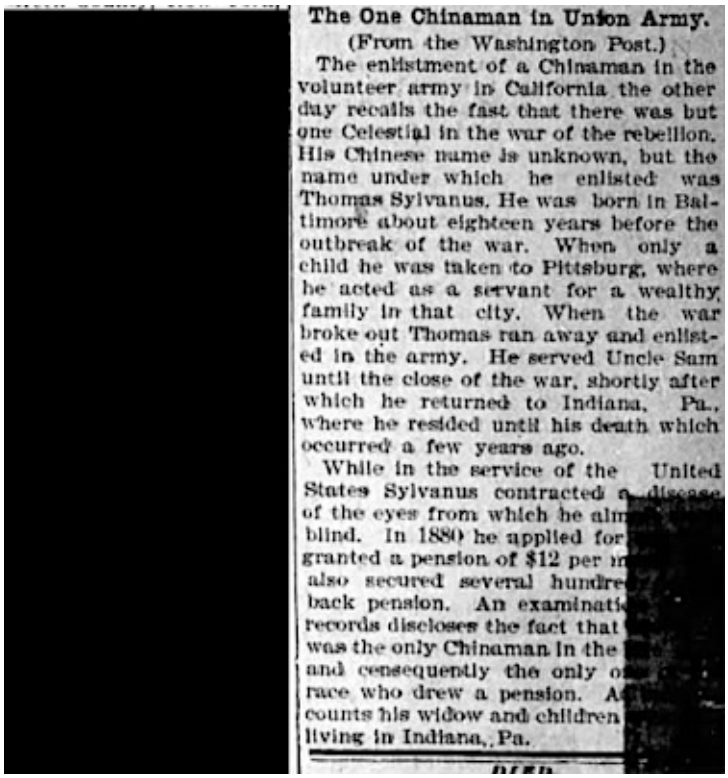
Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/china-exhibits-at-world-expositions-and.html

#16

Chinese Serving in the Army: Civil War and Early 20th century

Despite the strong prejudices in the United States against Chinese immigrants in the mid-to-late 19th century, some Chinese were still willing to serve the country by joining the Army. Chinese fought in the Civil War for both the North and for the South. The National Park Service publication in 2015 is an excellent book about Asian and Pacific Islanders who served during the Civil War. Joseph Pierce, Edward Day Cohota, and Thomas Sylvanus were among the men described in detail in the book.

Thomas Sylvanus, born in Baltimore, was thought to be the first Chinese to fight for the Union Army.



The One Chinaman in Union Army.

(From the Washington Post.)

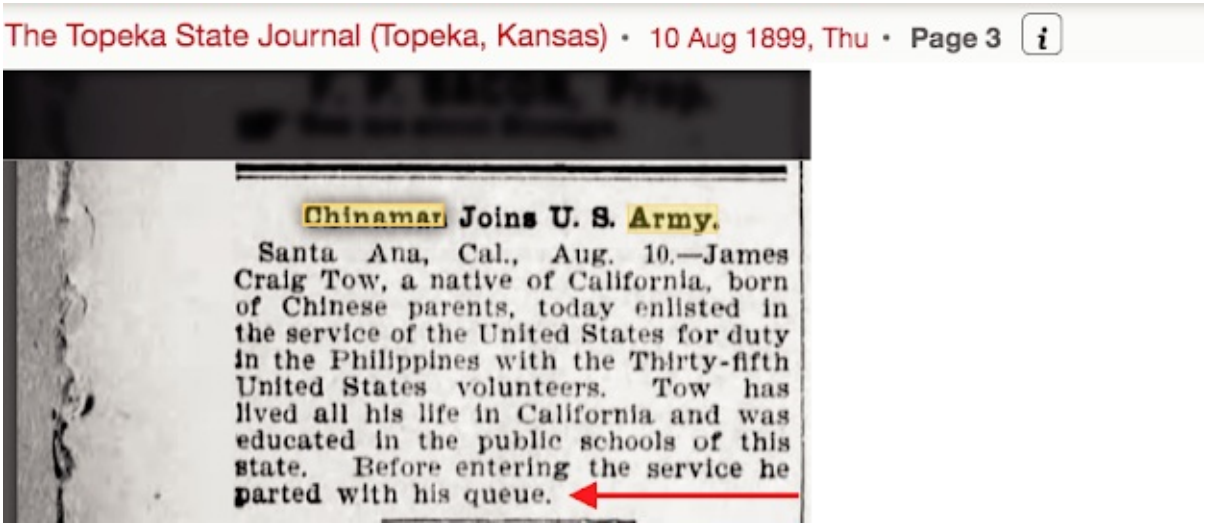
The enlistment of a Chinaman in the volunteer army in California the other day recalls the fast that there was but one Celestial in the war of the rebellion. His Chinese name is unknown, but the name under which he enlisted was Thomas Sylvanus. He was born in Baltimore about eighteen years before the outbreak of the war. When only a child he was taken to Pittsburg, where he acted as a servant for a wealthy family in that city. When the war broke out Thomas ran away and enlisted in the army. He served Uncle Sam until the close of the war, shortly after which he returned to Indiana, Pa., where he resided until his death which occurred a few years ago.

While in the service of the United States Sylvanus contracted a disease of the eyes from which he almost blind. In 1880 he applied for and granted a pension of $12 per m also secured several hundred back pension. An examinati records discloses the fact that was the only Chinaman in the and consequently the only o race who drew a pension. A counts his widow and children living in Indiana, Pa.

After the war, they continued to face anti-Chinese feelings, physical attacks,

destruction of Chinatowns, and even being run out of town. The government's promise that those who served in the war would receive citizenship was unfulfilled, so they couldn't vote and ineligible for homesteading.

Hostile attitudes toward Chinese in the Army continued a generation later as attested by newspaper articles from the end of the 19th century to the beginning of WWI. When a "Chinaman" joined the Army, it made "news." Newspaper articles went beyond providing information about any Chinaman joining the Army but often made fun of them. In 1899, when Craig Tow, a Chinaman born in the U.S. enlisted, the newspaper article pointed out that he cut off his queue before joining the Army.


The Topeka State Journal (Topeka, Kansas) • 10 Aug 1899, Thu • Page 3

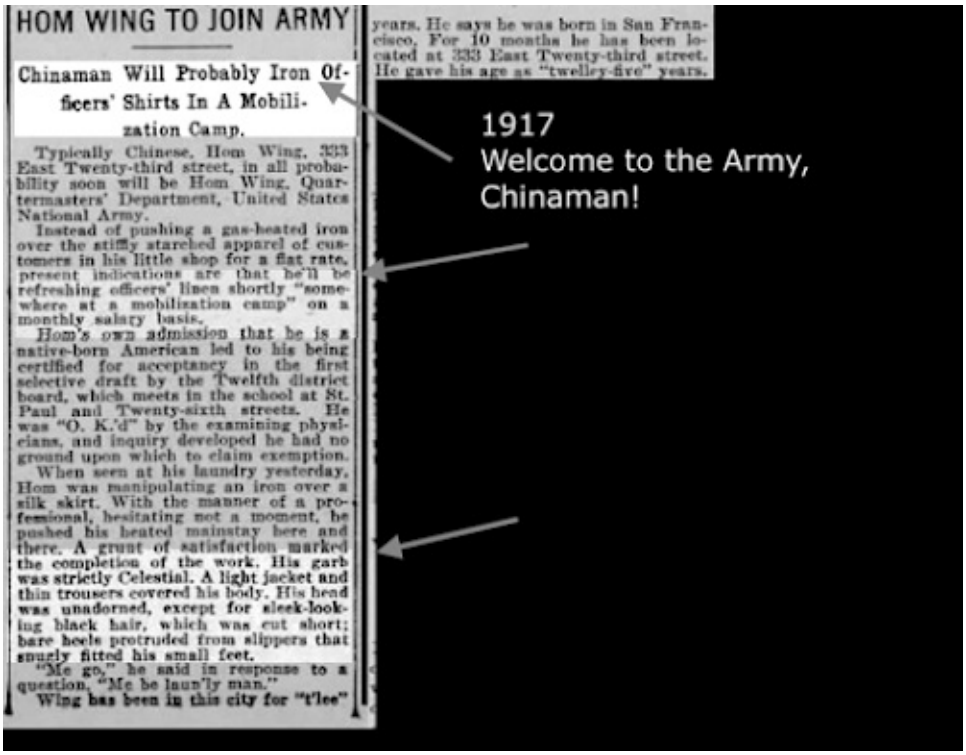
Chinaman Joins U. S. Army.

Santa Ana, Cal., Aug. 10.—James Craig Tow, a native of California, born of Chinese parents, today enlisted in the service of the United States for duty in the Philippines with the Thirty-fifth United States volunteers. Tow has lived all his life in California and was educated in the public schools of this state. Before entering the service he parted with his queue.

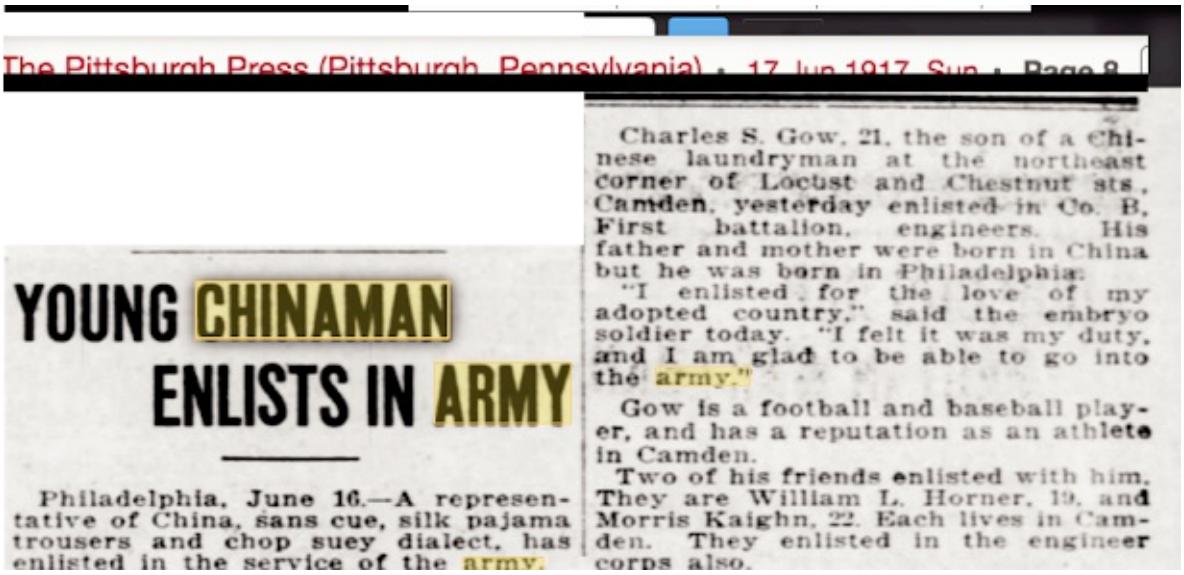
One egregious article in 1917 reporting the enlistment of Hom Wing, a New York laundryman born in San Francisco, cynically opined, "Chinaman will probably iron officers' shirts.." It described his attire as "strictly Celestial" with slippers "snugly fitting his small feet."

A Pittsburgh paper made fun of Charles Gow, a Chinaman who was born in Philadelphia and son of a laundryman, describing him as sans 'cue', silk pajama trousers, and chop suey dialect. Gow, described as an "embryo soldier," said he enlisted for "the love of my adopted country."

A sense of patriotism motivated Chinese to volunteer. Thomas Moy of Chicago who enlisted in 1917 noted "I am an American as much as any one."



In Selma, Alabama, Sam Loo who was not a citizen wanted to join the Army to represent Alabama to fight for freedom in France in WWI in 1917. It appears that military service



was not required of noncitizens because Loo waived his exemption from military service.

Despite the strong desire of many Chinese to join the Army to be patriotic, Chinese were not welcomed and faced barriers. In 1918, Harold Thoung, grandson of a Chinaman and a laundryman in New Jersey, was denied the

CHINAMAN IN ARMY

Enlists to Show His Love of Liberty--Slackers Get Time Extension.

American Chinaman Enlists.

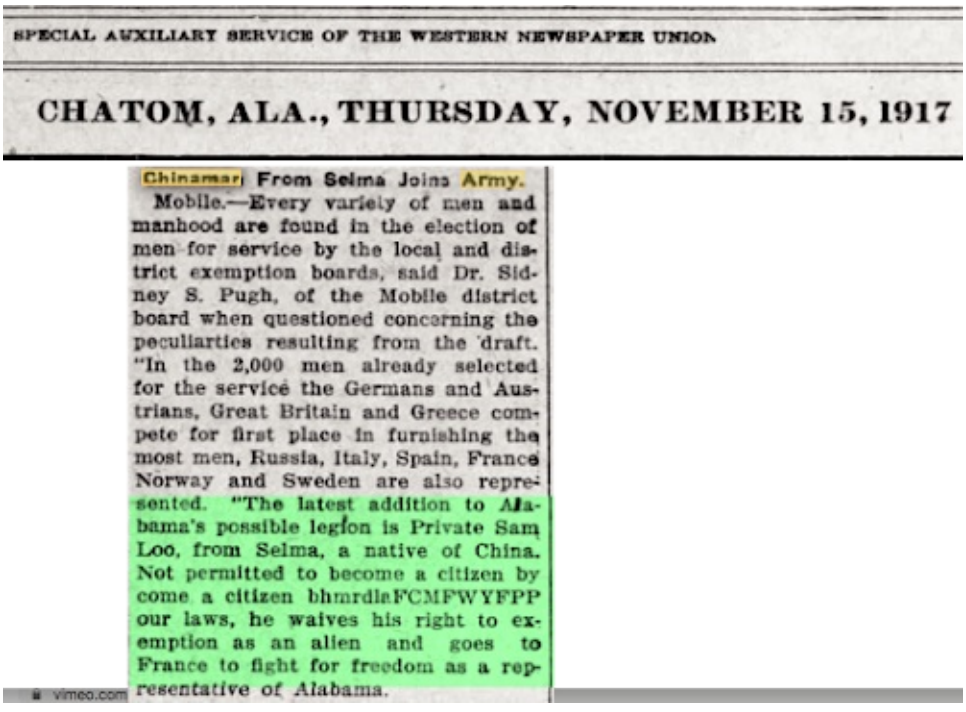
CHICAGO, June 6.—Thomas Moy, 25 years old, a Chinese, enlisted in the army today. He told the recruiting officers that he was born in San Francisco and that his parents were dead. He enlisted as a mess attendant.

"I want to show the people of the United States that I appreciate their progressiveness and liberty," Moy said after he had passed the physical examination. "I am an American as much as any one."

opportunity to enlist in the Navy because the recruiter felt that he "looked like a Chinaman."

Even Sing Kee, a decorated WWI hero receiving a Purple Heart and France's Croix de Guerre for valor, did not receive full respect in the newspaper stories about him.

As an afterthought, one wonders why newspapers of this period bothered to report whenever a "Chinaman" joined the Army. Was it newsworthy because journalists could include condescending side commentary highlighting their "Chineseness?" And, did all enlistees, or just the Chinese, get so much coverage?



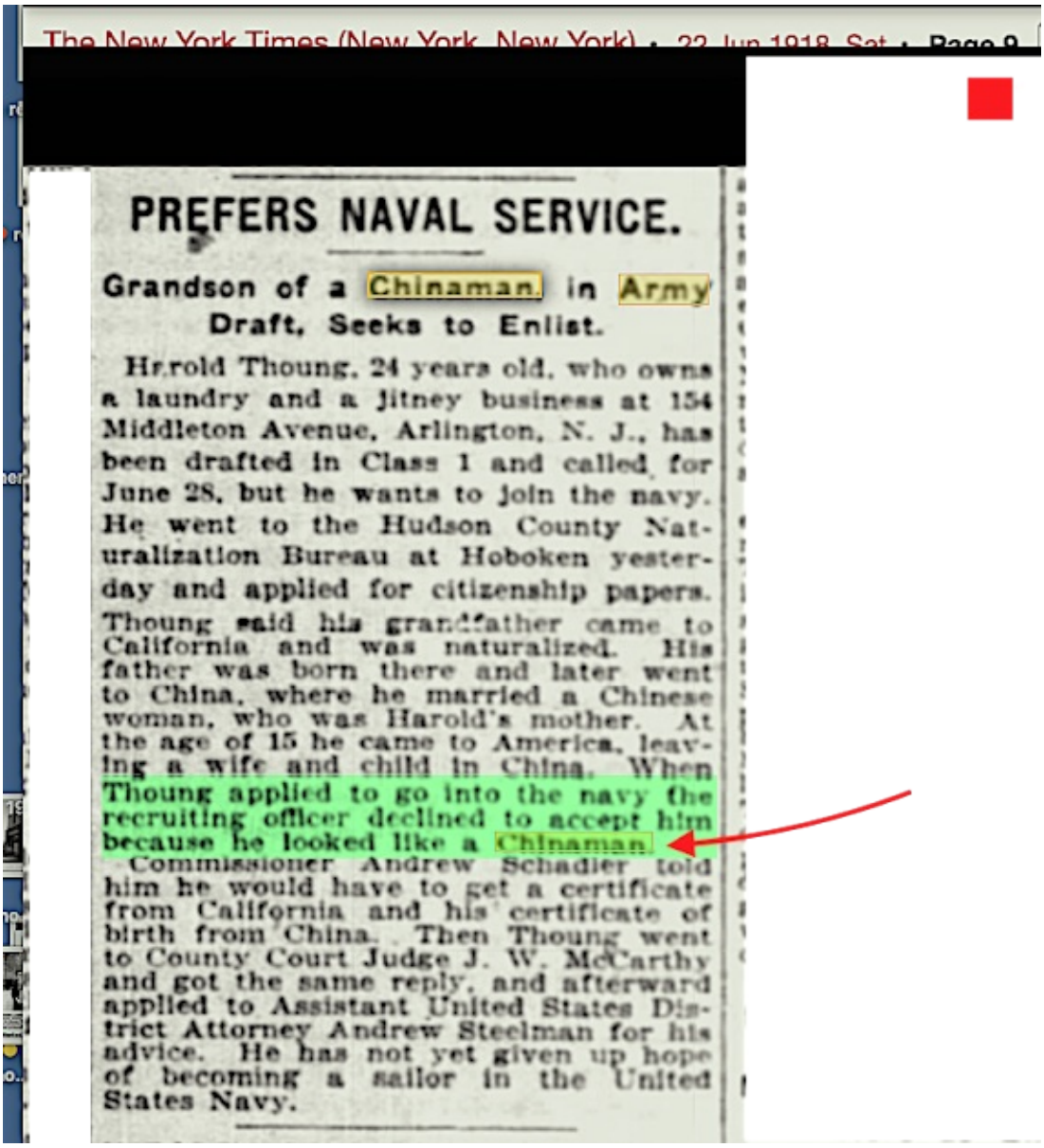
SPECIAL AUXILIARY SERVICE OF THE WESTERN NEWSPAPER UNION

CHATOM, ALA., THURSDAY, NOVEMBER 15, 1917

Chinaman From Selma Joins Army.

Mobile.—Every variety of men and manhood are found in the election of men for service by the local and district exemption boards, said Dr. Sidney S. Pugh, of the Mobile district board when questioned concerning the peculiarties resulting from the draft. "In the 2,000 men already selected for the service the Germans and Austrians, Great Britain and Greece compete for first place in furnishing the most men, Russia, Italy, Spain, France Norway and Sweden are also represented. "The latest addition to Alabama's possible legion is Private Sam Loo, from Selma, a native of China. Not permitted to become a citizen by come a citizen bhmrdlaFCMFWYFPP our laws, he waives his right to exemption as an alien and goes to France to fight for freedom as a representative of Alabama.

vimeo.com



The New York Times (New York, New York) • 22 Jun 1918, Sat • Page 9

PREFERS NAVAL SERVICE.

Grandson of a Chinaman in Army Draft, Seeks to Enlist.

Harold Thoung, 24 years old, who owns a laundry and a jitney business at 154 Middleton Avenue, Arlington, N. J., has been drafted in Class 1 and called for June 28, but he wants to join the navy. He went to the Hudson County Naturalization Bureau at Hoboken yesterday and applied for citizenship papers. Thoung said his grandfather came to California and was naturalized. His father was born there and later went to China, where he married a Chinese woman, who was Harold's mother. At the age of 15 he came to America, leaving a wife and child in China. When Thoung applied to go into the navy the recruiting officer declined to accept him because he looked like a Chinaman.

Commissioner Andrew Schadler told him he would have to get a certificate from California and his certificate of birth from China. Then Thoung went to County Court Judge J. W. McCarthy and got the same reply, and afterward applied to Assistant United States District Attorney Andrew Steelman for his advice. He has not yet given up hope of becoming a sailor in the United States Navy.

Star-Gazette (Elmira, New York) · 19 Nov 1918, Tue · Page 6

PRIVATE SING KEE.

Private Sing Kee, of Company G, 306th Infantree—

Sounds like a line from a comic opera, doesn't it?

But it isn't. Private Sing Kee is, or was, a Chinese until he joined the United States Army and went to France.

One day last August in a French town, not yet to be named, the 306th was undergoing a terrific shelling by both high explosives and gas shells, and Private Sing Kee was out in front of the regiment in a message center relay station.

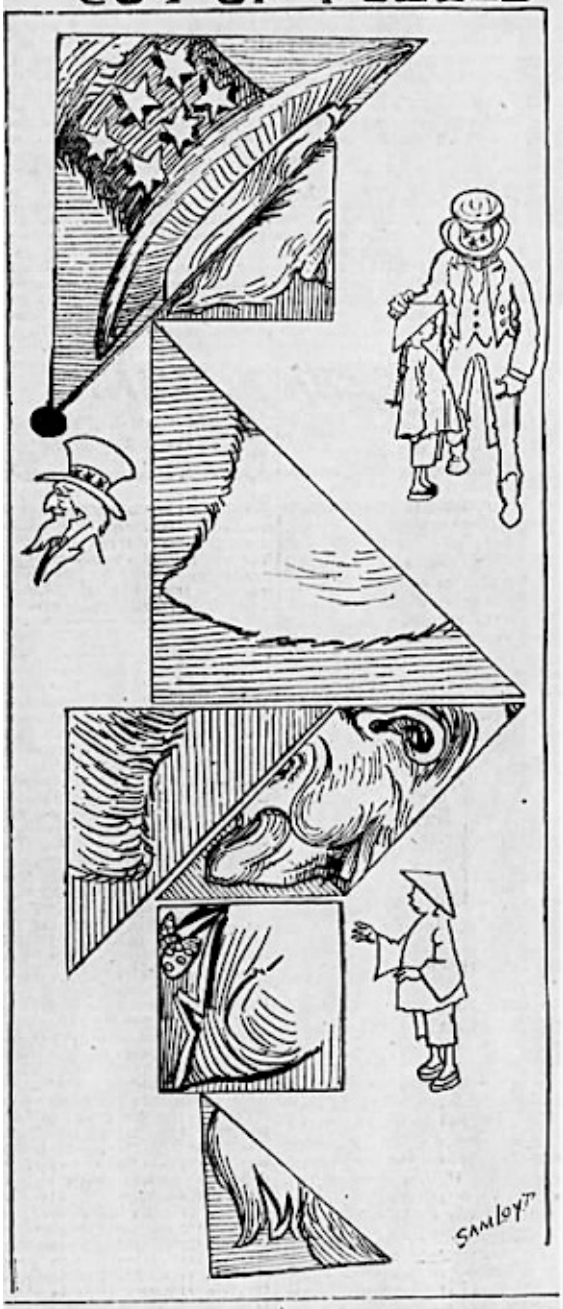
They gassed him, they shelled him, they strafed him, until it seemed that human flesh and blood could stand no more; but Sing Kee stayed out there the 14th—the 15th—and the 16th. Then relief came.

That's why they have cited Sing Kee for extraordinary bravery and the citation says of him:

"Throughout this critical period he showed extraordinary heroism, high courage and persistent devotion to duty, by his coolness and determination materially aiding the regimental commander in communicating with the front line."

That's why there is a medal on Private Sing Kee's breast today; and it's why there is a wholesome regard in the heart of every one of his comrades and his countrymen on this side of the Pacific and the other who have heard the story of the bravery of Private Sing Kee, of San Jose, Cal.

UNCLE SAM CUT-UP PUZZLE



Chinese Puzzle

By SAM LOYD.

This is a puzzling silhouette of Sing Kee, the Chinese boy who fought in Uncle Sam's army in the big war. It is now history of how the little Oriental battled so heroically for his adopted uncle that they pinned the distinguished Croix de Guerre upon his breast.

Now let us see who can cut that angular figure into its seven parts and with them construct a likeness of Sing Kee's great American uncle.

Five credits will be awarded for every correct solution sent to Aunt Jean by Friday. The answer will be published in the daily edition of The Junior Eagle on the Wednesday following.

Kee with his parents in a postwar military parade. After returning from the war, Kee helping migrants from Asia skirt discriminatory immigration laws and move to the United States. He later served time in jail for his actions. J.C. Gordon/History San José

Permalink: https://chineseamericanhistorian.blogspot.com/2020/07/chinese-serving-in-army-civil-war-and.html

#17

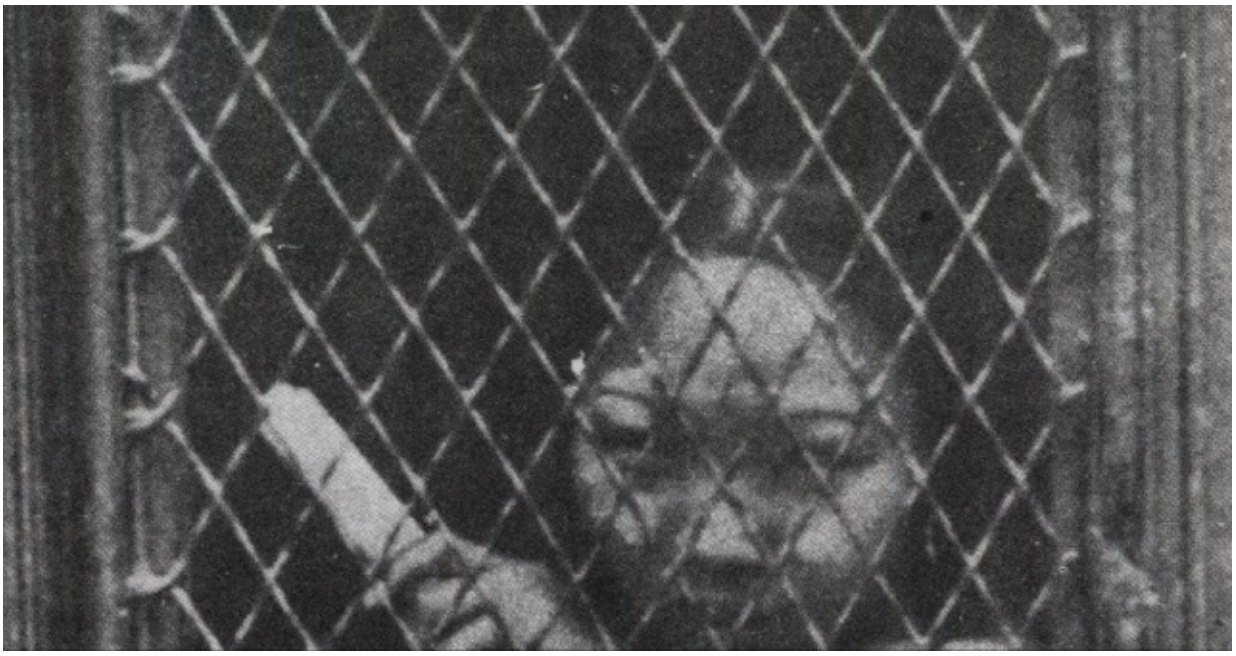
The Majority of Chinese Women and Girls in the U.S. Were Prostitutes in 1870

The vast majority of immigrants who came from China in search of gold in California starting in 1848 and during the 1860s to work on the construction of the western part of the transcontinental railroad were primarily young men. Most were not married, or if they were, did not bring their wives because they hoped to return to China after they made enough money.

In 1870, there were approximately 58,000 Chinese men and about 4,000 Chinese women and girls identified in the U.S. Census so it is obvious there were few marriages created between Chinese men and women. Anti-Chinese sentiments, as well as Chinese preferences for marrying a Chinese partner, left these thousands of Chinese without sexual outlets, aside from forming homosexual liaisons, a topic that is understudied as a taboo topic, or patronizing prostitutes. In 1870, about 61 percent of the roughly 4,000 Chinese women in California were prostitutes, according to Ronald Takaki in his landmark 1998 study, *Strangers in A Different Land*. It should be noted that most of these women, some actually barely into puberty, and at least one girl 6 years-old, were coerced or involuntary participants controlled by unscrupulous Chinese.

I was startled by this huge statistic. For 4,000 females, 61% would be over 2,400 prostitutes. By the way, their patrons were not limited to Chinese men, as "yellow fever" existed among white men even back in the mid-19th century. I decided to check census listings for Chinese women born in China but living in the U.S. in 1870 whose "occupation" was listed as "prostitute." I should add I saw some towns where the occupation of many women was keeping house" or as "public." I wonder if those were polite terms for "prostitute." (I also saw one where the census taker wrote "whore" for one woman's occupation).

I found page after page of census records full of prostitutes. Below are 2



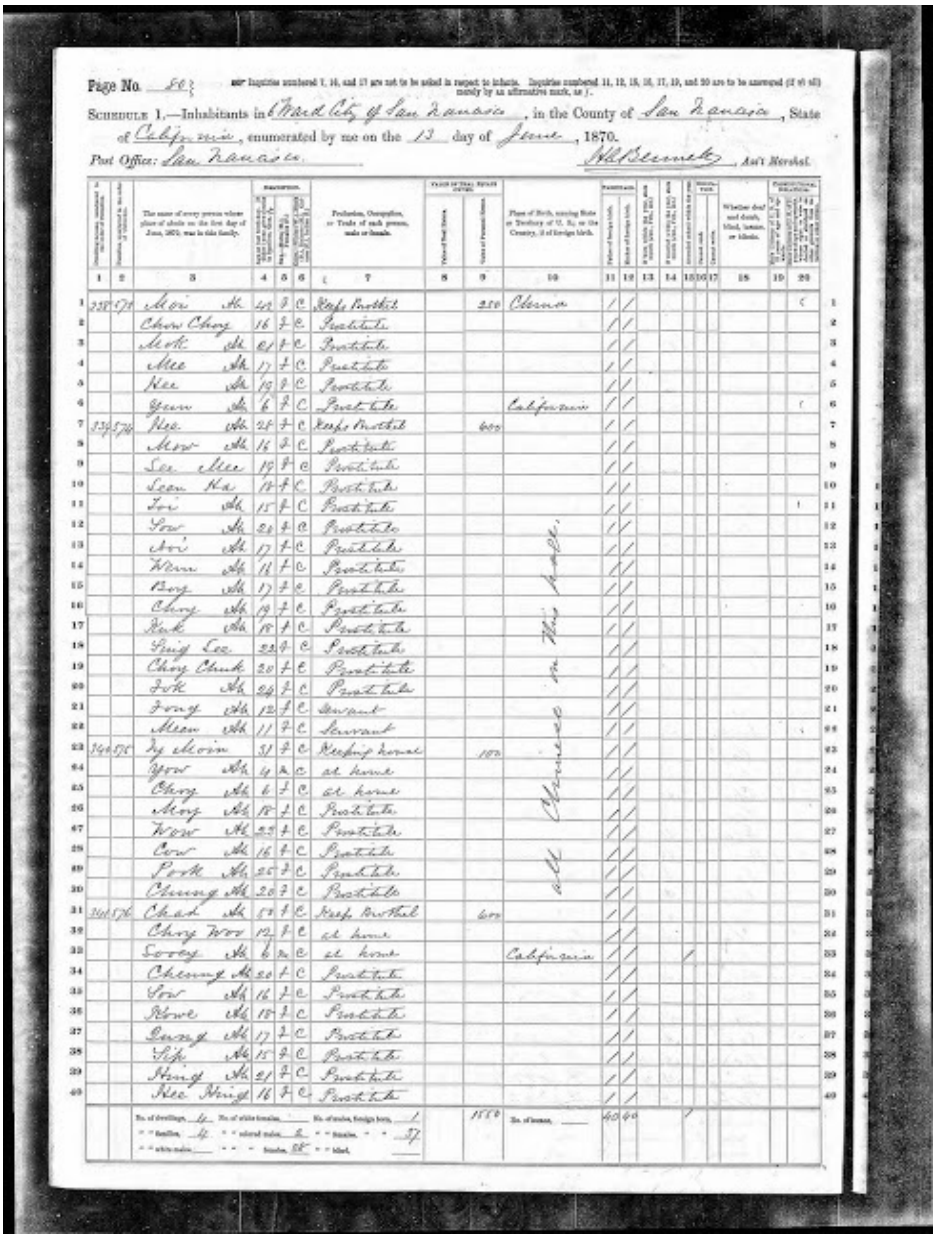
pages for San Francisco in 1870. Seeing lists of actual names of these prostitutes, many under the age of 15, was more distressing than looking at statistics.

I hasten to add that a place like San Francisco also had many other occupations for Chinese men including cook, peddler, tailor. jeweler, doctor, barber, cigar maker, and of course, laundryman.

In contrast, in small mining towns such as Silver Bow, Montana, most of the Chinese men were miners along with two laundrymen to wash their clothes and a couple of prostitutes to fulfill their carnal needs. (Note that the census taker did not bother recording their names. All men were listed as "Chinaman" and the two prostitutes as "Chinawoman"!

Thankfully, a decade later in the 1880 census, although still unacceptably high, there was a big drop in the percentage, 24, of Chinese women working as prostitutes.

Journalist Gary Kamiya presented an excellent account summarizing the factors responsible for the high number of Chinese prostitutes and their living conditions in San Francisco in the late 19th century. A more detailed analysis by sociologist Lucie Cheng Hirata “Free, Indentured, Enslaved: Chinese Prostitutes in 19th Century America,” published in the autumn 1979 issue of the journal



Page No. 50

Schedule 1.—Inhabitants in 6th Ward City of San Francisco, in the County of San Francisco, State of California, enumerated by me on the 13 day of June, 1870.

Post Office: San Francisco. W. H. Brennan, Ass't Marshal.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
1	238	238	Moi	45	M	C	Keeps Brothel		250	China	/	/								C	1
2			Chow Chong	16	F	C	Prostitute				/	/									2
3			Mok	60	F	C	Prostitute				/	/									3
4			Mee	17	F	C	Prostitute				/	/									4
5			Kee	19	F	C	Prostitute				/	/									5
6			Yow	6	F	C	Prostitute			California	/	/								C	6
7	239	239	Nee	28	F	C	Keeps Brothel		600		/	/									7
8			Mow	16	F	C	Prostitute				/	/									8
9			See Mee	19	F	C	Prostitute				/	/									9
10			Sean Ka	18	F	C	Prostitute				/	/									10
11			Foi	15	F	C	Prostitute				/	/								I	11
12			Yow	21	F	C	Prostitute				/	/									12
13			Ari	17	F	C	Prostitute				/	/									13
14			Wan	18	F	C	Prostitute				/	/									14
15			Bing	17	F	C	Prostitute				/	/									15
16			Choy	19	F	C	Prostitute				/	/									16
17			Kok	18	F	C	Prostitute				/	/									17
18			Ging Loo	22	F	C	Prostitute				/	/									18
19			Choy Chuck	20	F	C	Prostitute				/	/									19
20			Yok	24	F	C	Prostitute				/	/									20
21			Fong	12	F	C	Servant				/	/									21
22			Mean	11	F	C	Servant				/	/									22
23	240	240	Ty Moin	31	F	C	Keeping house		100		/	/									23
24			Yow	4	M	C	at home				/	/									24
25			Choy	6	F	C	at home				/	/									25
26			Ming	18	F	C	Prostitute				/	/									26
27			Wow	23	F	C	Prostitute				/	/									27
28			Cow	16	F	C	Prostitute				/	/									28
29			Pork	20	F	C	Prostitute				/	/									29
30			Chung	20	F	C	Prostitute				/	/									30
31	241	241	Chad	50	F	C	Keeps Brothel		600		/	/									31
32			Choy Woo	12	F	C	at home				/	/									32
33			Sooey	6	M	C	at home			California	/	/				/					33
34			Cheung	20	F	C	Prostitute				/	/									34
35			Yow	16	F	C	Prostitute				/	/									35
36			Rowe	18	F	C	Prostitute				/	/									36
37			Quong	17	F	C	Prostitute				/	/									37
38			Sik	15	F	C	Prostitute				/	/									38
39			Hing	21	F	C	Prostitute				/	/									39
40			Kee Hing	18	F	C	Prostitute				/	/									40
			No. of dwellings 41 No. of white females — No. of males, foreign born 1 = " families 41 = " colored males 2 = " females = " 37 = " white males — = " females 38 = " blind —						1550	No. of houses —	40	40		/					

Signs can be viewed [at this site](#).

Page No. 86

Inquiries numbered 7, 16, and 17 are not to be asked in respect to infants. Inquiries numbered 11, 12, 13, 14, 17, 19, and 20 are to be answered (if at all) merely by an affirmative mark, as /.

SCHEDULE 1.—Inhabitants in 4th Ward City of San Francisco, in the County of San Francisco, State of California, enumerated by me on the 13 day of June, 1870.

Post Office: San Francisco. M. B. Blunett, Ass't Marshal.

	Dwelling-houses, numbered in the order of visitation	Families, numbered in the order of visitation	The name of every person whose place of abode on the first day of June, 1870, was in this family.	Age last birthday	Sex	Color	Profession, Occupation, or Trade of each person, male or female.	Value of Real Estate	Value of Personal Estate	Place of Birth, naming State or Territory of U. S., or the Country, if of foreign birth.	Father of foreign birth	Mother of foreign birth	If married within the year	If born within the year	Attended school within the year	Cannot read	Cannot write	Whether deaf and dumb, blind, insane, or idiotic.	If deaf and dumb, blind, or idiotic, the class to which he belongs	If deaf and dumb, blind, or idiotic, the class to which he belongs
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	358	371	Moi Ah	42	F	C	Keeps Brothel		250	China	/	/								C
2			Chow Choy	16	F	C	Prostitute				/	/								
3			Mok Ah	61	F	C	Prostitute				/	/								
4			Mee Ah	17	F	C	Prostitute				/	/								
5			Nee Ah	19	F	C	Prostitute				/	/								
6			Yum Ah	6	F	C	Prostitute			California	/	/								C
7	359	372	Nee Ah	21	F	C	Keeps Brothel		600		/	/								
8			Mow Ah	16	F	C	Prostitute				/	/								
9			See Mee	19	F	C	Prostitute				/	/								
10			Seen Na	18	F	C	Prostitute				/	/								
11			Toi Ah	15	F	C	Prostitute				/	/								I
12			Yow Ah	20	F	C	Prostitute				/	/								
13			Ah Ah	17	F	C	Prostitute				/	/								
14			Wen Ah	11	F	C	Prostitute				/	/								
15			Bing Ah	17	F	C	Prostitute				/	/								
16			Choy Ah	19	F	C	Prostitute				/	/								
17			Kuk Ah	18	F	C	Prostitute				/	/								
18			Sing Lee	22	F	C	Prostitute				/	/								
19			Choy Chuck	20	F	C	Prostitute				/	/								
20			Sok Ah	24	F	C	Prostitute				/	/								
21			Yong Ah	12	F	C	Servant				/	/								
22			Meen Ah	11	F	C	Servant				/	/								
23	360	373	Ty Moin	31	F	C	Keeping house		100		/	/								
24			Yow Ah	4	M	C	at home				/	/								
25			Choy Ah	6	F	C	at home				/	/								
26			Moy Ah	17	F	C	Prostitute				/	/								
27			Wow Ah	25	F	C	Prostitute				/	/								
28			Cow Ah	16	F	C	Prostitute				/	/								
29			Pork Ah	25	F	C	Prostitute				/	/								
30			Chung Ah	20	F	C	Prostitute				/	/								
31	361	374	Chad Ah	50	F	C	Keep Brothel		600		/	/								
32			Choy Woo	12	F	C	at home				/	/								
33			Sooey Ah	6	M	C	at home			California	/	/			/					
34			Cheung Ah	20	F	C	Prostitute				/	/								
35			Yow Ah	16	F	C	Prostitute				/	/								
36			Rowe Ah	18	F	C	Prostitute				/	/								
37			Yung Ah	17	F	C	Prostitute				/	/								
38			Sep Ah	15	F	C	Prostitute				/	/								
39			Hing Ah	21	F	C	Prostitute				/	/								
40			Kee Hing	16	F	C	Prostitute				/	/								
			No. of dwellings 40 No. of white females — No. of males, foreign born 1						1550	No. of insane —	40	40			/					
			" " families 40 " " colored males 6 " " females " 37																	
			" " white males — " " " females 28 " " blind —																	

In the Inquiries numbered 7, 16, and 17 are not to be asked in respect to infants. Inquiries numbered 11, 12, 13, 14, 17, 19, and 20 are to be answered merely by an affirmative mark, as /.

Page No. 4

SCHEDULE 1.—Inhabitants in 6th Ward City of San Francisco, in the County of San Francisco, State of California, enumerated by me on the 6th day of June, 1870.

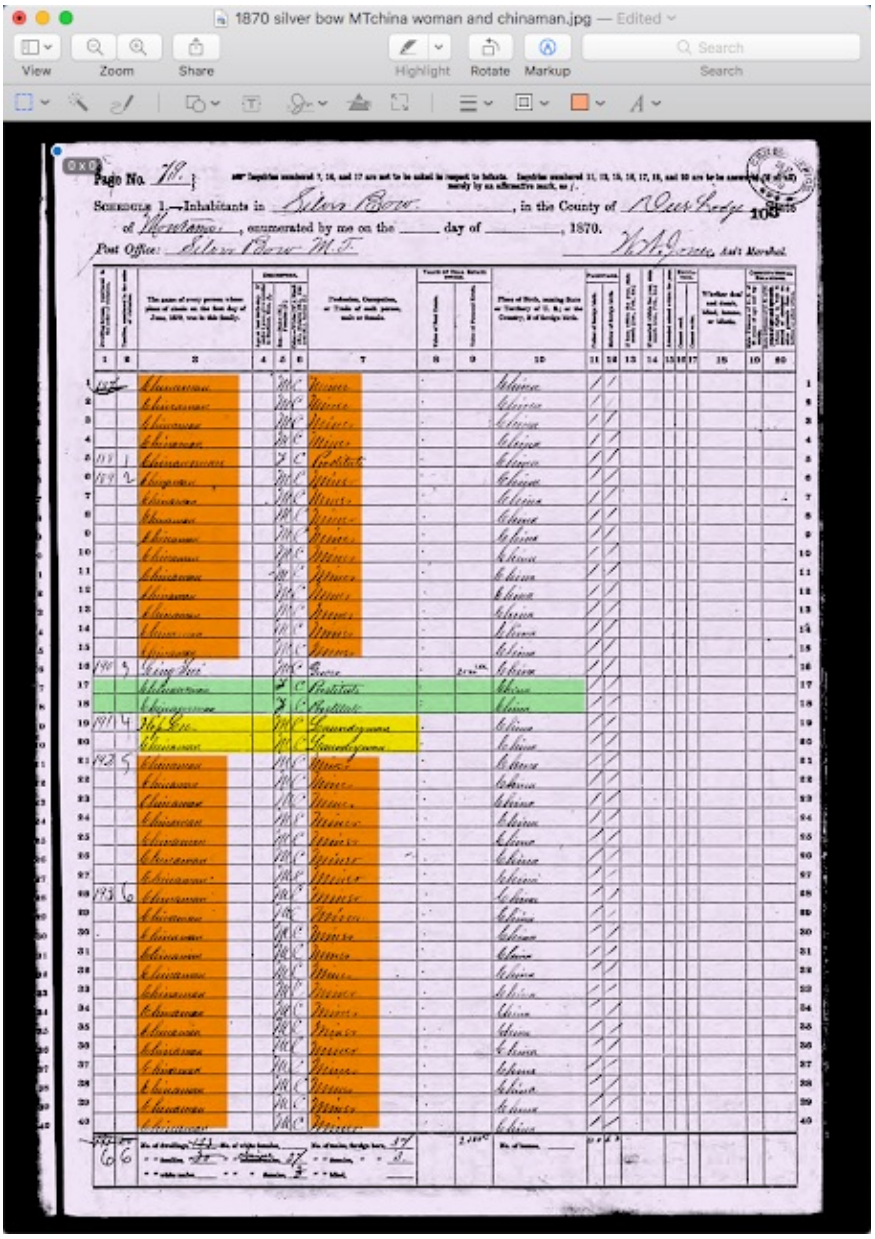
Post Office: San Francisco — Jas. P. Beaumont, Ass't Marshal.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	39	46	Moi	Mk	19	M	C	Tailor				/	/						
2			Yong	Mk	23	M	C	Cook				/	/						
3			Hang	Mk	25	M	C	Wood cutter				/	/						
4		47	Jok	Mk	32	M	C	Engraver				/	/						
5	35	48	Nom	Mk	30	M	C	Jeweler				/	/						
6			Sam	Mk	19	M	C	Cook				/	/						
7	40	49	Pong	Yok	40	M	C	Tailor		300		/	/						
8			Nom	Mk	27	M	C	Storekeeper, retail		500		/	/						
9			Yon	Mk	20	M	C	Tailor				/	/						
10	41	50	Mar	Mk	37	M	C	Barber				/	/						
11			Yor	Mk	40	M	C	Barber				/	/						
12			Yee	Mk	35	M	C	Peddler				/	/						
13			Quong	Mk	24	M	C	Peddler				/	/						
14			Sor	Mk	30	M	C	Cook				/	/						
15			Yong	Mk	24	M	C	Cook				/	/						
16	42	51	Yee	Mk	40	M	C	Clerk & Barber				/	/						
17			Hoa	Many	32	M	C	Shoemaker				/	/						
18			Sok	Mk	24	M	C	Barber				/	/						
19			Chong	Mong	18	M	C	Washerman				/	/						
20			Mow	Ching	40	M	C	Doctor				/	/						
21			Sor	Mk	40	M	C	Washerman				/	/						
22			Kwang	Mk	30	M	C	Washerman				/	/						
23			Quin	Mk	29	M	C	Washerman				/	/						
24	43	52	Yok	Mk	42	M	C	Merchant		2000		/	/						
25			Kan	Mk	30	M	C	Clothing store, retail		1000		/	/						
26			Quong	Mk	34	M	C	Merchant				/	/						
27			Yor	Mk	36	M	C	Tailor				/	/						
28			Yong	Mk	30	M	C	Tailor				/	/						
29			Quong	Mk	29	M	C	Cook				/	/						
30	44	53	Sin	Chung	42	M	C	Peddler				/	/						
31			Tchong	Kow	30	M	C	Peddler				/	/						
32			Yon	Chong	25	M	C	Peddler				/	/						
33		54	Lee	Lee	24	M	C	Barber				/	/						
34			Kow	Yong	30	M	C	Barber				/	/						
35		55	Dok	Mk	40	M	C	Cigar maker				/	/						
36			Wong	Mk	35	M	C	Cigar maker				/	/						
37			Yong	Mk	36	M	C	Cigar maker				/	/						
38			Yong	Mk	28	M	C	Cigar maker				/	/						
39		56	Wong	Yon	On	22	M	C	Doctor				/	/						
40	45	57	Tok	Mk	42	M	C	Merchant		3000		/	/						

No. of dwellings 5 — No. of white families ____ — No. of males, foreign born 40 — 7000 — No. of horses ____ — 4640

" " families 12 — " " colored males 40 — " " females " ____

" " white males ____ — " " females ____ — " " blind ____



Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/in-1870-majority-of-chinese-females-in.html

#18

A Tale of Two Wongs of Historical Importance for Different Reasons

What factors determine who becomes a significant historical figure? Most historically important people are associated with some very positive, or negative, actions or events. In addition, persons connected with some important incident or event despite having little or no active participation with a historically important outcome or event nonetheless are historical figures.

Wong Kim Ark (1873-?) is an example of the last type. He became an important person in Chinese American history more by circumstance rather than by any active role or action he initiated. Born in the United States to Chinese immigrant parents Wong was a cook who made a trip to China to visit his parents who had left the U.S. in 1890. He successfully reentered the U.S. However, he made a second trip in 1894 to China and when he tried to reenter in 1895, he was denied entry by the Collector of Customs because he was a laborer.

The Chinese Consolidated Benevolent Association used Wong as a test case that went to the U.S. Supreme Court in 1898, (U.S. v. Wong Kim Ark 169 U.S. 849 1898)arguing that because Wong was born in the United States, he was a citizen under the Fourteenth Amendment to the Constitution and could not be barred from entry to the country. This concept became known as "birthright citizenship."

This basis for citizenship has been repeatedly challenged but upheld since Wong Kim Ark. The issue is particularly relevant today because President Trump currently wants to eliminate this right provided by the Fourteenth Amendment to the Constitution.

Wong Kim Ark won the case that was decided by the U.S. Supreme Court but not because of any actions he initiated. Wong just happened to be the person

denied reentry that advocates of Chinese birthright citizenship used to establish his status as a U.S. citizen because he was born in the U.S. even though his parents were not.

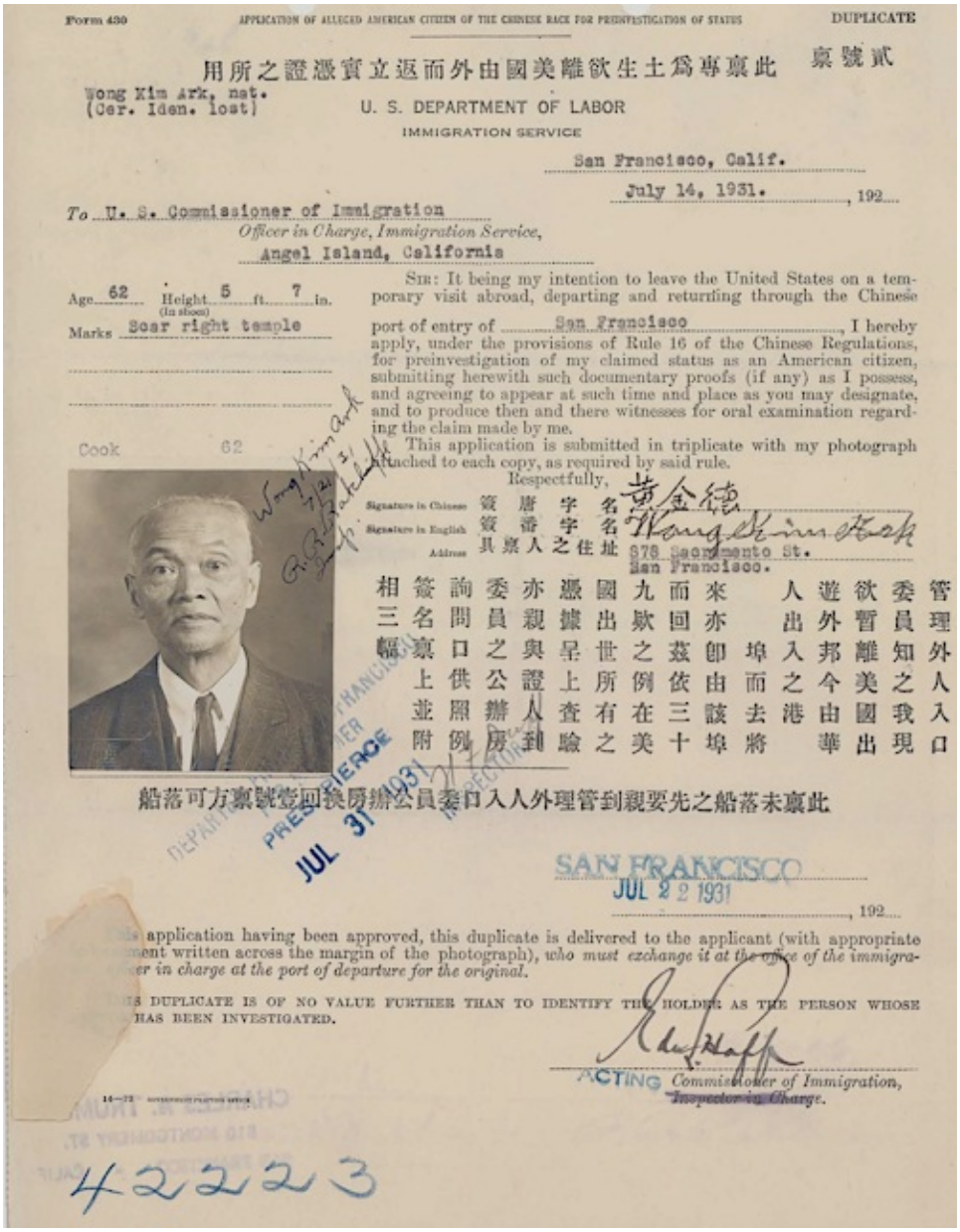
He tried to bring his four sons from China, but the oldest was denied entry in 1910 on grounds that he did not convince immigration officials that he was his real son. However, in the 1920s his three younger sons were admitted because Wong Kim Ark was recognized as a U.S. citizen. Interestingly, there is little else known about Wong Kim Ark after the court decision. Even his youngest son, Wong Yook Jim, the only one who made the U.S. his permanent home did not know about his father's legal victory and historical significance until it was cited in a Chinese language newspaper on the 100th anniversary of the Supreme Court decision.2

A Washington Post article by Fred Barbash reprinted in 2018 noted that:

For all its importance, it never became a famous landmark. There is Dred Scott, and there is Plessy, there is Brown and there is Bakke and Loving. But Wong Kim Ark draws a blank with most Americans.

His case is so little known that even his own great-granddaughter was only dimly aware of its importance. Then, one day in 1998, having decided to research her family's history, the 20-year-old college student Alice Wong phoned the San Bruno regional office of the National Archives and Records Administration to say she was coming down to find out about her grandfather. When she arrived, she told the SFWeekly at the time, an archive employee who specialized in the history of the Chinese Exclusion Act asked for her autograph

and then introduced her to the entire staff. “This,” he said, “is Wong Kim Ark’s great-granddaughter.”Wong, the "father" of birthright citizenship, ironically, eventually returned to China in 1931 when he was 62 and never came back to the U.S. even though Form 430 below indicated an intention to return.



Form 430 APPLICATION OF ALLEGED AMERICAN CITIZEN OF THE CHINESE RACE FOR PREINVESTIGATION OF STATUS DUPLICATE

此稟專爲土生欲離美國由外而返而立實憑證之所用 稟號貳

Wong Kim Ark, nat. (Cer. Iden. lost)

U. S. DEPARTMENT OF LABOR
IMMIGRATION SERVICE

San Francisco, Calif.
July 14, 1931. 192

To U. S. Commissioner of Immigration
Officer in Charge, Immigration Service,
Angel Island, California

Age 62 Height (in shoes) 5 ft. 7 in.
Marks Scar right temple

SIR: It being my intention to leave the United States on a temporary visit abroad, departing and returning through the Chinese port of entry of San Francisco, I hereby apply, under the provisions of Rule 16 of the Chinese Regulations, for preinvestigation of my claimed status as an American citizen, submitting herewith such documentary proofs (if any) as I possess, and agreeing to appear at such time and place as you may designate, and to produce then and there witnesses for oral examination regarding the claim made by me.
This application is submitted in triplicate with my photograph attached to each copy, as required by said rule.

Respectfully,
Signature in Chinese 簽唐字名 黃金德
Signature in English 簽番字名 Wong Kim Ark
Address 具稟人之住址 878 Sacramento St. San Francisco.

Cook 62

相簽詢委亦憑國九而來 人遊欲委管
三名問員親據出歿回亦 出外暫員理
輻稟口之與呈世之茲卽埠入邦離知外
上供公證上所例依由而之今美之人
並照辦人查有在三該去港由國我入
附例房到驗之美十埠將 華出現口

此稟未蓋船之先要親到管理外人入口委員公辦房換回壹號稟方可蓋船

JUL 31 1931 PRESIDENT HARRISON

SAN FRANCISCO JUL 22 1931

application having been approved, this duplicate is delivered to the applicant (with appropriate ent written across the margin of the photograph), who must exchange it at the office of the immigra- er in charge at the port of departure for the original.

S DUPLICATE IS OF NO VALUE FURTHER THAN TO IDENTIFY THE HOLDER AS THE PERSON WHOSE HAS BEEN INVESTIGATED.

ACTING Commissioner of Immigration, Inspector in Charge.

42223

Only Wong’s youngest son, Wong Yook Jim, however, made a permanent home in the United States. Shortly after WWII, he received word from village elders in China that Wong Kim Ark had died.1

Wong Chin Foo

In contrast, Wong Chin Foo (1847–1898) was an articulate Chinese who spoke and wrote English well. During the latter part of the 19th century, Wong was an outspoken activist in defense of Chinese immigrants who faced discrimination and racial prejudice. He campaigned tirelessly across the country on behalf of the rights and better treatment or Chinese, fighting racist leaders of

anti-Chinese actions such as Dennis Kearney, flamboyantly challenging him to a duel. offering him the choice of weapon: chopsticks, Irish potatoes, or Krupp guns. He boldly rejected negative stereotypes of Chinese as when in a lecture in 1877, he pointed out, “I never knew rats and dogs were good to eat until I learned it from Americans.”

Wong Chin Foo actively made significant contributions in fighting for Chinese political and civil rights. establishing the Chinese Equal Right League which united the Chinese Americans to fight against the 1882 Chinese Exclusion Act. Wong established the first Chinese-language newspaper east of the Rockies, the *Chinese American*.

Whereas Wong Kim Ark was more of a pawn than an agent in comparison to the years of significant activism for civil rights by Wong Chin Foo, today the more important figure is Wong Kim Ark because of the continuing debate over "birthright citizenship."

In marked contrast, the path-breaking work of Wong Chin Foo is not very

influential on contemporary issues. After his death, Wong Chin Foo's writings were mostly forgotten, and he was rarely mentioned in the American press again. Despite his considerable efforts to gain the right to naturalization for Chinese, the ban continued for nearly half a century after his death.

The fickle hand of history now honors Wong Kim Ark as the 'father of birthright citizenship' even though he was a passive participant and has all but forgotten the charismatic Wong Chin Foo, considered the first to promote the term "Chinese American" at a time when the public called them "John Chinaman" or Chinaman as well as "chink."

1. Berger, Bethany. (2016) Birthright Citizenship on Trial: Elk v. Wilkins and United States v. Wong Kim Ark, *Cardozo Law Review*, 37, 1185-2052.

2. Wong, William. *Yellow Journalist. Philadelphia, PA.:* Temple University Press, 2001.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/01/a-tale-of-two-wongs-of-historical.html

#19

Clever, Cunning, and Conniving Chinese

A major American corporation ran an ad back around the 1960s that seemed to praise the Chinese as being "darned clever" for inventing paper many centuries ago, really wanted to brag about how more amazing its paperboard was in lowering the cost of mass distribution.

But Chinese were also often viewed as cunning and conniving in their dealings so that they were not trustworthy. Consider two examples, which, unfortunately, attest to these negative images.

In 1885, a news article described how some Chinese immigrants go to Victoria, British Columbia, Canada, where they would deliberately leave their luggage and then cross the border into the U.S. at Port Townsend, Washington. Then they go to the customs office at Port Townsend, Washington to obtain a document allowing them to exit the U.S. to get their luggage in Victoria and bring it back with them when reentering the U.S.

CHINESE CUNNING.

The Way in Which Chinese Smuggle Themselves into the Country and Use Certificates to Get Their Baggage.

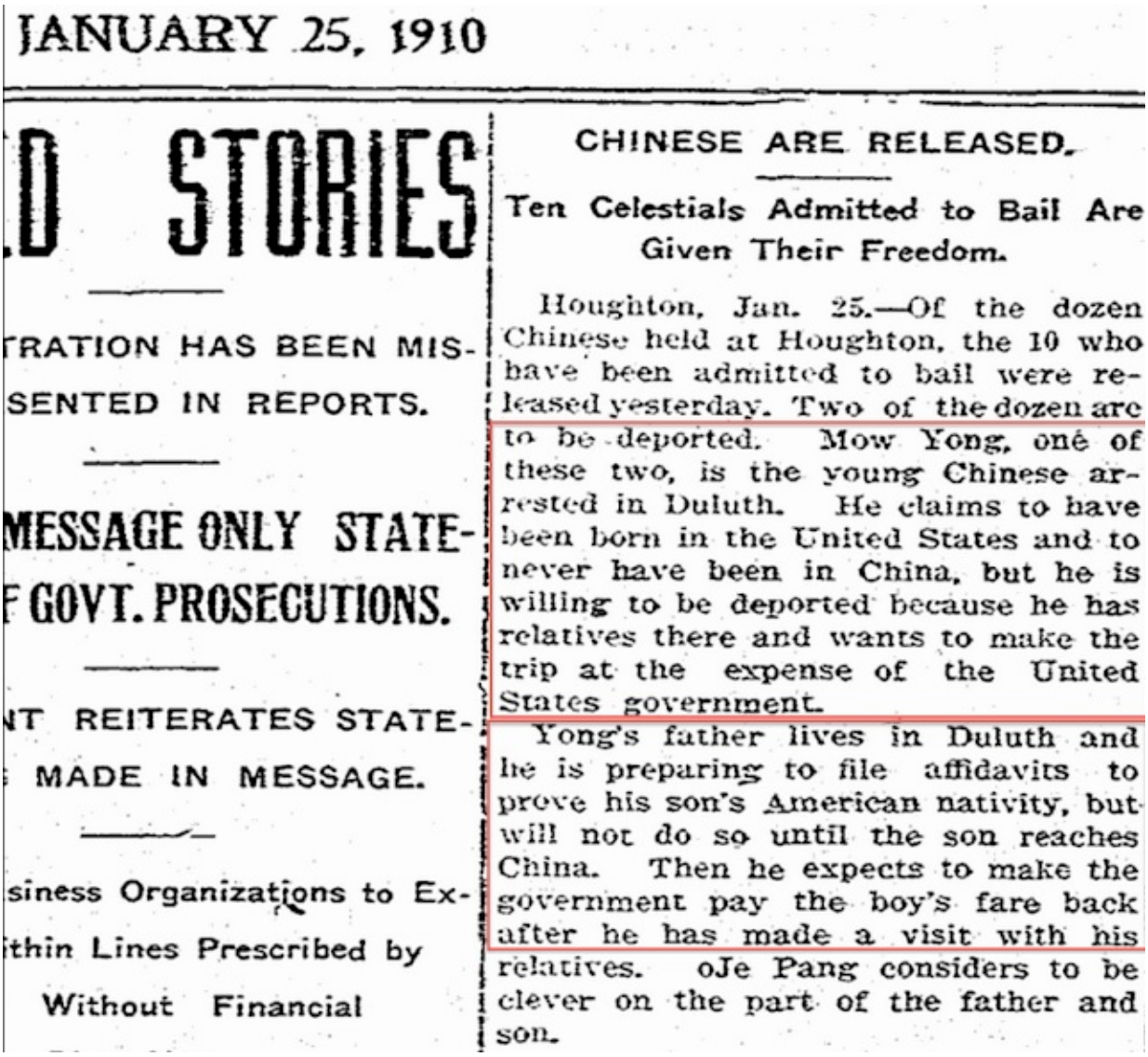
The steamer Arabic brings two hundred and eighty Chinese passengers from Hong Kong. Of one hundred and twenty-one in transit, seventy-seven are for Victoria, forty-one for Honolulu and three for Panama. Those ticketed direct for San Francisco number one hundred and fifty-nine. Twenty-six have not the certificates required by law. Sixteen have Chinese consular certificates. Ten have no certificates of any description. They were accepted as passengers on the guarantee that their return passage money would be paid if they were not landed. Of those in transit to Victoria, it is safe to assume that a certain percentage will attempt to land here on the claim of prior residence through the Federal Court. Those who have Chinese consular certificates issued by Colonel Bee will probably be allowed to come ashore on bail, while their cases are continued, until a decision comes from Washington.

Information has been received here concerning operations of the Chinese at the north which serves to illustrate in a new way the ingenuity expended in attempting to enter the country. Chinese who go from here to Victoria, or some of them, go from Victoria to Westminster, on the Frazier River. They cross the river at this point and are in the United States. A walk through the woods brings them to Whatcom. Here they take a boat for Port Townsend. They are in the territory of the United States, but their baggage is in Victoria. How shall they get it? They go boldly to the customs authorities at Port Townsend and get a certificate which enables them to go to Victoria and return. They secure their baggage in Victoria and can come back on any coast vessel without molestation. There are customs officials at the north end of this trail from Westminster, but the officials are few. Collector Sears thinks that few Chinese take this roundabout way on account of the trouble and expense. While the City of Peking was here about a score of her Chinese passengers, who were unable to land, elected to go to Victoria. The north is the back-door route to San Francisco.—*San Francisco Bulletin*

1885 May 13 p.2
Aspen Daily Times

A second news article in 1910 described how Mow Yung (English meaning "useless") was slated for deportation even though he was born in the U.S. He did not protest because he saw this as an opportunity for a free trip to visit China for the first time and to get acquainted with relatives. Meanwhile, his father prepared affidavits that his son was a U.S. citizen and

request that the U.S. pay for his trip back to the U.S.



JANUARY 25, 1910

D STORIES

TRATION HAS BEEN MIS-
SENTED IN REPORTS.

MESSAGE ONLY STATE-
F GOVT. PROSECUTIONS.

NT REITERATES STATE-
MADE IN MESSAGE.

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ithin Lines Prescribed by
Without Financial

CHINESE ARE RELEASED.

Ten Celestials Admitted to Bail Are Given Their Freedom.

Houghton, Jan. 25.—Of the dozen Chinese held at Houghton, the 10 who have been admitted to bail were released yesterday. Two of the dozen are to be deported. Mow Yong, one of these two, is the young Chinese arrested in Duluth. He claims to have been born in the United States and to never have been in China, but he is willing to be deported because he has relatives there and wants to make the trip at the expense of the United States government.

Yong's father lives in Duluth and he is preparing to file affidavits to prove his son's American nativity, but will not do so until the son reaches China. Then he expects to make the government pay the boy's fare back after he has made a visit with his relatives. oJe Pang considers to be clever on the part of the father and son.

These "clever" tactics, unfortunately, harmed the Chinese in America because it fostered negative images that reinforced prejudices against all Chinese.
Permalink: https://chineseamericanhistorian.blogspot.com/2019/05/clever-cunning-and-conniving-chinese.html

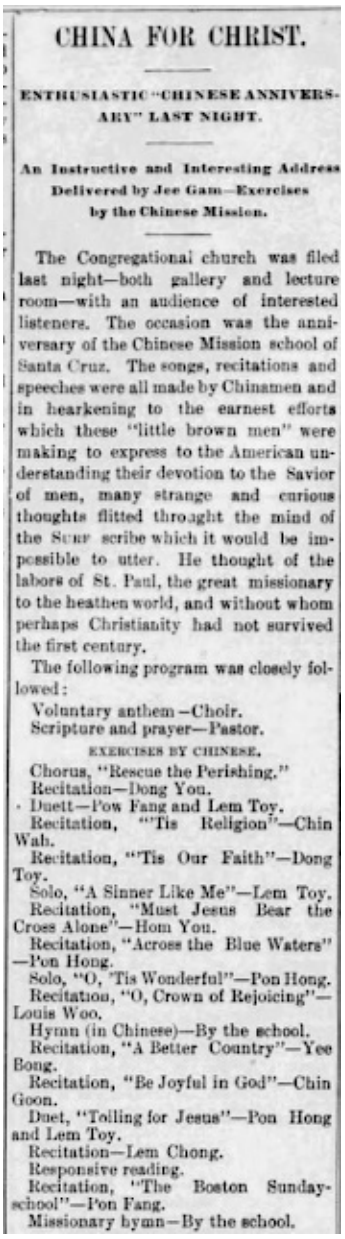
#20

Jee Gam, First Chinese Ordained Minister in the U.S., 1885

Jee Gam emigrated from China at age 14 and became a cook in the home of George Mooar, a Congregationalist minister. He converted to Christianity, joined the First Congregationalist Church in Oakland in 1870 and often worked as a court interpreter. The religious activism of Jee Gam and other Chinese Protestants helped advocate for Chinese American suffrage and oppose Chinese exclusion, an involvement that has received little recognition from historians. They faced obstacles as many Americans viewed the Chinese as heathens and questioned whether they would accept Christianity.

After 25 years of service at a Congregational church, in 1885 Jee Gam became the first Chinese American ordained as a Congregationalist minister, even though he could not become a U.S. citizen.

Joy Gam delivered a speech in 1891 at the Chinese Mission in Santa Cruz, describing a visit he made to his village in China. They were interested in hearing about the American railroads, machinery, and other wonderful inventions and asked him why Americans were so wise. Jee Gam saw this as an opening to preach to them, explaining that praying to God made their success possible.



CHINA FOR CHRIST.

ENTHUSIASTIC "CHINESE ANNIVERSARY" LAST NIGHT.

An Instructive and Interesting Address Delivered by Jee Gam—Exercises by the Chinese Mission.

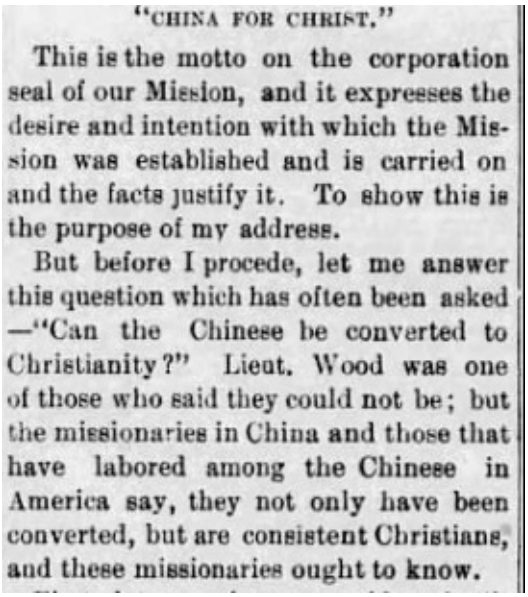
The Congregational church was filed last night—both gallery and lecture room—with an audience of interested listeners. The occasion was the anniversary of the Chinese Mission school of Santa Cruz. The songs, recitations and speeches were all made by Chinamen and in hearkening to the earnest efforts which these "little brown men" were making to express to the American understanding their devotion to the Savior of men, many strange and curious thoughts flitted throught the mind of the Sun scribe which it would be impossible to utter. He thought of the labors of St. Paul, the great missionary to the heathen world, and without whom perhaps Christianity had not survived the first century.

The following program was closely followed:

Voluntary anthem—Choir.
Scripture and prayer—Pastor.

EXERCISES BY CHINESE.

Chorus, "Rescue the Perishing."
Recitation—Dong You.
Duett—Pow Fang and Lem Toy.
Recitation, "'Tis Religion"—Chin Wah.
Recitation, "Tis Our Faith"—Dong Toy.
Solo, "A Sinner Like Me"—Lem Toy.
Recitation, "Must Jesus Bear the Cross Alone"—Hom You.
Recitation, "Across the Blue Waters"—Pon Hong.
Solo, "O, 'Tis Wonderful"—Pon Hong.
Recitation, "O, Crown of Rejoicing"—Louis Woo.
Hymn (in Chinese)—By the school.
Recitation, "A Better Country"—Yee Bong.
Recitation, "Be Joyful in God"—Chin Goon.
Duet, "Telling for Jesus"—Pon Hong and Lem Toy.
Recitation—Lem Chong.
Responsive reading.
Recitation, "The Boston Sunday-school"—Pon Fang.
Missionary hymn—By the school.



"CHINA FOR CHRIST."

This is the motto on the corporation seal of our Mission, and it expresses the desire and intention with which the Mission was established and is carried on and the facts justify it. To show this is the purpose of my address.

But before I procede, let me answer this question which has often been asked —"Can the Chinese be converted to Christianity?" Lieut. Wood was one of those who said they could not be; but the missionaries in China and those that have labored among the Chinese in America say, they not only have been converted, but are consistent Christians, and these missionaries ought to know.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/jee-gam-first-chinese-ordained-minister.html

#21

Koopmanschaap: Rise and Fall of A Labor Contractor

The end of slavery in 1865 presented a major problem for Southern cotton planters. In 1869 at a Memphis meeting of planters, a plan was made to recruit Chinese laborers to replace the slaves in cotton fields. Cornelius Koopmanschaap, a well-known labor contractor from the Netherlands, stated that he could bring 30,000 Chinese to the South. He testified that Chinese were hard workers at low costs who had worked out well in other parts of the country, a claim that had mixed support as one Texan reported the Chinese were less productive than Negro workers.

Koopmanschaap's contract to provide Chinese laborers detailed the costs for emigration fees and transportation costs for bringing Chinese laborers from China by ship to San Francisco and by rail as far as the Missouri River. It also spelled out the contractual terms for work hours and conditions, clothing, housing, and food..

The newspaper in Newberry, South Carolina, placed a derogatory header, Price of the Pigtails, above the printed contract.

Price of the Pigtails.

A KOOPMANSCHAAP CONTRACT.

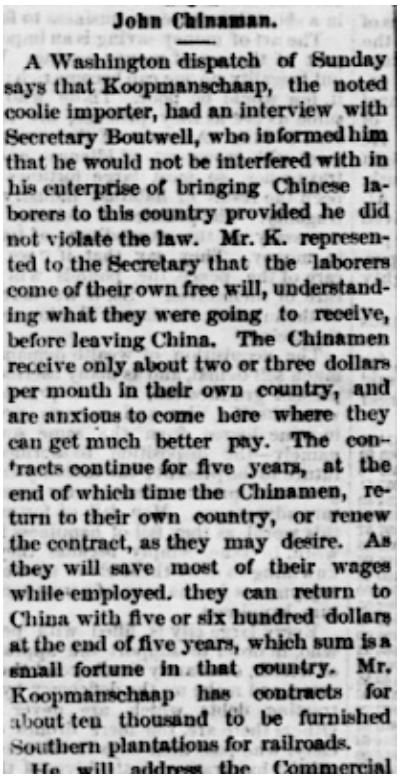
The Georgetown Times publishes the following circular from the well known Chinese contractors, Koopmanschaap & Co.:

SAN FRANCISCO, Nov. 6.

SIR—We beg leave to inform you that we are now ready to accept orders for the furnishing of Chinese laborers, on the following terms:

Koopmanschaap met with a government official in Washington in 1869 to gain approval for his plans. He emphasized that he was not bringing coolies or indentured workers but Chinese who came freely and accepted his contractual terms.

In addition to providing Chinese to planters in the Mississippi delta, Koopmanschaap also contracted to supply 1500 Chinese for Tennessee and Alabama.



John Chinaman.

A Washington dispatch of Sunday says that Koopmanschaap, the noted coolie importer, had an interview with Secretary Boutwell, who informed him that he would not be interfered with in his enterprise of bringing Chinese laborers to this country provided he did not violate the law. Mr. K. represented to the Secretary that the laborers come of their own free will, understanding what they were going to receive, before leaving China. The Chinamen receive only about two or three dollars per month in their own country, and are anxious to come here where they can get much better pay. The contracts continue for five years, at the end of which time the Chinamen, return to their own country, or renew the contract, as they may desire. As they will save most of their wages while employed, they can return to China with five or six hundred dollars at the end of five years, which sum is a small fortune in that country. Mr. Koopmanschaap has contracts for about ten thousand to be furnished Southern plantations for railroads.

He will address the Commercial

Success in bringing Chinese labor to all parts of the U.S. was not an easy achievement as Chinese men were reluctant to go to work in the East and Chinese women hesitated to go work in domestic family employment in the East.

Although white labor had strongly opposed bringing Chinese to the U.S., welcoming views were sometimes voiced as in an 1872 commentary in the Hickman, Kentucky, newspaper that doubted the fears that the country would be overrun by cheap Chinese labor.

Despite all his efforts to provide Chinese laborers, Koopmanschaap went bankrupt in just 3 years with debts of $250,000 and only $100,000 in assets as reported by the Semi-Weekly Clarion newspaper of Jackson, Mississippi.

Evidence regarding how many Chinese he actually brought to the mid-South is lacking, but of those who came to Mississippi most, if not all, quit working in the fields and opened small grocery stores in black residential areas in small towns throughout the Mississippi Delta as well as in several towns in Arkansas across the Mississippi River.i

Permalink:
https://chineseamericanhistorian.blogspot.com/2020/06/koopmanschaap.html

#22

Memphis, A Launching Place for Chinese in the Mid-South in 1869

The abolition of slavery in 1865 presented a crisis for cotton plantation owners who relied on slaves to pick cotton. At a convention of planters in Memphis in 1869, there was a proposal to recruit Chinese as replacement workers in the fields. As the building of the transcontinental railroad was completed in May, 1869, many Chinese laborers on its construction were out of work.

There were opponents who objected to bringing "Orientals" to the South because "coolies" would, in effect, be slaves. However, the proposal to bring as many as 1,000 Chinese involved contractual labor rather than indentured service.

The Chinese who came did not work out well as field labor and soon they opened small family-run grocery stores in the region and throughout the Mississippi Delta.

Other Chinese came in 1869 to work on a railroad between Memphis and Covington, Kentucky. It is possible that some of these Chinese settled in towns throughout the South where they opened grocery stores and hand laundries.

In1873 Henry Ying opened what was probably the first Chinese hand laundry in Memphis, and possibly in the South, as noted by 1873 newspaper ads, only four years after Chinese were brought to Memphis to work on plantations.

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The Charleston Daily News (Charleston, South Carolina) • 13 Jul 1869, Tue • Page 2

CHARLESTON.

TUESDAY MORNING, JULY 13, 1869.

Coming to the Point.

It is evident now that the long cotton and rice planters are of one mind in their determination to take Chinamen as their principal laborers. This is settled, and we agree with our correspondent, Planter, that we must come to the point and find out how these Chinamen are to be obtained.

There is at present no regular agency in the East, of which we know, where contracts may be made for Chinese laborers at a given rate. In Tennessee and the Mississipi States, however, the planters are getting the matter into shape, and it is probable that at the Memphis Convention, which meets to-day, some precise information will be furnished. We have ourselves taken steps with a view to obtaining trustworthy reports as to cost of shipment, the time required to complete engagements, and other collateral matters, and we hope to be able ere long to give our readers full and definite particulars for their guidance. All the information that we receive, either through the public press or private channels, will at once be made public in our columns. We may add that we shall be pleased at all times to receive and consider suggestions upon the important question of Chinese immigration.

A number of planters have already written to say that they will take Chinese if they can get them; and we have no doubt that a thousand of these laborers could be placed in a few weeks. THE NEWS was the first paper to advocate boldly the use of Chinese labor in our low-country, and we shall not cease to agitate the subject until every planter has actually obtained as many Chinese as he requires.

THE COMING MAN..about the arrival of Chinese in the cotton fields of the South as contract laborers, not as coolies Charleston Daily News July 28, 1869, p.1

THE "COMING MAN."

An Immigration Agent Sent to China from Memphis—One Thousand Chinese to be Imported Immediately.

The Memphis Avalanche says:

It can no longer be said that Chinese immigration is a dream or a thing on paper. The "ball" is fairly started, and at least one thousand Chinamen, with their rat-traps and pigtails, will be at work in the cotton fields of this section before the close of the coming picking season. They will be of the best and most reliable laboring class, and will add greatly to the development of our resources and the restoration of our lands, which, since the war, have been relapsing into their original wild state. Mr. George W. Gift will leave here on Thursday of this week in the interest of the Arkansas River Immigration Company, and is authorized to contract for and bring back 1000 Chinamen, to be delivered to Thos. H. Allen, agent of the company in this city. He goes via the Union Pacific Railroad to San Francisco and thence by steamer to Hong Kong, which route will occupy between forty and fifty days. The return trip will probably be all the way by water to New Orleans. In the event that the necessary number and right material can be obtained in California, Mr. Gift will return at once with them from that place, deferring his trip to China to some future time, or until the experiment of Chinese labor in the cotton fields of the South is fairly made. He is provided with the means necessary for expenses, and has also letters of credit for $50 000. Here is the first practical step in an enterprise that will no doubt result in great good. Mr. Gift is the man to carry out the business successfully, and his return will be looked forward to with great interest and anxiety. The examples set by the company he represents is one that should be followed throughout the South, and we trust the company organized in Memphis during the past week, which is to operate on a larger scale, will make as quick time in getting under full headway, that the practical results may be experienced before the close of this cotton season.

tion of the terriverestating Radical organs, here and elsewhere, I have it in my power to say that *it will not be ventured*. In this respect the question is no new one, as the early career of the Baltimore and Ohio Railroad will show. They dealt, however, with quite another sort of "coolies" than the Chinese.

A VOICE FOR REPEAL.

The New York Times is in favor of repealing or modifying the act of Congress prohibiting the coolie trade, so as to offer no impediment to the importation of Chinese labor:

The editor assumes that "there is no longer any doubt of the great value and economy of Chinese coolies as agricultural laborers; they have been tested as common laborers on various public improvements in the West, and have been found more economical than others; but they have not proved to be available as skilled laborers. There is no doubt that the Pacific coast needs laborers, and that Asia will most probably supply that demand for many years to come. The conditions, in an industrial sense, are, therefore, somewhat changed from what they were when the law was passed, and favor its modification. The conditions, politically and socially, are also materially altered, and these also favor the modification of the law. To prohibit the coolie trade entirely is to prohibit the immigration of the Chinese. The coolies are too poor to immigrate without help; their government will not send them, and hence those in need of their labor will have to supply the means of transportation."

THE ANTI-COOLIE LAW.

In regard to the law of Congress prohibiting the coolie trade, about which so much has been said, the Washington correspondent of the Baltimore Gazette remarks:

The "act," about which so much fuss is all at once made, is necessarily wholly inoperative here, because there is nothing whatever for it to operate upon in this country, and never was. It distinctly relates to a species of slaves known as "coolies," and tolerated only in certain "foreign" countries, and never in this since the revolution, as is plainly recognized in the law itself. Herr Koopmanschaap is simply to *contract* for laborers in China to *emigrate* to America at so much a head—the expense to be deducted from their wages when employed. Every one professing to enlighten the public mind should know that at least since the adoption of the constitution in 1787, the specific performance of such a "contract" cannot be enforced by the courts. The risk must be run by the employer, and, for the edifica-

Tennessee. Proposed Introduction of Chinese Laborers-Extension of the Mississippi River Railroad (News Article)
Date: 1869-06-24; Paper: New York Herald
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HIGHLIGHTS: chinese,; memphis find

TENNESSEE.

Proposed Introduction of Chinese Laborers—Extension of the Mississippi River Railroad.

MEMPHIS, June 23, 1869.

A convention of the citizens of West Tennessee, North Alabama, Mississippi and Arkansas has been called to meet here on the 13th proximo, to take measures to secure the introduction of Chinese emigrants.

A. L. Mitchell, as President of the Mississippi River road, advertises for grading the same from Memphis to Covington, Ky. Indications are that the work will be pushed forward at an early day.

Mr. Williams, late of the *Register*, has sued out an injunction against being molested by Mr. Baughens, recently appointed in his stead.

ewspapers.com Memphis Daily Appeal (Memphis, Tennessee) · Mon, Aug 11, 1873 · Page 4
Downloaded on Aug 10, 2017

REMOVAL—The Chinese Laundry has removed to No. 352 Third street, bet. Beale and Gayoso. Prices reasonable; work done neatly and promptly. Clothes will be called for and faithfully returned. HENRY YING.

Public Ledger (Memphis, Tennessee) - 28 Jul 1873, Mon -

LAUNDRY.

Chinese Laundry.

A CHINESE LAUNDRY HAS BEEN opened on Second street, No. 352, back of the Central Baptist Church. Different prices will be charged for washing clothing, and all clothing will be called for and returned.

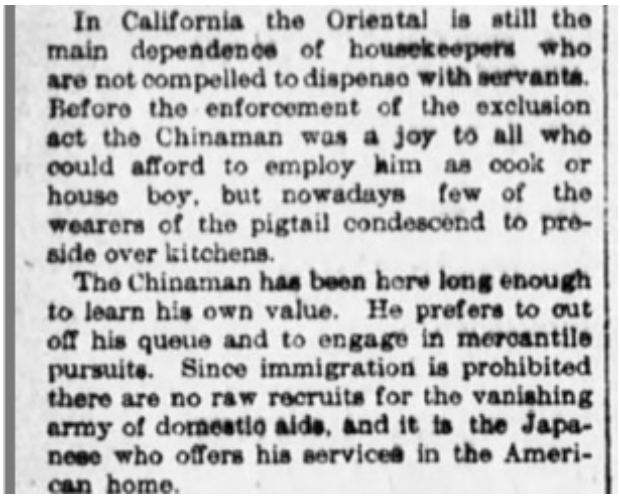
195 199 HENRY YING SOLONG, Prop.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/02/memphis-launching-place-for-chinese-in.html

#23

Shortage of Chinese House Boys After 1882 Exclusion Law

The threat to work for white labor led to the Chinese Exclusion Act in 1882, which helped white workers. However, as reported in an article in 1908 in the New York Sun, it also created an unexpected crisis for white households that wanted to enjoy cheap Chinese domestic servants to cook, clean, and look after young children. Furthermore, when Chinese domestics learned enough English they quit domestic service in favor of opening their own businesses.This shortage forced whites to turn to other 'orientals', the Japanese, for domestic help.



In California the Oriental is still the main dependence of housekeepers who are not compelled to dispense with servants. Before the enforcement of the exclusion act the Chinaman was a joy to all who could afford to employ him as cook or house boy, but nowadays few of the wearers of the pigtail condescend to preside over kitchens.

The Chinaman has been here long enough to learn his own value. He prefers to cut off his queue and to engage in mercantile pursuits. Since immigration is prohibited there are no raw recruits for the vanishing army of domestic aids, and it is the Japanese who offers his services in the American home.

There were cultural differences between the "Orientals" whether Chinese or Japanese, and their white employers that created problems, but some of the encounters were rather amusing. Here are two examples of Chinese houseboys creating 'problems' for their white employers.

A housekeeper who had rather a small stock of patience went into her kitchen one day to direct the preparation of dinner. She found George—George is a favorite name with the Japanese sojourner, just as John is with the Chinese—poring over a book.

"What are you reading?" she asked.

"Schopenhauer," George replied.

"Do you think you can understand such philosophy?" the mistress inquired.

"Yes, honorable madam. I understand it; I apply it. When you come to tell me how to cook it is good to remember what the white man says about women. I read here, then I not mind what you say," was the answer given in a dignified manner as George put his book upon the flour bin.

The Japanese are always shrewd in their dealings with their employers. A woman had taken a house boy who pretended that he had been in the United States only a few days. She told a caller that she liked her new servant.

"He would be perfect," she declared, "if he could speak English."

The portières screening the room next the drawing room parted and the Japanese boy thrust his head between the curtains.

"I speak be-eautiful English," he declared, "but you do not pay me enough so I talk. I speak for $10 more every month."

Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/shortage-of-chinese-house-boys-after.html

#24

An Unexpected 1880s Plea: The Chinese Must COME!

When one thinks about what kind work early Chinese immigrants did, most people think of railroad labor, mining, and farming, followed later by hand laundries and small restaurants.

It is a surprise, however, that domestic service such as "houseboy" was the third most frequent work for Chinese, more common than laundry work, according to the 1870 census.

Statistics on employed Male Chinese in the Twenty, Most Frequently Reported Occupations, 1870

This table describes the occupation repartition among the Chinese male in the twenty.[64]

#	Occupation	Population	%
1.	Miners	17 069	36.9
2.	Laborers (not specified)	9 436	20.4
3.	Domestic servants	5 420	11.7
4.	Launderers	3 653	7.9
5.	Agricultural laborers	1 766	3.8
6.	Cigar-makers	1 727	3.7

Many Chinese, especially boys too young to be merchants, found work as domestic servants or houseboys for middle class and affluent white families. They performed the domestic tasks usually assigned to women such as cooking meals, washing and ironing clothes, and providing childcare. Although many of them became "part of the family," they were essentially slaves to their masters and mistresses. Some missionaries returning from China brought young boys who had served as domestics in their households in China with them to America.

Historian Andrew Urban noted that white middle class families prized having Chinese servants, often in preference to white servants. “Unlike single white women who were constantly leaving service to assume unpaid domestic labor as married women in their own homes, a Chinese bachelor—often a

misnomer, since many immigrants had wives in China—could be counted on to stay in a situation for a longer period of time. Chinese men did not pose the same liability therefore when it came to time spent hiring and training."

In the East, Irish were the main competitor for Chinese seeking domestic work. However, Irish had reputations as unreliable or demanding in dealing with the terms of employment whereas Chinese were regarded as compliant, obedient, and docile servants who would follow their employers' orders diligently. White employers came to assume Chinese immigrants had an innate, racial disposition to servility, overlooking that racism had excluded them from most other forms of labor.

In marked contrast to the cry of exclusionists in the 1870s that "the Chinese must go," many white housewives felt just the opposite, wanting more Chinese who could serve the role of domestic servant, as illustrated in an 1880 "Help wanted" cartoon by Joseph Keppler published in *Puck Magazine*.

Figure 5. Panel from Joseph Keppler's "The Chinese Invasion," *Puck*, March 17, 1880. Courtesy of Princeton University Library.

One distinct advantage of domestic service for Chinese was the advocacy of white employers in dealing with immigration issues, travel arrangements, and other problems that most immigrants had to deal with themselves or with translators. They also had more opportunities to learn English and American customs than Chinese living in Chinatowns, advantages that enabled many of them to leave domestic work later to open businesses, gain higher education, and enter professional careers.

Interestingly, the 1882 Chinese Exclusion Act, originally a ten-year ban, but extended for another decade in 1892 with the Geary Act, created a shortage

of available Chinese to serve as domestic servants, leading some white housewives to exasperation at the lack of Chinese for domestic labor. A 1902 Oakland, California newspaper commentary noted that the scarcity of Chinese candidates for domestic work created a seller's market in which Chinese made demands and negotiated favorable work conditions before accepting employment.

Chinese Servants of the

WRITTEN FOR THE T

Time was, in California, before the enforcement of the Geary Act, when one could get a Chinese servant on almost any terms.

For five dollars a week an excellent cook could be obtained, who would not turn up his nose at general housework and who could get through the work as though it were so much play, besides having time enough each day to spend several hours in Chinatown. And as for young boys, they were glad to come to a nice family for a dollar a week in order to learn the American way of doing things. It was a very modest household, in deed, which did not boast at least one Chineses servant, and they gave a certain picturesque quality to housekeeping, with their noiseless ways, olive skin and oriental style of dress.

But nowadays all is changed. Only the well-to-do can afford to indulge in Chinese servants. The Chinese applicant for work will not think of coming for less than eight or ten dollars per week if he be experienced, and he asks more questions beforehand than did ever any girl. He wants to know about the washing—whether there will be any flannels or starched things, and if he will have to wash stockings and pocket handkerchiefs. Then he wants to know if he will be required to pass things at table, and if he will have to answer the door bell? He invariably makes a tour of the kitchen, basement and dining-room, thoroughly examines the pantry and china-closet, and peers into the range to see whether it is in good working order.

All these things must be settled to his satisfaction before the subject of wages is brought up, and then, having once told him the requirements, the mistress cannot alter them one jot or tittle. He will do just as he bargained to in the beginning,—no more and no less. If one is asked to do more, he will throw up his job in preference, even though he have the time to do what is wanted.

They have a way of systemizing their work. Everything is done in order. There is no noise, no confusion. All is like clock-work.

Patrons of Chinese prefer a good old heathen to a Christianized Chinese servant for several reasons, one of which is that no true Celestial ever becomes, in his heart of hearts, a Christian, and in trying to make him one a good follower of Confucius is lost.

Chinamen take to swearing as naturally as a duck to water, and for anything picturesque in that line the Christianized Chinese take the whole bakery. Their swearing takes a biblical turn, and they can utter the name of the Savior with more emphasis and shades of meaning than any other class of mortals in existence.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/04/an-unexpected-1880s-plea-chinese-must.html

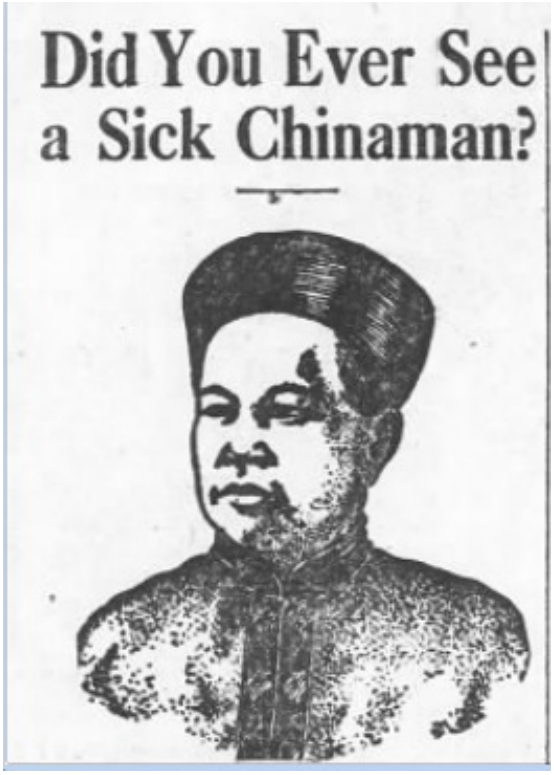
#25

Chinese Herbal Doctors Treated Americans

"Dr. Gee Wo Chan made a name for himself as a proprietor of Chinese herbal medicine. Described as one of the most influential Chinese-Americans of his time, Chan was one of three Chinese-American businessmen who sponsored the Chinese Village exhibit at the 1893 Chicago World's Fair, the Columbian Exposition, with an investment of $90,000.

Excerpt From: David Dodson. "Chinese Medicine in Post-Frontier America: A Tale of Three Chinese-American Doctors."

Dr. Chan then opened storefront clinics in Chicago, Milwaukee, and Omaha. Clever advertisements in English for the C. Gee Wo Chinese Medicine Co. in the *Milwaukee Journal* daily from 1894 through 1897 clearly aimed at selling Chinese medicine to European-Americans. Nearly identical as ran in the *Omaha Bee* newspaper simultaneously for a storefront of the same name in Omaha.



He placed large ads in newspapers such as this one in Omaha in 1891.

How could a single doctor run a practice in three separate cities at the same time? It turned out that in Milwaukee and Omaha, men impersonating Dr. Gee Wo Chan were arrested for practicing medicine without a license.

One such arrest in Omaha was described in the Chicago Daily Tribune in 1899:

The . . . Board of Health today . . . secured the arrest of the manager of Dr. Wo's medical parlors. It is claimed that Dr. Gee Wo Chan is practicing his

DR. C. GEE WO

TO THE GOOD PEOPLE OF THIS COUNTRY, GREETING.

TO THE CITIZENS OF OMAHA AND VICINITY:

Office Hours from 9 a. m. to 9 p. m. Every Day
Consultation Free.

DOCTOR, GOD BLESS YOU!

THESE TESTIMONIALS Explain That Man's Standing.

DOCTOR C. GEE WO, 519½ North 16th Street

Mrs. George Hale, Ft. Omaha
Jas. N. Church, 915 N. 22d st.
Mr. Van Wormer, 1717 Third street, Council Bluffs.
John H. Hammett, West Albright, South Omaha.
W. H. Spern, E. Washington avenue.
Mrs. C. Anderson, 34th and Cass streets.

The Names of a Few of Dr. C. GEE WO'S Patients

Chas. Peterson, 917½ S. 13th street.
Mrs. T. G. Rice, Albright's addition.
Mrs. J. W. Van Buskirk.
Mrs. P. J. O'Brien, 911 N. 25th streeet.
Mrs. I. B. Fry, 933 N. 24th street.
B. H. Young, 2916 N. 24th st.

Who Are Not Ashamed of Being Cured By a Chinaman

W. H. Aadna, South Omaha.
Gustav Rudloff, 424 N. 16th.
Frank Reed, Exchange Block.
T. J. Gannon, 1210 S. 20th street.
Sacob Bernard, 19th and Center.
Mrs. Lucy A. Halen, 3803 Meredith.

And Have Got The Generosity to Acknowledge His Merit

S. T. Torson, Shiverick Furniture Co.
L. N. Meadows, 821 N. 16th street.
F. W. Willis, 314 S. 14th street.
Frank Cased, 1506 Corby St.
John Shelby, 1706 Cass St.
Mrs. H. Luge, 1502 5th St.

Though at the Risk of being Ridiculed by Ignorant People.

Mrs. Hilda Linberg, 3332 Maple street.
Miss Catherine Gallagher, 972 28th avenue.
Mrs. H. Stuben, 1124 N. 17th street.
Rev. J. W. Schmizky, 814 S. 26th street.
Albert Eden, 2717 R street, South Omaha.

This is from a whole-page ad for Dr. C. Gee Wo in the *Omaha World-Herald* from 1892

profession in Chicago, and that his Omaha office is being conducted by another Celestial, who assumes the name of his principal. . . . The[…]"

"he expanded to multiple cities, developing a chain of clinics using his name and image. To accomplish this, he hired other Chinese herbalists to stand in for him. His denial notwithstanding, this was possibly an intentional strategy for circumventing anxieties and negative beliefs about the Chinese in a violently anti-Chinese place and time; the customer was assured they would be personally seen and treated by the familiar and trustworthy Dr. Chan himself."

Chan was charged with practicing medicine without a license in Nebraska. He fought the charge and the case was seen by the Supreme Court of Nebraska on Feb. 15, 1893. Nebraska had just passed a law in 1891 restricting who can practice medicine.

Similar laws passed in other states with the requirement of being a citizen in order to practice medicine. Training in traditional Chinese medicine and herbalism was nowhere recognized as a medical degree. Dr. Chan lost his case and the State Supreme Court upheld the recent law, and yet, his Chinese medicine business continued to thrive."

"The Chinese Exclusion Act file contains a single transcript, one page in length, of an interview with a "witness" Gee Way Chan, dated 9/8/1905. [7] Gee Way Chan was the acting manager for the Gee Wo Chan Chinese Medicine, Co., at 427 Wabash Ave., Chicago, Ill.

At this time, Dr. Chan himself was visiting China. The purpose of the interview was to establish that Dr. Chan was still a merchant—a requirement for him to return to the country under the Chinese Exclusion Act. The interview establishes that Dr. Chan still maintained a $5,000 interest in the company.

By 1924, Chan moved to Portland, Oregon, where he opened a Chinese medicine company.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/chinese-herbal-doctors-treated-americans.html

#26

Where Did Thousands of Suddenly Unemployed Chinese Railroad Workers Go After the Transcontinental Railroad Completion, May 10, 1869?

Hundreds of Chinese Americans came from all over the United States to Promontory, Utah, on May 10, 2019, to celebrate the 150th anniversary of the completion on May 10, 1869, of the transcontinental railroad at Promontory, Utah. Some were descendants of the 15 to 20,000 Chinese who labored for the Central Pacific Railroad (CPRR) on the construction of the western section from Sacramento, California to Promontory, Utah. Without their labor, the completion of this historically significant railroad would have taken much longer but most Americans have not known about their role. In fact, the 1869 photograph showing the meeting of locomotives of the Central Pacific and Union Pacific Railroads did not include any Chinese laborers, as if they played no important role.

The 150th anniversary has served as an opening to gain national recognition and appreciation for the achievement of the Chinese laborers. Noted New York Chinatown photographer and social activist Corky Lee has organized activities involving a pilgrimage of hundreds of Chinese Americans on the anniversary of the "Golden Spike" celebration of the completion of the railroad in several recent years. He arranged for a reenactment of the above 1869 photograph, as shown below, with Chinese Americans posing on and in front of

the locomotives. His inspired photograph serves to demand recognition of the contribution of the Chinese workers by all Americans.

But, in all the excitement around celebrating the 150th anniversary of the completion of the railroad, little attention has been given to the question: what happened to these Chinese, especially the ones who were present on May 10, 1869, but found themselves unemployed the next day.

The thousands of Chinese who came primarily from northern California to work on the railroad were not provided free transportation back to California and left to find their way back on their own.

Fortunately for them, many peripheral rail lines in other regions of the country were being constructed, and some unknown number of the Chinese who worked for the Central Pacific Railroad found work on these other rail lines according to research by Shelley Fisher Fishkin at Stanford University.

Northern Pacific Railroad	Texas and Pacific Railroad
Denver Pacific Railroad	Houston and Texas Central Railroad
Virginia and Truckee Railroad	Potrero and Bay View Railroad
Oregon and California Railroad	Western Pacific Railroad
The Carson and Colorado Railroad	Oregon Central Railroad
Canadian Pacific Railroad	Midland Railroad
California and Oregon Railroad	Memphis and Selma Railroad
Opelousas Railroad	Alabama and Chattanooga Railroad
Long Bridge and Bay View Railroad	Baltimore and Ohio Railroad

Work on these small regional railroads in some ways produced more important consequences for the Chinese in America than the transcontinental railroad did. Opportunities to work on these small regional lines facilitated the dispersion of Chinese into the hinterlands of the United States. Anti-Chinese feelings created dangers to Chinese in the west and they increased until

they were literally being expelled by threat and physical violence from western cities by the 1880s. Dispersal into the hinterlands was partly a matter of seeking relative safety. Otherwise, there were few positive incentives for Chinese to move into areas where they would be the only or one of few other Chinese.

Prior to 1860, there were few Chinese living beyond the west coast or New York City. But by 1870, Chinese were found in small towns in Nevada along the route of the CPRR and as far east as Odgen and Salt Lake City in Utah. With their work on the railroad completed, those who did not return to the west coast or find work on regional rail lines may have been stranded and settled where they were in 1869 when the transcontinental railroad was completed.

A decade later in 1880, Chinese could be found throughout the midwest, southwest, and Deep South. This dispersion could be the effect of Chinese working on the regional railroads and staying in the area when their railroad work ended.

But what work did these Chinese in the hinterlands do? During the Great Depression of the 1870s the increasingly virulent anti-Chinese prejudices led to Chinese being excluded from work in many industries such as mining, fishing, manufacturing, lumbering, and farming where they had previously worked. Not being hired by white employers, Chinese survived by opening their own businesses often with the labor of family members, including children. Such circumstances contributed to the growth of Chinese hand laundries, which until the late 19th century was the only business tolerated for Chinese. Family-run grocery stores mostly in black neighborhoods, especially in southern states, were another means for earning a living. Entering the 20th century, as Chinese food became less 'frightening' and with the attraction of the chop suey craze, family-run restaurants replaced laundries as the most prevalent self-owned Chinese business.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/05/where-did-thousands-of-suddenly.html

#27

The Heathen Chinee Strike Back!

Bret Harte, a popular short story writer during the Gold Rush in northern Californias, wrote a poem, *Plain Language from Truthful James,* in 1870, which later became more widely known as *The Heathen Chinee.* In brief, the poem describes how two white miners cheat a Chinese, Ah Sin, in a card game but the crafty Ah Sin outcheats them. But they discover his cheating and exclaim "we are ruined by cheap Chinese labor," and then proceed to pummel the hapless Ah Sin.

As noted in a previous post on this blog,

Bret Harte's personal attitude toward the plight of Chinese immigrants actually was sympathetic even though his poem might suggest otherwise. The intent of the poem was to make a satirical commentary on the hypocrisy of whites who cheated the Chinese but then attacked them for the same behavior. Harte's goal failed as his poem intensified this negative image of all Chinese that was in keeping with the national animosity against cheap Chinese labor that led to the Chinese Exclusion Act in 1882, not too long after the poem was published. The image of the heathen Chinee created by Harte's poem quickly became a popular term of derision of Chinese and reprinted in newspapers across the country even as late as the 1920s, half a century later.

A few years later, Harte wrote a less influential poem with a provocative title, "The Latest Chinese Outrage," designed to arouse curiosity about what terrible misdeed the Chinamen committed.

This poem described a confrontation in which "Chinee," 400 of them actually, give some ruffian white miners a taste of their own medicine after they repeatedly failed to pay their laundry bills. Led by Ah Sin, they take the livestock and possessions of the miners as payment.

When out of the din

To the front comes a-rockin' that heathen, Ah Sin!

"You owe flowty dollee--me washee you camp,

You catchee my washee--me catchee no stamp;

One dollar hap dozen, me no catchee yet,

Now that flowty dollee--no hab?--how can get?

Me catchee you piggee--me sellee for cash,

It catchee me licee--you catchee no 'hash;'

Me belly good Sheliff--me lebbee when can,

Me allee same halp pin as Melican man!

The Chinese capture one miner, Joe Johnson, and force him to ingest opium, shaved his eyebrows, tacked on a cue (queue), dressed him in Chinese clothing, painted his face with a coppery hue, and stuffed him in a bamboo cage on which they placed a label that read "A white man is here" and left him hanging like ripening fruit.

And as we drew near,

In anger and fear,

Bound hand and foot, Johnson

Looked down with a leer!
In his mouth was an opium pipe--which was why
He leered at us so with a drunken-like eye!
They had shaved off his eyebrows, and tacked on a cue,
They had painted his face of a coppery hue,
And rigged him all up in a heathenish suit,
Then softly departed, each man with his "loot."
Yes, every galoot,
And Ah Sin, to boot,
Had left him there hanging
Like ripening fruit.

One wonders whether Harte, in writing this poem, was trying to make amends for all the harm his "heathen Chinee" character, Ah Sin, created for the Chinese. It would be unlikely that many if any, Chinese would have read the poem, but if they did, they might feel some vicarious vengeance. On the other hand, anti-Chinese whites might experience anger if they read it. Unlike *Plain Language from Truthful James,* it had little impact on white-Chinese relations.
Permalink: https://chineseamericanhistorian.blogspot.com/2019/11/the-heathen-chinee-strike-back.html

#28

Walling Off Chinese Immigrants

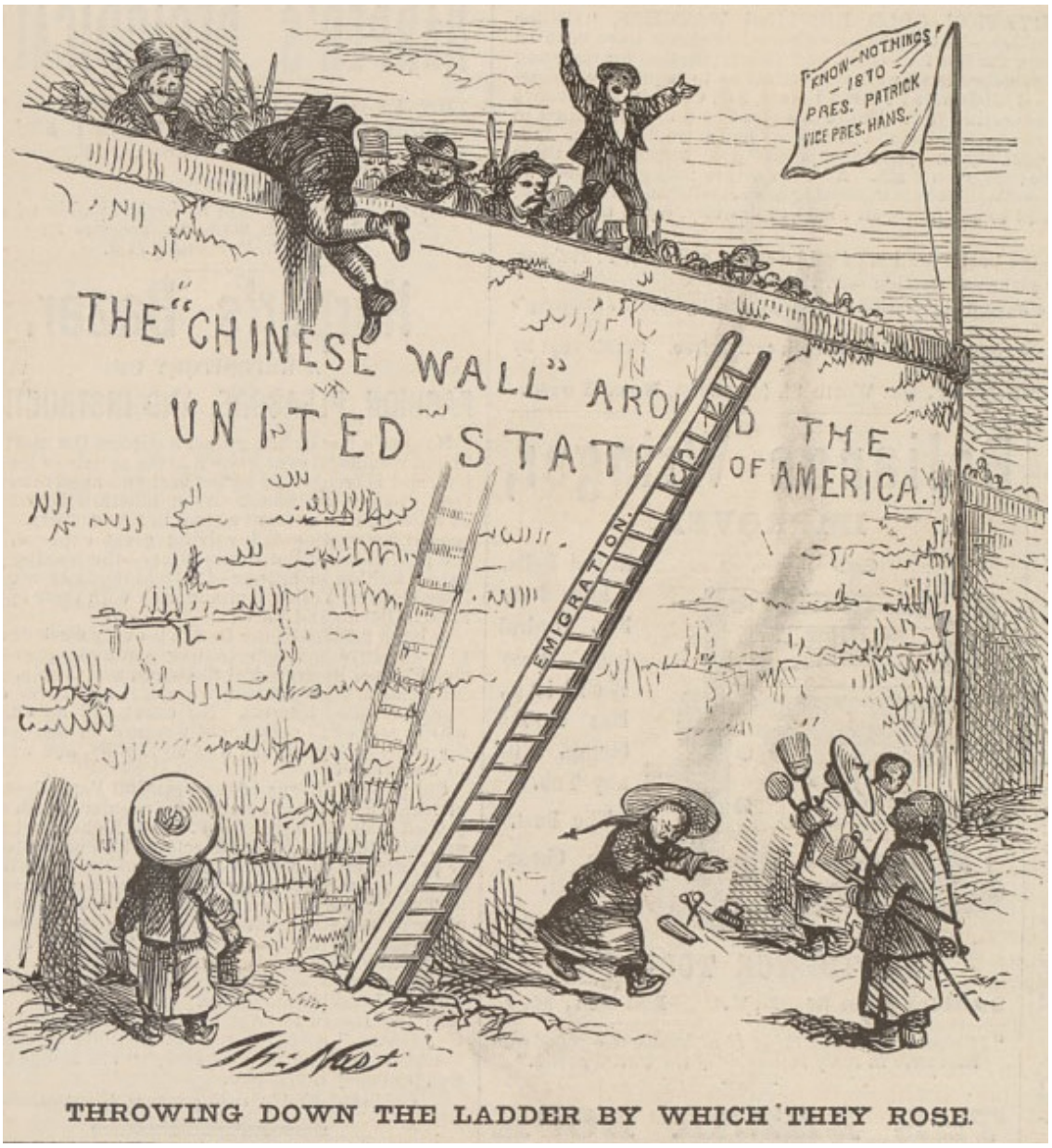
Building walls to prevent immigrants entering the United States illegally is a hot topic under the Trump administration, but this approach is not a new idea. In 1870, the concept was considered, but never implemented, as a way to prevent hordes of Chinese immigrants coming into the country.

The current talk of border walls today focuses on our southern border with Mexico, and is directed primarily against illegal entries of Mexicans and Central Americans. However, there is now growing concern that Chinese are also being smuggled across the southern border just as they were over a century ago.

In addition during the late 1800s, there was concern about Chinese entering the U. S. across our northern border from various points across Canada which was receiving less scrutiny.

This 19th century fear of Chinese entering from Canada has largely vanished now and Chinese Canadians probably prefer staying on their side of the border.

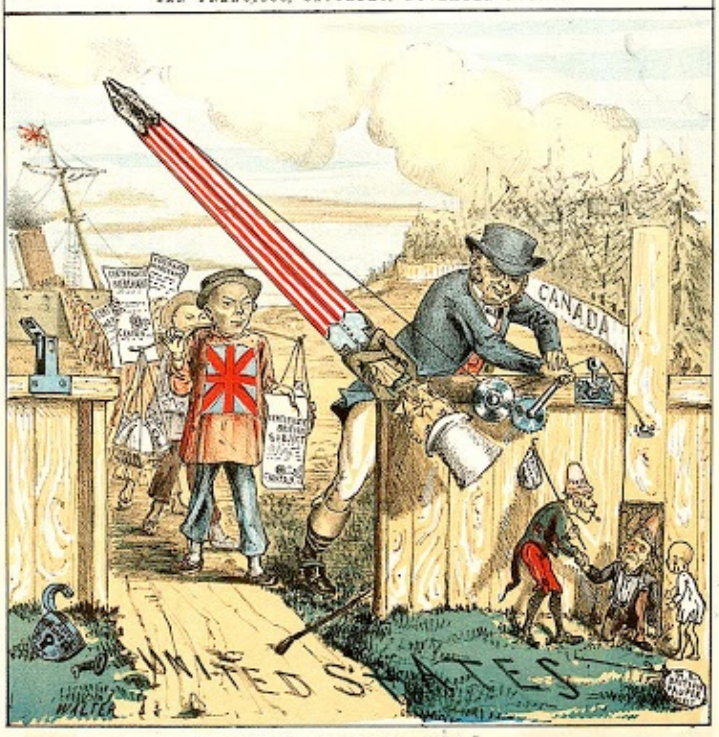
But how effective can physical walls be to prevent those "wily" Chinese from illegal entry? As suggested in the cartoons from Puck at the end of the 19th century, Chinese are like chameleons, able to change their appearance easily and pose as Spaniards, anarchist, Irishmen, Sicilian, English wife-hunter, or yacht racer." Whereas these disguises are rather unlikely, many Chinese crossed the southern border disguised as Mexicans, back in the day when Mexicans, but not Chinese, were allowed to cross the border freely.



THROWING DOWN THE LADDER BY WHICH THEY ROSE.

The Wasp

SAN FRANCISCO, SATURDAY, NOVEMBER 5, 1892.



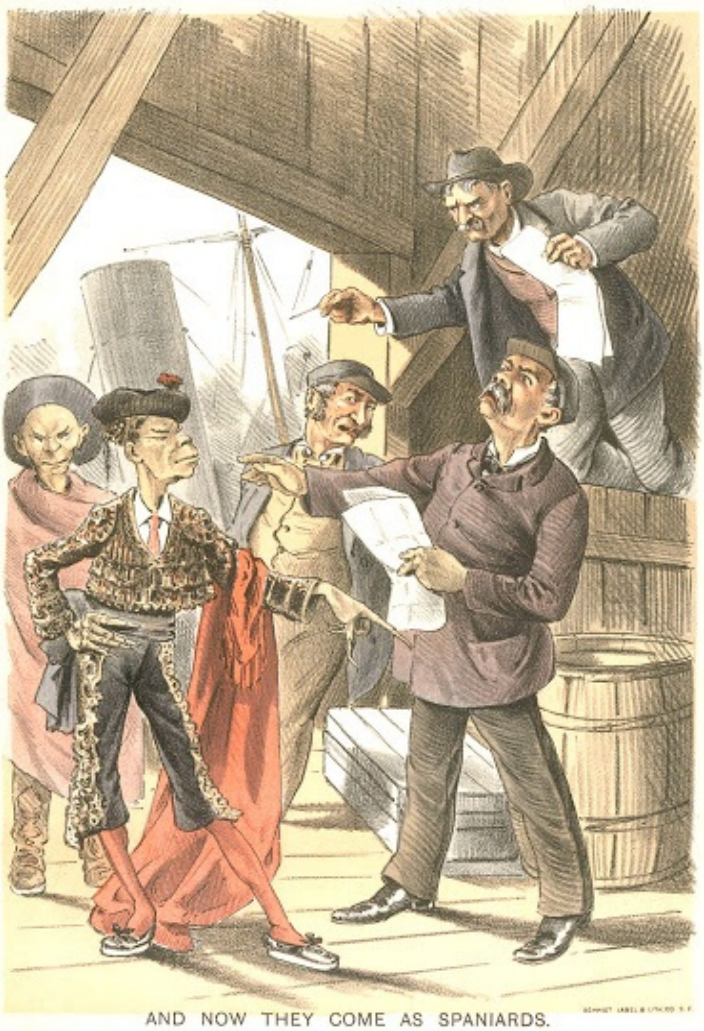
THE GATES AJAR.

VOL. XXII.—No. 41. SAN FRANCISCO, OCTOBER 12, 1889. PRICE, TEN CENTS.

Wasp

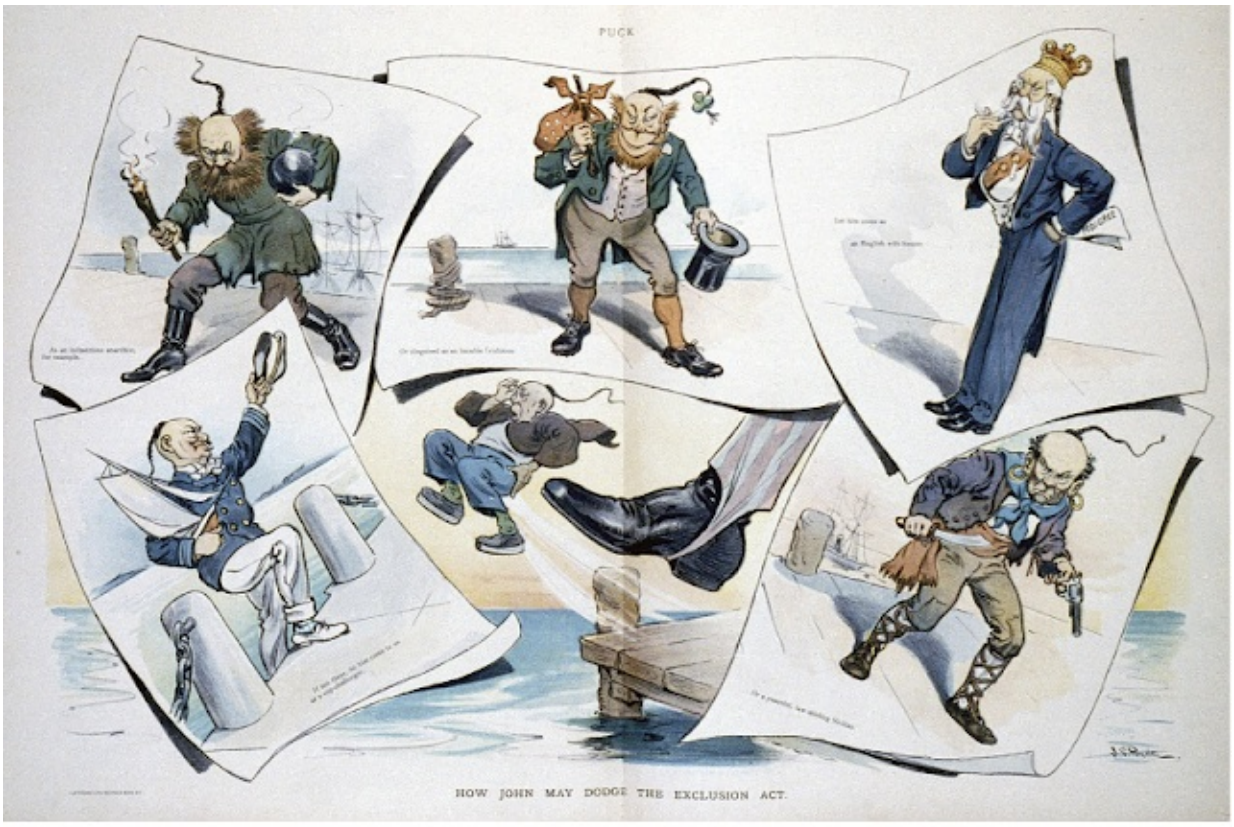
THE BACK DOOR.

The wily Chinese sneaking over the Northern frontier.



AND NOW THEY COME AS SPANIARDS.

N. Y. Customs Officer: What! You are a Spaniard!
Don John: Paper say so, so be.
N. Y. Customs Officer: That's so; pass in.



"How John may dodge the Exclusion Act," illustration from Puck Magazine, 1905. The caricature depicts different ways "Chinese John" might try to enter the country—as anarchist, Irishman, Sicilian, English wife-hunter, or yacht racer. (Library of Congress)

Permalink: https://chineseamericanhistorian.blogspot.com/2018/03/walling-off-chinese-immigrants.html

#29

19th Century Political Cartoons And Chinese Immigrants

Thomas Nast (1840-1902) was an illustrator and cartoonist for Harper's Weekly from 1857 to 1887. He might be considered the pioneer political cartoonist and his work was highly influential on public opinion. In his 30-year career with the magazine, Nast drew approximately 2,250 cartoons, including 46 related to "the Chinese Question." Nast's Chinese drawings align with Harper's Weekly editorial position of inclusion and tolerance for all immigrants. They depicted the plight faced by the Chinese created by anti-Chinese feelings and generally contributed a rare, positive voice for Chinese American immigrants – setting him apart from the work of his peers.

In contrast, George F. Keller, cartoonist for The San Francisco Illustrated Wasp, an illustrated weekly magazine of "commentary and satire" often took cruel aim at the Chinese by exaggerating physical and cultural differences with his drawings to create fear and animosity toward Chinese in the American public. Keller's images were some of the most vile distortions against the Chinese in California. In the four images below, Keller attacked two clergymen, Gibson and Loomis, who in defense of Chinese immigrants in 1877 testified to a Senate Committee of California that they were of "good character." Keller's cartoons, however, questioned whether they were peaceable, clean, honest, and suggested they were likely to have children with white women.

THE CHINESE QUESTION.—[SEE PAGE 157.]

COLUMBIA.—"HANDS OFF, GENTLEMEN! AMERICA DEMANDS FAIR PLAY FOR ALL MEN."

Permalink: https://chineseamericanhistorian.blogspot.com/2016/07/19th-century-political-cartoons-and.html

#30

Chinese Acting Badly

It is generally known that Chinese laundrymen suffered hostility and even physical violence from communities all over the country. In addition, they sometimes faced harmful actions from other rival Chinese laundries in their neighborhood. Several examples that I posted several years ago on a different blog, illustrate some wicked reactions by competing Chinese laundrymen.

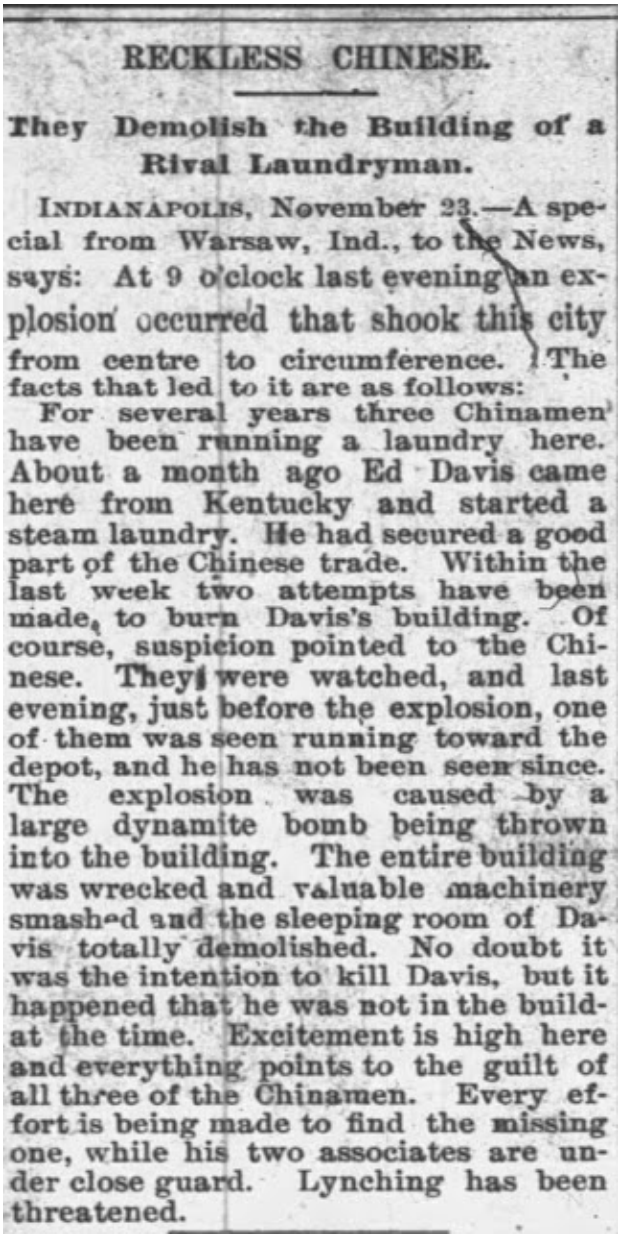
Cut-rate pricing offered a way to increase patronage, but at the expense of other laundries. For example, in 1896, Sam Sing, a laundryman in Alexandria, Virginia, accused a nearby competitor, Ah Moy, of sending anonymous obscene letters to Sing's wife. It was suspected that Moy may have been motivated to send these letters because Sing had cut his laundry prices to gain more business at Moy's expense. Moy, being single, may also have been motivated by jealousy of Sing who seemed happily married with two children.

Two years later, another bitter battle developed among some laundrymen in Washington that also involved conflict over cut-rate laundry prices. Moy Gee You, aka Hop Sing as well as Ah Sing, was the only laundryman offering cut-rate prices, which the Chinese laundry union opposed. They retaliated by accusing him of mailing obscene literature. The plaintiffs admit they paid off Moy Gee You to hold the line on higher laundry prices. They charge he did not live up to their price-fixing contract, and should be required to refund the money he had received to fix prices.

*It is interesting that in both cases, the way chosen to get back at someone was to accuse them of sending obscene mail. You could get your opponent in trouble with the authorities and he would have to spend time and money defending him*self.

Chinese laundrymen often faced stiff competition from white-owned laundries, which often had newer and better steam-operated machines. In one encounter in Indianapolis with the threat represented to their laundry business

when a white laundry opened, two Chinese took the rather drastic action of allegedly dynamiting the building of the new competitor.



RECKLESS CHINESE.

They Demolish the Building of a Rival Laundryman.

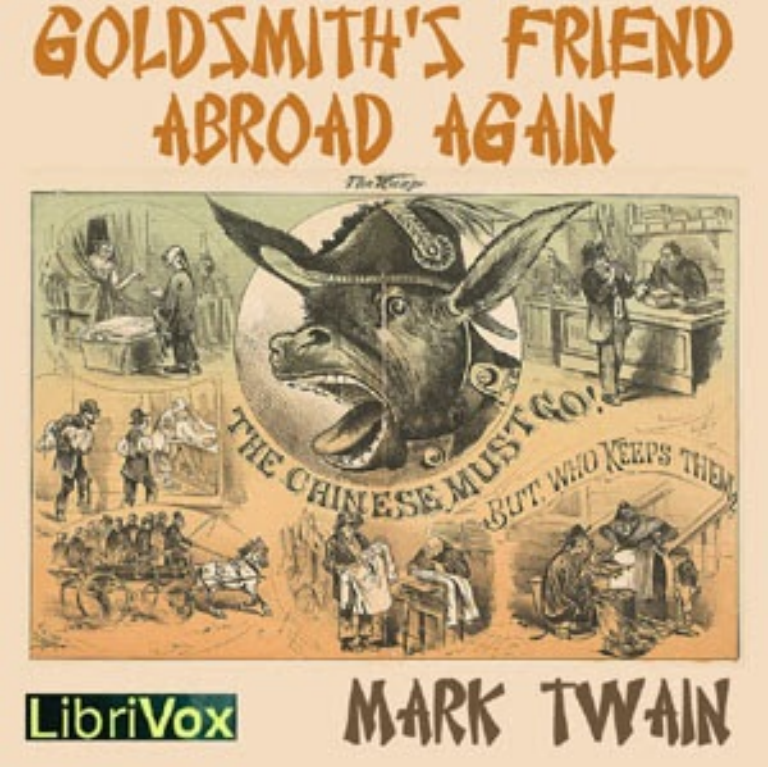
INDIANAPOLIS, November 23.—A special from Warsaw, Ind., to the News, says: At 9 o'clock last evening an explosion occurred that shook this city from centre to circumference. The facts that led to it are as follows:

For several years three Chinamen have been running a laundry here. About a month ago Ed Davis came here from Kentucky and started a steam laundry. He had secured a good part of the Chinese trade. Within the last week two attempts have been made to burn Davis's building. Of course, suspicion pointed to the Chinese. They were watched, and last evening, just before the explosion, one of them was seen running toward the depot, and he has not been seen since. The explosion was caused by a large dynamite bomb being thrown into the building. The entire building was wrecked and valuable machinery smashed and the sleeping room of Davis totally demolished. No doubt it was the intention to kill Davis, but it happened that he was not in the building at the time. Excitement is high here and everything points to the guilt of all three of the Chinamen. Every effort is being made to find the missing one, while his two associates are under close guard. Lynching has been threatened.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/03/chinese-acting-badly.html

#31

A Gold Mountain Dream Turned into a Nightmare



Mark Twain spoke up on behalf of Chinese immigrants and against their mistreatment. His brilliant satirical short novel "Goldsmith's Friend Abroad Again" is an effort to make his readers reject the racism against Chinese. [This link is to the printed text.]

The novel was serialized in Galaxy Magazine over 1870-1. The format involved seven fictitious letters from Ah Song Hi to his friend, Ching Foo.

In the first letter, Ah Song Hi is beginning his journey from China to Gold Mountain, full of optimism. However, his following five letters describe increasingly negative experiences ranging from unfair immigration fees, prejudicial mistreatment by San Francisco police, attack by a dog belonging to young men, being jailed, and not being allowed to testify in court because he was not white. Ah Song Hi's dream of Gold Mountain was actually a nightmare.

Note: The odd title for Twain's indictment of the mistreatment of Chinese comes from the celebrated 18th-century Irish author, Oliver Goldsmith, who wrote "Citizen of the World" in 1760 about letters from Lien Chi, a fictional Chinese traveller in England, to provide an outsider's ironic and at times moralistic views on British society and manners.

The "Abroad Again" part of the title speaks to the many travel books Twain wrote that included the word, "Abroad" such as Innocents Abroad.

It is understandable why Twain used a title to acknowledge his debt to Goldsmith but unfortunately, it doesn't convey the content, namely, a biting criticism on the racism toward Chinese.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/11/a-gold-mountain-dream-turned-into.html

#32

Chinese As Butts of "Put Down" Stereotypes and "Humor"

Chinese not only suffered physical threats and harm to life, limb, and property but also endured harassment and bullying. Like many other minority groups, they were targets of jokes that belittled them and made them the butt of put-down, or worse, jokes, negative stereotypes, and "humor." Some of these jokes are quite racist in tone and harmful to the target group (consider also "Newfie"and "Polak"jokes).

The "heathen Chinee" was one of the most offensive and well known negative views of Chinese that came from a poem, *Plain Language from Truthful James*, written in 1870 by Bret Harte, who ironically was sympathetic toward the Chinese and his poem was an attempt to show the hypocrisy that whites had in their attitudes toward Chinese. In the poem two miners, Bill Nye and Truthful James play euche, a card game, with Ah Sin, a Chinaman who they assume doesn't know how to play and they expect to easily win the game especially since they cheat in dealing the cards. Much to their surprise Ah Sin, more adept at having cards "up his sleeves," emerges as the winner. In retaliation, they assault Ah Sin once they discover his cheating despite the fact that they also cheated.

The opening verse goes:

WHICH I wish to remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I would rise to explain

This negative image and the violence toward the cheating "heathen Chinee" added to the hostility toward Chinese during the great depression of the 1870s because of their cheap labor, as Bill Nye exclaims in the poem,

"Can this be?

We are ruined by Chinese cheap labor,—"

Terry Abrahams, an anthropologist in Idaho, collected examples of negative jokes against Chinese for many years and analyzed them in a 2003 paper:

Put down jokes about Chinese and other minorities (ethnic, religious, sexual orientation, women) abound even today. Here is a sample of contemporary one-liner put-downs of Chinese from:

Funny jokes about China and the Chinese

A real Chinese has to make three things in his life: sneakers, jeans and iPhone.

The Great Wall is among 7 wonders of the world because it is the only Chinese product which lasted for more than 4 weeks.

Q: Why is there no Disneyland in China?

A: No one's tall enough to go on the good rides.

Q: What do you call a Chinese Billionaire?

A: Cha Ching!

Q: How does every Chinese joke start?

A: By looking over your shoulder.

Q: What do you call a Chinese rapist?

A: Rai Ping Yu

Q: What has 2 wings and a halo?

A: A Chinese telephone, Wing-wing, halo?

Q: What happens when a Mexican and an China man make a baby?

A: A car thief who can't actually drive is born. Everything is made in China. Except for babies, they're made in VaChina.

Q: Did you hear about the new American Express Card they are issuing in Red China?

A: You never leave home.

Q: Heard about the new German-Chinese restaurant?

A: The food is great, but an hour later, you're hungry for power. The opening verse goes:

Q: What do you call a surprised Chinese man?

A: Ho Lee Fuk

Interestingly, the "Chinaman" is not always the loser in ethnic jokes.... For example, in the following joke posted by Abraham, the "Chinaman" could be said to have had the last laugh with his come back to his tormentors.

The boys on the ranch decide for New Year's resolutions that they will not tease the Chinee cook anymore, and troop into the kitchen to apologize to him for all the tricks they have played on him all year.

"No pull China-boy's pigtail anymore?" he asks incredulously, "No, John, we're going to treat you right, from now on," they assure him.

"No put rattlesnake in pants?" "No more rattlesnakes, John."

"No mo' dead frog in shoe?" "No, John, we're really going to treat you right, from now on."

"Velly good. China-boy no piss in coffee anymore."

But, consider that the riposte by the Chinese cook did not actually come out

of his mouth, or mind! The come back punchline must have been written by a white person, perhaps someone somewhat sympathetic to the Chinese.
Permalink: https://chineseamericanhistorian.blogspot.com/2019/03/chinese-as-butts-of-put-down-humor.html

#33

The Bizarre Way in which Chinese Gained The Right to Testify in Court

In People v. Hall in 1854, the testimony of Chinese against Hall, a white man accused of murder was disallowed as Chinese were assumed to be inferior to whites. A murder trial involving Chinese testifying against Chinese in 1882 strangely opened the door for Chinese immigrants to testify in court trials.

Yee Shun, a 20-year old Chinese, was visiting a Chinese friend in his laundry in Las Vegas in the New Mexico Territory when a Chinese shot and killed another Chinese during an argument. Chinese witnesses claimed that Yee Shun was the murderer and in 1882 he was sent to prison where he sadly later killed himself.

The irony of Territory of New Mexico v. Yee Shun is that although an innocent man, Yee Shun, was convicted, the acceptance of the testimony of Chinese witnesses set a precedent for the acceptance of testimony from Chinese in subsequent court cases.

It is no consolation to Yee Shun but Albuquerque plans to create a memorial, **View from Gold Mountain**, to the Yee Shun case.

A model of the planned artwork for downtown Albuquerque memorializing the landmark Territory of New Mexico v. Yee Shun case that gave Chinese the right to testify in courts.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/the-bizarre-

way-in-which-chinese-gained.html

#34

Worry Over Rumors in 1906 That The Chinese Were Coming to Brooklyn and the Bronx

The threat in 1906 of replacing New York's unsanitary and crime-ridden Chinatown in lower Manhatten was real. As a hedge against this development, some forward-looking Chinese began to explore alternative sites for their businesses and residences.

Word that the Red Hook section in Brooklyn and the Bronx were being considered by some Chinese created fears that the yellow peril was going to invade their part of town. The acronym, nimby, was not coined until around 1980, but the phenomenon was certainly present in the reactions of whites to the impending invasion of "Orientals."

BROOKLYN'S YELLOW PERIL--A CHINA

Brooklyn is threatened by a "Yellow Peril".

It's not so big as the "Yellow Peril" that some people think threatens Europe, but then neither is Brooklyn so big as Europe. And that particular breed of white menace that is beginning to cast a yellow shadow across the Brooklyn Bridge is quite big enough to make homekeeping Brooklynites sit up and take notice.

The erstwhile City of Churches is about to have a "Chinatown!"

Nice, cheerful prospect, isn't it? And all because little old Manhattan is getting ready to have its social complexion appendix amputated.

What the borough across the river won't tolerate any longer is likely to be handed over to Brooklyn. And the Brooklynites will soon be a bunch of cutthroats if they allow Father Knickerbocker to work any game of bunk like that on them.

"Tear down Chinatown" is the slogan across the river among folks who know of the unspeakable dens and the more unspeakable doings that take place there. "Get rid of the single block in which live 1,000 people, where 125 white women die each year of consumption, and a hundred more of loathsome disease," is the cry of those who speak for Manhattan's good, while never a soul says "Yes" when the invasion of Brooklyn is proposed.

"Brooklyn good y'bet," patronizingly said a Grand Mogul-ess, after he spattered the lapels of water through his tee-ee straw.

body's shirt, "maybe so topside Chinee can go there on play pa-gow and think Jesus house."

There he smiled—an insensitive smile that most folks would call a leer. The interview ended right there. It had been long enough for me—as a representative Chinese—to confirm the report that the establishment of a Chinatown in Brooklyn was being planned should the present Chinatown be wiped out.

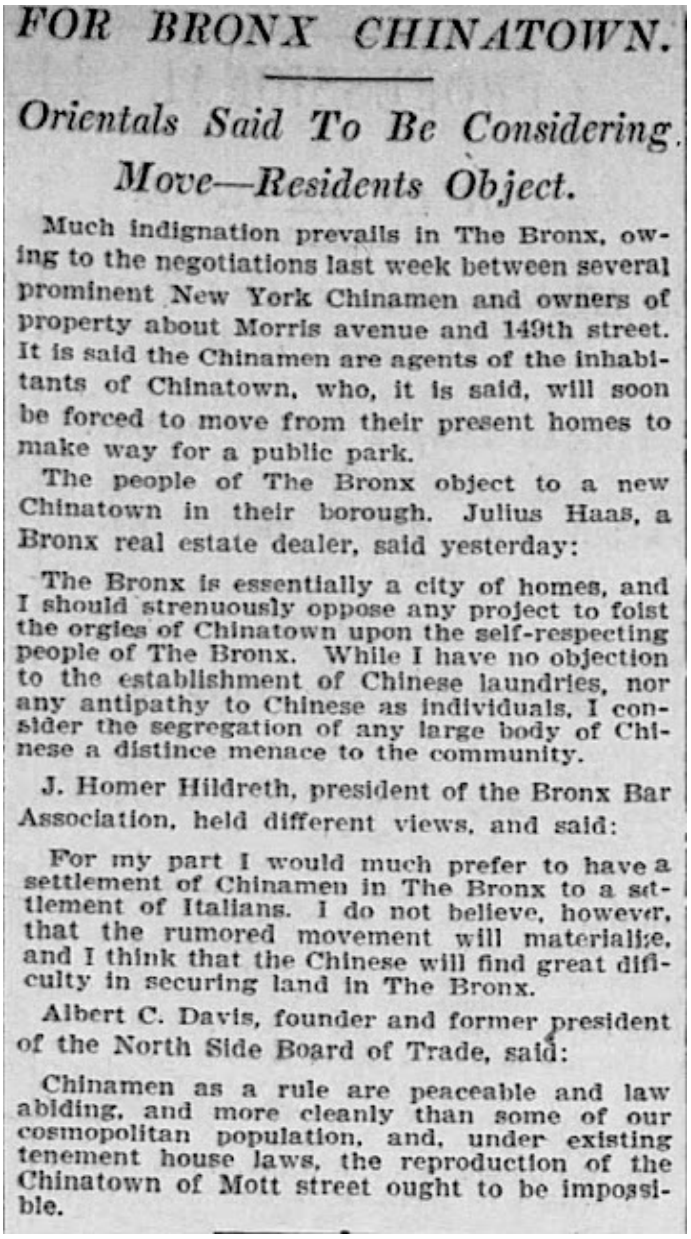
It's not a prospect to feel enthusiastic about, is it? Makes one rise the shade who wanted to knock a few scantlings off the Chinese Exclusion bill. Fancy a bunch of slant-eyed Asians, reeking with hop and keen for forbidden pleasure, chattering up and down Brooklyn's streets, even in a section from which respectable people would thereafter move strictly away.

Would not the hotels and the bathgrove make a notable addition to Brooklyn's population? And wouldn't it be great sport to gauge the talents that would be flying free whenever a tong war broke out. Of course it would. And the dirt, the depravity, the losses and the inflammatories, the sin and the squalor, the disease and the debauchery that would follow in the wake of a Chinatown would surely be most desirable things. But, oddly enough, Manhattan seems to have tired of them and perfectly willing to allow Brooklyn to take them over.

It's safe betting that if the people of Brooklyn fully realized what they would face if they had a Chinatown in this borough a popular choice would arise that would render such a thing impossible. Yet there are always to be found men who would countenance such a thing. To these men, mostly owners of run-down realty, the incorporation of their property into part of a colony of closely-packed laundries and worse, where gambling hells and hosts of even more sinister nature would

1—A CHINATOWN BABY. 2—MAN AND WOMAN STRETCHED OUT SMOKING "HOP." 3—CHUCK CONNORS, MAYOR OF CHINATOWN, DINING WITH TONG CHIEFS.

Interestingly, one Bronx resident had no objection to the presence of some Chinese laundries but he objected to having a large body of Chinese as they would be a menace. Another resident was more accepting of Chinese, at least in comparison to an influx of Italians into the Bronx.



FOR BRONX CHINATOWN.

Orientals Said To Be Considering Move—Residents Object.

Much indignation prevails in The Bronx, owing to the negotiations last week between several prominent New York Chinamen and owners of property about Morris avenue and 149th street. It is said the Chinamen are agents of the inhabitants of Chinatown, who, it is said, will soon be forced to move from their present homes to make way for a public park.

The people of The Bronx object to a new Chinatown in their borough. Julius Haas, a Bronx real estate dealer, said yesterday:

The Bronx is essentially a city of homes, and I should strenuously oppose any project to foist the orgies of Chinatown upon the self-respecting people of The Bronx. While I have no objection to the establishment of Chinese laundries, nor any antipathy to Chinese as individuals, I consider the segregation of any large body of Chinese a distince menace to the community.

J. Homer Hildreth, president of the Bronx Bar Association, held different views, and said:

For my part I would much prefer to have a settlement of Chinamen in The Bronx to a settlement of Italians. I do not believe, however, that the rumored movement will materialize, and I think that the Chinese will find great difficulty in securing land in The Bronx.

Albert C. Davis, founder and former president of the North Side Board of Trade, said:

Chinamen as a rule are peaceable and law abiding, and more cleanly than some of our cosmopolitan population, and, under existing tenement house laws, the reproduction of the Chinatown of Mott street ought to be impossible.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/worry-over-rumors-in-1906-that-chinese.html

#35

The Chinese Are Coming, The Chinese Are Coming (1870)

In 1870, there were few Chinese in the midsections of the United States, but with the completion of the Transcontinental Railroad at Promontory Point, Utah in 1869, the Chinese who helped build the Central Pacific Railroad portion were suddenly out of work. However, their reputation as cheap, and diligent, workers led labor contractors to recruit them tto work on building regional railroads such as the Houston Central Railroad in Texas. The newspaper account on January 5, 1870 reported that 230 "Chinamen" had arrived at St. Louis en route to Calvert,Texas. The account noted that if they worked out well, more Chinese would be recruited. It was optimistic that they would hasten the railroad construction after which they would be sent to Kansas, presumably for other railroad work.

After only a few months, the Times-Picayune reported on April 10, 1870 that the experiment with Chinese railroad workers was a "decided success," concluding "Steady at their work, industrious when the contract hours of labor have expired, sober, frugal, willing, and mindful of the stipulations of their agreement, but exacting in the fulfillment of those in their favor, is the sum of the evidence..."

Chinese In Texas (News Article)
Date: 1870-01-05; **Paper:** Commercial Advertiser
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HIGHLIGHTS: Texas,; Chinese find

Chinese in Texas.

Some 230 Chinamen, destined for Texas, have reached St. Louis. These men have been at work on the Central Pacific Railroad, and have abundantly proved their adaptability to the labor required, and are engaged as an experiment for that class of labor in Texas. They are destined for the extension of the Houston (Texas) Central Railroad, and will be at once taken to Calvert and placed on the line of sections under construction. As the line from Calvert to Bremond is now very nearly graded, it is probable that John Chinaman will lift his first spadeful of Texas earth somewhere beyond Bremond. If he is a success with the present experiment, large bodies will be at once brought in, and the thronging thousands will put their shoulders to the car of Texas improvements and give us a new impulse toward our future development.

The men are to receive $30 coin per month, and board themselves. The contractors pay for their transportation to Texas, and all that it may cost them over $20 to return to San Francisco after three years' service, the contractors agree to pay. It is thought that the coming of the Chinese will so hasten railroad construction that they may by that time be sent back by rail from Texas via Kansas.

The Chinese Experiment in Texas a Success (News Article)

Date: 1870-04-10; **Paper:** Times-Picayune

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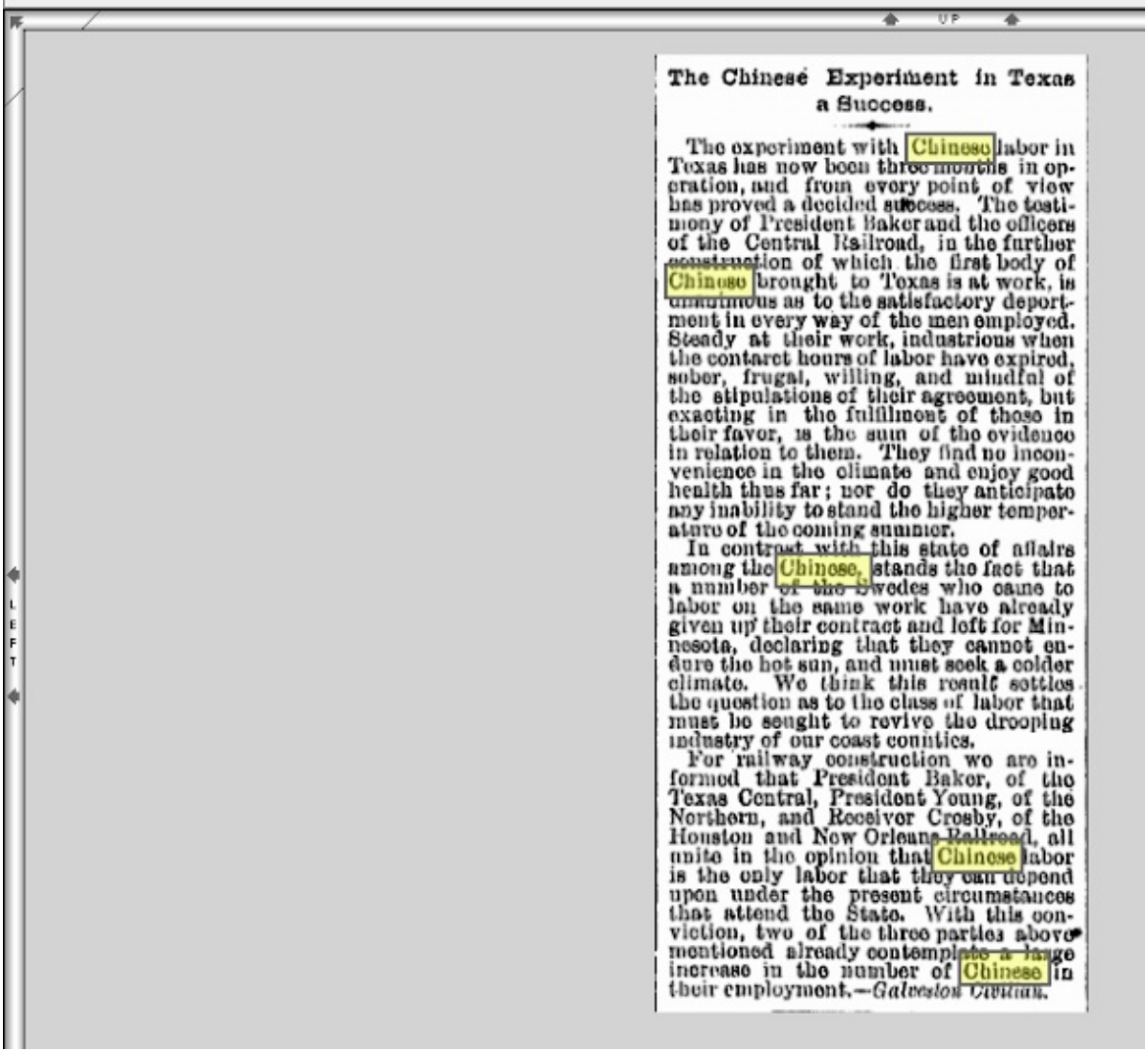
HIGHLIGHTS: Texas,; Chinese find



The Chinese Experiment in Texas a Success.

The experiment with Chinese labor in Texas has now been three months in operation, and from every point of view has proved a decided success. The testimony of President Baker and the officers of the Central Railroad, in the further construction of which the first body of Chinese brought to Texas is at work, is unanimous as to the satisfactory deportment in every way of the men employed. Steady at their work, industrious when the contract hours of labor have expired, sober, frugal, willing, and mindful of the stipulations of their agreement, but exacting in the fulfillment of those in their favor, is the sum of the evidence in relation to them. They find no inconvenience in the climate and enjoy good health thus far; nor do they anticipate any inability to stand the higher temperature of the coming summer.

In contrast with this state of affairs among the Chinese, stands the fact that a number of the Swedes who came to labor on the same work have already given up their contract and left for Minnesota, declaring that they cannot endure the hot sun, and must seek a colder climate. We think this result settles the question as to the class of labor that must be sought to revive the drooping industry of our coast counties.

For railway construction we are informed that President Baker, of the Texas Central, President Young, of the Northern, and Receiver Crosby, of the Houston and New Orleans Railroad, all unite in the opinion that Chinese labor is the only labor that they can depend upon under the present circumstances that attend the State. With this conviction, two of the three parties above mentioned already contemplate a large increase in the number of Chinese in their employment.—*Galveston Civilian.*

Permalink: https://chineseamericanhistorian.blogspot.com/2017/03/the-chinese-are-coming-chinese-are.html

#36

The Case of 22 Lewd Chinese Women Chy Lung v. Freeman, 92 U.S. 275 (1876).

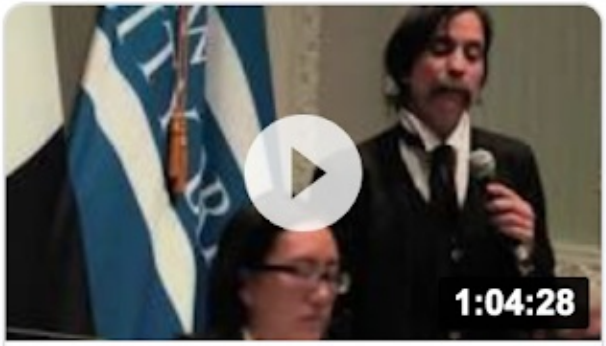
Chy Lung was one of 22 Chinese women on the steamer Japan that journeyed from China to San Francisco in 1875. The immigration commissioner decided that Chy Lung and the other 21 women were "lewd and debauched women," because they were traveling alone. The captain of the ship refused to post a $500 bond per woman to allow her to land and detained the women on board. They sued and filed a writ of habeas corpus, that allowed them to disembark under the custody of the Sheriff of the County and City of San Francisco.

The women appealed the decision to deport them. The California High Court upheld the constitutionality of the statute used to deny them entry and upheld their deportation. The women appealed the decision and won their freedom. One of the women, Chy Lung, the United States Supreme Court, the first case with a Chinese litigant to appear before the United States Supreme Court, ***Chy Lung v. Freeman, 92 U.S. 275 (1876).*** The United States Supreme Court ruled that the power to set rules surrounding immigration rested with the United States Federal Government, rather than with the states.

Interesting, no one knows what happened to the 22 "lewd and debauched" after they were allowed to enter the U.S., and it was suspected that some, if not all, were indeed prostitutes.

Judge Denny Chin, a circuit court judge in the United States who is famous for sentencing Bernie Madoff, arranged for the enactment of a courtroom drama about the case. He considered the case historic because it was the first by a Chinese litigant, and also one where the court ruled in favor of the litigant at a time when sentiment against Chinese and immigration was rising in the 1870s.

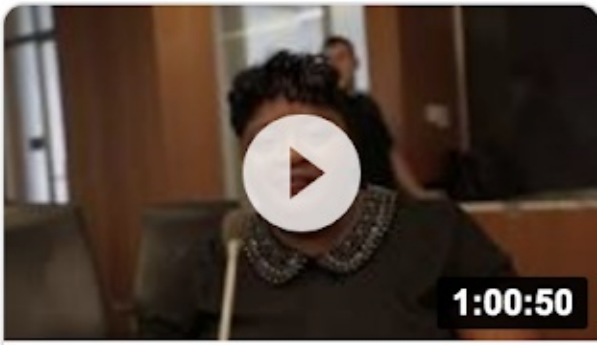
A performance using trial transcripts, "22 Lewd Chinese Women: Chy Lung v. Freeman," was created by The Trial Reenactment Team of the Asian



22 Lewd Chinese Women: Chy Lung v. Freeman

aabany

YouTube - Dec 22, 2015



22 Lewd Chinese Women: Chy Lung v. Freeman

McDermott Will & Emery

YouTube - May 30, 2019

American Bar Association in collaboration with the New York City Bar Association on May 21, 2014, to celebrate Asian Pacific American Heritage Month.

A second re-enactment of the trial was sponsored by a Washington, D.C. legal firm, McDermott Will & Emery.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/08/the-case-of-22-lewd-chinese-women-chy.html

#37

Chinese Labor Contracts: An 1870 Example for Chinese in Arkansas

When there was a need for a large supply of Chinese laborers, middlemen or labor contractors made arrangements to recruit and deliver the workers to the worksite. The labor contract was a detailed document outlining the work rules and conditions, housing, meals, pay, and other details.

The Arkansas Valley Immigration Company, established in June 1869, wanted to import 2,000 workers from China to the port of New Orleans to provide labor for Arkansas plantations. The labor authorization for the Arkansas Valley Immigration Company on June 3, 1870, in New Orleans, Louisiana, is detailed.

Below is an 1870 labor contract for the first Chinese laborers brought to work on cotton plantations in Arkansas. The contract is signed in both Chinese and English.

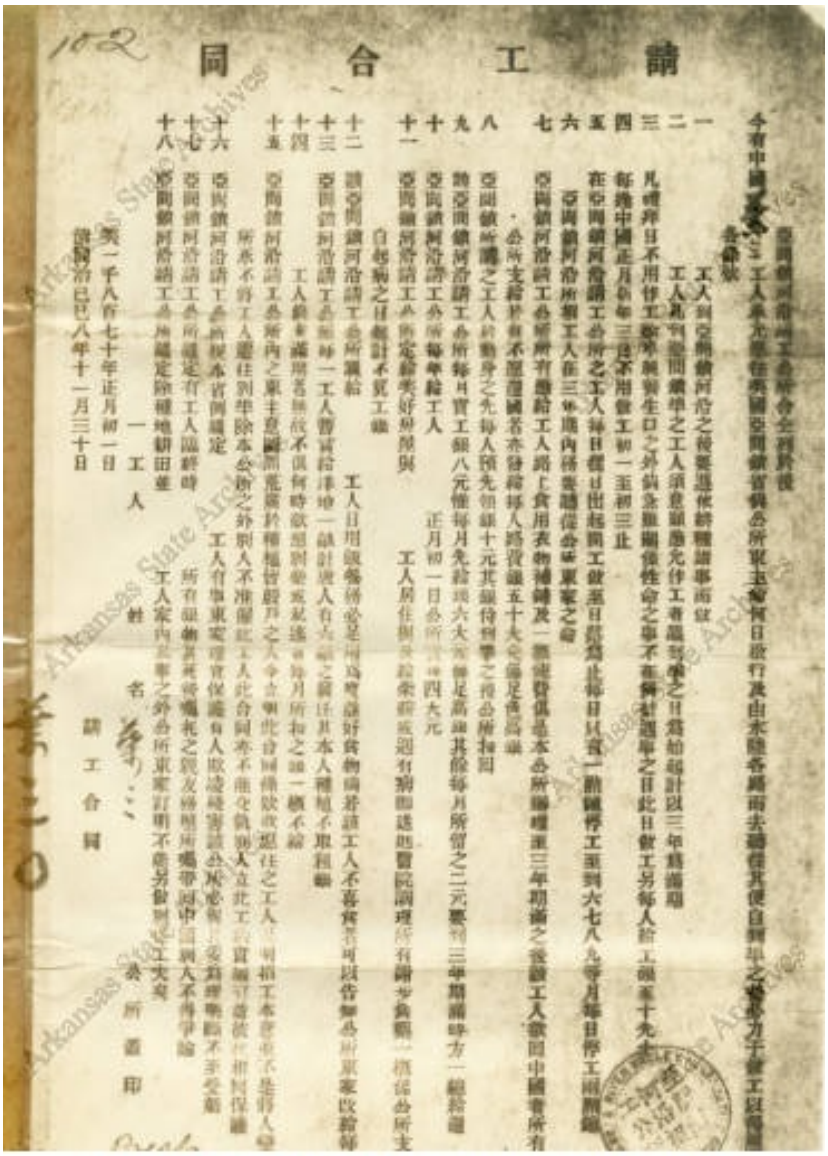
Yasuo Lock Riverside Jobs Office (Note: Arkansas Valley Immigration Company) is listed in the same

Today, China (Ye San) workers are willing to go to the "Asian Lock Province" (Note: that is the Chinese 'name' for Arkansas)

(1) After the workers arrive at the riverside of the Asian-Island Lock, they must do what they have to do.

(2) Workers who are locked in the inter-Asian zone shall be willing to accept the workers, and shall be counted from the beginning of the day of the blasphemy, and shall expire in three years.

(3) Anyone who does not work as a worker on Sundays, except for the health and well-being in the morning and evening, is not allowed to be banned. On the day of the incident, each day worked for the ICBC 50 sergeants (note: cents).



請工合同

阿肯色州档案馆的中国劳工合同（中文）

(4) There is no need to work during the first three days of the Chinese New Year, from the first day to the third day.

(5) Workers at the Ark Lock Riverside Job Office start daily from sunrise to sunset until sunset; only one hour of daily work stoppage. Until the sixth, seventh, eighth, and ninth months, the work is stopped at two o'clock.

(6) The workers recruited by the Yajian Lock River will listen to the orders of the public office in the three-year period.

(7) All the locks on the riverside of the A-Chas Lock River should be provided to the workers on the road for clothing and one (?) fee, which is handled by the office. After the expiration of three years , the worker wants to return to China, and all the tolls are paid by the office. If there is a reluctance to return to the country, it will also pay 50 yuan per person for the toll .

(8) The workers invited by the Asian Inter-Lock are allowed to receive the silver for 10 yuan in advance, and the silver waiter will be deducted after the servant.

(9) The Asian Inter-Lock Riverside Workplace is required to work for eight yuan a month, but the first six silver dollars are given to the company. The rest of the remaining monthly will be returned to the party when the three-year period expires.

(10) The Asian-Island Lock River asks the Workers' Office to give workers every year: the first day of the first month of the first month of the public.

(11) The Asian Interlocking Riverside is requested to work for the beautiful houses and workers to live and give firewood; or to be admitted to the hospital in case of illness, all Xiebu foods are given to the workers. It is not counted as ICBC since the date of the onset of illness.

(12) The Asian Interlocking Riverside Consultation Office will provide workers with daily meals for their food and good food. If the worker does not like food, he can inform the owner of the office and change to a monthly discount of four yuan.

(13) Each worker of the Asian Interlocking Riverside Recruitment Office will temporarily enjoy an acre of land in the ocean, and the Tang Dynasty has a population of six acres, allowing him to plant without renting silver.

(14) If the worker is not satisfied, there is no reason why he or she will not want to think of another business or a private escape.

(15) The owner of the Asian Interlocking Riverside Requisitioning Work Center is intended to open up wasteland and plant people who are all in the family. Today, the terms of the contract are clarified, and the desire of the workers to go to work is not to change people. The office will never move workers away from others in this office. This contract can not be handed over to others. It is beneficial to have the same protection for each other.

(16) The Asian-in-law Lock Riverside Consultation Office is now a case of the province: the workers have something to protect the East, and some people are bullied and murdered. The public office must be properly clarified and will not suffer losses.

(Xvii) m-lock riverside please Workers Hall agreed: the workers were dying all the silver, the works according to friends and relatives after the

death of his exhortations urge back to China, others do not have to argue.

(18) The Asian Interlocking Riverside Consultation Office agreed: In addition to farming the fields and private affairs of the workers' homes, the public office of the public office can't make other work.

A worker, name: Ye San (signature, - brush thick circle, on the left side of the contract)

Sealed by the public: (Chinese and English engraved, round chapter, contract right corner)

Arkansas River Valley Immigration Company , Yasuo Lock Riverside Recruitment Office

The first day of the first month of the year

Qing Tongzhi has been in November 30, eight years

Remarks: 1. The original contract is not punctuated; 2. The original contract is Chinese traditional (one Chinese contract); 3, the contract is listed, from top to bottom, right to left (above); 4, written punctuation Symbol insertion or error; 5, the literature is ambiguous, individual words (?) are not recognized .

According to the contract, such as the name listed in labor , accepted by the Arkansas River Valley immigrant members of the company Nelson • McCarty. He will agree to accept the responsibilities and terms stated in the contract.

President: TC Floroy (signed)

I, Nelson McCarty, and the workers listed above, I agree to fulfill all contractual obligations.

New Orleans, June 3, 1870

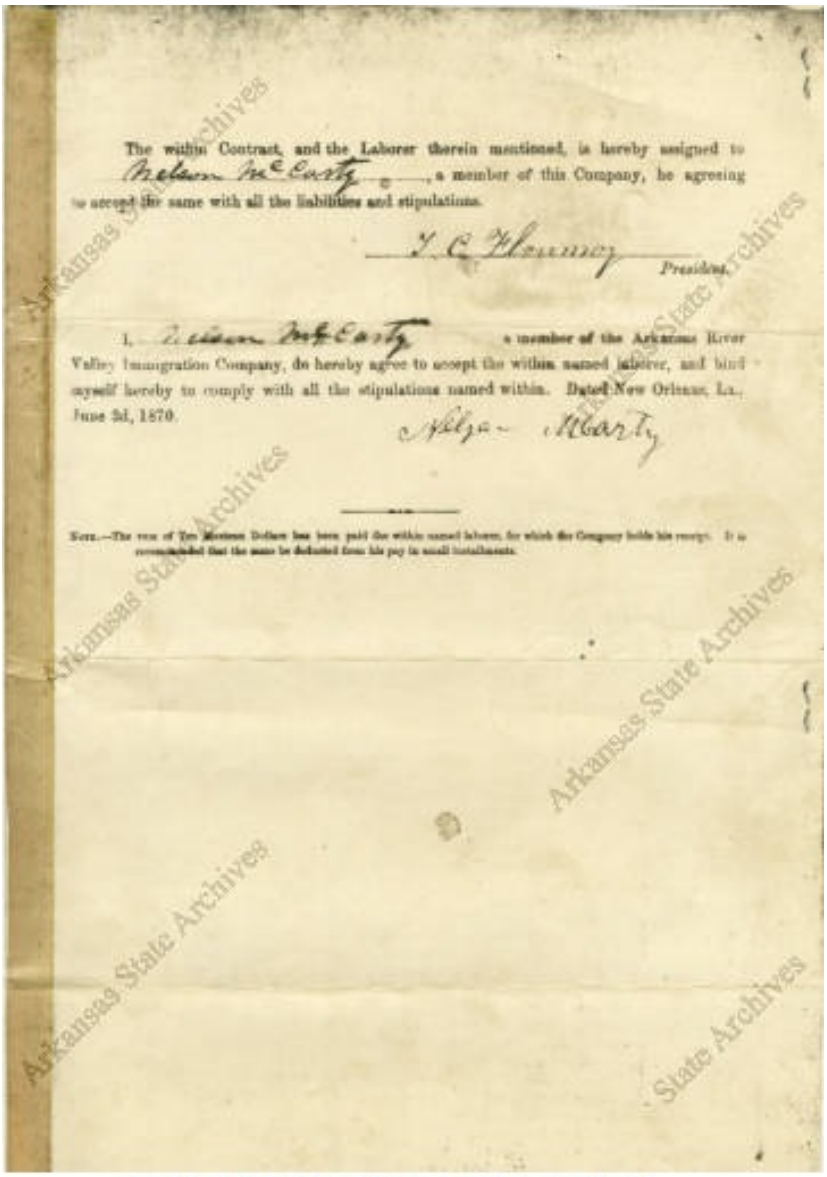
(Signed) Nelson McAtty

Remarks: Each listed laborer has issued ten Mexican silver dollars, and the receipt is reserved by the company. In the future, the salary will be deducted in small amounts.

Reference resources:

Arkansas Multiculture Heritage Collection — Arkansas State Archives

January 1, 1870 (Qing Tongzhi , "Arkansas Valley Immigration Company" and the Chinese labor contract, Arkansas River Valley Immigration



The within Contract, and the Laborer therein mentioned, is hereby assigned to Nelson McCarty, a member of this Company, he agreeing to accept the same with all the liabilities and stipulations.

T. C. Flournoy
President.

I, Nelson McCarty a member of the Arkansas River Valley Immigration Company, do hereby agree to accept the within named laborer, and bind myself hereby to comply with all the stipulations named within. Dated New Orleans, La., June 3d, 1870.

Nelson McCarty

Note.—The sum of Ten Dollars has been paid the within named laborer, for which the Company holds his receipt. It is recommended that the same be deducted from his pay in small installments.

Arkansas State Archives

阿肯色河谷移民公司的劳工授权书

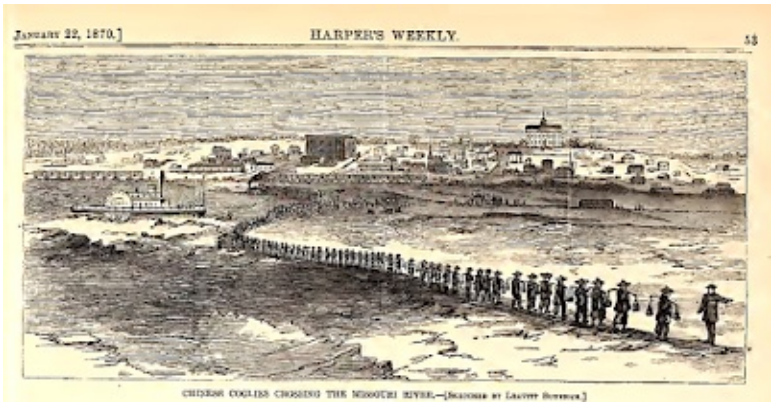
Co. Labor Contract.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/09/chinese-labor-contracts-1870-example.html

#38

Why Were Chinese "Coolies "Crossing the Missouri" in 1870?

Is this 1870 drawing published in Harper's Weekly of Chinese "coolies" crossing the Missouri River an accurate rendering of an historical event or a figment of the artist's imagination? Aside from the mistaken use of the term, coolie, which did not apply to 19th century Chinese immigrants, where is this orderly single file line of Chinamen coming from and going to?



The Missouri River, referred to in the caption, flows through Omaha, Nebraska, the starting point for the Union Pacific Railroad which by 1870 had been extended westward to link at Promontory Summit, Utah with the Central Pacific Railroad coming from Sacramento, California to create the transcontinental railroad that linked the U. S. "from sea to shining sea."

Since the transcontinental railroad was completed in 1869, a year before the depicted scene occurred, the Chinese would not be headed west. Therefore, the scene must be showing Chinese railroad workers after the transcontinental railroad was completed who were coming from Utah to Omaha, and possibly then to further destinations. The label under the drawing reads,

"Chinese railroad workers crossing the icy Missouri River."

The accompanying text in Harper's Magazine describes the scene of a "Mongolian Invasion" of 250 Chinese workers who had worked on the transcontinental railroad and were now crossing the Missouri River "on a plank

walk across the uneven ice on the river to reach Council Bluffs, Nebraska, which was not their final destination. They were headed to Texas to work on railroad construction there. The "celestials," as Chinese were often called in the mid to late 19th century, crossed the river "carrying their baggage on poles balanced over the shoulder, in true Oriental fashion."

Leavitt Burnham, who drew the sketch, was a land surveyor in Nebraska for the United States Government in 1869. In 1870 he passed the bar and practiced law until 1878 when he was appointed Land Commissioner for the Union Pacific Railway company in Omaha.

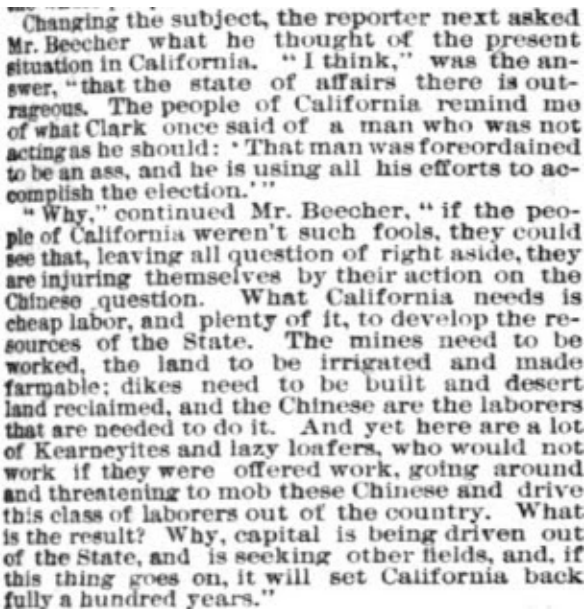
What might have been Burnham's purpose or thinking behind this drawing? Was he illustrating how Chinese were moving across the country, and not just the Missouri River, to settle in the mid-sections of the United States? The year of the drawing, 1870, is accurate insofar as there were very few Chinese in the midwest or South before that year. However, it is somewhat simplistic to think that the Chinamen marched single file across the river, carrying bamboo poles across their shoulders to balance containers of baggage on each end.
Permalink: https://chineseamericanhistorian.blogspot.com/2018/03/why-were-chinese-coolies-crossing.html

#39

Did Henry Ward Beecher Oppose Chinese Exclusion for Humanitarian or Economic Reasons?

Henry Ward Beecher, one of the most famous men in America around the time of the Civil War, was a clergyman, noted orator, and social reformer who championed the abolition of slavery, advocated women's suffrage, and opposed the exclusion of Chinese immigrants.

In an interview in 1880, on the eve of the passage of the Chinese Exclusion Act in 1882, about his views of who was his preferred candidate for U.S. president, he was also asked about his views on the violence and mistreatment of Chinese in the west. While he was outspoken in deploring the efforts to drive Chinese out of California, his position was not entirely idealistic. He considered the economic impact, arguing that California needed cheap labor and that driving the Chinese out would set the state back 100 years.



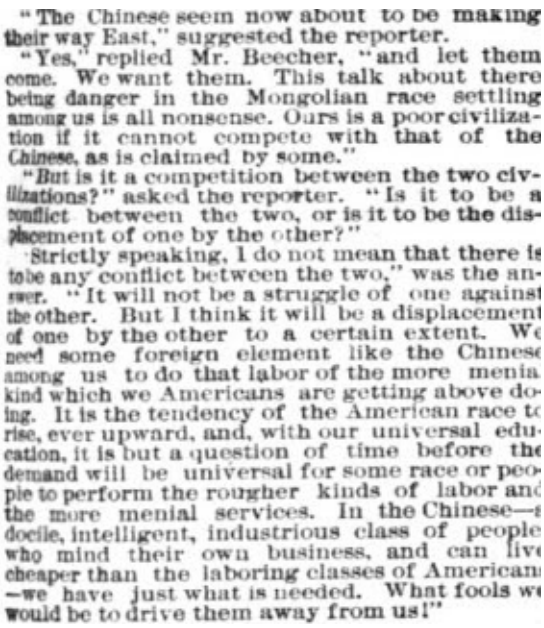
Changing the subject, the reporter next asked Mr. Beecher what he thought of the present situation in California. "I think," was the answer, "that the state of affairs there is outrageous. The people of California remind me of what Clark once said of a man who was not acting as he should: 'That man was foreordained to be an ass, and he is using all his efforts to accomplish the election.'"

"Why," continued Mr. Beecher, "if the people of California weren't such fools, they could see that, leaving all question of right aside, they are injuring themselves by their action on the Chinese question. What California needs is cheap labor, and plenty of it, to develop the resources of the State. The mines need to be worked, the land to be irrigated and made farmable; dikes need to be built and desert land reclaimed, and the Chinese are the laborers that are needed to do it. And yet here are a lot of Kearneyites and lazy loafers, who would not work if they were offered work, going around and threatening to mob these Chinese and drive this class of laborers out of the country. What is the result? Why, capital is being driven out of the State, and is seeking other fields, and, if this thing goes on, it will set California back fully a hundred years."

When the reporter pointed out that Chinese were moving to the east, Beecher welcomed this development, "... and let them come We want them."

Again, Beecher was not motivated by idealism, arguing that "we need some foreign element like the Chinese among us to do that labor of the more menial kind that we Americans are getting above doing.

Beecher again revealed economic exploitation as his motivation or opposing Chinese exclusion in his conclusion... *ç*



"The Chinese seem now about to be making their way East," suggested the reporter.

"Yes," replied Mr. Beecher, "and let them come. We want them. This talk about there being danger in the Mongolian race settling among us is all nonsense. Ours is a poor civilization if it cannot compete with that of the Chinese, as is claimed by some."

"But is it a competition between the two civilizations?" asked the reporter. "Is it to be a conflict between the two, or is it to be the displacement of one by the other?"

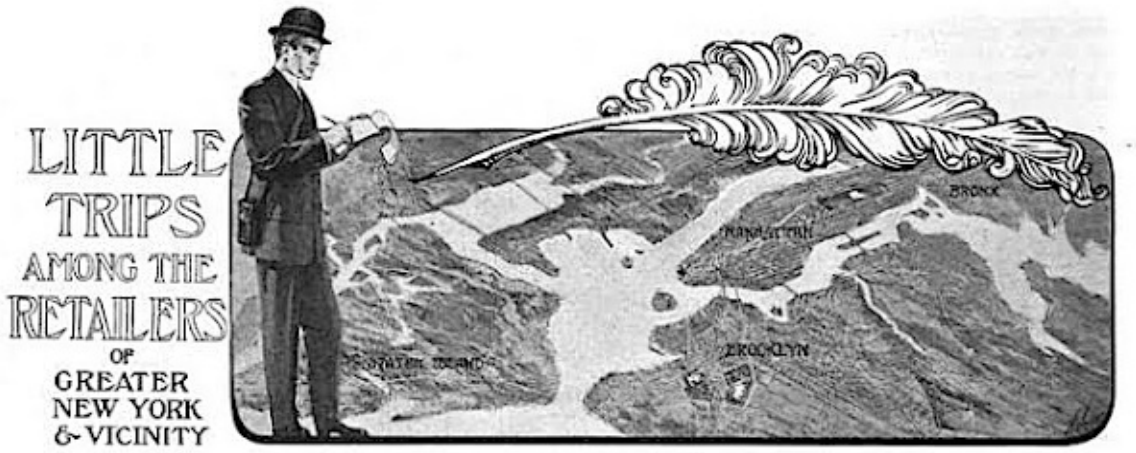
"Strictly speaking, I do not mean that there is to be any conflict between the two," was the answer. "It will not be a struggle of one against the other. But I think it will be a displacement of one by the other to a certain extent. We need some foreign element like the Chinese among us to do that labor of the more menial kind which we Americans are getting above doing. It is the tendency of the American race to rise, ever upward, and, with our universal education, it is but a question of time before the demand will be universal for some race or people to perform the rougher kinds of labor and the more menial services. In the Chinese—a docile, intelligent, industrious class of people who mind their own business, and can live cheaper than the laboring classes of American—we have just what is needed. What fools we would be to drive them away from us!"

Permalink: https://chineseamericanhistorian.blogspot.com/2018/06/why-did-henry-ward-beecher-oppose.html

#40

White Writer Finds 1909 NY Chinatown Not As Bad As Its Reputation

1909 Munsley Magazine of Men's Wear, p. 1



THE MEN'S WEAR MAN IN CHINATOWN.

An adventuresome white writer ventured into New York City Chinatown in 1909 to report on life in this enclave. He noted that, "Mention Chinatown and Chinaman and what picture comes before your mental vision? A laundry __ an opium joint __ a chop suey restaurant or a mission where Chinamen become Christians through the efforts of zealous American females and __occasionally some happening that stirs up all the newspapers and public to a passing interest. Rather a gloomy picture if taken as a complete view of the Chinese."

He braced himself before making his visit, writing in the third person, "It was quite natural that one should feel some trepidation in visiting Chinatown for the first time so the writer went there equipped with a letter from the police department but there was no need of any precaution for he was met everywhere with courtesy and hospitality."

He focused on what types of clothing the Chinese men wore and

concluded that clothing and menswear in general is not as important to Chinese as it is to Americans. There are very few changes of style, with the most radical changes occurring with the change of dynasties.

The writer concluded after his visit to Chinatown that: “If you go to Chinatown looking for bad things you will find them—so you will on Fifth avenue or any other locality. If you expect to find some things uniquely bad you will be disappointed but if you go there to learn something of interest of a strange people , of a great empire in the far East, you will do so.”
Permalink: https://chineseamericanhistorian.blogspot.com/2017/06/white-writer-finds-1909-ny-chinatown.html

#41

How To Rid Your Town of Chinamen: Tacoma and Truckee Methods

Chinese immigrants arrived in Tacoma, Washington in the 1870s. Many had worked on the Transcontinental Railroad and when it was completed in 1869, they were unemployed but moved to the Pacific Northwest to help build the North Pacific Railroad. Others worked on farms, in fishing, and in saw mills. From their arrival, migrants faced discrimination in a land that was considered by many at the time to be "white only." Anti-Chinese sentiment further increased during the economic depression of the decade of the 1870s.

In Tacoma, anti-Chinese whites adopted an extreme way in 1885 to deal with Chinese. They simply expelled them from the city overnight. Chinese were ordered to leave the city of Tacoma by November 1, 1885 or face being removed by force. About 400 Chinese complied and left their homes and their livelihood out of fear and intimidation.

On November 3, 1885 several hundred men, led by Mayor Weisbach and other city officials forced the remaining 200 Chinese onto a train bound for Portland. They then burned the Chinese settlements to the ground. Chinese buildings, houses and communities were destroyed in the following days.

This "solution" to the Chinese presence became known as the "Tacoma Method" and was employed in other western communities such as Eureka, California, to forcibly remove their Chinese

populations.

For more information about the "Tacoma Method" and to learn about how Tacoma acknowledged the injustice and commemorated its memory with the creation of "Reconciliation Park."

On November 30th, 1993, the Tacoma City Council unanimously approved Resolution No. 32415, which acknowledged that the 1885 Chinese expulsion was “a most reprehensible occurrence,” authorized the construction of a commemorative park located at a former National Guard site on Commencement Bay, and set aside $25,000 for preliminary site plans.[30] The park is a 3.9-acre shoreline plot located at 1741 N. Schuster Parkway in Tacoma, within a half-mile of the site of Little Canton, where many Chinese residents of Tacoma lived before they were expelled in 1885.[31] The park, which officially opened in 2011, currently includes a waterfront trail, a bridge with a Chinese motif, and a pavilion donated by Tacoma’s sister city, Fuzhou, China.

When the Transcontinental Railroad was completed in 1869, about 1,400 now out-of-work Chinese laborers went to Truckee to seek new jobs building railroads through the Sierra Nevada mountains. Within a period of a few months, one third of Truckee's population was Chinese which led to some white men forming a vigilante committee called the Caucasian League. In June, 1876, a small group of white men attacked several Chinese woodcutters outside of town. They set fire to the woodcutters' cabins, and when the Chinese ran out the attackers shot and wounded several of them. One of the Chinese men died the next day. Seven men were arrested and stood trial, but in spite of direct testimony by two of the defendants against the other five all were acquitted after the jury deliberated for just nine minutes.

A Second Truckee Chinatown Across the River

Little more than a year after moving fire once again raged through the new Chinatown, destroying half of the newly built homes and stores. There is no record of any loss of life due to the fire, but again the Chinese were forced to rebuild their community.

Frustrated by the resilience and perseverance of the Chinese, in 1885

Charles McGlashan formed the Truckee Anti-Chinese Boycotting Committee which adopted the following resolution: "We recognize the Chinese as an unmitigated curse to the Pacific Coast and a direct threat to the bread and butter of the working class."

They further resolved that all merchants in town should boycott any Chinese who comes to them either for employment or for goods, in hopes of literally starving the Chinese out of Truckee.

Over the first two months of 1886, McGlashan and other town leaders succeeded in getting every business in town to refuse to sell anything to the Chinese. As food and other supplies dwindled in their community, many Chinese had no other recourse than to leave town. By the end of February the "Truckee Method" of forcing the Chinese away was declared a success by its leaders. However, records indicate that although the boycott leaders claimed to have rid the town of Chinese, a small group remained.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/02/how-to-rid-your-town-of-chinamen-tacoma.html

#42

Violence by Whites Against Chinese As Retaliation

By the end of the 19th century, Western powers and Japan had forced China's ruling Qing dynasty to accept wide foreign control over the country's economic affairs leading to a "century of humiliation."

A Chinese secret group, the Society of Righteous and Harmonious Fists began carrying out regular attacks on foreigners and Chinese Christians. Members were skilled in martial arts that they believed would give them the ability to withstand bullets and other forms of attack. Westerners called their rituals "shadow boxing," leading to the Boxers nickname. Many whites in China were attacked by the Boxers with many casualties. The Boxer rebellion in 1899-1900 was an anti-imperialistic and anti-Christianity move aimed at driving the whites out of China, but the rebels no match against the weapons of the white soldiers. **Negative Consequences for Chinese in the U.S.** Moreover, the Boxer attacks against whites in China led to an outbreak in the U.S. with whites attacking Chinese in the U.S. in retaliation to the violence of the Boxers in China. In 1900, Chinese in Chicago were victims of violent attacks by whites in retaliation for the Chinese attacks on whites in China.

(skip to end of article for conclusion)

Even rural areas with Chinese felt the retaliation of whites against Chinese uninvolved with the Boxer attacks in China against white Americans. In Mississippi, several white men assaulted a Chinese in Hollendale. Several Chinese merchants in Rosedale were threatened and given 5 days to move out of town. They appealed for a meeting with the Governor for protection. However, another Chinese in Rosedale reassured the Governor that the Chinese merchants in Rosedale were fine and facing no problems. Which account was more accurate? Was the denial of problems made out of fear of greater violence?

Earlier History of Anti-Chinese Violence

Violence toward Chinese in the U.S., and many other countries during these

CHINESE IN TERROR

Denizens of "Hop Row" Fear Wrath of the Whites.

POLICE GUARD THEM

Negro Smashes Furniture of Mongolian Restaurant.

Celestials Are Attacked by Men Seeking to Avenge Boxer Massacres.

Terror has struck Chinatown. The celestial residents of Clark street, between Van Buren and Harrison, are in momentary dread of the appearance of an invading horde, bent on attacking them. Vengeance for those who have fallen before the Boxers in the realm of Confucius is feared, and already there have been a number of warlike demonstrations tending to intimidate and frighten the residents of "Hop Row." Only yesterday morning a negro sympathizer of the foreigners' cause in the far east was fined $75 in Justice Martin's police court for attempting to wreck the restaurant of Suey Hong Low, 319 South Clark street. The police fear that irresponsible rowdies may form in a mob and attack the Chinese settlements. Since the exciting news of massacres of whites in China first came over the wires the people living round about Chinatown have become excited. Little gatherings have formed on the street corners, discussing the latest outrages, and the result of nearly every one of these conferences has been vicious demonstration in front of some Chinese shop or place of business.

years, has a long history, reaching a peak in the late 19th century leading to the 1882 Chinese Exclusion Act. There were heinous acts of physical violence by white mobs against Chinese on the west coast such as Eureka and Truckee in California and Tacoma, Washington as well as Denver and Rock Springs, Wyoming. In 1877, a white supremacist group, the Order of Caucasians, murdered four Chinese men in Chico, California who they blamed for taking away jobs from white workers. The men were tied up, doused with kerosene, and set on fire.

Current Resurgence of Anti-Chinese Sentiment

The current growing economic and political tensions between the U.S. and China seems to contribute to the increase in violence and hate crimes against Chinese Americans. One recent incident is the 2019 horrific killing of three Chinese restaurateurs with a hammer in Brooklyn, New York by a white man who felt Asian men mistreated Asian women in a movie he watched.

To Wee Wu Complains.

To Wee Wu, who claims to be a relative of Minister Wu at Washington, and who is a dealer in Chinese papers at No. 321 Clark street, said yesterday that he would call upon the government to protect the subjects of the empire in Chicago. He said a number of assaults had been committed, not only in the precincts of Chinatown, but in the outlying parts of the city where the Chinese are in business as laundrymen. He said that a number of complaints had reached him from his yellow-skinned confreres who say a Chinaman can scarcely appear on the streets without being assaulted. So far as Mr. Wu knows none of these assaults so far committed have resulted seriously, but he fears that a mob may at any moment begin killing his countrymen.

Last night the Chinese shopkeepers were careful as to whom they admitted to their shops. The restaurants turned away all Caucasians who were inebriated or reckless in behavior, fearing that the whites might seek to avenge the lives of Americans lost in fights with the Boxers. Inspector Hartnett, of the Harrison street police station, doubled the detail in Chinatown.

ROSEDALE.

The Chinese Not in Danger.

Rosedale, Miss., Aug. 16.—The Picayune correspondent interviewed Ju Kam, who is represented by the Jackson, Miss., dispatch last night as having called on Governor Longino for protection to Chinese at Rosedale. Ju Kam explained that he lives at Rosedale, but reference was made in his call on the governor to the assault made on Chinese at Hollywood, Miss. There are three Chinese merchants here, and no trouble whatever has ever been given them. They enjoy all the privileges, and have the same protection as any other law-abiding citizen. At the request of the most representative citizens, the Picayune correspondent makes the above correction in justice to the city of Rosedale.

Rosedale Chinese not in danger 1900 Times-Picayune

CHINESE ABUSED.

New Orleans, Aug 18.—Gov. Longino of Mississippi has been waited on by a delegation of Chinese merchants at Rosedale, Bolivar, Miss., to ask his protection. They complain that the Chinese in the Yazoo Delta have been whitecapped. The anti-Chinese movement first showed itself at Mellowdale in Washington County, where a Chinaman was attacked and beaten, as the result of which several white men were arrested and are now under bond to await the action of the grand jury.

The delegation visiting Gov. Longino reported that all the Chinese in Bolivar had been ordered to leave the country within five days. They did not want to leave, being owners of property. The Chinese were promised all the protection the State of Mississippi could give them. Gov. Longino wrote to a number of the leading citizens of Bolivar calling their attention to the matter and urging them to take hold of it, as he thought it indicated that a lot of irresponsible and lawless men had used the Boxer outrages in China as an excuse for outraging and robbing the Chinese in Mississippi.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/02/violence-by-whites-against-chinese-as.html

#43

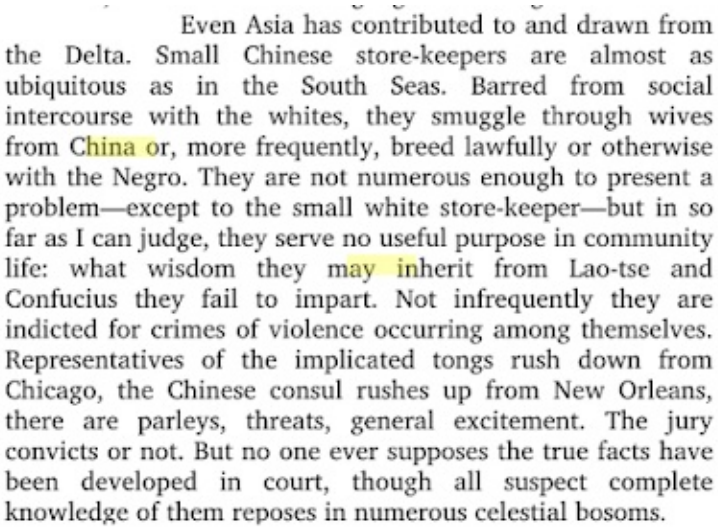
A White Aristocrat's Negative View of Delta Chinese in 1941

The Chinese were a small but vital community spread across the Mississippi Delta for over a century operating family-run grocery stores that primarily served the black plantation workers who were not usually welcome at large white grocery stores. Overcoming many obstacles, including racial prejudices, they succeeded and made valuable contributions to their community. Recognition of the Chinese role was demonstrated in an earlier post on this blog in 2011 that presented Mississippi Public Radio interviews with three Delta Chinese with a grocery store background.

However, even as late as 1941, the Chinese "got no respect" from white gentry as illustrated by the demeaning comment about the lack of useful

contributions to the community by the Chinese. This observation was made by a prominent white writer and plantation owner, William Alexander Percy, in his nostalgic memoir, "Lanterns on the Levee", which was a romanticized lamentation for "the good old days." However, Percy was not a "redneck" racist; in fact he led the fight against the rising power of the Ku Klux Klan in the 1920s.

The following paragraph excerpted from Percy's memoir provides a clearer context for understanding how even educated and influential white community leaders had a narrow view of Chinese, portraying them as lawless illegal immigrants who often fought among themselves in tong wars.



Even Asia has contributed to and drawn from the Delta. Small Chinese store-keepers are almost as ubiquitous as in the South Seas. Barred from social intercourse with the whites, they smuggle through wives from China or, more frequently, breed lawfully or otherwise with the Negro. They are not numerous enough to present a problem—except to the small white store-keeper—but in so far as I can judge, they serve no useful purpose in community life: what wisdom they may inherit from Lao-tse and Confucius they fail to impart. Not infrequently they are indicted for crimes of violence occurring among themselves. Representatives of the implicated tongs rush down from Chicago, the Chinese consul rushes up from New Orleans, there are parleys, threats, general excitement. The jury convicts or not. But no one ever supposes the true facts have been developed in court, though all suspect complete knowledge of them reposes in numerous celestial bosoms.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/02/a-white-aristocrats-negative-view-of.html

#44

Chinese Labor Contractors

Before the Chinese Exclusion Act of 1882 prohibiting the entry of Chinese laborers to the U. S., thousands of Chinese were recruited by labor contractors, both non-Chinese and Chinese, to come work on railroad construction, mines, lumber camps, and other labor intensive work. It is difficult to underestimate the importance of their role in bringing large numbers of Chinese across the Pacific to work where they did not know the language and customs. Chinese laborers recruited by a labor contractor would be transported to distant sites across the U.S. without their need to know the language, customs, and geography of their work sites.

Below is an ad in 1870 for Sisson, Wallace & Co., a general agent company dealing in Chinese goods, groceries, and all kinds of family supplies in San Francisco. It also promoted the recruitment of supplies of Chinese labor in areas of northern California and Nevada, in particular to the Central Pacific Railroad (CPRR). In 1866, it began to recruit Chinese laborers for the CPRR and was one of the largest contractors. They would hire a Chinese contractor to handle the payments to the workers and arrangements for their room and board.

Another prominent non-Chinese labor contractor was Cornelius Koopmanschap, a Dutch immigrant who began recruiting over 30,000 Chinese laborers in 1861 for railroad construction. By 1870 he expanded his business to bring Chinese labor to the South to work on farms and plantations in Texas, Georgia, and Louisiana but his efforts in 1869 to bring Chinese as replacements for African Americans on cotton plantations failed by 1875. Just before the 1882 Chinese Exclusion Act, he brought several thousand Chinese to work on the Southern and Northern Pacific Railroad construction.

Chinese also served as labor contractors, and having the advantage over whites of being fluent in the Chinese language, were effective recruiters. Ah

RAILROAD GAZETTEER. 53

SISSON, WALLACE & CO.

GENERAL AGENTS FOR

CHINESE LABOR,

Wholesale and Retail Dealers in

CHINESE GOODS,

GROCERIES,

PROVISIONS, LIQUORS, CLOTHING,

Hardware, Produce, Grain,

And all kinds of Family Supplies.

Well appointed Stores located on lines of Western Pacific, California and Oregon, and Central Pacific Railroads at

Pleasanton, Chico, Truckee,
Winnemucca, Carlin, Toano,
and Corinne.

We have furnished, and continue to furnish above Railroads with CHINESE LABOR, and are fully prepared to fill orders for this class of labor, in any part of the country.

Principal Office, No. 12 J Street, Sacramento.

San Francisco Office, No. 228 Clay St.

Quong in Reno, Nevada was an important recruiter who worked with white labor contractors to bring workers for the CPRR.

In the Pacific Northwest, Chin Chun Hock was a very successful labor contractor for railroads and lumber camps, establishing the Wah Chong Company in Seattle. A junior partner, Chin Gee Hee, continued the business until 1888 when he set up his own company, Quong Tuck Company.

Chin returned in 1904 or 1905 to China, where he was the entrepreneur behind South China's first railway known as the Sun Ning Railway Company. He raised $2.75 million, mainly from Chinese emigrants to other countries.

In central California, Ah Louie (his American name) opened a store in 1874 in San Luis Obispo that had many services for Chinese immigrants. It was a grocery and general merchandise store that also served as a bank, post office, medical herb shop, and gathering center.

Most importantly, as a labor contractor, he was foreman and employment agent of all the Chinese who worked on the Pacific Coast and Southern Pacific Railroads and later was in charge of recruiting Chinese to work in the quicksilver mines near Cambria. His store building is preserved as *California Registered Historical Landmark no 802*, one of the last signs of a small Chinatown that is now virtually entirely gone. Recently, archeologists have found Chinese artifacts on the site.

Wayne Hsieh + Follow

Ah Louis Store

PRO

On Wong (known as Ah Louis in the United States) was a native of Guangzhou who arrived in the United States in 1861. A failure at mining, he soon turned to the railroads, and became a foreman for the Pacific Coast Railroad. By 1874, he had opened his first grocery/general store in the heart of what was then San Luis Obispo's Chinatown, and quickly prospered. By 1886, he remodeled the store out of brick, seen here. As a liaison between the Chinese and American communities in SLO, he helped the city construct the first wharf and built several roads and other public works in the area and as a banker (with low rates) he proved quite popular. This was especially evidenced after he was detained at Angel Island in 1933 due to lack of papers after returning from China, as Ah Louis was released after both the mayor of SLO and the governor of California interceded on his behalf. The store is now owned by Dr. William Watson, Louis' grandson, after 127 years of continuous operation. San Louis Obispo, California

470 views | 0 faves | 1 comment

Taken on August 7, 2015

Some rights reserve

Show EXIF

San Luis Obispo, California, United States

This photo is in 1 group

california history

Permalink: https://chineseamericanhistorian.blogspot.com/2014/03/chinese-

labor-contractors.html

#45

Rock Island Line And The Heathen Chinee

The beginning of the most popular version of "The Rock Island Line" tells the story of a train operator who smuggles pig iron through a toll gate by claiming all he had on board was livestock. The song's chorus includes:

The Rock Island Line is a mighty good road
The Rock Island Line is the road to ride
The Rock Island Line is a mighty good road
If you want to ride you gotta ride it like you find it
Get your ticket at the station for the Rock Island Line

Interestingly, in a promotional brochure to attract riders, the Rock Island Railroad featured the 1870 Bret Harte poem, *Plain Language from Truthful James*, published in the Overland Monthly, a San Francisco–based literary magazine with humor, pathos, and romantic nostalgia for a lost frontier in the West that helped attract settlers from the East.

This most widely known poem of Harte depicted a card game of euchre in which two white miners plan to cheat a Chinaman, Ah Sin, who they regard as "child-like" and easily taken advantage of. However, Ah Sin outsmarts them and wins with cards he had hidden up his sleeves. When the miners discover the trickery of the "heathen Chinee" one exclaims, "we are ruined by cheap Chinese labor," an allusion to the nationwide fear that Chinese immigrant laborers were taking jobs from white workers, they proceed to give the hapless Chinaman a pummeling. Actually"heathen" means non-Christian and was not accurate but "heathen Chinee" caught on as a popular term of derision. A more appropriate epithet for the Chinese might have been "savage" to contrast it with whites as "civilized." Ironically, Harte had composed the poem to point out the hypocrisy of white racists, but it backfired and created greater rather than less animosity toward "heathen Chinee."

In 1872 the Chicago, Rock Island, and Pacific Railroad wanted to entice more

travel by whites (*civilized*) through the wild West (*savage*) on its route from Chicago to California. In a promotional brochure, the imagery evoked by Harte's poem was featured with illustrations to convey a picture of the civilized conquering the uncivilized.

Mexal, Stephan J. Reading for Liberalism: The Overland Monthly and the Writing of the Modern American West Opens in new window. Lincoln: University of Nebraska Press, 2013.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/02/rock-island-line-and-heathen-chinee.html

#46

Were Colored People Allowed to Testify For Residence of Chinese in 1893?

The Geary Act of 1892, the first of several 10-year renewals of the 1882 Chinese Exclusion Act, added onerous conditions such as the requirement that Chinese had to carry Certificates of Residence with them or risk arrest and deportation.

No. 138664 ORIGINAL.

UNITED STATES OF AMERICA.

Certificate of Residence.

Issued to Chinese Laborer, under the Provisions of the Act of May 5, 1892, as amended by the Act approved November 3, 1893.

This is to Certify That Lem Shay, a Chinese Laborer, now residing at San Francisco Cal has made application No. 9719 to me for a Certificate of Residence, under the provisions of the Act of Congress approved May 5, 1892, as amended by the Act approved November 3, 1893, and I certify that it appears from the affidavit of witness submitted with said application that said Lem Shay was within the limits of the United States at the time of the passage of said Act, and was then residing at San Francisco Cal., and that he was at that time lawfully entitled to remain in the United States, and that the following is a descriptive list of said Chinese Laborer, viz:

Name: Lem Shay

Age: Thirty four years

Local Residence: 616 Jackson St. Third floor, San Francisco Cal.

Occupation: Laborer Height: 5 ft 2 in. Color of Eyes: Dark brown

Complexion: Medium Physical Marks or Peculiarities for Identification: Small scar on top of head. Small mole near middle left side of Nose. Lem Shay Right side

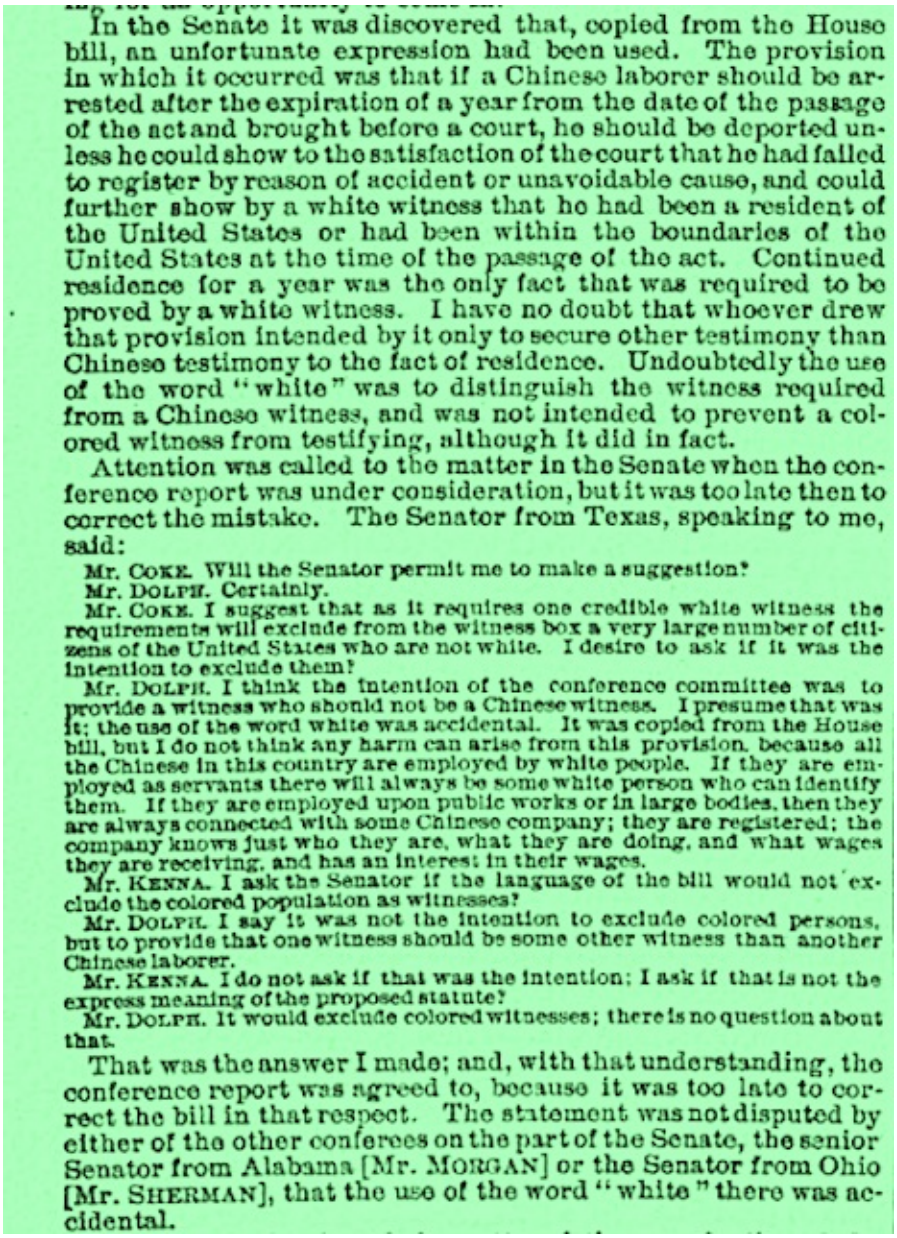
And as a further means of identification, I have affixed hereto a photographic likeness of said Lem Shay

Given under my hand and seal this fourth day of February, 1897, at San Francisco State of California

O. M. Wilson
Collector of Internal Revenue,
First District of California.

If a Chinese claimed to have lost his certificate or was late in applying, a white witness could vouch for his residency but a Chinese could not because it was felt they could not be trusted to give honest testimony. But a question arose as to whether the original wording in the act, specifically that a witness be white, excluded the acceptability of testimony from a colored person.

It was admitted that in their haste to exclude Chinese as witnesses, the legislators choose the term, "white," and there was no intention to exclude colored persons from acting as witnesses for Chinese. The lawmakers agreed that colored persons could testify on behalf of Chinese, but one wonders what percentage of witnesses were white vs. colored.



In the Senate it was discovered that, copied from the House bill, an unfortunate expression had been used. The provision in which it occurred was that if a Chinese laborer should be arrested after the expiration of a year from the date of the passage of the act and brought before a court, he should be deported unless he could show to the satisfaction of the court that he had failed to register by reason of accident or unavoidable cause, and could further show by a white witness that he had been a resident of the United States or had been within the boundaries of the United States at the time of the passage of the act. Continued residence for a year was the only fact that was required to be proved by a white witness. I have no doubt that whoever drew that provision intended by it only to secure other testimony than Chinese testimony to the fact of residence. Undoubtedly the use of the word "white" was to distinguish the witness required from a Chinese witness, and was not intended to prevent a colored witness from testifying, although it did in fact.

Attention was called to the matter in the Senate when the conference report was under consideration, but it was too late then to correct the mistake. The Senator from Texas, speaking to me, said:

Mr. COKE. Will the Senator permit me to make a suggestion?

Mr. DOLPH. Certainly.

Mr. COKE. I suggest that as it requires one credible white witness the requirements will exclude from the witness box a very large number of citizens of the United States who are not white. I desire to ask if it was the intention to exclude them?

Mr. DOLPH. I think the intention of the conference committee was to provide a witness who should not be a Chinese witness. I presume that was it; the use of the word white was accidental. It was copied from the House bill, but I do not think any harm can arise from this provision, because all the Chinese in this country are employed by white people. If they are employed as servants there will always be some white person who can identify them. If they are employed upon public works or in large bodies, then they are always connected with some Chinese company; they are registered; the company knows just who they are, what they are doing, and what wages they are receiving, and has an interest in their wages.

Mr. KENNA. I ask the Senator if the language of the bill would not exclude the colored population as witnesses?

Mr. DOLPH. I say it was not the intention to exclude colored persons, but to provide that one witness should be some other witness than another Chinese laborer.

Mr. KENNA. I do not ask if that was the intention; I ask if that is not the express meaning of the proposed statute?

Mr. DOLPH. It would exclude colored witnesses; there is no question about that.

That was the answer I made; and, with that understanding, the conference report was agreed to, because it was too late to correct the bill in that respect. The statement was not disputed by either of the other conferees on the part of the Senate, the senior Senator from Alabama [Mr. MORGAN] or the Senator from Ohio [Mr. SHERMAN], that the use of the word "white" there was accidental.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/05/were-colored-people-allowed-to-testify.html

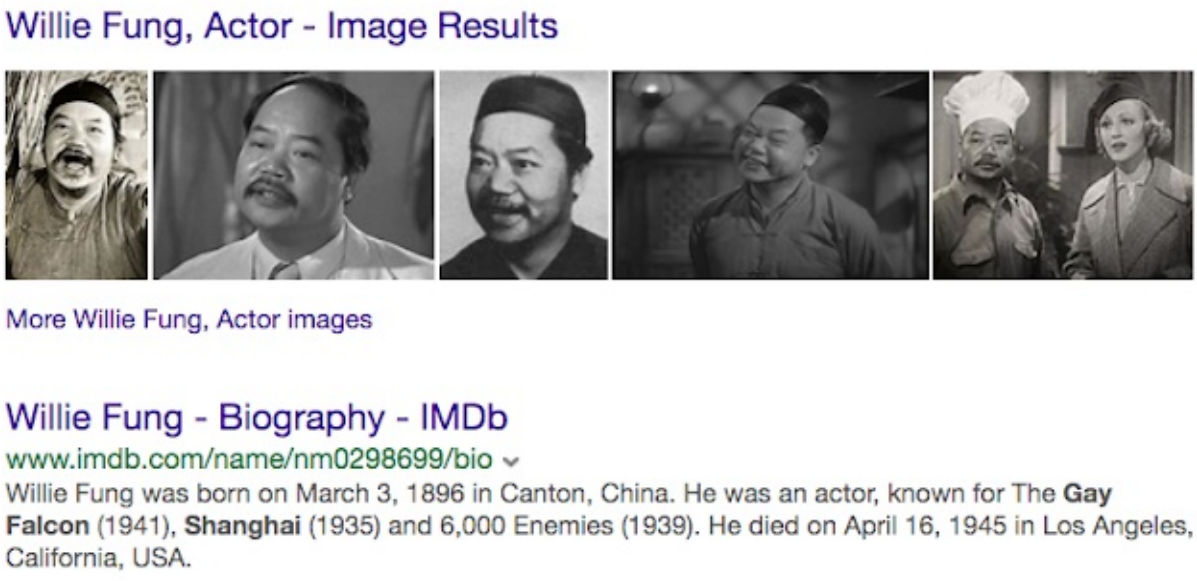
#47

How Hop-a-long Cassidy Led Me to Discover Willie Fung

Hop-a-long Cassidy was not one of my favorite grade B cowboy movie stars, but I saw a link to one of his movies the other day. In a moment of nostalgic longing for my boyhood days when I was a devoted cowboy movie fan, I could not resist watching, at least part of it.

As the opening credits rolled by, I noticed that a "Willie Fung" was in the movie and wondered if he might be Chinese. And my hunch was right. He only had a few scenes and his lines were in spoken in stereotypical pidgin English. After all, he was only the ranch cook.

Still, I was curious to learn more about Willie Fung so I "googled" him, and much to my surprise, he had his own Wikiwand page. I learned Willie Fung, born in 1896 in Canton, played supporting roles in 125 American films between 1922 and 1944 even though he died in Los Angeles at the young age of 49 in 1945. The majority of his roles were in Westerns and dramas, and his filmography shows that he was most often was cast as a cook, servant, houseboy, and once a laundryman



Willie Fung was a pioneer Chinese American actor but not the first Asian American actor. George Kuwa (7 April 1885 – 13 October 1931) was a Japanese and American Issei (Japanese immigrant) film actor of the silent era. He appeared in 58 films between 1916 and 1931. He was the first actor to portray Charlie Chan on-screen, in the 1926 film serial The House Without a Key. Unlike Fung who had very small roles, Kuwa had the key role in the first Charlie Chan movie, a silent film.

By 1931, Hollywood no longer used Japanese actors to play Charlie Chan, preferring a Swedish American actor, Warner Orland for all subsequent Charlie Chan movies.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/11/how-hop-long-cassidy-led-me-to-discover.html

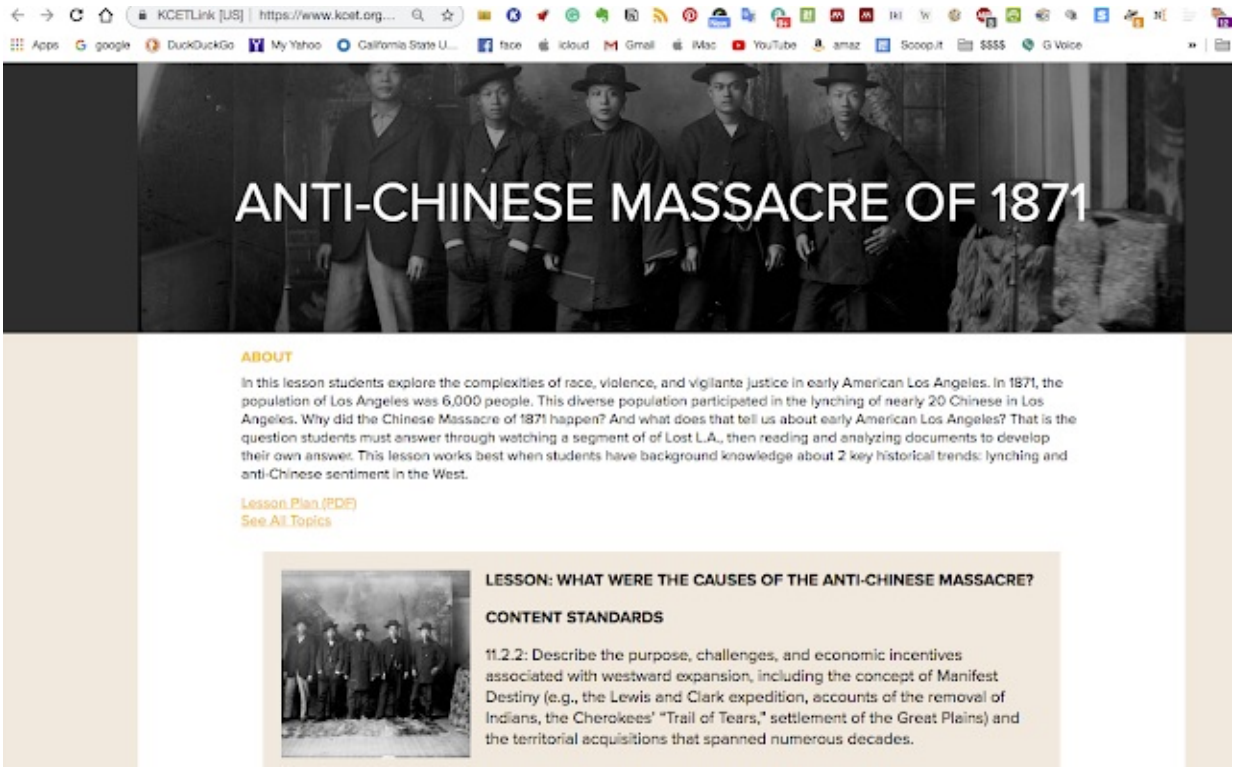
#48

Who Were These Five Chinese Men?

This photograph of five dapper looking young Chinese men has appeared on several different websites. On some, but not most of these sites, a caption identifying them is included.

Were They Involved In the 1871 Los Angeles Anti-Chinese Massacre?

In 2019, the photo appears in a header on a post on the blog of KCET-TV, a Los Angeles PBS station, which might lead one to infer they had been involved in the 1871 Los Angeles anti-Chinese massacre.



Were these men affected by the 1882 Chinese Exclusion Act?

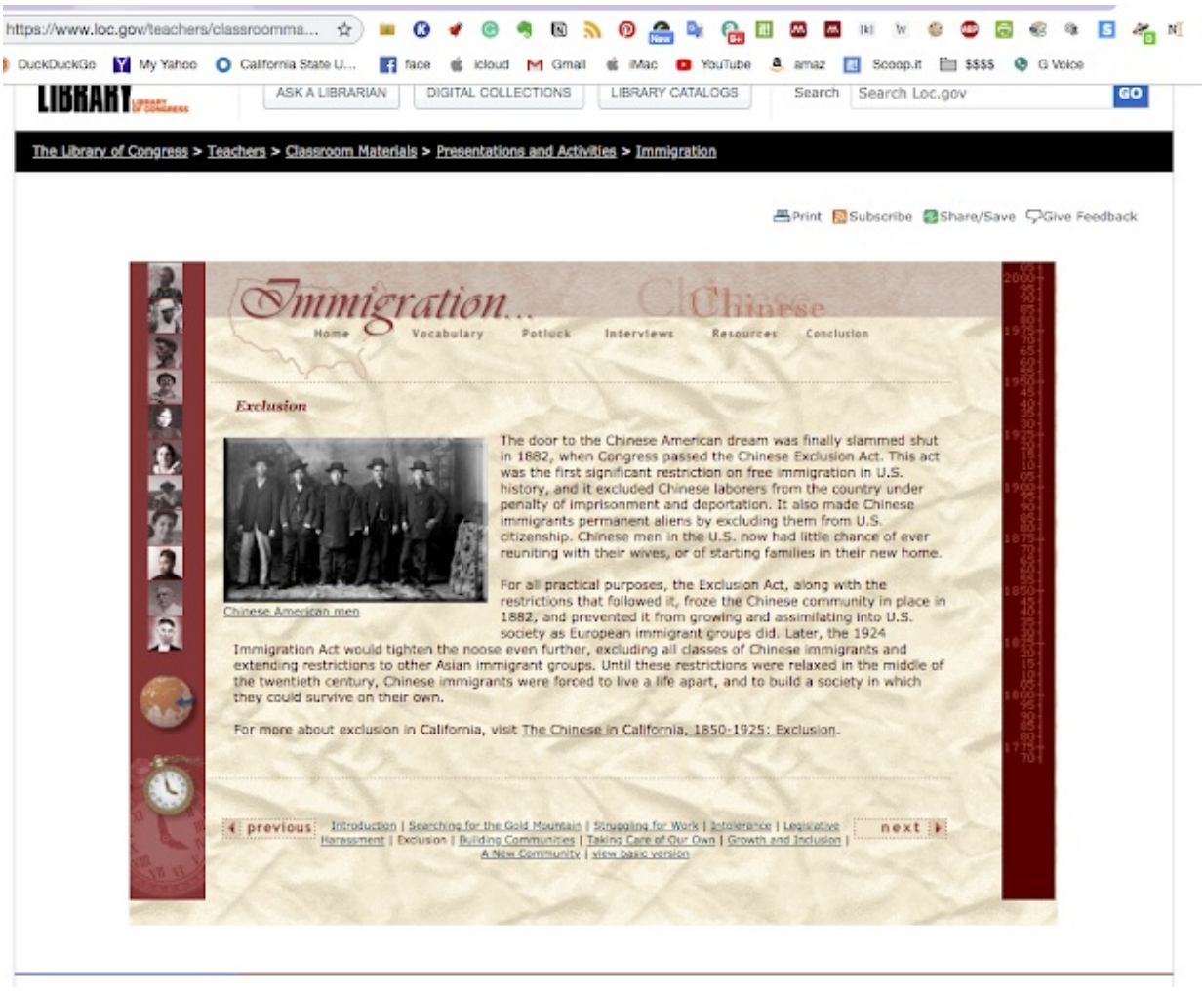
A post on the Library of Congress website about immigration includes the image with a caption, "Chinese American men" on a page about the 1882 Chinese Exclusion Act.

Were these 5 Chinese in Mississippi?

Another website, primarily concerned with U.S. slavery, included the photo in on a post about early Chinese immigrants in the Mississippi Delta bearing the caption, "Coming to Mississippi."

But, in an earlier post on this blog in 2015, I noted that the photo is of a studio portrait of five Chinese men in Georgetown, Colorado taken sometime between 1890 and 1910.

The actual photo at the Denver Library Archives shows that all of these uses of the photo were misleading. The 5 men in the photo were posing for a studio



portrait in **Georgetown, Colorado,** sometime between 1890 and 1910. Two of the 5 men are identified by name, Wa Chin and Tang Wa-Shun.

The photo raises some intriguing questions. One wonders why these men chose to have a formal portrait. How were they related to each other? What was their occupation?

The lesson is that this photo, and undoubtly many others, that accompany articles about Chinese immigrants are inaccurate, but were included as illustrations of Chinese, even though the specific individuals in the photographs had nothing to do with the articles they accompany.

https://usslave.blogspot.com/sea...
DuckDuckGo My Yahoo California State U... face icloud Gmail iMac YouTube amaz Scoop.it

Thursday, March 28, 2013

The Chinese in Mississippi: An Ethnic People in a Biracial Society

From the November 2002 *Mississippi History Now*, "Chinese in Mississippi: An Ethnic People in a Biracial Society," by Charles Reagan Wilson -- A small group of Chinese immigrants came to Mississippi after the American Civil War. In their new environment, they sought ways to earn money and to adapt to the predominant culture of the state while preserving their ethnic identity. They came into a society dominated by Mississippians of British or African ancestry, and the Chinese carved out a distinctive place within this society.

Coming to Mississippi

The Chinese first arrived during the Reconstruction period (1865-1877). The period was a time of considerable turmoil in Mississippi as the state adjusted after the Civil War to the end of slavery and the defeat of the Confederacy. Tensions were high between the black freedmen and whites. Because the labor system was unsettled, planters recruited the Chinese as a possible replacement for the freed African American laborers. The United States census of 1880 listed 51 Chinese in Mississippi, mostly in Washington County.

The Atlantic Slave Trade was the largest Forced migration in world history.

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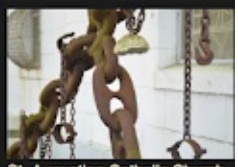
Tomb Of The Unknown Slave



St. Augustine Catholic Church, New Orleans, LA

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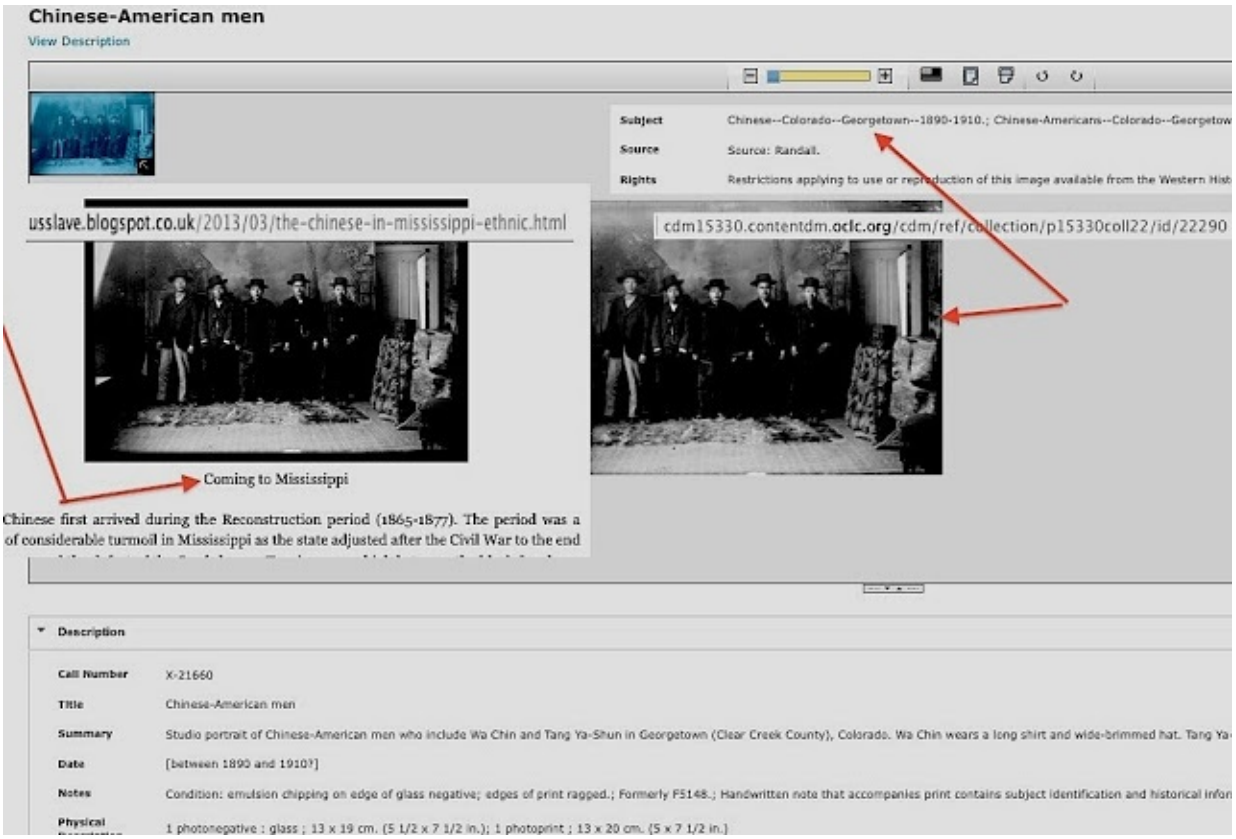
Fabrice Monteiro's Photography

Fabrice Monteiro's Photographs


Chinese-American men
View Description
Subject
Chinese--Colorado--Georgetown--1890-1910.; Chinese-Americans--Colorado--Georgetow
Source
Source: Randall.
Rights
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usslave.blogspot.co.uk/2013/03/the-chinese-in-mississippi-ethnic.html
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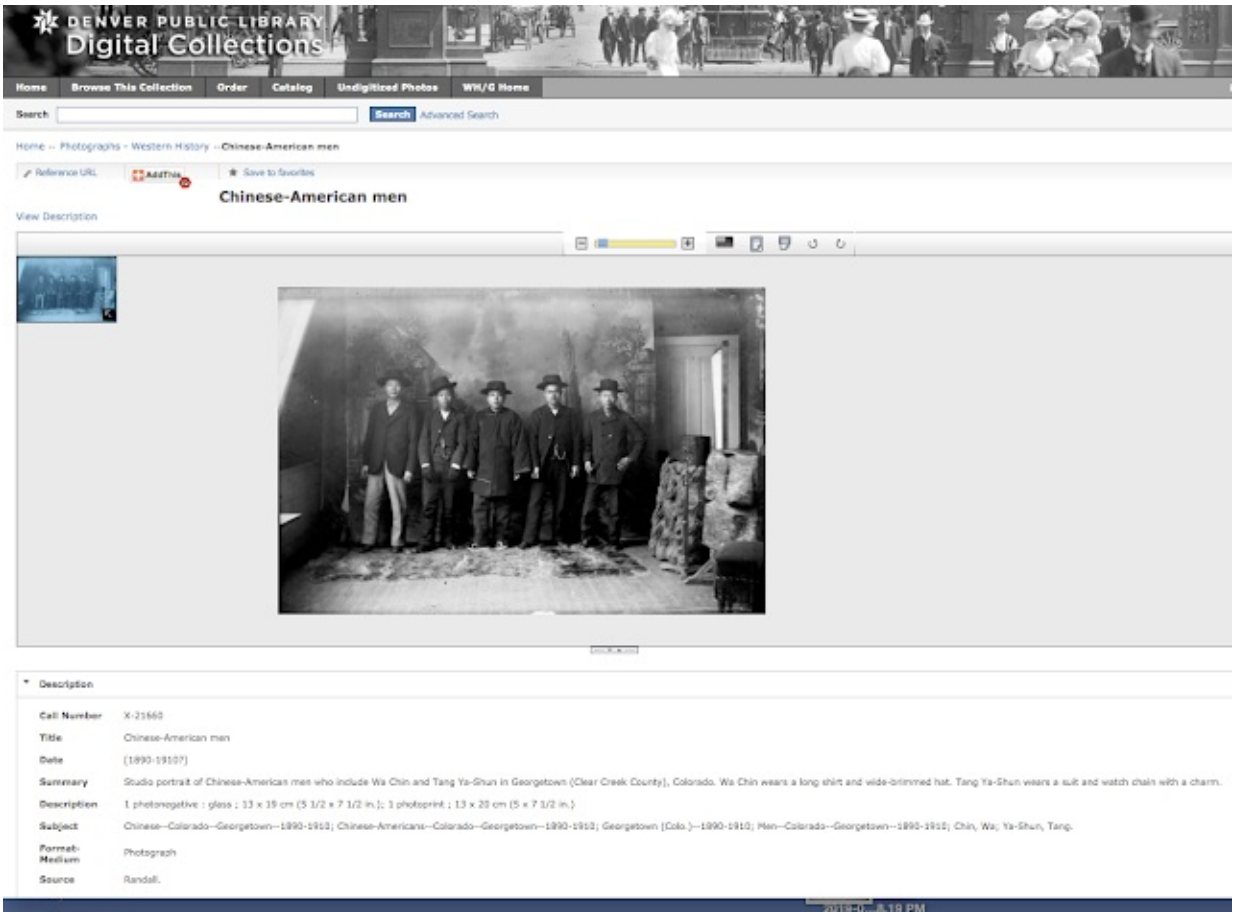
Coming to Mississippi
Chinese first arrived during the Reconstruction period (1865-1877). The period was a
of considerable turmoil in Mississippi as the state adjusted after the Civil War to the end
Description
Call Number
X-21660
Title
Chinese-American men
Summary
Studio portrait of Chinese-American men who include Wa Chin and Tang Ya-Shun in Georgetown (Clear Creek County), Colorado. Wa Chin wears a long shirt and wide-brimmed hat. Tang Ya
Date
[between 1890 and 1910?]
Notes
Condition: emulsion chipping on edge of glass negative; edges of print ragged.; Formerly F5148.; Handwritten note that accompanies print contains subject identification and historical infor
Physical
1 photonegative : glass ; 13 x 19 cm. (5 1/2 x 7 1/2 in.); 1 photoprint ; 13 x 20 cm. (5 x 7 1/2 in.)



Permalink: https://chineseamericanhistorian.blogspot.com/2019/06/who-were-these-five-chinese-men.html

#49

How Chinese in the 1870s Came to Be in Places Like Topeka, Peoria, and Chattanooga

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When gold was discovered in 1848 in northern California, there were not many Chinese in the U.S. especially beyond the western states. Such was still true in 1870, but Chinese were beginning to live in all regions, even in places that had never seen a Chinese previously. Given that the typical Chinese immigrant during this period lacked English fluency, financial resources, and marketable work skills, why and how did this secondary migration of Chinese occur?

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Most Chinese in 1870 were still in western states.

Perhaps no definitive answers may be found in historical documents but it is worthwhile to speculate on the probable mechanisms. A good place to start is to look at the role of labor contractors who recruited Chinese laborers to work on railroad and other construction projects starting in the 1860s, as strikebreakers in a laundry, a shoe factory, and a cutlery factory in the 1870s in the northeast, and as a supply of cheap labor to replace blacks on cotton and rice plantations in the South.

What Happened to Chinese Contract Laborers?

One important unanswered question is what happened to the thousands of Chinese recruited to work for the Central Pacific Railroad in the mid to late 1860s after the completion of the transcontinental railroad at Promontory Summit, Utah in 1869? The completion was a cause for great celebration for the nation but for the Chinese it meant that overnight thousands of railroad laborers were out of work.

What happened to these Chinese after this work ended? Some undoubtedly

returned to the west coast as well as to China, but it is likely that some unknown number remained and settled within a short distance of Promontory Summit, Utah, the site where the transcontinental railroad was completed. The 1880 Census listed some Chinese working for the railroad but how many were from the original workers and how many were new laborers cannot be determined. In the 1880 U.S. Census, Chinese in Box Elder County, site of Promontory, were not limited to work on railroad maintenance. Some worked in laundries, restaurants, grocery stores, and others worked as tailors, prostitutes, doctors, and engineers.

Others returned to California where they dug channels and ditches of a vast irrigation system in northern California that created a vast agricultural business.

Other railroad workers found other work such as farming and mining along the route of the railroad as census records of the late 1800s show Chinese in many small towns such as Elko, Nevada, Ogden, Utah, Laramie, Wyoming, and Omaha, Nebraska located along the transcontinental railroad route between Sacramento, California and Chicago.

Fate of Other Contract Workers

What happened to the smaller groups of about 50 to 100 Chinese workers that labor contractors, white as well as Chinese, recruited from the west coast and China in the 1870s to work in factories, laundries, farms, and plantations?

Some of the Chinese contracted to work in Hervey's laundry in Belleville later opened hand laundries in nearby Newark, New Jersey. A history of Newark's Chinatown found there were 2 Chinese hand laundries as early as 1880, 23 by 1885, and 47 by 1887 along with a steam laundry. In 1872, one Chinese from the Belleville laundry, Ong Yung, is believed to have opened the first Chinese laundry in New York City, and it is likely that others followed his example. Nothing is known about what happened to the Chinese after they left the shoe factory in North Adams, MA. or the cutlery factory in Beaver Falls, PA. but it is likely that some of the shoe factory workers remained in New England around Boston and some of the cutlery factory workers settled in nearby areas such as

Pittsburgh and later attracting relatives to join them.

What happened to the Chinese contract laborers in the South such as those who worked on the Augusta canal, rice plantations in South Carolina, or on the Alabama and Chattanooga railroad? There is no documentation but perhaps some remained to open laundries and grocery stores. Some Chinese in the Plaquemines, Louisiana, sugar fields apparently stayed in the region because a decade later, the U. S. Census listed 144 Chinese laborers living there.

How Did Chinese Migrate Without Help?

As noted earlier, many Chinese were motivated to flee the west coast and Rocky Mountains to escape anti-Chinese violence. However that reason cannot begin to explain how Chinese succeeded in relocating and settling in distant interior regions of the country. In the late 19th century Chinese would not have had the ability and resources to migrate from the west coast into the middle sections of the country on their own, lacking English language skills or contacts with other Chinese in remote areas of the country to help them get settled. For Chinese to migrate without assistance into regions in the 1870s where there were no or few Chinese would have been a daunting undertaking.

A Possible Resolution to Both Questions

There are two important questions about early Chinese immigrants that have largely been left unanswered. One is what happened to the Chinese railroad workers and other contract laborers during the 1870s such as those in the Belleville, New Jersey laundry, the North Adams, Massachusetts shoe factory, Beaver Falls, Pennsylvania cutlery factory, the Augusta, Georgia canal workers, and laborers on farms and plantations in Louisiana, Mississippi, and Arkansas?

The second unexamined question is how individual Chinese managed to migrate to regions far from the west coast? How they managed to migrate from the west coast to settle hundreds, and for some, thousands, of miles from the west coast to areas where they were often the first, and perhaps, only Chinese residents is an unanswered question.

The “answer” to one question may be part of the “answer” to the other question. In other words, some of the Chinese introduced to inner America by labor contractors to work on railroad and canal construction, in shoe factories,

laundries and on plantations, may have stayed in these regions or nearby after their contracts ended especially since most laborers could not afford return transportation to their point of origin.

Stranded in the midsections of the country, despite being isolated and facing racism in many communities, they were still safer than if they returned to the west where anti-Chinese sentiments was rampart during the late 19th century. They were resourceful and earned their living by first starting laundries, grocery stores, and even a few restaurants between 1870 and 1880 in towns that had never seen Chinese before.

These Chinese pioneers then became the "anchors" or "contacts" for bringing other Chinese to these parts of the country. They eventually encouraged and assisted some of their male relatives, brothers, sons, cousins, fathers, and uncles to join them in working in their laundries, grocery stores, and restaurants. Thus, the answer to the question of how individual Chinese managed to move to remote areas is that they did *not* have to do it by their own means. They had the essential help of other Chinese already in these areas brought there earlier by their labor contractors. After their labor contracts expired, these Chinese remained in these areas to start new lives.

My father can serve as a speculative illustration of this argument. He did not know how to speak or read English when he immigrated in 1921 from China at age 20 as the paper son of a San Francisco merchant. After passing his interrogation at Angel Island to gain entry, he went directly to Chattanooga, Tennessee, where he apprenticed for 2-3 years in the laundry of a grand uncle before moving to Augusta, Georgia, where he worked for another grand uncle in his laundry for another 2-3 years. Had these relatives not been in the Deep South, it would have been very unlikely that he would have chosen to settle in those places.

A similar process may have operated when these two grand uncles came to the U.S. probably just before or after 1900. They probably headed to the South as my father did because they had relatives or friends who earlier, perhaps between 1870 and 1900, came to work in Chattanooga and Augusta. There is no

proof but could it be that one had come to the area to work on the Alabama and Chattanooga Railroad and the other on the Augusta Canal?

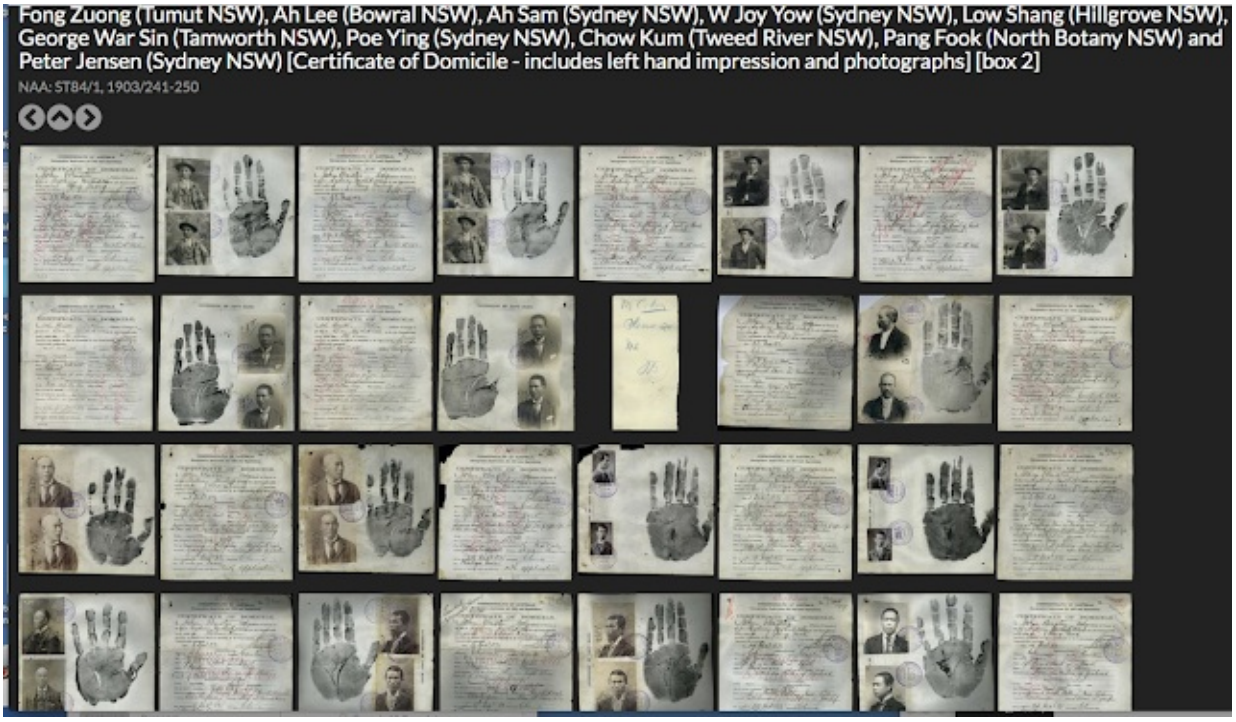
Permalink: https://chineseamericanhistorian.blogspot.com/2018/07/how-chinese-in-1870s-came-to-be-in_8.html

#50

Chinese immigrants to the U.S. had it easy...

Compared to the gauntlet that Chinese immigrants to Australia faced a century ago, their countrymen coming to the U.S. had an easier, but still difficult, time gaining entry.

Chinese seeking entry to Australia not only had their mug shots taken but also handprints of both hands as in the sample below.



Moreover, from 1901 to 1958 Chinese had to pass an outrageous "Dictation Test."

Below are other examples of 50-word texts for the Dictation Test that most Chinese would probably fail.

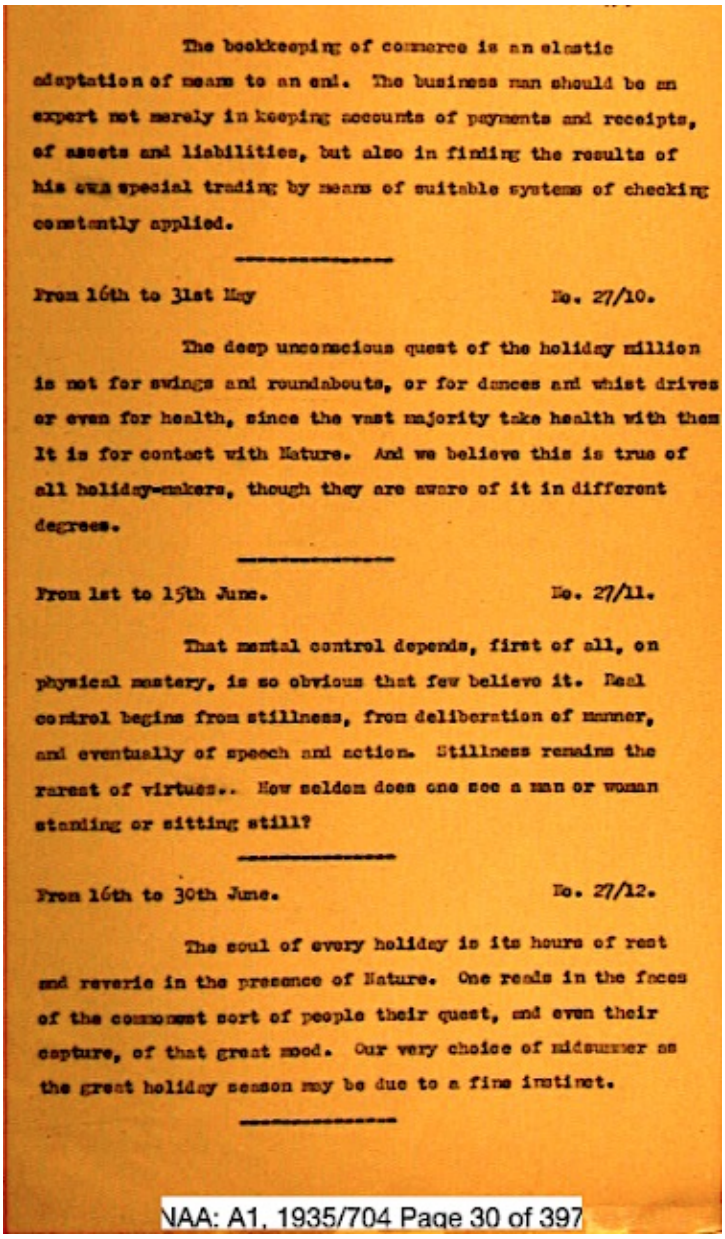
Introduced soon after Federation in 1901, the Dictation Test was designed to limit the numbers of non-Europeans entering the new 'white' Australian nation. It could be applied to anyone entering Australia, but in practice was not generally applied to those of European background. The Immigration Restriction Act said:

> Any person who when asked to do so by an officer fails to write out at dictation and sign in the presence of the officer a passage of fifty words in length in any European language directed by the officer [is a prohibited immigrant].

'Prohibited immigrants' could then be deported.

The clause 'any European language' was later changed to 'any prescribed language', mostly due to pressure from Japan, but tests continued to be applied in European languages. Here is an example of a Dictation Test passage from 1931:

> It is only in the South that any training in his profession is undertaken by the fetish man: in all other parts of the region the office devolves upon its holder in quite an accidental manner: the distinction is thrust upon some native whose fortune has in some way distinguished him from his fellows. [Dictation Test passage from 16–31 May 1931]



The bookkeeping of commerce is an elastic adaptation of means to an end. The business man should be an expert not merely in keeping accounts of payments and receipts, of assets and liabilities, but also in finding the results of his own special trading by means of suitable systems of checking constantly applied.

From 16th to 31st May No. 27/10.

The deep unconscious quest of the holiday million is not for swings and roundabouts, or for dances and whist drives or even for health, since the vast majority take health with them It is for contact with Nature. And we believe this is true of all holiday-makers, though they are aware of it in different degrees.

From 1st to 15th June. No. 27/11.

That mental control depends, first of all, on physical mastery, is so obvious that few believe it. Real control begins from stillness, from deliberation of manner, and eventually of speech and action. Stillness remains the rarest of virtues.. How seldom does one see a man or woman standing or sitting still?

From 16th to 30th June. No. 27/12.

The soul of every holiday is its hours of rest and reverie in the presence of Nature. One reads in the faces of the commonest sort of people their quest, and even their capture, of that great mood. Our very choice of midsummer as the great holiday season may be due to a fine instinct.

NAA: A1, 1935/704 Page 30 of 397

Permalink: https://chineseamericanhistorian.blogspot.com/2019/05/chinese-immigrants-to-us-had-it-easy.html

#51

Chop Suey and Marital Conflict

Married couples fight over many issues, but it would seem unlikely that chop suey might be one. In 1910, Wing Lee, a Chinese physician married to a Norwegian for six years, felt his obligation to feed her was limited to Chinese food, and did not include "bread and butter" or in other words, American foods. Mrs. Lee, however, "fed up" with her "chop suey diet," took him to court, which proved a bit embarrassing for her because the testimony revealed some negative or questionable aspects of her behavior such as her arrest for stealing money from another "Chinaman" or giving birth to a child in Norway before they married. The judge ignored these tangential matters and ruled that the doctor must provide his wife with food "such as white people eat" or pay her $4 each week.

Testimony in the case began yesterday afternoon and not until after noon today was it finished. Mrs. Lee declared her husband has tried to starve her out of the house for the last three weeks. At that time she was arrested on complaint of another Chinaman, charged with stealing $100 from the bed where he had slept during the night. Mrs. Lee, after spending five days in jail, was acquitted in the municipal court. Her husband took sides against her and since her release, so she says, he has refused to provide for her.

Dr. Lee at great length explained his side of the case. He said his wife had interfered with his patients until he is no longer able to make collections from them to give his wife the money she wants. He said she was always calling on him for money, but he has none. He admitted having many patients and paying $55 per month rent. He said when he was married he did not know the bride had a child, but when he found it out he sent to Norway for the child, a girl now 13 years of age. He has since supported the girl, he said, and provided music lessons for her.

The defense also attempted to show that Lee had trouble with his wife several years ago because a full-blooded Chinese girl of the doctor's by a former wife ran away with a negro, and Mrs. Lee took the part of the runaway girl. Lee is 72 years of age and his wife is 41.

Judge Cleeton said the testimony was sufficient to convince him that Lee is able to provide for his wife, but the court was powerless to make any order as to the woman's child by her Norwegian husband. He ordered Lee to furnish substantial food such as white people eat to his wife, or else to pay her $4 per week. She will continue to live in the doctor's home above his drug store, but was directed by the court not to interfere with his patients.

CHOP SUEY? NOT FOR ME TO EAT, SAYS WHITE WIFE

"I Want Bread and Butter, Not Noodles," Declares Spouse of Chinese Doctor; Will Get Them.

The white wife of a Chinaman does not have to live on rice, chop suey and noodles.

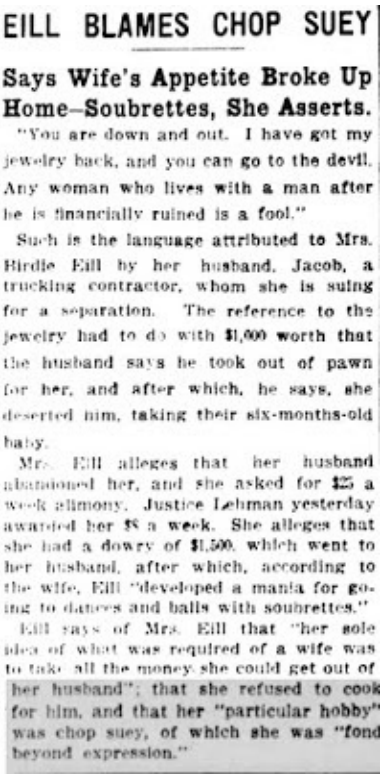
She may eat bread, butter, meat and other Caucasian foods if she desires, and the Chinese husband must pay for them.

These propositions were laid down by County Judge Cleeton this morning, when he rendered a decision ordering Dr. Wing Lee, a Chinese physician, to support his Norwegian wife, to whom he has been married six years. He had contended he was not obliged to buy butter and other articles that Chinese do not relish so long as he keeps on hand a stock of Chinese foods.

In 1913 Birdie Eill, the wife of Jacob Eill, a trucking contractor, sued for separation and alimony on grounds that he abandoned her in favor of going to dances to be with "soubrettes" or flirtatious women. He countered that she deserted him, did not cook for him, and was "fond of chop suey beyond expression."

The judge ruled in favor of Mrs. Eill, although he only awarded her a third of her alimony requested.

A more dramatic story of



EILL BLAMES CHOP SUEY

Says Wife's Appetite Broke Up Home—Soubrettes, She Asserts.

"You are down and out. I have got my jewelry back, and you can go to the devil. Any woman who lives with a man after he is financially ruined is a fool."

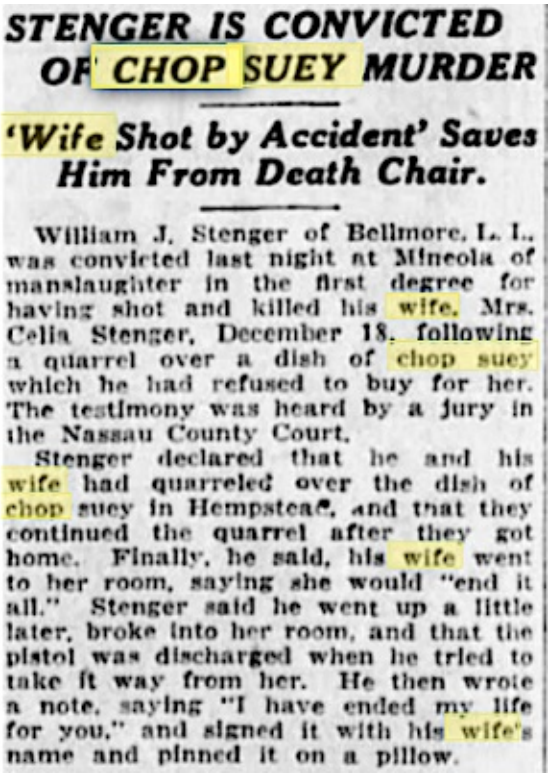
Such is the language attributed to Mrs. Birdie Eill by her husband, Jacob, a trucking contractor, whom she is suing for a separation. The reference to the jewelry had to do with $1,000 worth that the husband says he took out of pawn for her, and after which, he says, she deserted him, taking their six-months-old baby.

Mrs. Eill alleges that her husband abandoned her, and she asked for $25 a week alimony. Justice Lehman yesterday awarded her $8 a week. She alleges that she had a dowry of $1,500, which went to her husband, after which, according to the wife, Eill "developed a mania for going to dances and balls with soubrettes."

Eill says of Mrs. Eill that "her sole idea of what was required of a wife was to take all the money she could get out of her husband"; that she refused to cook for him, and that her "particular hobby" was chop suey, of which she was "fond beyond expression."

marital discord that involved chop suey was a 1922 Long Island murder case in which a husband "accidentally" shot his wife fatally.

William and Celia Stenger had argued in a restaurant over his refusal to buy chop suey for her. When they got home, Celia exclaimed rather melodramatically she was going "to end it all" and went to her room. Mr. Stenger then entered her room and wrestled with her in an attempt to take a pistol from her but it accidentally discharged, killing her. As there were no witnesses, the quick-thinking husband wrote a suicide note and forged her signature.



STENGER IS CONVICTED OF CHOP SUEY MURDER

'Wife Shot by Accident' Saves Him From Death Chair.

William J. Stenger of Bellmore, L. I., was convicted last night at Mineola of manslaughter in the first degree for having shot and killed his wife, Mrs. Celia Stenger, December 18, following a quarrel over a dish of chop suey which he had refused to buy for her. The testimony was heard by a jury in the Nassau County Court.

Stenger declared that he and his wife had quarreled over the dish of chop suey in Hempstead, and that they continued the quarrel after they got home. Finally, he said, his wife went to her room, saying she would "end it all." Stenger said he went up a little later, broke into her room, and that the pistol was discharged when he tried to take it way from her. He then wrote a note, saying "I have ended my life for you," and signed it with his wife's name and pinned it on a pillow.

Nonetheless, he was convicted of first-degree manslaughter.

One lesson to be learned from these three unhappy marriages: don't fight over a dish of chop suey, it ain't worth it!

Permalink: https://chineseamericanhistorian.blogspot.com/2019/08/chop-suey-and-marital-conflict.html

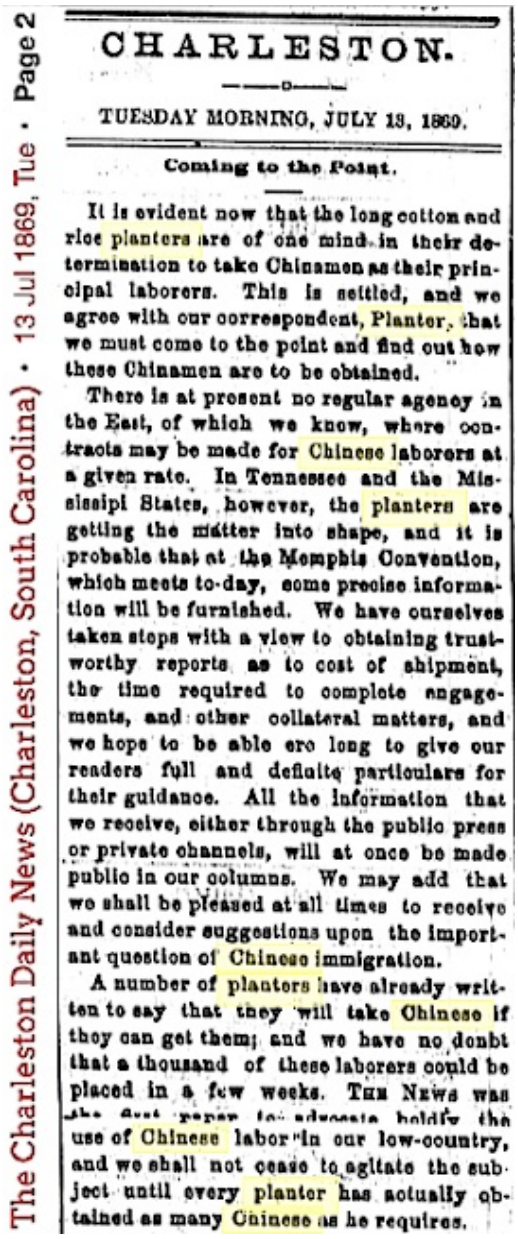
#52

Chinese in the South. 2: Contract Workers or Coolies?

The Charleston Daily News in South Carolina published an editorial on July 13, 1869, that argued in favor of bringing over 1,000 Chinese, shortly after the golden spike was laid for the completion of the transcontinental railroad in Utah, and which left thousands of Chinese railroad workers without work

On July 28, 1869, The Charleston Daily News in South Carolina reported that a Memphis newspaper announced that the Arkansas River Immigration Company was bringing 1,000 Chinese "with their rat-traps and pigtails," from China to work in cotton fields. "They will be the best and most reliable laboring class, and will add greatly to the development of our resources, and the restoration of our lands, which, since the war, have been relapsing into their original wild state."

A Baltimore newspaper refuted the claim that coolies were being recruited, pointing out that the Chinese were actually contract workers, and not indentured workers or coolies, because indentured servants were essentially slaves, which America, in the light of the recent end of black slavery, found unacceptable.



The Charleston Daily News (Charleston, South Carolina) • 13 Jul 1869, Tue • Page 2

CHARLESTON.

TUESDAY MORNING, JULY 13, 1869.

Coming to the Point.

It is evident now that the long cotton and rice planters are of one mind in their determination to take Chinamen as their principal laborers. This is settled, and we agree with our correspondent, Planter, that we must come to the point and find out how these Chinamen are to be obtained.

There is at present no regular agency in the East, of which we know, where contracts may be made for Chinese laborers at a given rate. In Tennessee and the Mississipi States, however, the planters are getting the matter into shape, and it is probable that at the Memphis Convention, which meets to-day, some precise information will be furnished. We have ourselves taken steps with a view to obtaining trustworthy reports as to cost of shipment, the time required to complete engagements, and other collateral matters, and we hope to be able ere long to give our readers full and definite particulars for their guidance. All the information that we receive, either through the public press or private channels, will at once be made public in our columns. We may add that we shall be pleased at all times to receive and consider suggestions upon the important question of Chinese immigration.

A number of planters have already written to say that they will take Chinese if they can get them; and we have no doubt that a thousand of these laborers could be placed in a few weeks. THE NEWS was the first paper to advocate boldly the use of Chinese labor in our low-country, and we shall not cease to agitate the subject until every planter has actually obtained as many Chinese as he requires.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/08/chinese-in-south-2-contract-workers-or.html

#53

1911 Chinese Revolution Changed Hairstyles of Men As Well As its Govermnment

The 1911 Chinese overthrow of the Qing dynasty led by Sun-Yat Sen not only established the Republic of China, but had a big impact of barbers, both in S.F. and China, as Chinese men began cutting off their queues or "pigtails" that the Manchus had imposed on the Han Chinese.

The queue was a hairstyle worn by the Manchu men from central Manchuria who invaded China during the Qing dynasty. The Manchu required Han Chinese men wear a queue which consisted of the hair on the front of the head being

shaved off above the temples every ten days and the rest of the hair braided into a long ponytail. The hairstyle was compulsory for all males and the penalty for not complying was execution for treason. In the early 1910s, after the fall of the Qing dynasty, the Chinese no longer had to wear it.

A San Francisco newspaper described the impact of the regime change on the consequences for Chinese barbers as shown in excerpts from the San Francisco Call in 1911.

In contrast to Chinese men voluntarily cutting their queues in 1911 as an expression of freedom from the mandate of the Manchu rule, the cutting of queues imposed by whites during the late 19th century was humiliating if not emasculating.

In April 1878, Ho Ah Kow was arrested in San Francisco for violating the "cubic feet" ordinance, which limited the number of Chinese living within a room. While in jail, the Sherif ordered his queue becut off. After his release from jail, Ho Ah Kow enlisted the support of the Chinese Six Companies to sue Sheriff Nunan.

California Supreme Court Justice Stephen Field decided the case in an opinion that had a far-reaching and historic impact on the rights of Chinese

By Burleigh Davison

THE SIDEWALK BARBER SHOP

IN CHINA THE OLD STYLE BARBER CARRIED HIS KIT FROM HOUSE TO HOUSE

immigrants, ruling that the Queue Ordinance was a form of **additional** punishment within the "cubic feet" law, which the Board of Supervisors did not have the authority to enact. The judge also ruled that the law was clearly aimed at the Chinese and was therefore a violation of the right to equal protection under the law for "all persons," not merely "all citizens." Finally, because of the specific disgrace imposed upon the Chinese, the law was deemed a form of "cruel and unusual" punishment. The San Francisco Wasp lampooned the issue with a drawing of Justice Fields dressed in Chinese clothing and sporting his own queue. It showed him in "Justice Field's Barber Shop," braiding the hair of a Chinese man, under a picture of Sheriff Nunan having just finished using a scissors to clip a queue.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/11/1911-chinese-revolution-changed.html

#54

Smuggling Chinese Immigrants At Sea

When thinking about illegal Chinese immigration, the "paper son" method usually comes to mind. The immigrant obtains the identity papers of someone who is eligible to enter the U.S. such as the son of a merchant. Upon disembarking from the ship from China, he must undergo a rigorous interrogation by an immigration officer and must convince him that he is the person whose documents he falsely holds.

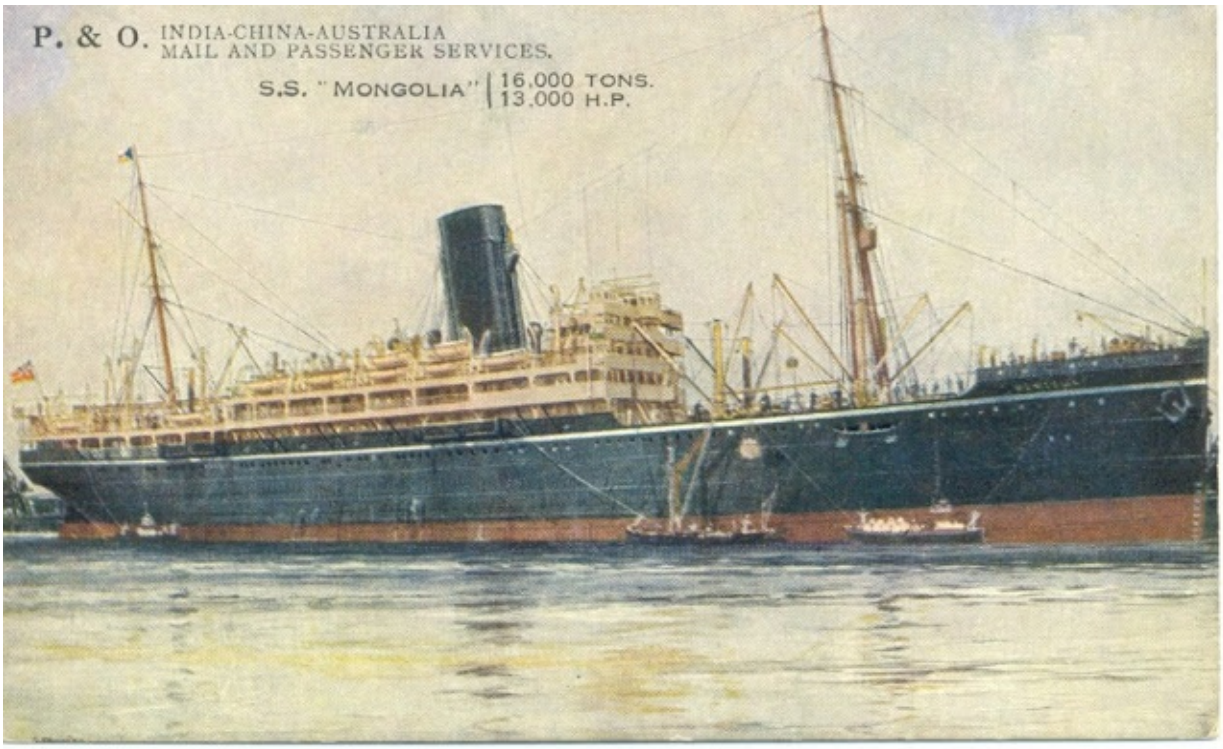
In contrast, smuggled immigrants, illegal by definition, bypass the immigration authorities and sneak into the country with the help of paid guides, crossing the Mexican or Canadian borders or at remote locations along the western, eastern, or southern coast. Only a handful of immigrants are involved in a given smuggling attempt, as larger numbers would increase risk of detection.

It is not known how many succeed in being successfully smuggled; some are caught and deported and others die from the many physical dangers involved in their attempts to enter.

I wonder how those who manage to enter undetected with the aid of smugglers can escape eventual apprehension since they would not possess documents establishing their identity or proof that they passed through immigration.

In her book, *The Chinese Must Go: Violence, Exclusion, and the Making of the Alien in America* (Harvard University Press, 2018) Professor Beth Lew-Williams describes a unique smuggling at sea on a grand scale venture involving the 1904 maiden voyage from Norfolk, Virginia around Cape Horn, as the Panama Canal was not yet built, to San Francisco before heading to China and Japan.

Captain Rinder was given a sealed letter by the Pacific Mail Steamship Company, owners of the Mongolia, with orders not to open it until after he was 24 hours at sea. He must have been surprised by the instruction to stop offshore



near Manzanillo, Mexico to meet a ship arriving from China carrying 189 Chinese who would be allegedly working as crew members on his ship as it continued to San Francisco. Actually, Rinder was instructed to create "employment contracts" that falsely stated these Chinese started employment the day their ship left Hong Kong, an account he would give to U.S. authorities to justify their entry when he reached San Francisco. To the Mexican authorities when he secretly transferred the 189 Chinese to his ship, he stated that the 189 Chinese were "in transit" en route back to China.

Unlike the "typical" smuggling operation in which smugglers are paid to attempt to help illegal immigrants cross a border, in this instance the steamship company is the "smuggler." One wonders whether this was an isolated case or if there were other similar instances.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/11/smuggling-chinese-immigrants-at-sea.html

#55

Ching Ching Chinaman And Ching Chong Chinaman

Ching Chong Chinaman

"Ching Chong Chinaman" is a well-known offensive slur often used to taunt Chinese, and sometimes other Asians, for many decades in countries with many Chinese immigrants and their descendants. The slur occurs in countless limericks, some directed for children but others were of a bawdy nature. Several examples are:

Ching Chong, Chinaman,
Sitting on a wall.
Along came a white man,
And chopped his tail off
Ching Chong Chinaman sitting on the grass,
Along came a bumblebee and stung him on his..
Ask no questions, tell no lies,
I saw a policeman doing up his...
flies are a nuisance, bugs are even worse,
And this is the end of my silly little verse.
Ching chong chinaman went to milk a cow.
Ching chong chinaman didn't know how.
Ching chong chinaman pulled the wrong tit.
Ching chong china man got covered in shit.
Chin chin chinaman bought a little shop
And all he sold was peppermint rock
He wee'd in a bottle and called it pop
Chin chin chinaman bought a little shop

Ching-chong Chinaman, he's got a curlicue,
And he'll get my job some day,

'Cause he works like the devil owned his soul
And settles for half the pay.

In 1917, Victor Records issued a record "CHING CHONG" by Lee S. Roberts and J. Will Callahan " for dancing the one-step.

The lyrics of song can be heard on You Tube performed by Char-Lee Chann, but I don't think the 1917 recording had lyrics performed.

(Verse 1)

'Way out in old "San-Fran" there is a Chi-na-man,
who's known for miles a-round;
Won-der-ful place he keeps, down where he eats and sleeps,
way un-der-neath the ground!
Each night the fes-tive chinks, come there to wink and blink,
and dream a-way the hours.
They sing this fun-ny song while they are borne a-long
on beds of pop-py flow'rs,

(Chorus)

"Ching Chong, Oh Mis-ter Ching Chong,
you're the king of Chi-na-town,
Ching Chong, I love your sing-song
when you have turned the lights all down;
Ching Chong, just let me swing 'long
thru the realms of drow-sy land;
dream-ing while stars are beam-ing,
Oh! Mis-ter Ching Chong, sing-song man."

(Piano Interlude)

(Verse 2)

When you're in "Fris-co town" don't fail to drop a-round
and see this Ching Chong man.

Wonderful things you'll learn down where the torch-es burn,
he'll show you all he can.
Then, when the time is ripe he'll fill your lit-tle pipe
and then a light he'll bring.
Gent-ly you'll float a-way far out on slum-ber bay ,
and soft-ly you will sing:
(Chorus)

==========

Ching CHING Chinaman (a noble Chinaman)

Ching **Chong** Chinaman can easily be confused with the very similar **"Ching Ching Chinaman,"** which was the title of a short story written in1917 by a leading short story writer of the early 20th century, Wilbur Daniel Steele. Even though Yet Sin, his Chinese laundryman character is depicted in stereotypical ways, it is one of the first somewhat sympathetic depiction of a Chinese, as he is a hero of sorts in exposing a blackmailer before returning to China at the end of the story.

The short story was made into a silent film in 1923, **Shadows,** which was promoted as "The Greatest Story Ever Told in Motion Pictures." Lon Chaney, the great silent film era actor (*The Hunchback of Notre Dame* (1923) and *The Phantom of the Opera* (1925), played the role of the Chinese laundryman.

Chaney's "yellowface" performance was highly acclaimed by two critics in the early 1920s.

Now and then a picture is produced that stands out above the others, just as the Woolworth building stands out above all the buildings that surround it. It is such pictures as these that prove beyond any doubt that picture-making is an art. Such a one is "Shadows" - a picture that stands out above all others. With a worth-

while theme as it foundation, masterfully directed and artistically acted, with its setting and general atmosphere realistic, the story creates in the mind an impression that lasts many days and weeks after one has seen the picture. Through tragedy, the sad fate of the principal characters does not leave an unpleasant feeling. On the contrary, their fate so arouses the compassion of the spectator that he feels regret for not being able to help relieve their sufferings. The acting of Mr. Chaney, who assumes the role of a Chinaman, is remarkable. Better acting he has never done in his life.

Wilbur Daniel Steele's prize story, "Ching, Ching, Chinaman," makes a picture which is certain to be accepted as one of the better things under its new title of "Shadows" - principally because of Lon Chaney's eloquent pantomime as a Chink, and the spiritual value of the theme. The locale? A fishing village. The central figures? A young clergyman and his bride, whose first husband made her a widow when he was lost in the angry sea. The motif? The Chinaman's devotion in returning a kind deed. He watches and waits to unmask the villainy of the disappointed suitor - the pillar of the church who has compelled the youthful domine to pay hush money under the threat that he will be exposed as a bigamist. The Chink accepts Christianity when he sees the lesson of faith and humility. Some compelling scenes. But mostly a character study for Chaney who demonstrates his uncanny talent for characterization. Worth seeing. Don't be ashamed of your tears.

Ching Ching Ching Chinaman, a racist song composed in 1923 by Eve Unsell with music by Lous F. Gottschalk promoted the Lon Chaney movie, although it was not included in the movie.

Ching Ching Ching Chinaman
Dreams of far-off Chinalan'
Laugh and laugh when velly sad
See his funny little walk
Hear his funny talkee talk
Queer little quaint Chinaman
Ching Ching Ching Chinaman
Ketchee ketchee if you can

Blandly smiles and so beguiles
Chop-chop-suey Yocky main
This mean Eatee all you can
Queer little quaint Chinaman
Eatee lychee nuts and play fan-tan
Singee high and singee low
Like a shadow come and go
Allee samee Ching Ching Chinaman
Makee muchee goodee 'melican dime
Where he go you never know
What he think he never show
Winky blinky Chinky Chinaman

So in the long run, it seems to matter not whether we are talking about Ching Chong or Ching Ching, They both are deep rooted racist slurs that continue to surface even today.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/01/ching-ching-chinaman-and-ching-chong.html

#56

The Barber of Chinatown

Before the 1911 Chinese Revolution overthrew the Qing Dynasty, Chinese immigrant men wore "queues" or a long braided tail of hair at the back of the head as a sign of allegiance to the Manchu.

It was often mocked by white Americans, and a source of torment for Chinese men.

How did Chinese men have their hair cut? Since they were not welcome in white barber shops, nor did the Chinese wish to patronize white or black barbers, they faced a problem. An interpreter told the reporter that his countrymen were afraid that they might be decapitated or otherwise injured by colored tonsorial workers.

In 1896, therefore, when Moy Lee opened a "tonsorial parlor" in Washington, D. C., there was occasion for rejoicing according to a local newspaper article that publicized his arrival.

Moy Lee was described as a "dapper little fellow, who struts about his shop proudly attired in a sky blue pea jacket and flowing nether garments of a rather loud pattern."

JOHN CHINAMAN'S BARBER

Moy Lee Opens a Tonsorial Parlor in This City.

SUCH PLACE WAS NEEDED

Natives of the Flowery Kingdom Cannot Shave Their Own Heads and They Object to Foreigners Performing This Operation—Moy Will Visit from Laundry to Laundry.

China On The Cusp Of Change

The very first films of China present a surprising variety of daily life during the last decade of the Qing Dynasty. Shot by amateur foreign cameramen, they show the...

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Permalink: https://chineseamericanhistorian.blogspot.com/2018/01/the-barber-of-chinatown.html

#57

Pioneer Chinese American Boxer, Georgie Washington Lee

When I was researching the rise of Chinese restaurants in the 1920s, I stumbled upon a 1921newspaper article about a boxing match featuring a bantamweight Chinese boxer named Georgie Lee. He received enthusiastic crowd support for his vigorous performance even though he lost the match.

Lee started boxing in Sacramento at an early age of 10 in 1910 (and lived to a ripe age of 92) and became popular on the East Coast and American South even though his record was modest, at best.

Despite his limits as a boxer, his manager marketed George as the "Yellow Peril of the Prize Ring," and added a theatrical gimmick by having George wear an Oriental robe and false pigtail when he entered the ring.

Typical of the racism against Chinese for many decades, the journalists often made condescending and mocking comments. At least the audiences did show some admiration for the spunky fighter that George was even though he was never more than mediocre as a boxer.

George and his brother Raymond had boxing matches outside the U.S, as well. They had boxing matches all over the world— Canada, Japan, China, Hong Kong, Australia, Germany, France, and the British Isles.

Below is George's Immigration Form 430 which under the Chinese Exclusion Act all Chinese had to file if they left the country and planned to reenter later.

New-York Tribune (New York, New Y... · 23 Feb 1921, Wed · Page 10

Midget Smith Wins Technical Victory, but Celestial Gains Plaudits of Crowd

Charlie Lee, the Sacramento Chinese flyweight, was technically knocked out in the ninth round of the semi-final bout at Madison Square Garden last night by Midget Smith, but in defeat the Celestial covered himself with glory, and as he made his exit was given one of the greatest ovations ever tendered a pugilist.

Lee displayed remarkable gameness, and proved himself an thing but a novice with the gloves. He is a clever boxer, but does not carry a punch in either hand, and he made the mistake of trying to mix it with the bone-crushing midget.

For the first two rounds, while he stood off at long range, the Chinaman showed to good advantage, but in the third, when Lee stood toe to toe with Smith, the midget fairly murdered him. It was in this round that Lee's lip was badly cut, and thereafter the Chinaman was a grim sight, covered with blood.

In the seventh round Smith battered Lee to the floor with a volley of lefts and rights to the body, but the Chinaman was able to hold and weather the gale.

In the ninth Smith caught the Chinaman flush on the chin with a short right. The Chinaman reeled back drunkenly. Smith was after him like a tiger, and hammering him into a neutral corner finally dropped Lee over the lower rope with a wicked right to the chin. Here Referee Haukop stopped the bout. The round had gone two minutes and twenty-seven seconds. Lee weighed 117¼ pounds and Smith 119¼.

23	45	34
8 KOs	2 KOs	

Pro Boxing

bouts	102
rounds	617
KOs	8%

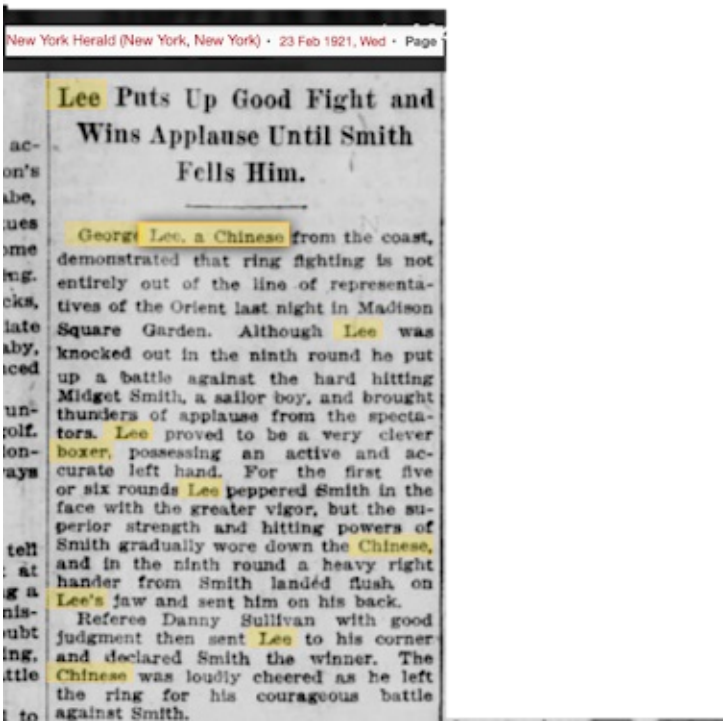
status	inactive
birth name	George Washington Lee
born	1900-07-20
nationality	USA
death date	1992-10-27 / age 92
debut	1919-02-13
division	feather
height	5′ 2″ / 157cm
residence	Sacramento, California, USA
birth place	San Francisco, California, USA

from Joel Franks (1997) Crossing Sidelines, Crossin Cultures

George Washington Lee, born in San Francisco, became a professional boxer under the tutelage of Ancil Hoffman. He was known for his fighting spirit and became a popular "main event" boxer who toured internationally. *Author's collection.*

opened doors to the boxing world that otherwise might have remained closed. While many boxers of color were relegated to preliminary bouts at a boxing event, serving as an "opening act" for the headliner, Lee's boxing skill and Hoffman's business acumen turned Lee's matches into the "main event" and a popular audience draw in Sacramento and on the road.[99]

At Hoffman's recommendation, Lee wore traditional Chinese dress when entering the ring, and for promotional photos, he sometimes had a false Chinese pigtail taped to his head. This stereotypical Chinese costume was common practice in vaudeville, and Hoffman understood the value of showmanship. Hoffman's promotion of Lee's Chinese heritage made Lee uncomfortable, because he was proud of both his Mexican and Chinese ancestry. Even the nickname Hoffman devised for Lee, "Yellow Peril of the Prize Ring," both reinforced and lampooned Chinese stereotypes. These affectations helped promotion but did little to overcome the perception of Lee as a novelty. His transition to a main-event boxer came from his skill, speed and determination. While his fight record was not the greatest, his fighting spirit drew audience attention once he stepped into the ring sans Chinese robe and hat.

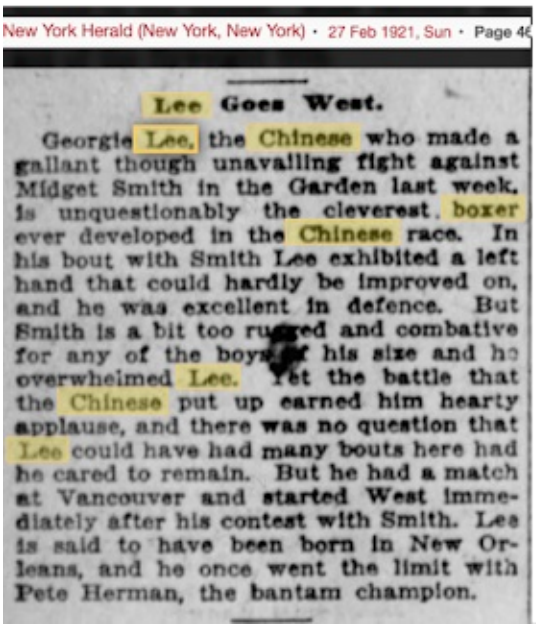


New York Herald (New York, New York) • 23 Feb 1921, Wed • Page

Lee Puts Up Good Fight and Wins Applause Until Smith Fells Him.

Georg Lee, a Chinese from the coast, demonstrated that ring fighting is not entirely out of the line of representatives of the Orient last night in Madison Square Garden. Although Lee was knocked out in the ninth round he put up a battle against the hard hitting Midget Smith, a sailor boy, and brought thunders of applause from the spectators. Lee proved to be a very clever boxer, possessing an active and accurate left hand. For the first five or six rounds Lee peppered Smith in the face with the greater vigor, but the superior strength and hitting powers of Smith gradually wore down the Chinese, and in the ninth round a heavy right hander from Smith landed flush on Lee's jaw and sent him on his back.

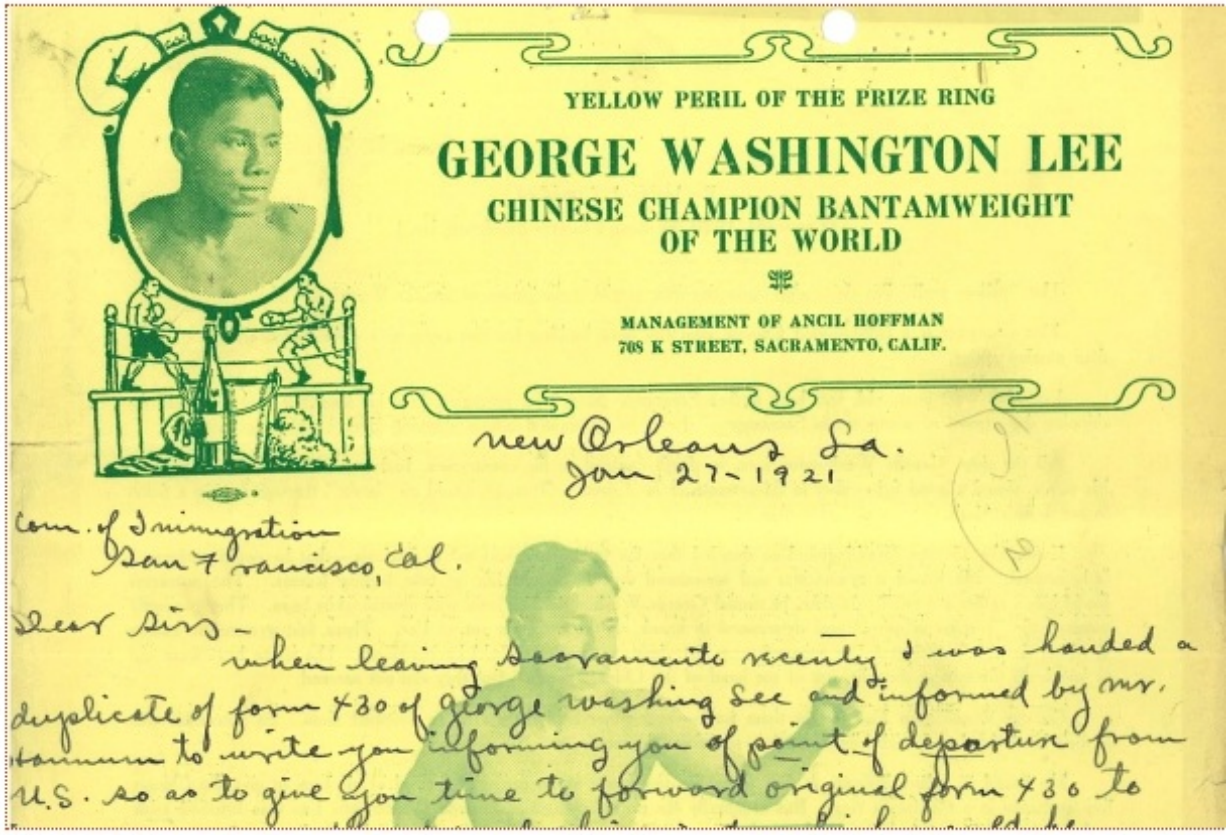
Referee Danny Sullivan with good judgment then sent Lee to his corner and declared Smith the winner. The Chinese was loudly cheered as he left the ring for his courageous battle against Smith.



New York Herald (New York, New York) • 27 Feb 1921, Sun • Page 4

Lee Goes West.

Georgie Lee, the Chinese who made a gallant though unavailing fight against Midget Smith in the Garden last week, is unquestionably the cleverest boxer ever developed in the Chinese race. In his bout with Smith Lee exhibited a left hand that could hardly be improved on, and he was excellent in defence. But Smith is a bit too rugged and combative for any of the boys of his size and he overwhelmed Lee. Yet the battle that the Chinese put up earned him hearty applause, and there was no question that Lee could have had many bouts here had he cared to remain. But he had a match at Vancouver and started West immediately after his contest with Smith. Lee is said to have been born in New Orleans, and he once went the limit with Pete Herman, the bantam champion.



"Ancil Hoffman Letter regarding George Washington Lee," 1921, Chinese Exclusion Act case files, RG 85, National Archives-Seattle, George Washington Lee & Raymond Lee case files, Seattle, Box 1349, Case 40233/1-1 & 40233/1-2.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/08/pioneer-chinese-american-boxer-georgie.html

#58

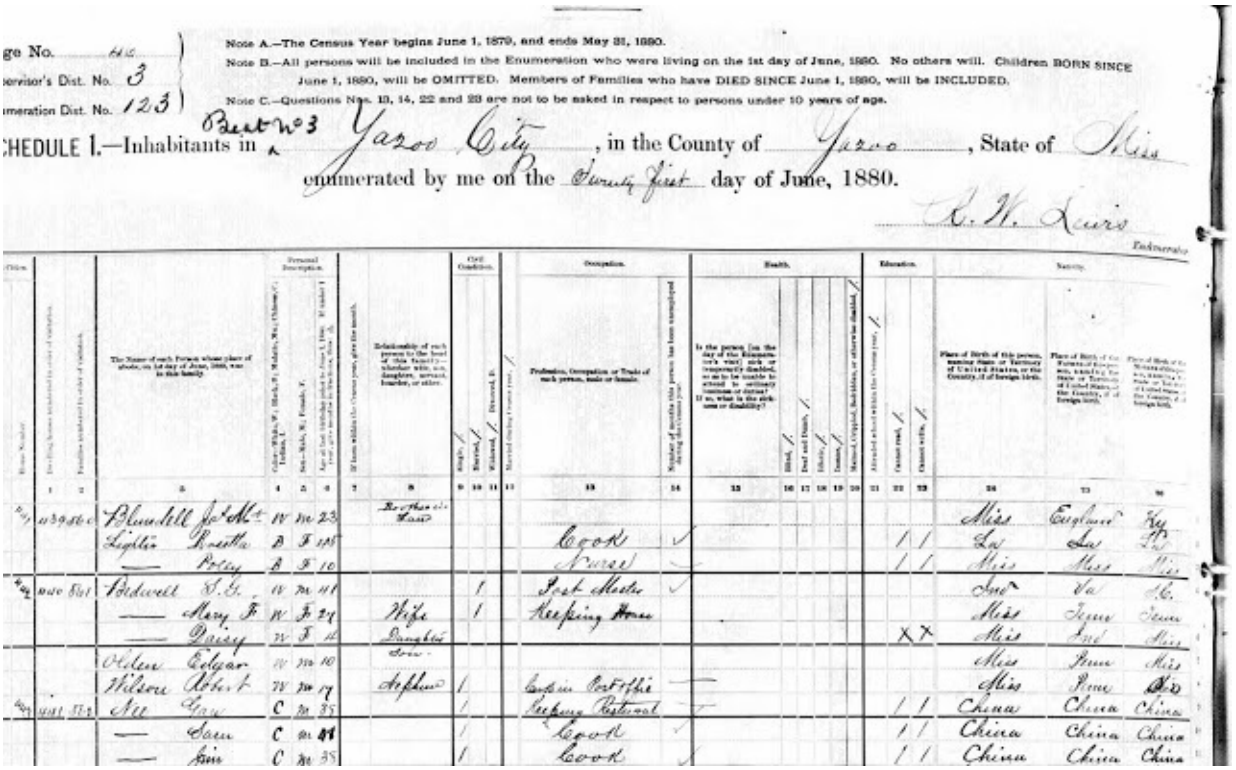
"Chinese" Restaurants in the Mississippi Delta in 1880?

In 1880, there were few Chinese in the American South. The Mississippi Delta had the largest number of Chinese east of the Mississippi and below the Mason-Dixon line in 1880. Most of them were small grocer store owners or laborers.

The 1880 federal census did identify, however, three restaurants operated by Chinese. But should they be considered "Chinese restaurants" since it is highly unlikely that they would have served or their customers would have wanted Chinese food. Remember, even chop suey, the dish that became the most popular or at least well known offering for non-Chinese was totally unknown anywhere in the U. S. until around 1900.

In the clippings below, we see that Nee Gaw was a restaurant keeper (the census taker's term) in Yazoo City, and he had 2 cooks born in China to Chinese parents. In Leflore, 2 brothers ran a restaurant (their names got mangled by the census taker and don't look Chinese, but the record indicates they were born in China to Chinese parents) And, in Silver City, 20 year old Henry Hong was a restaurant keeper.

So, in one sense these are "Chinese" restaurants, but in another sense, they are not. They are just restaurants operated by Chinese that served American food and probably nothing resembling Chinese food. But since we have no access to their menus, who knows for sure?



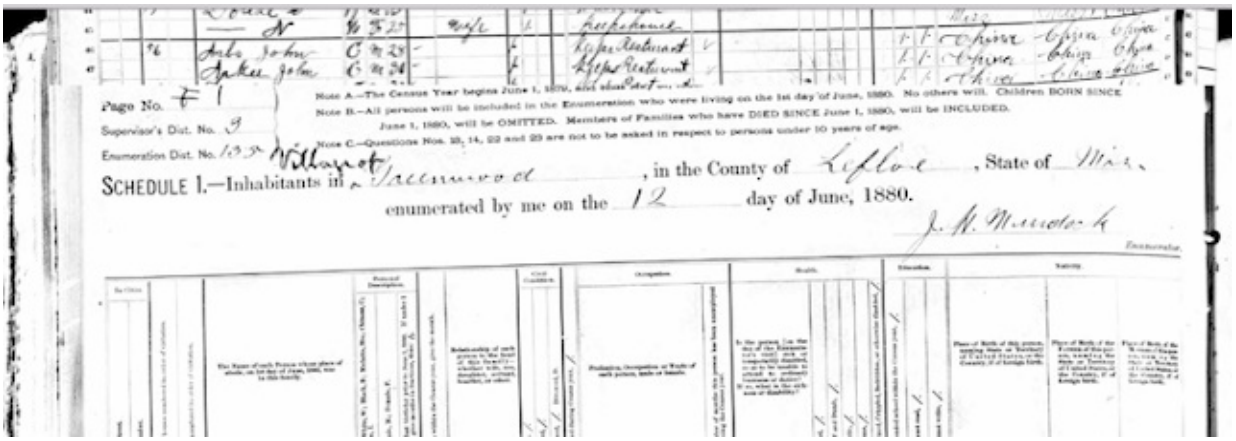
Page No. 445
Supervisor's Dist. No. 3
Enumeration Dist. No. 123

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE 1.—Inhabitants in Beat No 3 Yazoo City, in the County of Yazoo, State of Miss
enumerated by me on the Twenty first day of June, 1880.

S. W. Lewis
Enumerator.

Dwelling-House Number	Family Number	The Name of each Person whose place of abode, on 1st day of June, 1880, was in this family.	Color (W, B, M, Ch, I)	Sex (M, F)	Age at last birthday prior to June 1, 1880	Relationship to the head of the family	Single	Married	Widowed	Divorced	Occupation, Profession, or Trade of each person, male or female.	Number of months this person has been unemployed during the census year	Is the person (on the day of the Enumeration) sick or temporarily disabled, so as to be unable to attend to ordinary business or duties? If so, what is the sickness or disability?	Blind	Deaf and Dumb	Idiotic	Insane	Maimed, Crippled, Bedridden, or otherwise disabled	Attended school within the Census year	Cannot read	Cannot write	Place of Birth of this person, naming State or Territory of United States, or the County, if of foreign birth.	Place of Birth of Father of this person, if born in the United States, naming State or Territory, if of foreign birth.	Place of Birth of Mother of this person, if born in the United States, naming State or Territory, if of foreign birth.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
439	460	Blundell Jos M	W	M	23		Brother in Law															Miss	England	Ky
		Lyttle Rosetta	B	F	18						Cook										1	La	La	La
		— Patsy	B	F	10						Nurse										1	Miss	Miss	Miss
440	461	Bidwell S. G.	W	M	41			1			Book Master											Ind	Va	Va
		— Mary F.	W	F	29		Wife	1			Keeping House											Miss	Tenn	Tenn
		— Daisy	W	F	11		Daughter														XX	Miss	Ind	Miss
		Allen Edgar	W	M	10		Son															Miss	Penn	Miss
		Wilson Albert	W	M	19		Nephew	1			Cotton Office											Miss	Penn	Ohio
441	462	Nee Gow	C	M	35			1			Keeping Restaurant										1	China	China	China
		— Sam	C	M	21			1			Cook										1	China	China	China
		— Jim	C	M	35			1			Cook										1	China	China	China

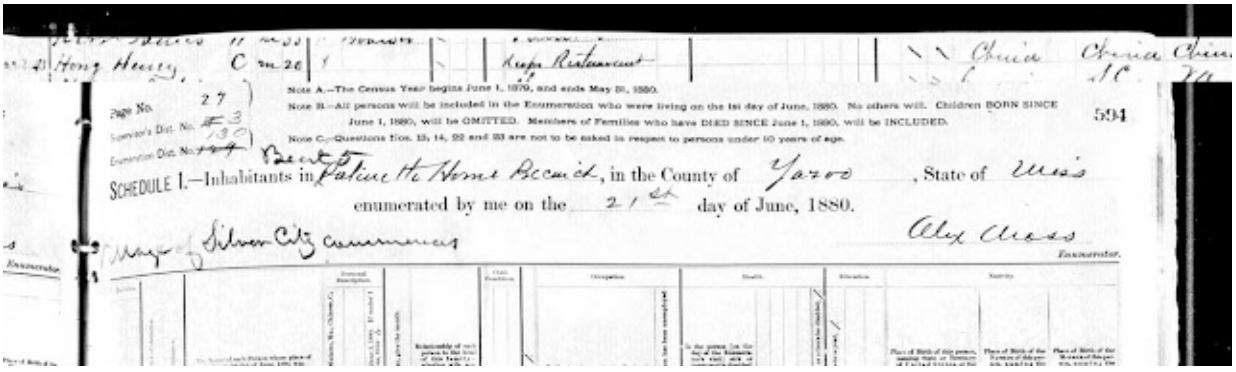


Page No. F1
Supervisor's Dist. No. 3
Enumeration Dist. No. 133

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE 1.—Inhabitants in Yallabusha, in the County of Leflore, State of Miss.
enumerated by me on the 12 day of June, 1880.

J. N. Maudlock
Enumerator.



Page No. 27
Supervisor's Dist. No. 3
Enumeration Dist. No. 130

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

594

SCHEDULE 1.—Inhabitants in Patton Hotel Beat 4, in the County of Yazoo, State of Miss
enumerated by me on the 21st day of June, 1880.

Alex Moss
Enumerator.

Hong Henry C M 20 Keeping Restaurant China China China

Permalink: https://chineseamericanhistorian.blogspot.com/2016/08/chinese-restaurants-in-mississippi.html

#59

Chink Smuggling From Cuba

Some early Chinese immigrants who did not hold papers that would enable them to enter the United States turned to smugglers who, for a price, would attempt to sneak them across either the Canadian or Mexican borders.

In the late 19th century, both borders were somewhat porous and with some luck, smuggling "Chinks" as Chinese were often derisively called was a thriving enterprise. Those who failed to evade border agents would be jailed and then deported.

A less obvious source of smuggled Chinese was Cuba, where since the mid 19th century over 100,000 Chinese worked as coolie or indentured laborers under very adverse conditions. The testimonies of almost 3,000 coolies in 1876 at the Cuba Commission hearings exposed the slave like status and gross mistreatment of Chinese sugar plantation laborers. (See *The Coolie Speaks: Chinese Indentured Laborers and African Slaves of Cuba*. By Lisa Yun. (Philadelphia: Temple University Press, 2008)

Contract laborers could not easily escape their situation, but those few who succeeded often turned to smugglers who could bring them from Cuba to the U. S. An Alabama newspaper article published in T*he Anniston Star* on January 31, 1925, reported that when smugglers realized how lucrative "rum-running" from Cuba to the United States was, they soon added the smuggling of "Chinks" into Florida and other Southern border towns. (The resolution of the entire article is poor, but below is a paragraph that highlights the origins of this practice).

It was rum-running which gave the first impetus to "Chink smuggling." Thousands of Chinese had gone to Cuba to work as laborers, and after the war, when the ease with which liquor could be landed was seen, it was a logical notion that it would be quite as easy to land Chinese. That started it, and since that time there has been a wave of immigration which has defied the power of the government to stop.

Enormous Profit at Enormous Risk

Huge Rewards and Heavy Penalties Involved in "Chink Smuggling"--- Smugglers Do Not Hesitate to Destroy Cargo If Caught

Each Year Thousands of Chinese Risk Death to Enter This Country

Permalink: https://chineseamericanhistorian.blogspot.com/2016/12/chink-smuggling-from-cuba.html

#60

A Tale of Two Chinatowns in 1906

The two largest Chinatowns in the U.S. in 1906 were in San Francisco and New York. Both faced major threats to their existence in 1906 but survived and still are iconic in 2019 even though now they are threatened by gentrification and the move by many Chinese residents with resources to suburban areas.

The 1906 disaster of a major earthquake and fire in San Francisco is well known and needs no detailed description. The photograph by Arnold Genthe says it all. Amazingly, Chinatown, like the rest of the city, rose from the ashes and its Chinese merchants became an attraction for tourism.

Less well known is the 1906 threat to the existence of New York's Chinatown which was not due to natural forces but to social and political factors. The Mayor and some powerful civic and religious leaders wanted to replace Chinatown, reviled for its filth and vice, with a park.

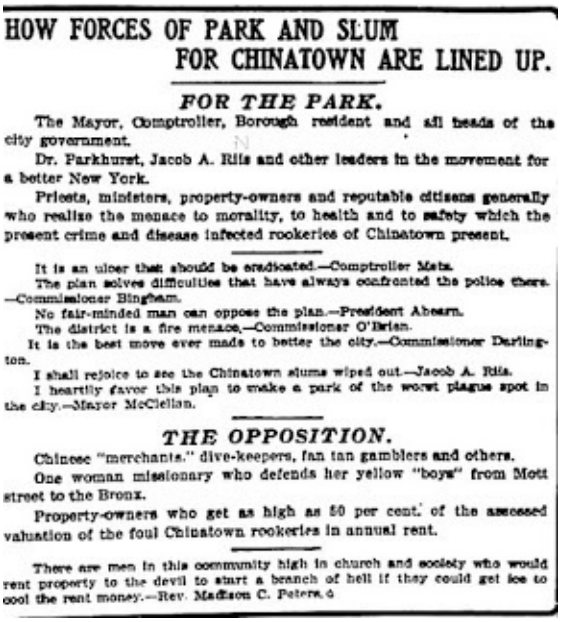
Feb. 28, 1906 "Tear Down the Dens of Chinatown and Make a Park...

'

Chinese and their supporters strenuously objected to the proposal and numerous public hearings were held in the spring of 1906.

On March 21, 1906, p. 3, The Evening World, which strongly advocated for the park plan exclaimed that the battle was "good as won."

A search of archival newspapers for the rest of 1906 did not turn up any



HOW FORCES OF PARK AND SLUM FOR CHINATOWN ARE LINED UP.

FOR THE PARK.

The Mayor, Comptroller, Borough resident and all heads of the city government.

Dr. Parkhurst, Jacob A. Riis and other leaders in the movement for a better New York.

Priests, ministers, property-owners and reputable citizens generally who realize the menace to morality, to health and to safety which the present crime and disease infected rookeries of Chinatown present.

It is an ulcer that should be eradicated.—Comptroller Metz.

The plan solves difficulties that have always confronted the police there.—Commissioner Bingham.

No fair-minded man can oppose the plan.—President Ahearn.

The district is a fire menace.—Commissioner O'Brien.

It is the best move ever made to better the city.—Commissioner Darlington.

I shall rejoice to see the Chinatown slums wiped out.—Jacob A. Riis.

I heartily favor this plan to make a park of the worst plague spot in the city.—Mayor McClellan.

THE OPPOSITION.

Chinese "merchants," dive-keepers, fan tan gamblers and others.

One woman missionary who defends her yellow "boys" from Mott street to the Bronx.

Property-owners who get as high as 50 per cent. of the assessed valuation of the foul Chinatown rookeries in annual rent.

There are men in this community high in church and society who would rent property to the devil to start a branch of hell if they could get ice to cool the rent money.—Rev. Madison C. Peters.

TEAR DOWN THE DENS OF CHINATOWN AND MAKE A PARK OF NEW YORK'S DARKES

definitive date for ending the proposal. But support for it died out and it was argued that health and police departments would be a less costly way to deal with the filth and vices than to purchase the land for the park. And so, Chinatown in lower Manhattan dodged its demolition. The crisis still had some negative collateral damage that will be the subject of another post.

SOME OF THE PLAGUE SPOTS IN CHINATOWN THAT SHOULD GIVE WAY FOR A PUBLIC PAR

Mayor McClellan Gives His Unqualified Indorsement to Evening World's Plan.

CITY'S DARKEST SPOT.

It Has Become the Centre of Crime in Lower Part of New York.

PEOPLE NEED THE PARK.

McClellan Says That Is the Most Sensible Solution of Chinatown Problem.

The Evening World left before Mayor McClellan to-day more profoundly by its representations in regard to the plan to make a park of the district long known [illegible] Bend Park and Chinatown disappear, now generally known as Chinatown.

The whole situation was fully discussed, and after careful consideration the Mayor announced himself unqualifiedly in favor of the plan. HE ACCORDINGLY TOOK THE PUBLICATION OF A STATEMENT to that effect, and has for [illegible] plans already for a full investigation of the matter looking with the view of carrying out the plan.

The Small Parks Act, on which the Mayor relies, authorizes the city to purchase small portions of the city in any place where they may be needed for the purpose of providing open spaces for playgrounds for the people.

Under this law a large number of small parks have been opened. Many of these have been in squalid districts, on the part of the downtown sections have been neglected, and always where the space has been needed for some public improvement, such as the plans for Williamsburg Bridge, no small parks have been made.

Mulberry Bend Park is one of the few public parks that have been established under the law, and in the case there it was demonstrated to the satisfaction of the community that the money spent in the improvement was the best money ever the city ever spent.

The total area of that park was less than 10,000 sq. yards. The assessment was [illegible] that the property would have benefited by the improvement to the extent of [illegible] and [illegible]. Of the [illegible] under the law [illegible] to be assessed against the [illegible] which was held to benefited by the opening of the park. The assessment was made [illegible] and when [illegible] the city had no complaint of the property owners, and public, as that it [illegible] greatly increased the land [illegible] to pay one sum for more [illegible].

Since the park has opened the people who have remained for the additional $90,000 have increased more than $500,000 in value, according to the tax [illegible], which is but [illegible] of the actual increase, while the property not adjoining [illegible] the only part of that district, has not increased an average of 1 per cent., and in some cases has actually decreased in value. This is particularly true of the three blocks the city will be asked to make the addition at Mulberry Bend Park, according to The Evening World's proposition. In [illegible] these blocks there has been no increase.

Fifty-seven years ago, when the old Five-hundred-and-fifty-foot [illegible] was used to [illegible] Bend, the former [illegible] Park, the private owner, the late Abiel [illegible] Park, [illegible] $5,000, and forty years later the lands were sold [illegible] for $1,000,000. This is one reason why it is [illegible] to be [illegible] to [illegible] years ago, and this was the highest price it ever reached. To-day it is assessed at $6,000,000 [illegible] [illegible] [illegible]

THE WORLD: TUESDAY EVENING, MARCH 6, 1906.

LOCAL BOARD CALLS PUBLIC HEARING ON THE CHINATOWN PARK PLAN

No Opposition to Plan Expected When Matter Is Taken Up March 26.

FAVORED BY OFFICIALS

Health Board Believes Removal of Dives a Sanitary Necessity—How Criminals Have Duty Point.

TEAR OUT DIVES OF CHINATOWN, MAKE A PARK ON THE SITE

FIGHT TO WIPE OUT CHINATOWN FOR PARK GOOD AS WON

Hearing Only Develops Weakness of the Opposition to Evening World's Project.

NO SERIOUS OBSTACLE

Hovel-Owners Object to Protect Their Pockets — Sentiment Favoring Park Grows.

If the attitude of the Local Board of Improvements that held the public hearing on the Evening World's Chinatown Park project yesterday is any criterion the park is as good as established. The opposition showed its hand, and the hand was found to be a four-flush.

The Evening World's presentation of the necessity for the proposed park was not fully made yesterday, because the time was limited. Dr. Darlington, President of the Board of Health, and Archibald A. Hill, Secretary of the Metropolitan Parks Association, who were to have delivered addresses favoring the park plan, were in Albany engaged in the Legislature on the Seaside park matter. They will be on hand at the next hearing.

Frank Moss, who has been making a study of Chinatown for years, was to have been present with a mass of data of an amazing character, but he was compelled to attend to another engagement. Mr. Moss will be on hand at the hearing two weeks hence with facts and figures and people to prove that it is the duty of New York to efface Chinatown and replace it with a park.

That the property owners who are fighting the improvement are fighting to save the hovels that produce enormous returns for them in the way of rent is plainly shown by the attitude of L. Aronson. Mr. Aronson owns $500,000 worth of property in the district about Chinatown and in Chinatown, but he does not rent his property for purposes that bring returns of from 35 to 50 per cent. per annum upon the assessed valuation.

He is in favor of destroying Chinatown and establishing a park. In the course of the improvement much of his property will be condemned, but he is willing to stand for it, knowing that the passing of Chinatown will mean a general property value increase for blocks in every direction.

"I attended the hearing," said Mr. Aronson to-day, "intending to make a speech advocating the improvement, but when I saw the shallowness of the opposition I realized the park plan has won. The motive actuating the objectors is so obvious that it cannot stand the light of day. I am the heaviest Hebrew taxpayer in Chinatown and I am in favor of making the district into a park."

RUBBERNECK WAGON'S LAST TRIP.

By Walter A. Sinclair.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/07/a-tale-of-two-chinatowns-in-1906.html

#61

My Ancestor Search Leads To News of Chinese Jugglers U.S. Tour in 1850s

"Every migration story starts with person one leaving a place for another place."

Scott Tong, A Village with My Name: A Family History of China's Opening to the World

Many people outside the Deep South are curious when they learn that I, a Chinese, was born in Georgia in 1937 when Jim Crow racial discrimination was still strong. They wondered why I was there and how Chinese fit between the blacks and the whites. I usually ignored their questions, preferring to deal with my life in San Francisco and Chicago, where I lived after leaving Georgia in 1952 at age 15.

But after I retired, I became intrigued about more details of my family history, I knew that my father went directly to the South when he emigrated in 1921 from his village in Guangdong, China because one of his grand-uncles, Gan Heung Loo, recruited him to work in a laundry in Chattanooga, Tennessee, where he stayed until 1925. But was this grand uncle my first ancestor to leave China for the U.S. and what led him to Chattanooga? Did another relative urge him to come there just as he sponsored my father to join him?

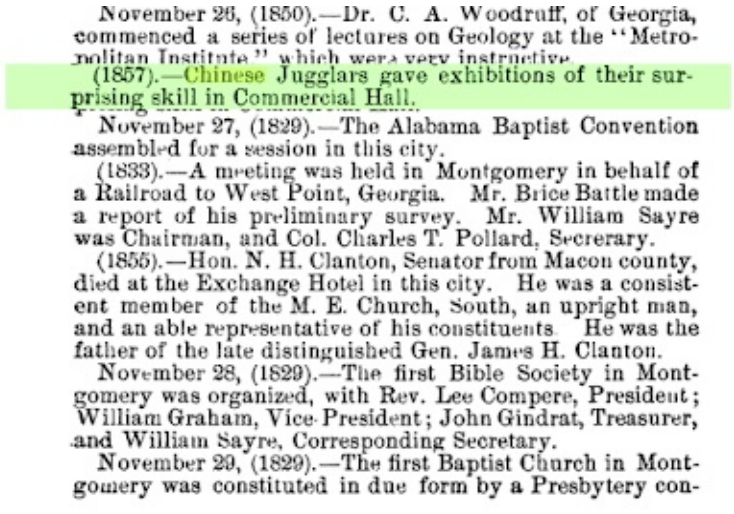
In my research, I discovered that two Stanton brothers from Boston started to build the Alabama and Chattanooga Railroad in 1870 to connect Meridian, Mississippi, with Chattanooga, Tennessee, 300 miles to the east. I immediately wondered if this railroad could have had something to do with Gan Heung Loo being in Chattanooga.

A labor contractor, Cornelius Koopmanschap, sent 1,500 Chinese from California in 1870 at their request. Other Chinese may have come from Texas after working briefly in 1870 on the Houston and Texas Central Railroad.

However, before a year passed, the Alabama and Chattanooga Railroad was bankrupt and the Chinese workers were not paid, and quit. (A side note is that about 80 of these Chinese were hired by a Confederate cavalry general, Nathan Bedford Forrest, (also a slave trader, and the first Imperial Wizard of the Ku Klux Klan), to work on construction of another railroad in the area, the Selma, Marion, and Memphis Railroad in 1870-1, but this venture was also a financial disaster).

Is it possible that at least one of these Chinese railroad workers stayed in Chattanooga after the Alabama and Chattanooga Railroad construction abruptly ended in 1871? Is it likely that he might have opened or worked in a laundry there? Business directories listed several Chinese laundries in Chattanooga in the late 1870s. Is it possible that Gan Heung Loo, my father's grand-uncle came to Chattanooga because he knew one of these railroad workers? Perhaps Gan Heung Loo worked in a laundry and later helped my father learn the laundry business when he came over in 1921. Was Gan Heung Loo the "first ancestor" in my family tree to come to the United States? I may never know, but it seems within the realm of plausibility?

Although I did not find any clear answer about my family history in the South, in the course of searching I was surprised to stumble upon notice of a well-received performance by **Chinese jugglers, (**misspelled as jugglars), in 1857 in Montgomery, Alabama.



November 26, (1850).—Dr. C. A. Woodruff, of Georgia, commenced a series of lectures on Geology at the "Metropolitan Institute," which were very instructive.

(1857).—Chinese Jugglars gave exhibitions of their surprising skill in Commercial Hall.

November 27, (1829).—The Alabama Baptist Convention assembled for a session in this city.

(1833).—A meeting was held in Montgomery in behalf of a Railroad to West Point, Georgia. Mr. Brice Battle made a report of his preliminary survey. Mr. William Sayre was Chairman, and Col. Charles T. Pollard, Secrerary.

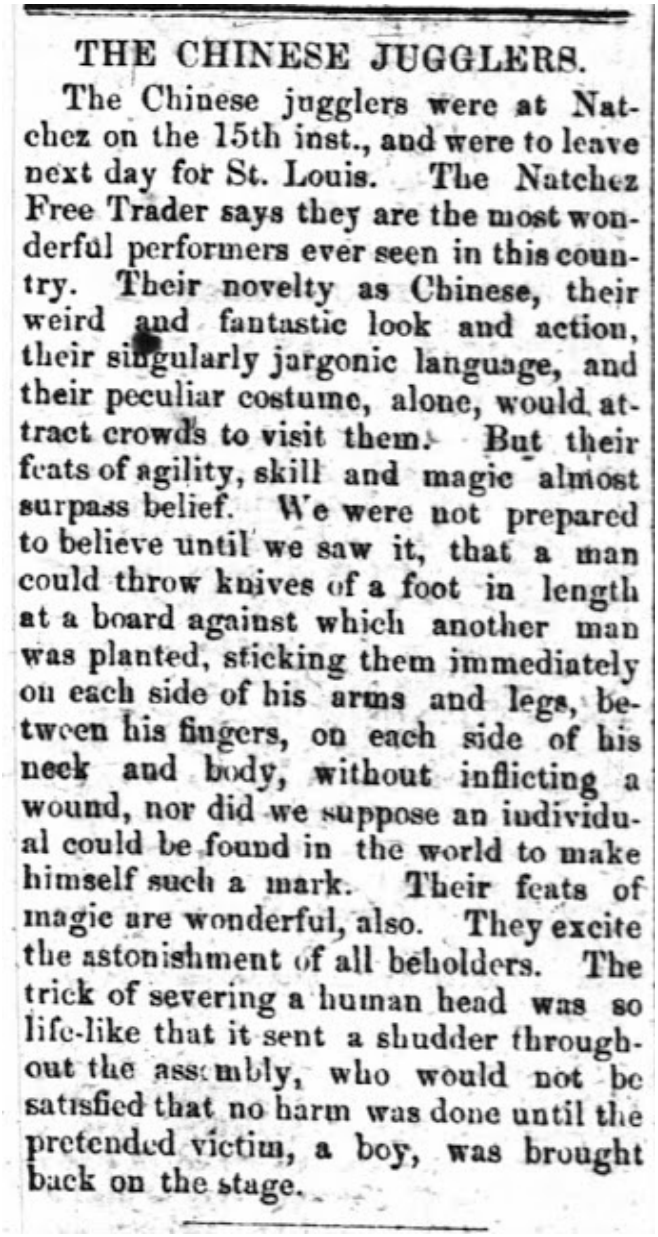
(1855).—Hon. N. H. Clanton, Senator from Macon county, died at the Exchange Hotel in this city. He was a consistent member of the M. E. Church, South, an upright man, and an able representative of his constituents. He was the father of the late distinguished Gen. James H. Clanton.

November 28, (1829).—The first Bible Society in Montgomery was organized, with Rev. Lee Compere, President; William Graham, Vice-President; John Gindrat, Treasurer, and William Sayre, Corresponding Secretary.

November 29, (1829).—The first Baptist Church in Montgomery was constituted in due form by a Presbytery con-

Why were jugglers from China in Alabama to perform, especially as early as 1857, when most Americans beyond the western states had never seen Chinese people? More research showed that the jugglers gave many performances that impressed American audiences along

the Atlantic seaboard and in the South during the 1850s and Montgomery was not the sole performance.



THE CHINESE JUGGLERS.

The Chinese jugglers were at Natchez on the 15th inst., and were to leave next day for St. Louis. The Natchez Free Trader says they are the most wonderful performers ever seen in this country. Their novelty as Chinese, their weird and fantastic look and action, their singularly jargonic language, and their peculiar costume, alone, would attract crowds to visit them. But their feats of agility, skill and magic almost surpass belief. We were not prepared to believe until we saw it, that a man could throw knives of a foot in length at a board against which another man was planted, sticking them immediately on each side of his arms and legs, between his fingers, on each side of his neck and body, without inflicting a wound, nor did we suppose an individual could be found in the world to make himself such a mark. Their feats of magic are wonderful, also. They excite the astonishment of all beholders. The trick of severing a human head was so life-like that it sent a shudder throughout the assembly, who would not be satisfied that no harm was done until the pretended victim, a boy, was brought back on the stage.

Still, some found fault as in some derogatory comments in the *New York Tribune*, which were reprinted in papers across the country such as one in Griffin, Georgia. The focus was not on the juggling skill, but of the small physical size and unappealing facial features of the Chinese men. The critic, however, approved of the Chinese women, with their "amiability and gentleness, round, graceful, and well-developed forms." It was concluded that the likelihood if China to "our standard of civilization" was unlikely for another thousand years.

Even though it was 1853, when there was a small Chinese population, mostly in the west, derogatory stereotypes and sarcastic depictions of Chinese were being disseminated in the *New York Tribune.*

One lesson from this unexpected detour from my quest to learn how my father came to the South is that historical research often works in mysterious ways!

THE COMPANY OF CELESTIALS.—We learn that one of the managers of the famous company of oriental musicians and Chinese jugglers, that have recently been exhibiting, to the astonishment and delight of immensely crowded audiences in the theatres of San Francisco, New Orleans, St. Louis and Cincinnati, is now in this city, making arrangements for the entertainment of our citizens. This troupe consists of sixteen Chinamen, recently arrived from the Celestial empire—they are said to be the most wonderful performers in their line in the world, and we entertain but little doubt of the truth of this assertion. Their exercises are said to be of an exceedingly diversified character, such as feats of magic, jugglery, legerdemain, tumbling, rope dancing, &c. Some of their exploits are so curious and dexterous as to be incredible to those who have not witnessed them; but, independent of their performances, they are an extraordinary and attractive novelty. It is the largest party of Celestials that have visited our country. There are among them men, women and children, and a double-jointed dwarf, who is represented as the most curious specimen of human nature living. They exhibit, in their dress, acting and conduct, many of the interesting peculiarities of the most singular race of men on earth, and the opportunity of becoming acquainted with these, alone, will doubtless be availed of by our entire population. The company is on their way to this city, and, after remaining here a short time, will embark for Europe. We learn they will appear at the Broadway theatre on the 31st inst.

The Georgia Jeffersonian.

GRIFFIN, (GA.) THURSDAY MORNING, FEBRUARY 24, 1853.

Taking our troupe of jugglers as an average sample of the Chinese, they are evidently, as compared with any of the European stocks, an inferior race of people.—They are a small boned, feeble bodied race, the men being slender for their height, and dark as Choctaw Indians, with awkward high cheek bones, angular eyes, large ears, set high upon their heads, and flat noses—the whole facial conformation being far inferior in dignity and strength of character to that of the North American Indian. The Chinese women, on the other hand, are of a much lighter complexion—their features are softer and finer, with a very striking expression of amiability and gentleness; while their limbs are delicate, and their forms round, graceful and well developed. The tricks of this troupe in the arts of legerdemain, are oriental, and some of them are exceedingly well done. After the circuit of the principal cities of the United States, they propose to visit Europe. The double-jointed dwarf is their greatest curiosity, and next to him, we regard their peculiar articles of dress, and the richness and high finish of some of their silken Chinese robes. But the glance at these people in the lump is certainly calculated to dispel the delusive idea of the elevation of China to our standard of civilization, short of a thousand years to come.

The white rats of San Francisco are a Chinese importation,, and they swarm through the city. No place in the world is, perhaps, blest with a greater number and variety of rats. First, there is the gray wharf rat, originally from Norway, but now common the world over; then there are the black and blue rats peculiar to California; and last, though not least, the white Chinese rat. This abundance and variety of rats, no doubt, contributes to make San Francisco so very attractive to the Chinese. But it is due to them to say, that with plenty of fish and rice, or even of roast beef and plum pudding, they are generally disposed to leave the monopoly of sugar cured rats to the Mandarins.

This troupe of Chinese appear to have discovered very few things in the United States superior to what is to be found in China, excepting the California gold mines, our steamships and railroads, and labor-saving machinery in general, in which they are very deficient. This deficiency, however, reducing all sorts of manufactures to the tedious processes of labor by hand, is, however, the secret of the multiplication of the Chinese nation to three hundred millions of people.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/04/my-ancestor-search-leads-to-news-of.html

#62

More Surprises About the Chinese Jugglers Troupe 1850s Tour of the U.S.

In a previous post describing my research into why my father went directly to Chattanooga, Tennessee, when he emigrated from Hoiping in1921, I mentioned stumbling upon a notice of a troupe of jugglers from China performing in Montgomery, Alabama. Surprised by this intriguing find, I searched for more information and learned that this troupe performed in several places in the U.S. with impressive skill and artistry.

Now, about a year later I got another surprise when I received an email from Tony Bosch Reitz, in Melbourne, Australia. His maternal great grandfather, Frederick Taen, was one of the jugglers of this troupe that also performed in England and Europe! Reitz gave me a link to a poster for an 1853 performance in Natchez, Mississippi.

Reitz also included an1867 photograph of Ar Hee, in costume, posing with his two sons, Frederick and Alfred Taen, and a friend.

THE CHINESE JUGGLERS.

The Chinese jugglers were at Natchez on the 15th inst., and were to leave next day for St. Louis. The Natchez Free Trader says they are the most wonderful performers ever seen in this country. Their novelty as Chinese, their weird and fantastic look and action, their singularly jargonic language, and their peculiar costume, alone, would attract crowds to visit them. But their feats of agility, skill and magic almost surpass belief. We were not prepared to believe until we saw it, that a man could throw knives of a foot in length at a board against which another man was planted, sticking them immediately on each side of his arms and legs, between his fingers, on each side of his neck and body, without inflicting a wound, nor did we suppose an individual could be found in the world to make himself such a mark. Their feats of magic are wonderful, also. They excite the astonishment of all beholders. The trick of severing a human head was so life-like that it sent a shudder throughout the assembly, who would not be satisfied that no harm was done until the pretended victim, a boy, was brought back on the stage.

CITY HALL

The Greatest Novelty in the World !

Unrivalled Success of the

CHINESE

ARTISTES !

FOR TWO NIGHTS ONLY.

MONDAY AND TUESDAY,

April 25th and 26th.

The great Company of Celestial Artists, whose wonderful performances have created the liveliest sensation in the principal cities of the United States, will give their series of their

NATIONAL ENTERTAINMENTS

as above, when they will exhibit a variety of the most pleasing, interesting and

ASTONISHING EXPLOITS,

ever witnessed in this or any other portion of the WORLD!

In addition to the great variety of Tricks of

Jugglery, Necromancy, Legerdemain, Magic, Dexterity &c.

will be given the wonderful and exciting

IMPALEMENT !

which for daring, dexterity and skill exceeds anything ever attempted before a public assembly

In the course of the evening, the Orientals will give a specimen of the

CHINESE MUSIC.

Admission 25 cents—without distinction of age.

DOORS OPEN AT 7 O'CLOCK; PERFORMANCE COMMENCES AT 8 O'CLOCK.

Evening, Anthony & Co. Printers

Rare photograph Arr Hee and his two sons. The young person on the left is Alfred Taen youngest son of Arr Hee, the person in the middle is Frederick Taen, oldest son of Arr Hee and the maternal great grandfather of Tony Bosch Reitz (Melbourne, Australia). The name of the person standing on the far right is not known. Photograph c.1867

Permalink: https://chineseamericanhistorian.blogspot.com/2020/05/more-surprises-about-chinese-jugglers.html

#63

Chinese Exclusion Act Created A Market for Chinese Sex Slaves

The Chinese Exclusion Act was proposed to prohibit the immigration of Chinese laborers to protect jobs of white workers. It was passed in 1882 for 10 years but extended for decades until 1943 before it was repealed.

This legislation also prevented many Chinese immigrants already in the United States from bringing wives and children from China.

As a consequence, it unintentionally created a lucrative opportunity for Chinese tongs to bring Chinese women to the United States, many only just past puberty, for sexual purposes. They deceived many of these women and led them to believe they would be married off to wealthy Chinese bachelors or "Gold Mountain men." Instead, they were held captive and forced to become "sex slaves."

Unlike "prostitutes," who could be said to have some degree of choice in deciding their sexual lives, the "sex slaves" had no control over any aspects of their lives.

The front page of the San Francisco Call on May 3, 1900 described in detail the devious method that unscrupulous Chinese tongs devised to bring over young Chinese girls with false documents on ships of the Pacific Mail Steamship Company. They made huge profits by selling the girls into slavery to fulfill the sexual needs of the thousands of bachelor Chinese laborers, not to mention the

sexual desires of American men.

The San Francisco Call.

VOLUME LXXXVII—NO. 164. SAN FRANCISCO, THURSDAY, MAY 3, 1900. PRICE FIVE CENTS.

CHINESE SLAVE GIRLS BEING LANDED AS NATIVE DAUGHTERS

Shameful Traffic in Oriental Chattels, Which Is Being Maintained as a Source of Great Profit by the Local Ring, Revealed in Documents Which Have Been Presented to the Federal Authorities.

Women "Students" Admitted at This Point by Collector of the Port Jackson to Be Sold Into Hideous Slavery for the Benefit of a Sordid Ring.

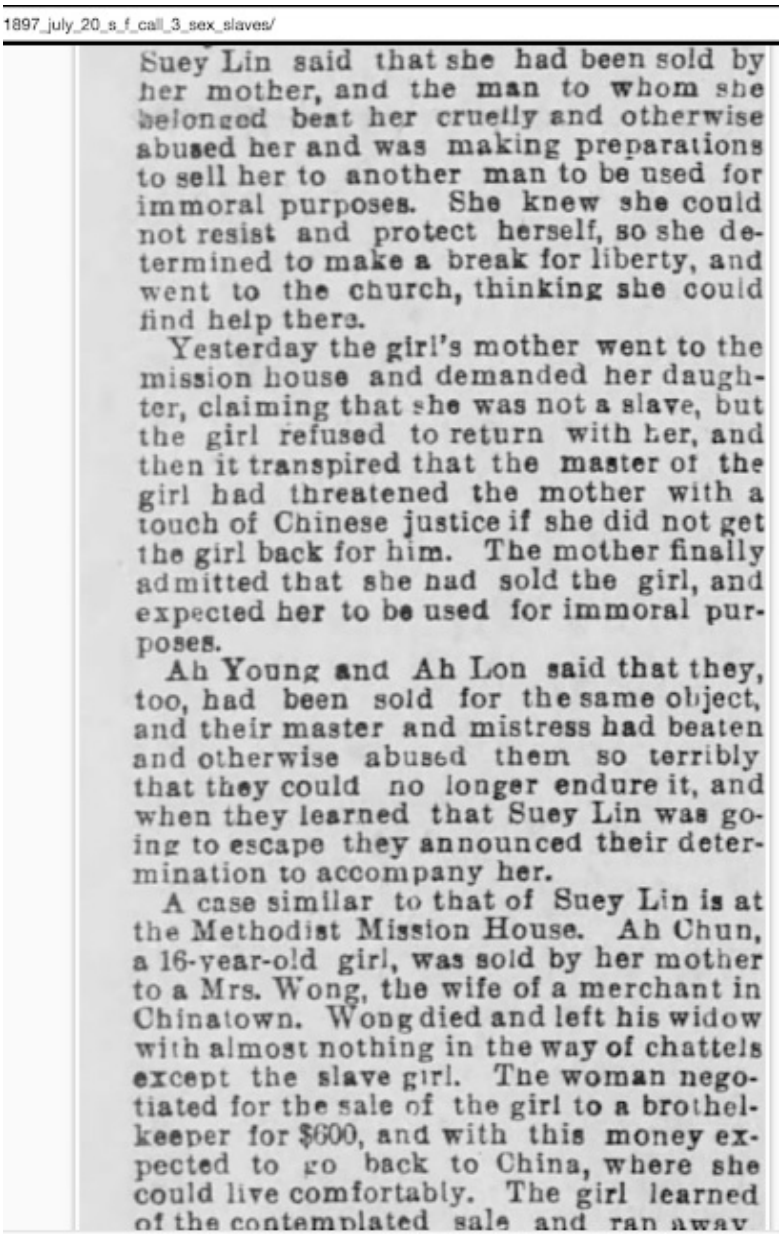
Pacific Mail Steamship Company Reaping an Ill-Gotten Harvest of One Thousand Dollars a Month.

Coolie Merchants, Tourists and Students Held on the Mail Dock to Pay Toll in Violation of Law.

SCENES AND INCIDENTS IN THE CHINESE SLAVE TRADE OF THIS CITY.

Such profiteering from the exploitation of Chinese women was not limited to Chinese organizations. Some Chinese who had American born daughters would send them to China to live. They could then sell their documents to women in China who wanted to emigrate to the United States in hopes of a better life, only to be sold into slavery.

Three young Chinese girls who escaped their captors and received refuge at Chinatown Mission Houses in 1897 claimed that their own mothers had sold them into slavery. Their captors argued that the girls were stolen from them, and threatened one mother that if she could not bring her daughter back, she would receive "a touch of Chinese justice."


1897_july_20_s_f_call_3_sex_slaves/

Suey Lin said that she had been sold by her mother, and the man to whom she belonged beat her cruelly and otherwise abused her and was making preparations to sell her to another man to be used for immoral purposes. She knew she could not resist and protect herself, so she determined to make a break for liberty, and went to the church, thinking she could find help there.

Yesterday the girl's mother went to the mission house and demanded her daughter, claiming that she was not a slave, but the girl refused to return with her, and then it transpired that the master of the girl had threatened the mother with a touch of Chinese justice if she did not get the girl back for him. The mother finally admitted that she had sold the girl, and expected her to be used for immoral purposes.

Ah Young and Ah Lon said that they, too, had been sold for the same object, and their master and mistress had beaten and otherwise abused them so terribly that they could no longer endure it, and when they learned that Suey Lin was going to escape they announced their determination to accompany her.

A case similar to that of Suey Lin is at the Methodist Mission House. Ah Chun, a 16-year-old girl, was sold by her mother to a Mrs. Wong, the wife of a merchant in Chinatown. Wong died and left his widow with almost nothing in the way of chattels except the slave girl. The woman negotiated for the sale of the girl to a brothel-keeper for $600, and with this money expected to go back to China, where she could live comfortably. The girl learned of the contemplated sale and ran away

The magnitude of the problem led to a petition to the President of the United States requesting that there be an end to the enslavement of Chinese women into forced prostitution.

It is not known how many signatures were submitted on the petition and whether it had any impact on the problem.

Concerned Protestant missionaries led by Donaldina Cameron who led police raids to rescue many sex slaves in San Francisco testified in 1901about the extent of the problem and urged city officials and police take action to terminate this deplorable exploitation of Chinese women as sex slaves.

A newspaper article in 1919 asserted that the Chinese sex slave problem was being solved and that the work of missionaries such as Donaldina Cameron was instrumental in rescuing many girls and bringing the problem to the attention of the public.

In addition, by the 1920s there were more American-born Chinese women who were prospective brides for Chinese immigrant men. By then, society became more tolerant toward marriages of Chinese immigrant laborers

THE PRESIDENT ASKED TO STOP SLAVERY.

SAN FRANCISCO, Cal., Aug. 7, 1897.

TO THE PRESIDENT OF THE UNITED STATES, WASHINGTON, D. C.:

We, your petitioners, citizens of the City of San Francisco and State of California, respectfully beg leave to present for your consideration the following statement of conditions as they now exist in this City and State, and request that you embody such recommendations as you deem fit in your forthcoming message to the Congress, in order that that body may take suitable action in the premises and make such investigation through a special committee as shall be deemed necessary to arrive at a complete knowledge of these conditions in order that some remedy may be devised and our Nation be relieved from the stain which now rests upon it through an open and notorious violation of the constitution and laws of the United States.

The fourteenth amendment of the constitution of the United States expressly forbids the holding of human beings in bondage, and declares that the barter and sale of such human beings is a felony, yet there is now a condition of slavery in this City and State whereby more than 1000 females are held in bondage, bought and sold as chattels and kept in a condition of involuntary servitude.

These slaves are scourged, beaten, tortured and even killed by their owners in insolent defiance of the laws of the land.

The number of these slaves is annually recruited by importations of others from China, in violation of the exclusion act passed by the Congress of the United States.

While there are no records of the illegal landing of Chinese females, or the attempt to illegally land Chinese females other than those who are held as slaves, the Federal and municipal officials seem powerless to prevent such illegal landing and traffic in human beings.

The workers in the Christian missions in this City are in constant receipt of appeals from these unfortunate women calling for aid to escape from their bondage, yet the attempts to rescue them and place them in that condition of freedom which is their natural right are obstructed to such an extent that it is a matter of the greatest difficulty to get them away from those who claim ownership in them.

So bold have these traffickers in human beings become that they have even sent threats of death to those who have taken an interest in having the illegal business broken up, and they placard the walls of the City with notices that they will fight those who in any way interfere with their trade in human females.

And your petitioners will ever pray, etc.

and non-Chinese women. These factors reduced the demand for Chinese sex slaves.

MISSIONARIES DESCRIBE TO INVESTIGATORS THE HORRORS OF THE CHINESE SLAVE TRADE

Girls Are Bought and Sold Into Bondage in this City and at the Command of Coolie Owners Are Guarded and Kept From Escaping by White Keepers.

THE legislative investigators who are trying to discover whether the Police Department is corrupt in its dealings with the Chinese were treated yesterday to an elaborate explanation of the slave trade in Chinese girls as it exists in this city. Most of the facts presented were new only to the committee—the people of San Francisco have known them for years. Women missionaries testified that Chinese girls are bought and sold in San Francisco as so much merchandise, and that the police are apathetic when their assistance is asked to suppress the terrible trade. The Chinese have shown remarkable craft, and employ white men to be the keepers and guards of their human property.

Further than this no witness could swear. It was the game in reference to the evidence on gambling. That it exists there is no question; but that the police permit it to exist no witness has been able to swear. The inquiry has progressed no further than this. Last night the police suspected that the Examiner intended to publish a sensational article announcing that several Chinese witnessed who are notorious gamblers had been spirited away. Representatives of the newspaper and a Deputy Sheriff were searching for them all day, but claimed to be unable to find them. Captain Wittman detailed an officer last night to find the gamblers, and, to the chagrin of the amateur detectives, the coolies were at the Hall of Justice in fifteen minutes.

The Police Department also attempted the theatrical last night and patrolled every alley in Chinatown, keeping every club and gambling-house open to inspection. This, however, did not stop the coolies from gambling. The investigation is now nearing its end, and there appears to be practically no hope that definite proof of corruption will be found.

THE legislative investigation of the police held three long sessions yesterday, resulting more in witnesses than on any other day and marked less of sensation than has come to those present from day to day since the hearings began.

During the morning session an effort was made to show that different police officers, who at various times were members of the Chinatown squad, knew of charges and insinuations of fraud and bribery and corruption, and for the sake of duty they sometimes had asked to be excused from work in the district. Officers Robert Conner, John W. Devlin and Arthur T. Helgesen and Sergeant Bernard McMahon were placed on the witness stand for the purpose of their testifying that by reason of their knowledge of such evil they had reason to suspect Lieutenant Duncan Matheson of being criminally derelict in his duty in Chinatown in his own interest. There were four to fifty-two Inspector Wittman's method of detecting gambling dens instead of by guess, an opportunity was given for the Chinese to bring counter charges and furnish the basis of the report was considered ineffective. Sergeant Ball had nothing material to offer, and Sergeant McMahon was obliged to say positively that he knew nothing definite of alleged corruption. He declared that his suspicion had been aroused because Officer Wittman refused to go to Chinatown to do his own detective work, and for the sake of duty he had to accept the information that came to him from the Chinese. Officer Conner and Devlin testified to taking part in the raid made last Saturday night on a gambling place in Chinatown, when seventy-five Chinese were captured, together with the implements of gambling found in their possession.

Officer Devlin then said that he had heard rumors as to police corruption of former Chinatown squads, but he had not asked to be relieved last year for fear his superiors might suffer.

Both officers

Weird Chinese Girl-Traffic Has Been Almost Stamped Out in United States

Miss Donaldina Cameron, San Francisco's famous Chinatown missionary, surrounded by a group of her charges. On the left is shown a typical Chinese slave-girl, victim of the traffic which is now disappearing.

San Francisco, Aug. 16.—The new ideal of a high valuation upon human being has penetrated into one of the darkest crannies of the world—the Chinese slave-girl market of American cities.

The oriental slave-girl, one of the oldest and most noxious problems connected with Chinese immigration to the United States, today is rapidly passing out of existence. Even in San Francisco, which has the largest and most mysterious Chinatown of any American city, the bought-and-paid-for Chinese maid is becoming a thing of the past.

Significant of this great moral change is the fact that the price of these poor chattels has lately doubled. Girls purchased in the slave markets used to bring $500. Today they cost $1,000 and upward, and are hard to secure at any price.

The end of the illicit traffic in human beings is in sight.

This great moral advance has been brought about by two agencies, working by different methods, in the teeth of the most strenuous opposition that the worse element among the Chinese could devise.

These agencies are: The United States immigration service, with its ceaseless activity at Pacific coast ports; and the volunteer American missionaries.

On a hill in the western edge of San Francisco's oriental quarter stands a red roofed mission. Highbinders tell the slave girls it is inhabited by a tiger which preys on runaway slaves. Many girls who have been rescued only after missionaries and officials have chopped thru doors and secret panels, fight the rescuers thru genuine fear of being thrown to this mythical beast.

This is the home of a famous missionary. The "tiger" is Miss Donaldina Cameron, sweet-faced, white-haired—rescuer of girls.

Even the girl who has been a complacent "slave" can easily be persuaded to reform if she can get her freedom. She does not need to fear the time when friends will learn her past and cast her out.

Many young Chinese merchants of the better class marry these rescued girls and pay the former owner bargain prices to release his claim on her. To attempt to marry her and keep her without satisfying the debt is courting assassination.

Black as is the heart of a slave dealer, he has a characteristic which plays directly into the hands of the rescuers of girls—he is honest in his bargains. A girl once sold is seldom stolen.

Then there is the typical Chinese belief—a merciful belief—that "no woman has a past."

And a liberated woman makes a good wife and mother, according to records of such cases.

Miss Cameron fought the slave traffic in the days when her life was not worth the hole in a Chinese coin.

Inspired by the crusader's fervor, she labored to win the girls away from the clutches of old tradition.

Today her final victory is in sight.

At present the dealing in human chattels in Chinatown has reached a minimum, and the battle to save or destroy these young women has become one of wits. The slave dealer relies on cunning and superstitious ignorance on the part of his victim. On the other hand the missionary must match knowledge of Chinese customs against the knowledge of the dealer, and few Americans ever know a Chinaman thoroly.

Not so many years back when immigration laws were slack, and enforcement slacker, young girls were landed here with little trouble. Highbinders bought them at Canton for $40 and sold them here for $500. Today the Canton price has soared to $150. Consequently the slave trust has advanced the price.

With the authorities at Angel Island, the western port of entry, drawing the net tighter, slave dealing is rapidly passing. Today the highbinder, to play a safe game, must marry a girl in China before he can get her into the United States. This trick can only be worked once and is not often indulged in.

The commonest method is to buy identification papers made out to an American-born Chinese baby taken to China and not coming back to the United States. Years later a slave girl is substituted and American officials have a hard time proving that the slave is not the baby grown up.

That dealing in girl chattels will never be stopped altogether unless radical changes are made in the immigration law, is the opinion of Chinese welfare workers. But when river pirates in China recently captured a deported San Francisco highbinder and beheaded him on the deck of a junk they unknowingly dealt a hard blow to human slavery in America. He was the head of the slave girl "trust."

Permalink: https://chineseamericanhistorian.blogspot.com/2016/07/chinese-exclusion-act-created-market.html

#64

"Chinaman Tires of White Wife"

CHINAMAN TIRES OF WHITE WIFE

Meridian, Miss., Jan. 27.—Lum Jack, formerly a Chinese laundryman in this city, and who several months ago was married here to a young white woman, but who has lately taken up his residence in Birmingham, Ala., declares that married life for him is a failure. Lum has now started proceedings in Birmingham for the annulment of his marriage to his white wife.

In 1909, a Chinese laundryman in Meridian, Mississippi, Lum Jack,* married a young white girl even though mixed marriages between races were illegal in Mississippi and most states. Apparently, the officiant of the wedding did not know prior to the ceremony that Lum Jack was a "Chinaman," and when he discovered this fact, he annulled the marriage, and there was even talk of a grand jury indictment. However, the young couple was determined to resist public opinion and the Mississippi law against mixed-race marriages.

Before legal action was taken against them, the couple fled town and got remarried in Livingston, Alabama, where Lum Jack opened another laundry. Interestingly, he kept his laundry in Meridian and returned every Saturday to attend to his customers there.

A bit later, the couple moved to Birmingham, opening a laundry there, but matrimonial woes soon beset them. Apparently, Mrs. Lum attracted the attention of a Greek described in the paper as an "Apollo" sporting two mustaches, leading to the couple fighting and getting arrested, with a fine of $5.

The laundryman filed for an annulment of the one year old marriage. The *Vickburg Herald* newspaper headline on January 29, 1910 gloated, *Another Vindication of the Color Line Law.*

**His name was probably Jack Lum, but the white reporter reversed it. He was born in the U.S. to a Chinese father and white mother so a mixed race marriage was not new to Lum Jack.*

CHINAMAN WILL NOT RELINQUISH BRIDE

Meridian, Dec. 31.—With the law against them and the condemnation of the entire community heaped upon their heads, Lum Jack, a Chinese laundryman, and Miss Ollie Patton, a beautiful American orphan girl, refuse to be separated. In direct violation of the Mississippi Code of 1906, section 3,244, pronibiting the intermarriages of persons of white blood with negro or mulatto, or a person who shall have one-eighth or more of negro blood or with a Mongolian or a person having one-eighth or more of Mongolian blood, Miss Patton of a prominent family of Meridian, was married to the Chinaman. Lum Jack was born in the United States, and is an American citizen, his father being a Chinaman and his mother an American woman.

City Clerk W. D. Cameron, after hearing the facts in the case, informed the participants in the marriage that it was unlawful and the marriage would have to be annulled. However, the Chinese and his American bride demurred and both declared that they would not be separated.

WHITE GIRL SUCCEEDS IN MARRYING A CHINK.

Livingston, Ala., Jan. 19.—Lum Jack, a Chinaman and Miss Alice Patton, of Meridian, Miss., have been married here. Ten days ago the couple married at Meridian, Miss., but the courts set the marriage aside. Lum and his bride came to Alabama, where the laws do not prevent such union, and tried it over again. The couple returned to Meridian, where the groom has a laundry.

ANOTHER VINDICATION OF COLOR LINE LAW.

Meridian, Miss., Jan. 26.—The marital relations between Lum Jack, a Chinese laundryman, and his American bride of one year, have reached a climax, and Lum Jack has now announced his intention of asking the courts to annul his marriage. A little over one year ago Lum Jack, a well-educated Chinaman, who had been taken into the fold of a local church, fell in love with Miss Ollie Patton, a young white girl and an orphan, whose grandfather was a general in the late war between the states. The girl was pretty and inexperienced and she soon fell before the advances of her Chinese suitor. A friend, who was not aware of the fact that the laws of the state of Mississippi prohibit the intermarriage of Mongolians and whites, called on General W. D. Cameron, at that time circuit clerk of Lauderdale county, and secured a marriage license, failing to state to the clerk that Lum Jack was a Chinaman. The license was issued, and Lum Jack took his white bride to the home of Rev. A. A. Craig, where the marriage ceremony was performed. The news of the wedding spread rapidly over the city and so incensed did the people become that Lum Jack and his bride, after lingering a few days left the city and went to Sumpter county, Ala., where they were remarried under the laws of that state. Lum Jack opened a laundry in Livingston, Ala., and for several months he and his bride lived happily together.

Their troubles began after they moved to Birmingham, Ala., where Lum Jack engaged in the laundry business. It was during their residence in Birmingham that Mrs. Jack first met "Greeka Fella" with the form of an Apollo and a pair of mustaches that would make Emperor William turn green with envy. The natural antipathy of the "Occident to the Orient" asserted itself and a cloud appeared on the horizon of the Celestial's dream of bliss.

It was not long before Mr. and Mrs. Lum Jack began to mix things, with the result that the police were called in to settle the fuss. Both were arrested and fined, after which Lum Jack decided that it was the single life for him again, and he has now asked to have his marriage annulled.—Special to the N. O. States.

Permalink: https://chineseamericanhistorian.blogspot.com/2018/07/chinaman-tires-of-white-wife.html

#65

Chinese in Virginia City, Nevada During Comstock Silver Lode Mining 1870s-1880s

The Comstock silver lode discovered in 1859 created an overnight booming mining town, Virginia City, Nevada with a jump from 4,000 to 25,000 residents within a few years.

Chinese, who came to represent ten percent of Virginia City residents, referred to Nevada as Yin Shan, or "Silver Mountain," in contrast to Gum San, or "Gold Mountain," their term for California where gold was discovered in 1849 at Sutter's Mill.

Whereas Chinese immigrants in many small towns across the country during the 1880s worked almost entirely as laundrymen, and then cooks, Chinese in Virginia City were involved in numerous occupations as early as 1870. Two sample pages from the 1870 Census shows Chinese were merchants, miners, laborers, laundrymen, cooks, gamblers, and harlots.

A decade later Virginia City was still thriving and there was a large increase in the Virginia City population, including Chinese, and other immigrants. A sample page from the 1880 Census lists Chinese doctors, restaurant owners, along with gamblers and prostitutes who, it might be noted had been labelled "harlots" in the 1870 census.

Eventually the silver mines closed, and during the 1880s Virginia City became a virtual ghost town as it suffered a rapid decline in its population and prosperity as the miners left. The Chinese population also underwent a big drop.

CHINESE QUARTERS, VIRGINIA CITY, NEVADA.—DRAWN BY W. A. ROGERS FROM SKETCHES BY C. J. STARR.—[SEE PAGE 1027.]

Page No. 46

SCHEDULE 1.—Inhabitants in Virginia City, in the County of Storey, State of Nevada, enumerated by me on the 18 day of July, 1870.

Post Office: Virginia City — P. M. Corbett, Asst Marshal.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1	Ahing	Ahing	24	M	B	Cook	Store	1000	China									
2		"	Kin	24	F		Waiter			"									
3		Ma	Hi	21	M		Laborer			"									
4	2	2	Jong	Ah	46			Gambler			"									
5			Ding	Mack	21			Cook			"									
6			Slip	Jong	19			"			"									
7			Gip	Ah	23			Wood Packer			"									
8			Ahen	Gip	26			Gambler			"									
9			Fung	Gu	23			"			"									
10			Gah	Ah	22			Laborer			"									
11			Jan	de	20			Gambler			"									
12	3	3	Ha	Jeong	42			Laborer			"									
13			Jan	Yip	20			"			"									
14			Ryck	Ah	24			"			"									
15			Ga	Hen	46			Merchant		2000	"									
16			Ha	Lay	21			Cook			"									
17			Ahe	Si	28			Laborer			"									
18			Hong	Jong	26			"			"									
19	5	3	Jong	Hing	34			Doctor		1000	"									
20			Joh	Ah	24			Laborer			"									
21			Hen	de	24			"			"									
22	6	4	Gin	Si	41			Cook			"									
23			de	Hen	20	F		Market			"									
24			Ahen	Ah	26	M		Laborer			"									
25			Fon	Ah	19			"			"									
26			Gey	Hen	26			"			"									
27			Ahing	Ah	28			Cook			"									
28			Fuik	Lee	32			"			"									
29			Sun	Gu	20			"			"									
30			Fung	Lock	26			"			"									
31			Gu	Ah	20			"			"									
32			Lee	de	28			"			"									
33	7	7	Hong	de	37			Doctor		1000	"									
34			Ruby	de	37			Laborer			"									
35			Ri	de	41			"			"									
36			Fung	Lee	26			Cook			"									
37			Ahen	Gun	24			"			"									
38			Gin	Ah	21			"			"									
39			Ding	Hing	23			Laborer			"									
40			Gah	Jong	30			"			"									
	7		No. of dwellings 7 — No. of white families 7 — No. of Chinese, foreign born 36 — No. of Negroes —																
			" families 7 — " colored families 36 — " families 2																
			" white families — " families 1 — " blind 1																

40 1

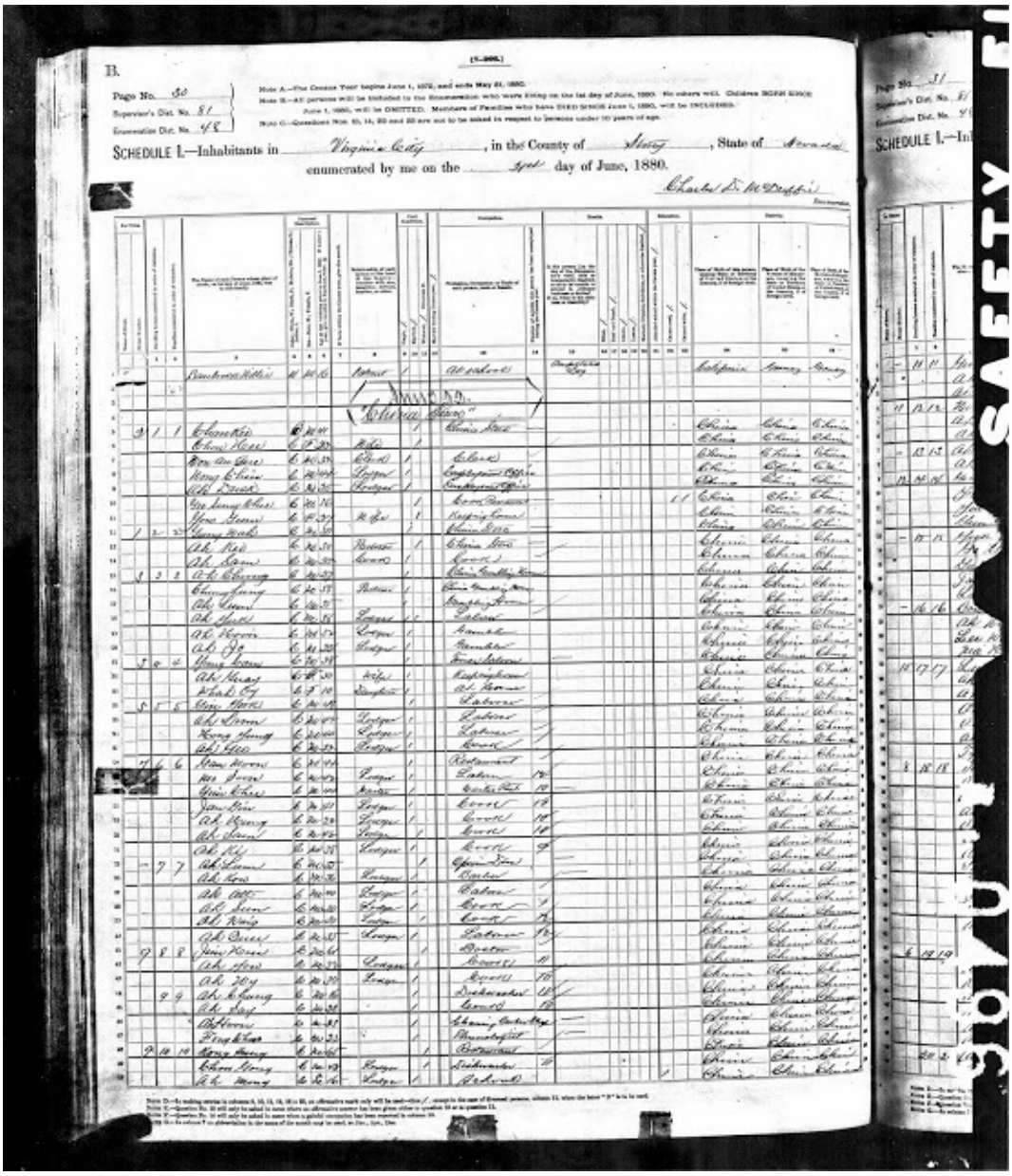
Page No. 16

SCHEDULE 1.—Inhabitants in Virginia City, in the County of Storey, State of Nevada, enumerated by me on the 25 day of June, 1870.

Post Office: Virginia City P.M. Corbett, Ass't Marshal.

	Dwelling-houses, numbered in the order of visitation	Families, numbered in the order of visitation	The name of every person whose place of abode on the first day of June, 1870, was in this family.	Age at last birthday	Sex	Color	Profession, Occupation, or Trade of each person, male or female.	Value of Real Estate	Value of Personal Estate	Place of Birth, naming State or Territory of U. S., or the Country, if of foreign birth.	Father of foreign birth	Mother of foreign birth	Married within the year	Attended school within the year	Cannot read	Cannot write	Whether deaf and dumb, blind, insane, or idiotic.	Whether deaf and dumb, blind, insane, or idiotic.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1	1	Moi Ah	28	M	C	Harlot			China	/	/								1
2			Gee Hop	11	M	"				Cal	/	/								2
3			Gee Gee	23	F	"	"			China	/	/								3
4			Choy Fi	20	"	"	"			"	/	/								4
5			Ah See	12	"	"	"			"	/	/								5
6	2	2	Hee Ming	30	"	"	"			"	/	/								6
7			Chin Ah	21	M	"	Gambler			"	/	/								7
8	3	3	Choy Sou	22	F	"	Harlot			"	/	/								8
9			Ah King	24	"	"	"			"	/	/								9
10			Mon Ah	20	"	"	"			"	/	/								10
11			Ing Son	30	M	"	Wood Packer			"	/	/								11
12	4	4	Chung Gee	28	"	"	"			"	/	/								12
13			Ah Gong	20	"	"	"			"	/	/								13
14	5	5	Gun Nap	26	F	"	Harlot			"	/	/								14
15			Ah See	23	"	"	"			"	/	/								15
16			Sam Sam	38	M	"	Laborer			"	/	/								16
17			Quong Ah	21	"	"	"			"	/	/								17
18			Ingh See	32	"	"	"			"	/	/								18
19			Tong Ah	23	"	"	"			"	/	/								19
20	6	6	Ah Tong	19	F	"	Harlot			"	/	/								20
21			Sing Ah	24	"	"	"			"	/	/								21
22			Gee Mack	30	M	"	Wood Chopper			"	/	/								22
23	7	7	Tong Ging	26	F	"	Harlot			"	/	/								23
24			Tsing Sum	41	M	"	Wood Packer			"	/	/								24
25			Humbold Gun	23	"	"	"			"	/	/								25
26	8	8	Long Fi	28	"	"	"			"	/	/								26
27			Dha Hank	5	"	"	~~Cook~~			Nevada	/	/								27
28			Sam Ah	30	"	"				China	/	/								28
29	9	9	Tong Ah	30	"	"	Gambler			"	/	/								29
30			Ah Mee	20	F	"	Harlot			"	/	/								30
31			Gee Wong	4	M	"				Cal	/	/								31
32	10	10	Mong Ah	33	"	"	Laborer			China	/	/								32
33			Ah See	3	"	"				Nevada	/	/								33
34			Ming Ah	34	F	"	Harlot			China	/	/								34
35			Quing Ah	22	"	"	"			"	/	/								35
36			Sep Gee	27	M	"	Wood Packer			"	/	/								36
37			Quong Ah	30	"	"	"			"	/	/								37
38			Mah Gee	16	"	"	"			"	/	/								38
39			Ah Sam	30	"	"	"			"	/	/								39
40			Gill C.	23	"	"	Laborer			"	/	/								40
		10	No. of dwellings, 10 No. of white females, — No. of colored, foreign born, 30 — — families, 10 — — colored males, 29 — — families, — — 10 — — white males, — — — females, 16 — — blind, —							No. of deaths										

10 36



B.

Page No. 50
Supervisor's Dist. No. 81
Enumeration Dist. No. 48

SCHEDULE I.—Inhabitants in Virginia City, in the County of Storey, State of Nevada
enumerated by me on the 4th day of June, 1880.

Charles D. McDuffie
Enumerator

Permalink: https://chineseamericanhistorian.blogspot.com/2016/10/chinese-in-virginia-city-nevada-during.html

#66

Coming from China And Becoming Americanized, Texas Style

Many, if not the majority, of newly arrived immigrants from China take a few years, if ever, to become assimilated and adopt American culture fully. Meet two exceptions of Chinese men who came to Texas and embraced aspects of its culture wholeheartedly.

Bruce Wang, an international student in Texas who decided to transform to fit in. He learned a Southern accent by watching Duck Dynasty and got a job on a ranch. AJ+ host Dolly Li traveled to Lubbock to understand how – and why – a Chinese city boy became a Texan.

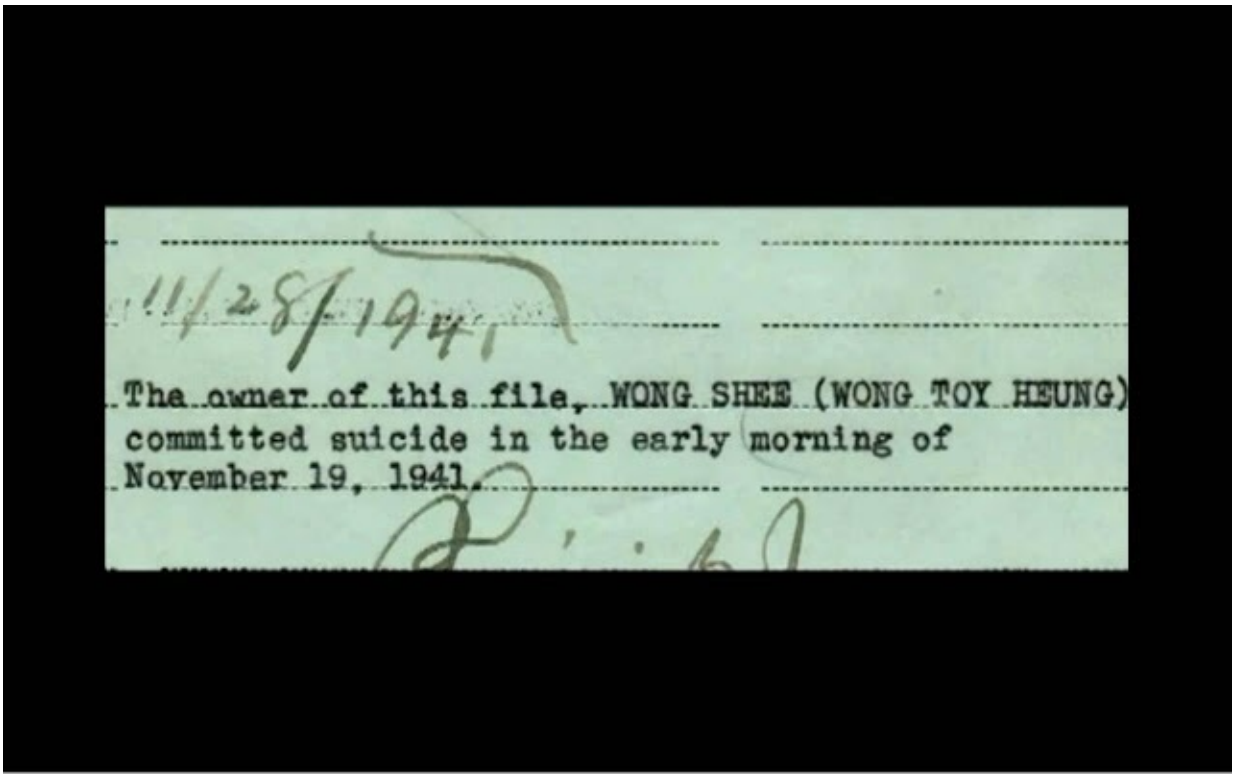
Donald Chen came from China to a Texas ranch where Chinese gun lovers live out firearm fantasies that are largely forbidden in China. For Chen, this is the "American Dream."

These two Chinese Texans certainly do not match the expectations people have about Chinese immigrants.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/08/coming-from-china-and-becoming.html

#67

The Tragic 1941 Chinese Immigration Detention Case of Wong Shee



The case file for Hom Wong Shee (aka Wong Toy Heung) who was detained in San Francisco in 1941 at the Silver Ave. Immigration facility abruptly ended with the declaration that she committed suicide in the early morning of Nov. 19, 1941.

I learned first hand about the ordeal, physical and mental, that detainees suffered from my own mother who was detained for several weeks in 1928 and second hand from reading oral histories and other personal statements, and although I heard some committed suicide awaiting the fate of their cases, this was the first detailed case I've run across.

Thanks to the detailed documentation by William Warrior, a State Park

volunteer, we learn of the tremendous stress, uncertainty, isolation, language barrier, and fear that Wong Shee experienced during her detention, during which she was physically separated from two young sons. She was convinced that she and her sons would be deported even though she had lived in New York previously with her husband and other children because she did not file for a return certificate when she had left the U.S. in 1932. Her intent was to remain in China, plans that changed when WWII broke out with Japan. But without a Laborer's certificate, she faced insurmountable obstacles when she tried to reenter the U.S., leading her to a painful suicide.

William Warrior, the volunteer, described Wong Shee's predicament and the conditions leading her to take her own life in the following account.

SONG FOR WONG TOY HEUNG

Imagine for a moment…

It is November 18, 1941. You are a 46-year-old woman from Guangdong Province, China. You are being held at the United States Immigration Station at Silver Avenue in San Francisco, California, under the rules relating to the Chinese Exclusion Act of 1882 and the Immigration Act of 1924. You have been separated from your two 8 and 9 year-old sons since your arrival in late October. Your requests to visit your children have been ignored by the immigration station staff. You are suffering from complications from a hearing disorder first diagnosed in Hong Kong at your departure, and your distress at not knowing of the status of your admissions' application and that of your sons is contributing to your high blood pressure. Every time one of your fifteen sister-inmates returns from an interview having been excluded, you become more and more convinced that the delays are just the lo-fans building their case against you and your sons for deportation—just yesterday a matron said they denied your application. You are convinced they will soon place you and your two little boys on a steamship for Guangdong and the Japanese occupation—they deported your sister-in-law in 1927 because she got the answers wrong, and they denied your sister-inmate Mok Tue Sun because they said she was coached… Your days and nights without emotional support at the Immigration Station are wearing you down… You alternate

between restlessness and paralysis while waiting for answers and deliverance… In a lucid moment you ask someone to write a letter for you to your husband in New York—it is a polite letter in Chinese asking for money to pay the steamship company and to send money so you may pay your debts incurred while traveling to America. You are so worried about having enough money for expenses that you tried without success to sell a keepsake, a gold piece that is precious to you, something you have kept for good luck -- but no one wants to buy, and you feel as though your luck has run out. The matrons and guards do not understand Cantonese, and you do not understand English. It is the twenty-fifth day of your detention at 801 Silver Avenue. The matrons notice something is wrong with you. An interpreter is summoned to ask you if you are in need of anything. You stare at him incredulous and in a blind rage before throwing yourself to the floor of the matron's office, scratching the ground, punching yourself in the stomach, and telling them all how everything at 801 Silver Avenue is making you crazy… how you just want it all to end… how you just want to die… They call in the Station nurse to examine you while you lay unresponsive on the floor of the matron's office. You have frightened the interpreter – now he is refusing to translate for you. The station nurse arrives, takes one look at you, and tells the matron that the Chinese sometimes act this way, that it is nothing to worry about, and though you cannot understand them, you can feel through the increasing numbness surrounding your senses that their words are something dismissive, something cavalier, and that nothing you do or say to them will bring them around to what you need: your children, your husband, your status, your home, your life…
It is one-o'clock in the morning… The echoes and the pain of your "slight hearing defect" are worse than ever, your blood pressure remains too high, and you are crying and coughing and speaking in a language that part of the room cannot hear because they are sleeping, and the other half cannot hear because they are asleep… But it is ok now… It is almost over… There is a way out… A final act of will… You are so numb from all of this that you cannot feel a thing as you sit at your bed sharpening the ends of a broken chopstick with a penknife… Crying all the time because you never imagined it would

come to this, and crying with joy because you know your mother and father and baby sister are waiting for you on the other side of this world, and that getting there ahead of your husband and nine children will allow you to intercede for them and prepare a great welcome feast when the time comes for their arrival… You hear the matron's footsteps approaching the women's' dormitory… You quickly climb into bed and quiet down, hiding the penknife and hoping she will not notice the wood shavings on the floor... She goes away almost immediately without checking on you—just like always. Her footsteps soon carry away… Now it is time to deal with the noise coming from your ears… The chopsticks take care of that… Suddenly everything is quiet… Now it is time to walk barefoot to the bathing room across the hall. Everyone is sleeping. Everything is still. There is a profound silence and a sense of escape from terror and a release that you have not felt since leaving Hong Kong… You sit on the inside edge of a bathtub, facing a wall and holding the penknife close to your neck… When you pull across with the knife it is like cutting a cord that has bound you to an inhospitable earth… The numbness fades to a sense of flight, of memories of happier times in Guangdong and Pennsylvania: the village in Kwantung, the houses your husband built for you, the beautiful sons and daughters you made together in China and America… Somehow you know it will all be better now for you, for your husband, for the boys—they cannot send the boys back without their mother…

It is better this way…

You are free…

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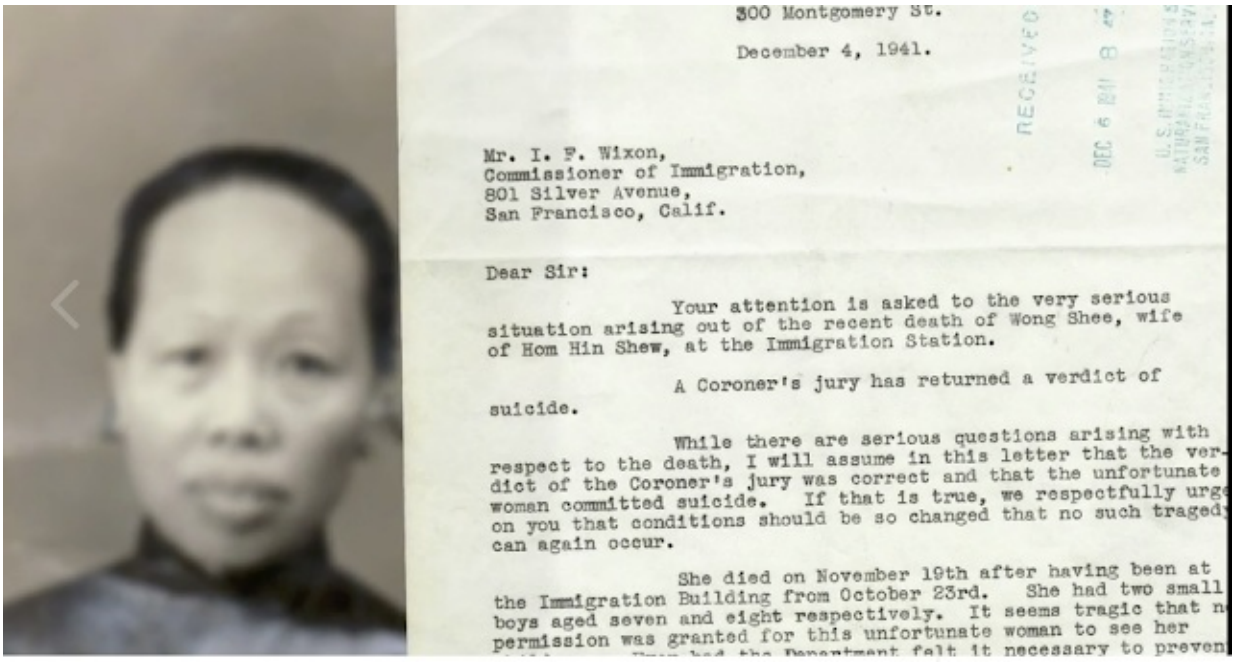

300 Montgomery St.

December 4, 1941.

Mr. I. F. Wixon,
Commissioner of Immigration,
801 Silver Avenue,
San Francisco, Calif.

Dear Sir:

Your attention is asked to the very serious situation arising out of the recent death of Wong Shee, wife of Hom Hin Shew, at the Immigration Station.

A Coroner's jury has returned a verdict of suicide.

While there are serious questions arising with respect to the death, I will assume in this letter that the verdict of the Coroner's jury was correct and that the unfortunate woman committed suicide. If that is true, we respectfully urge on you that conditions should be so changed that no such tragedy can again occur.

She died on November 19th after having been at the Immigration Building from October 23rd. She had two small boys aged seven and eight respectively. It seems tragic that n permission was granted for this unfortunate woman to see her

link to; the immigration process after the 1882 Chinese Exclusion Act

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Permalink: https://chineseamericanhistorian.blogspot.com/2018/10/the-tragic-1941-chinese-immigration.html

#68

The Ships That Brought Early Chinese to Gold Mountain

By 1867, the Pacific Mail Company was given authority by the U. S. government to operate steamships that transported the early generations of Chinese immigrants from Guangdong from Hong Kong to Pacific ports like San Francisco. These were large vessels, some with luxurious accommodations and amenities for cabin passengers.

Chinese could not occupy the upper cabin levels but travelled in the cheaper steerage class below the cabin levels next to the cargo hold, which was crowded, uncomfortable, and unsanitary, especially since the voyage could take several weeks for the earliest immigrants in the late 19th century.

The Pacific Mail Company had financial difficulties by 1900 and the government transferred the route to the Dollar Steamship Lines.

From the early 1900s to early 1930s, the Dollar Steamship Line, named for the owner, Robert Dollar, operated the President line of ships, President Harrison, President Cleveland, President Wilson, and eight other ships named

after Presidents. The success of the company ended with the Great Depression when the high costs of new ships, the President Coolidge and President Hoover, proved its undoing, and the U. S. government transferred its ownership and operation to the American President Lines.

Unlike the austere quarters for steerage passengers like our Chinese ancestors, the upper deck cabins of these ships were refined, if not luxurious, as the following images show.

To see other photos and description of life on the ship for tourists, this link goes to an archive on the Dollar Steamship Line.

And while it is not stated what Chinese, and other passengers, in the crowded steerage section were provided by way of food, it was probably of poor quality, quantity, and taste.

In contrast, the tourists in the cabin class had dining room service with elegant menu offerings as shown in the menu below on the President Hoover in 1932 with the artistic cover.

Among the luncheon offerings were filet of rock cod, fricassee of lamb with dumplings, braised sirloin tips a la Jardiniere... and assorted pastries and cheeses for dessert.

At the top of the menu page is a picture of two Chinese, one giving a fortune reading to the other man, an activity quite unrelated to the meal, but probably included to introduce the white diners to an unfamiliar exotic aspect of Orientals.

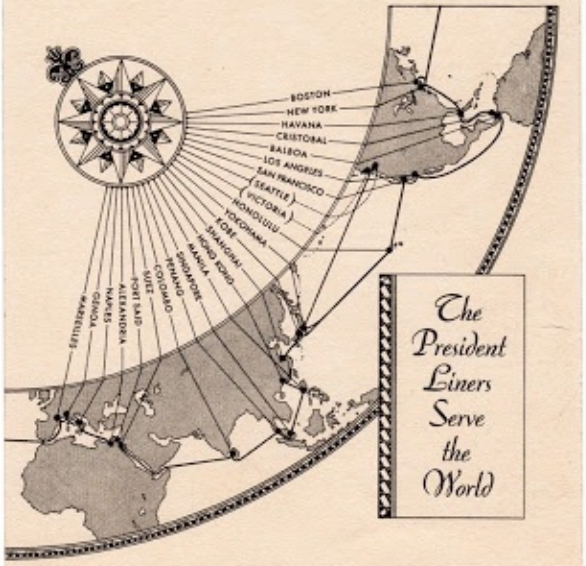
It is interesting also to see some of the 1940s advertising used by the American President Lines. So, while the cabin class tourists are wining, dining, and having fun, down below them are the Chinese immigrants stuffed in the steerage class on their way to Angel Island Immigration Station or to other immigration detention centers, hoping to enter Gold Mountain.

The **S. S. PRESIDENT CLEVELAND** and her sister ship, the S. S. President Wilson, are modern, air-conditioned luxury liners sailing alternately every three weeks from California to Hawaii, Japan, the Philippines, Hong Kong and return.

Street Side Fortune Teller, Shanghai.

20~

NEW YORK, CALIFORNIA, ORIENT AND
ROUND THE WORLD
DOLLAR STEAMSHIP LINES



The President Liners Serve the World

DOLLAR STEAMSHIP LINES

S. S. President Hoover

FRED E. ANDERSON, Commander

Luncheon

Mixed Sweet Pickles — Garden Radishes — Pickled Beetroots

Hotch Potch — Consomme Julienne

Broiled Fillet of Rock Cod, Maitre d'Hotel

Fricasee of Lamb with Dumplings
Boston Baked Pork and Beans with Brown Bread
Braised Sirloin Tips of Beef a la Jardiniere

TO ORDER [10 Minutes]
Grilled Salisbury Steak aux Mushrooms

Potatoes: Hashed Brown — Steamed Irish
Mashed Rutabagas — Garden Spinach, Grated Egg

COLD BUFFET

Prime Ribs of Beef — Roast Lamb
Corned Brisket of Beef — Head Cheese
Liver Sausage — Bologna Sausage

Salads: Cold Slaw
Salad Dressings: French — Mayonnaise — Thousand Island — Roquefort

Toast Custard Pudding, Lemon Sauce
Butterscotch Cream Pie — Lime Sherbet

Assorted Pastry

Cheese: Old English — Swiss

Toasted Saltines
Fresh Fruits in Season

Iced Tea — Iced Coffee — Fresh Milk — Fresh Cream

Tuesday, July 19, 1932 — C. M. Gordon, Chief Steward

Permalink: https://chineseamericanhistorian.blogspot.com/2017/08/the-ships-that-brought-early-chinese-to.html

#69

China Peak, A Sierra Mountain Named in Honor of A Chinese Cowboy

Arriving in central California from Alabama around 1859, J. A. Blasingame quickly became one of the area's largest landowners by purchasing land in Fresno County. He entered the stock-raising business, which was very profitable.

His wife, Mary Jane, wanted a domestic servant and asked him to ‘‘try a China boy, as they were said to be excellent domestic workers with no marrying tendencies." Male Chinese servants were popular among well-to-do white families in California. One writer noted that the Chinese male domestic was ‘‘ingenious about the kitchens and it mends,’’ ‘‘usually teachable,’’ ‘‘generally amiable and pleasant,’’ and ‘‘the friend of the children and seems oftentimes himself but a child of larger growth."

As luck would have it, one day while in San Francisco they saw a Chinese boy of about 13 years old crying inconsolably in front of a store because the owner was angry with him for poor work. After obtaining permission from the boy's employer, Blasingame offered the boy, Charley Lee, an opportunity to live and work in his home near Fresno which he quickly accepted.

But young Lee preferred outdoor life and soon joined the shepherds Blasingame hired to manage his livestock. The Blasingames were sheep ranchers, but by the early 1890s this industry was under fire both locally and nationally. The large herds living in the mountain range were seen as a significant environmental threat because sheep consume natural flora at a high rate. In 1893, President Benjamin Harrison signed an executive order creating a Sierra Forest Reserve, regulated by the federal government.

As the head cowboy, Charley Lee, who was regarded more as a family member than an employee, added "Blasingame" to his name. He was both the face and the power of their operation in the Sierra at a place that came to be

called China Camp. As a Chinese during a period of growing racism, Lee was often a target for verbal abuse from Basque and Portuguese herders under his authority and who also threatened to disobey instructions of their Chinese American boss.

In the late 1860s, John Muir, the famous naturalist, and Sierra Club founder in 1891, had begun exploring Yosemite and soon advocated conserving the natural beauty of the Sierra. In 1870, Muir was joined by University of California professor Joseph LeConte, Sr. on student expeditions to Yosemite. One of the Club's first causes was successfully arguing for the outright ban on sheep raising. During these expeditions, both Muir and LeConte, and his son, met Charley Lee. LeConte and Lee established a strong friendship and they met often on LeConte's expeditions. They spent long hours talking around a campfire, swapping stories about their adventures in the mountains, and LeConte made a point of bringing him a quart of whiskey during each of his visits.

Charley Lee Blasingame smoking outside his house at China Camp.

Lee's ability to maintain the flocks of sheep he tended required skill navigating the delicate politics to ensure continued access to the reserve. This task entailed constant contact with not only other herders but also the Sierra rangers patrolling the forest. Establishing good relationships was essential if the Blasingames were to continue receiving grazing permits and avoid harassment by the rangers. This was a world inhabited entirely by whites, and yet Lee was able to be successful in negotiating his way. The fact that LeConte named Chinese Peak in Lee's honor, and that the name was allowed to remain despite controversies over Sierra naming conventions, reflected the reputation Lee enjoyed.

On his deathbed in 1926, Lee insisted that his remains be returned to China although the Blasingame family had offered to bury him in their family plot. ''Alive I'm Blasingame. Dead, I'm Chinaman. Put me in the China graveyard—already paid for when I come to Ame[r]ica,'' he was reported as saying. Despite how the Blasingame family viewed him, Lee's self-identification remained firmly Chinese. Ignoring his wishes, Lee was buried in the Blasingame family

plot instead. Although done without malice, this action, unfortunately, displayed a lack of cultural understanding.

"The Cowboy and the Mountain: Charley Lee Blasingame and Chinese American Interactions in the Sierra Nevada"

Jeffery M. Der Torosian; Bradley W. Hart

Pacific Historical Review (2016) 85 (4): 506–531.

China Peak should not be confused with *Sing Peak,* which is also in Yosemite, and also named after a Chinese, Tie Sing, who was a revered cook for cartographers mapping the regions of Yosemite.

https://chineseamericanhistorian.blogspot.com/2012/07/yosemite-mountain-named-in-honor-of.html

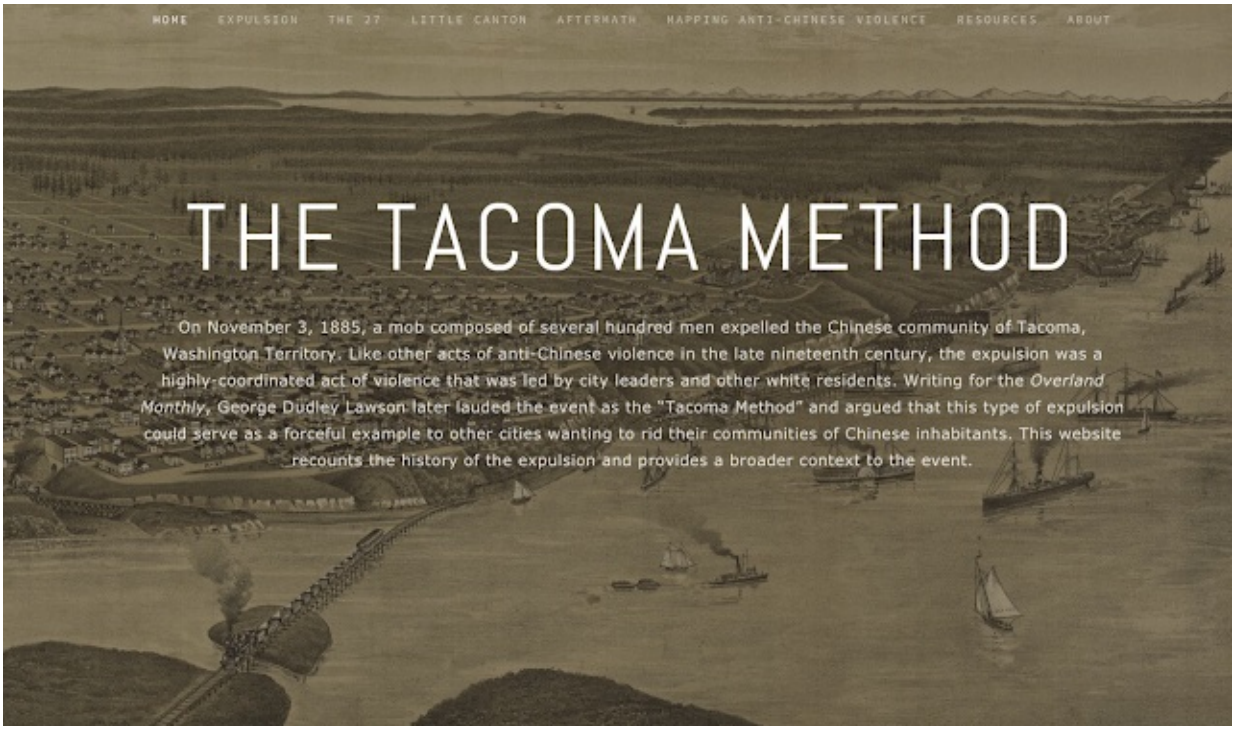
Permalink: https://chineseamericanhistorian.blogspot.com/2020/08/china-peak-sierra-mountain-named-in.html

#70

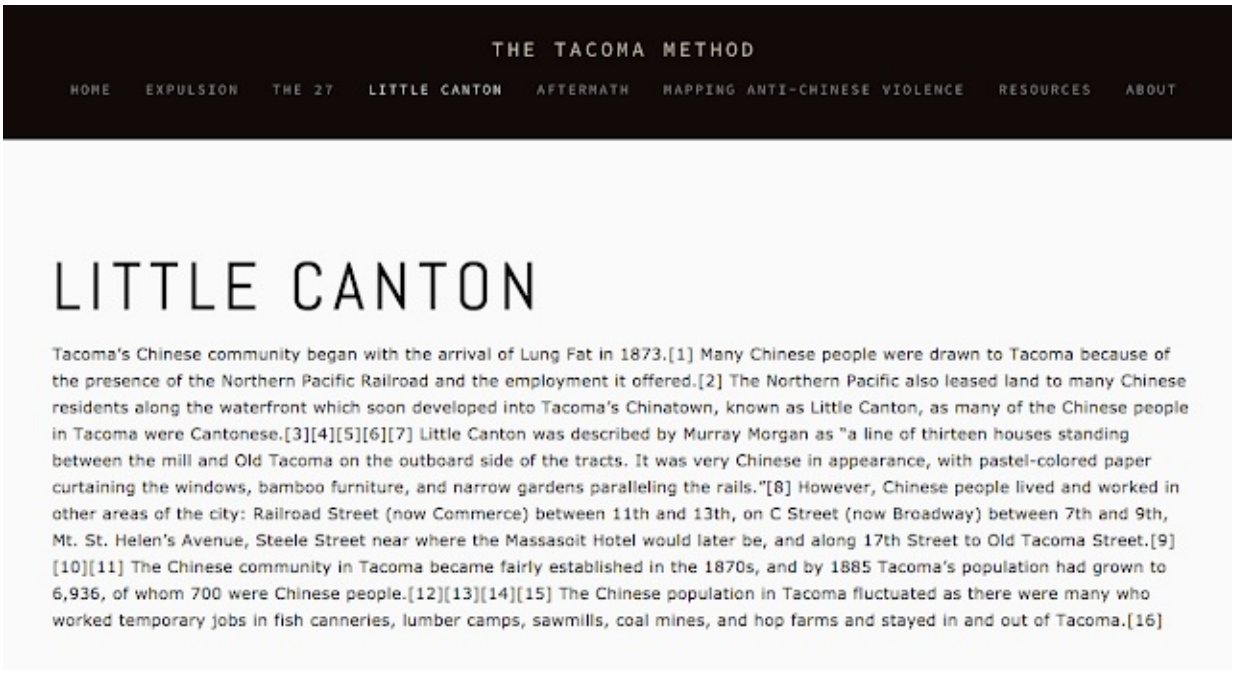
Tacoma Remembrance of 1885 Injustice Against Chinese with Reconciliation

In 1885, one of the most outrageous acts of racism against Chinese occurred in Tacoma, Washington where Chinese were forcibly expelled from the town on very short notice. An earlier post on this blog gives more details of this extreme action which was adopted in other western towns such as Eureka and Truckee, Nevada.

Civic leaders of Tacoma recognized the injustice of the 1885 mistreatment of Chinese and instead of ignoring this history acted to acknowledge this horrendous past and work toward some form of redress, with the creation of a Reconciliation Park, as described in an outstanding website created by students of digital media at the University of Puget Sound.



The park is a 3.9-acre shoreline plot in Tacoma, within a half mile of the site



of Little Canton, where many Chinese residents of Tacoma lived before they were expelled in 1885. The park, which officially opened in 2011, currently includes a waterfront trail, a bridge with a Chinese motif, and a pavilion donated by Tacoma's sister city, Fuzhou, China.

Permalink: https://chineseamericanhistorian.blogspot.com/2019/01/tacoma-remembrance-of-1885-injustice.html

#71

A visit to North Adams, MA., site of the Sampson shoe factory that hired young Chinese as strikebreakers in 1870

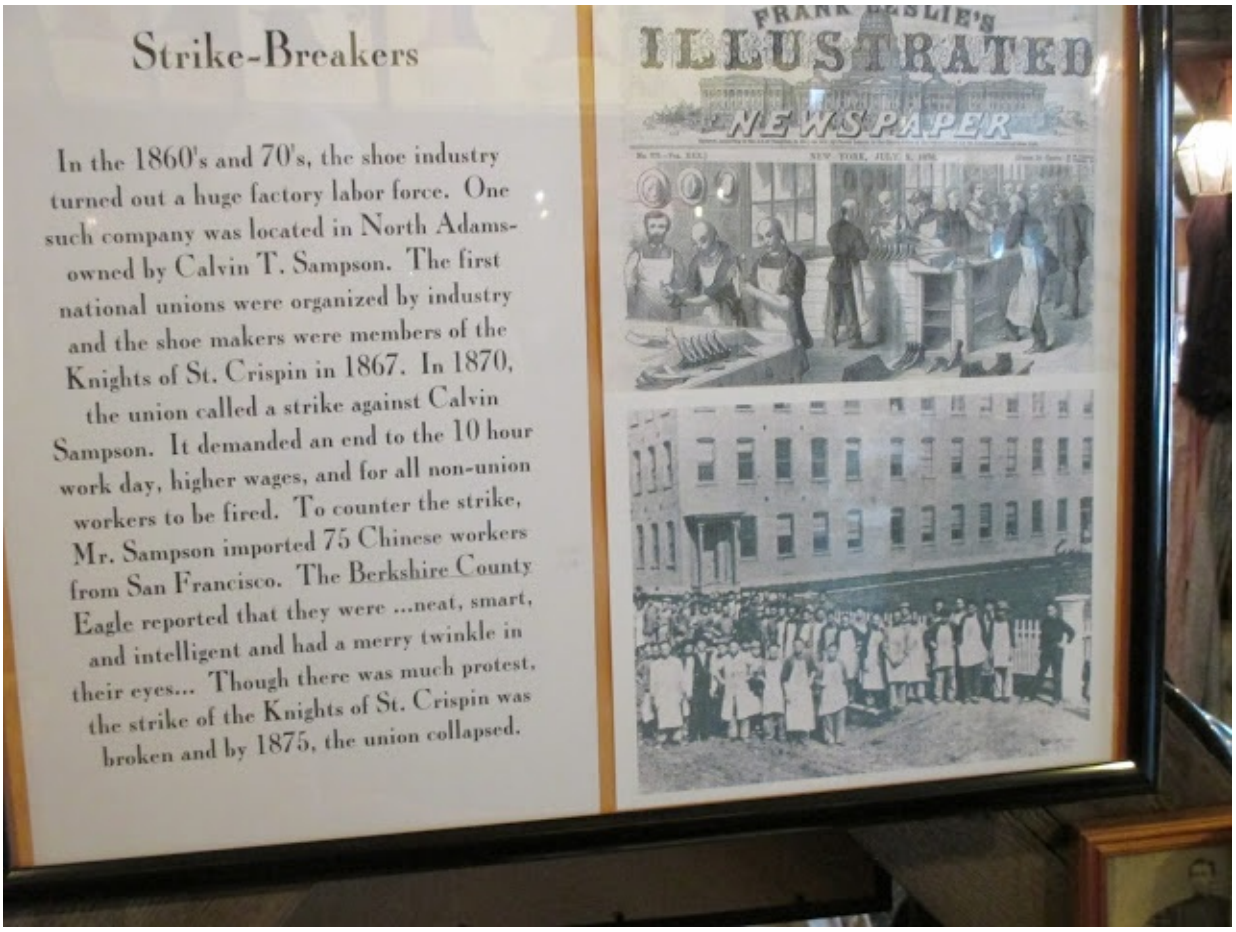
During my visit in 2016 to Williamstown, MA. in conjunction with a Williams College performance of South of Gold Mountain by the H.T. Chen Dance Center of New York, H. T. Chen took me to nearby North Adams, where in 1870 Calvin Sampson recruited 75 Chinese boys and men to work in his shoe factory rather than meet the demands of Crispin Irish workers who were on strike.

The original factory building no longer exists and a new building is on the site. Fortunately, a local historical museum had an informative display about the lives and experiences of these Chinese who travelled across the continent to a place where it is unlikely that any previous Chinese had ever been.

The young Chinese were quick to adapt to many American ways such as how to dress American style as illustrated in the photo below of three very dapper looking young Chinese.

When he was 12 years old, Lue Gim Gong sailed from China to San Francisco with his uncle and some other boys where they lived briefly before moving to North Adams, Massachusetts to work in the Sampson Shoe Factory with other young Chinese boys and men as strikebreakers.

Lue Gim Gong was frail and became ill. The daughter of a local farmer, Fanny Burlingame, took him in and nursed him back to health. Lue became a Christian and a US citizen while under her care. In1886, he and Miss Fanny moved to DeLand, FL because Massachusetts winters were too harsh for him. He and Miss Fanny's brother-in-law Mr. William Dumville planted oranges and other fruit trees. Lue was a promising horticulturist and in1888, he produced a new orange which ripened in the early fall and which was bright and sweet



called the *Lue Gim Gong* orange, which helped develop Florida's citrus economy. There is a monument in DeLand, FL., in tribute to his genius.

THE CHINESE IN NEW ENGLAND.

THE PLAY-GROUND.—[Sketched by Thos. R. Davis.]

THE REFECTORY.—[Sketched by Thos. R. Davis.]

AN ARAB MEAL.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/10/a-visit-to-north-adams-ma-site-of.html

#72

Mah Jongg Mania

Mah Jongg, a game of skill and strategy that is likened to the card game, rummy, but using small bakelite tiles instead of cards, originated in China during the Qing dynasty around 1870. It was a popular recreational pastime, sometimes involving small stakes gambling, but with the rise to power of Communist China in 1949, gambling was disapproved. The game was even banned during the Cultural Revolution but has since regained its appeal in contemporary China.

In the 1920s, mah jongg became wildly popular in America, especially with Jewish women. Abercrombie & Fitch, a clothing store, marketed it to Americans in 1920 and is said to have sold over 40,000 sets in one decade. Thus, despite the prevailing prejudices against Chinese people, Americans had no problems adopting Chinese games such as mah jongg. Note: "Chinese Checkers," a children's game, was Chinese only in name and decoration and made in Germany.

Ironically, this is the same New York store that in 2002 created t-shirts with racist slogans and images mocking Chinese until protests ended their sale.

This wide acceptance of a Chinese game occurred even though in 1920 Americans still held racist attitudes and prejudicial treatment of Chinese immigrants. A poem, Mah Jongg, by Edward A. Guest could not resist mocking the Chinese and their game.

The 1923 cartoon below illustrating the difficulty of a white couple in understanding the rules for mah jongg invoked the belief that **Wun Bum Lung,** a laundryman, be consulted as if laundrymen ever had time to play it.

Christian clergy in Vancouver attributed social problems in China to the excessive playing and gambling associated with mah jongg. They worried that it would cause similar problems in North America.

This fear seemed unwarranted and mah jongg is still popular, but the 1920s mania has subsided. Currently, there is a large online market for mah jongg sets, especially "Oriental sets," and accessories.

MAH JONGG
THE BOOK SAYS IF YOU PUNG A TILE AND DRAW FROM THE WALL BEFORE DISCARDING YOUR HAND IS FOUL - BUT ——
AW! LET'S CALL IN THE LAUNDRYMAN, WUN BUM LUNG, AND HAVE A CONSULTATION
MEOW! EAT
I MUST HAVE SWALLOWED A SOUTH WIND - I FEEL SORT O' FEVERISH
GOO CHOW! HOI KONG! MAH FUI? DA DA! PUNG!
(MEANING WHEN DO WE EAT)
341

Mah Jongg Worries Clergy

Held to Contain Elements of Gambling

Game Devastating China

Is mah jongg, which is disrupting the moral life of China, a menace to the civilization of this continent.

"There is no doubt that mah jongg is seriously injuring the cause of Christian missions in China, as evidenced by the recent appeal of the National Christian Council of China to the Federal Council of Churches in America to help in stamping out the game," said Rev. A. E. Cooke, pastor of First Congregational church.

"It may be that the game in this country is but a passing craze. Certainly it is too intricate a game, if properly played, to last long among western people, though it is peculiarly suitable to the introspective mind of the Chinese. In China it is becoming a serious menace, being frequently played all night, and with stakes sometimes amounting to as much as a million dollars, according to the report of the National Christian Council of China.

"The Christian Chinese themselves trace the fact of the tremendous increase in the game's popularity to the fact that so called Christian countries have approved and taken it up, and speak of it as China's most terrible curse.

"Mah jongg might easily become a source of great evil among Europeans unless it is allowed to die out as a popular craze, and the chances are it will because it is so intricate if properly played."

GAME BLAMED FOR CHINA'S CORRUPTION.

In China mah jongg is blamed for the corruption that exists here today. Government officials spend their time over the game and the bandits who sally forth at night spend their days playing mah jongg.

"I thought people were rather hasty in adopting mah jongg so universally," said Dr. S. S. Osterhout.

"Mah jongg is essentially a gambling game, and I would counsel people to go slow in taking it up. Gambling is one of the greatest vices and even a parlor game might become a most evil influence if allowed to get a hold on the people. I think people should go carefully about it."

Rev. G. Dickie, of Kitsilano Presbyterian church, expressed himself as rather in doubt as to whether mah jongg would ever supplant card playing for money, and was inclined to think that it might be but a fad of society. "Anything new always makes a sensation," he said, "and to persons of artistic sensibility, mah jongg probably makes a big appeal. I understand that the pieces of carved ivory used to play it are very beautiful and color and beauty always have their appeal. The fact that mah jongg sets are expensive and mean quite an outlay of money will debar it from many homes. I don't see how it can be worse than playing cards for money, though the fact that one throws dice in it introduces the element of chance and would no doubt prove a temptation to straight gambling if people became too fond of the game."

SAYS GAMBLING WILL SPOIL ANY KIND OF GAME

"The moment you introduce gambling into a game you spoil it," declared Rev. C. A. Williams, of Wesley church. "Mah jongg no doubt contains the element of gambling and I am strongly opposed to anything which contains the element of chance. The results are bound to be baneful if indulged in for purposes of gambling, and would no doubt react upon the social welfare of the nation very undesirably.

"Horse racing I consider one of the most magnificent of sports. But it has been ruined by gambling. There is no more wonderful science in the world than boxing, but gambling has reduced it to brutal exhibitions of strength and the elements of many sport have passed out of both boxing and racing. Gambling ruins the home and is ruinous to good womanhood, and if the people allow mah jongg to influence their better judgment it will become a serious menace, rather than a pleasing and artistic game."

Jumbo Tile Oriental Mah Jong Set

Item # 1609

$99.95

Jumbo Tile Oriental Mah Jong

Tile dimensions: 1-5/16" x 1" x 13/16". ***(read more)***

Permalink: https://chineseamericanhistorian.blogspot.com/2019/10/mah-jongg-mania.html

#73

Interracial Marriages of Chinese Men to White Women: II

The majority of Chinese laborers who came to the U. S. in the late 19th and early 20th century were bachelors, or if married, left the wives in China. There were very few Chinese women in the U. S. especially after the Page Act of 1875 restricting entry of Chinese women other than those smuggled in by Chinatown tongs and forced into being sex slaves. Under these circumstances, only a small number of Chinese men married, and among the few who did, most married white women. A previous post described several instances of marriages between Chinese men and white women in the late 19th and early 20th century and the reactions, often negative, of the mothers of the white women and of the American public. These reactions varied in different regions of the country. While such marriages in the West or South met strong disapproval, in New York City and parts of New England, they faced less criticism. A look at two mixed race marriages below illustrates how different the reactions could be.

Example of Wong Suey and Sarah Burke (1883)

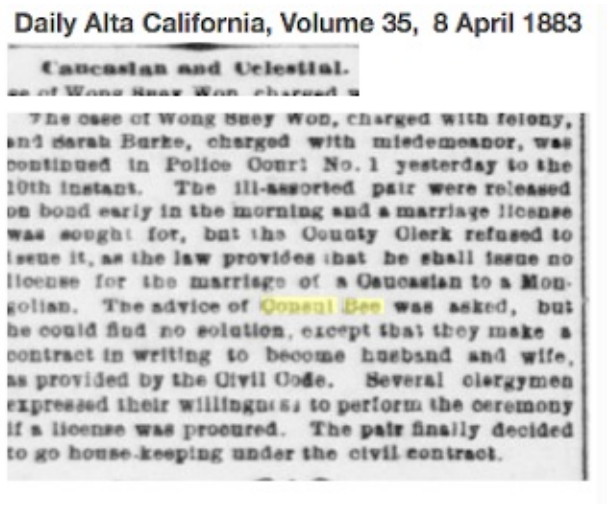
In 1883 Wong Suey, a Chinese laundryman in Santa Cruz, California and an adolescent white girl, Sarah Burke, who worked as a domestic in a hotel. They wanted to marry but local opposition was so strong, they decided to seek a marriage license in San Francisco. Arriving in San Francisco Chinatown they rented a room in a brothel for the night intending to get married the next day. Police, however, discovered Sarah and Wong there and arrested them. Wong was charged with a felony in having lodged a girl under age in a house of ill-fame, while Sarah was booked for residing in a house of prostitution. San Francisco newspapers covered the case extensively for several days.

The San Francisco newspaper reporter wrote:

"Sarah is an orphan without any competent advisers or guardians, ... there was opposition of the people of Santa Cruz to the union of a Chinese with a Caucasian. ...The girl claims to be 20 years of age, though the police discredit

the statement. In appearance she is rather pretty, her large black eyes strangely illuminating her somewhat expressionless face. Her figure shows more plainly than her words why she is unable to take care of herself, being with child some five months....Wong Suey has strong Caucasian features, and is by no means a poor specimen of his race.

A few days later, Sarah Burke had to appear before before the Commissioners of Insanity. She had been arraigned on the complaint of her father, Winifred Burke, who deemed the fact of her infatuation for a repulsive Chinese sufficient grounds for believing that she had lost her reason. The Commissioners weighed the evidence and concluded that while she was evidently suffering from a moral eclipse, her mental trouble did not, in their opinion, come within the meaning of the law. A report to that effect was made to Judge Finn, who had been asked to conduct this examination, and thereupon she was discharged.



Daily Alta California, Volume 35, 8 April 1883

Caucasian and Celestial.

The case of Wong Suey Won, charged with felony, and Sarah Burke, charged with misdemeanor, was continued in Police Court No. 1 yesterday to the 10th instant. The ill-assorted pair were released on bond early in the morning and a marriage license was sought for, but the County Clerk refused to issue it, as the law provides that he shall issue no license for the marriage of a Caucasian to a Mongolian. The advice of Consul Bee was asked, but he could find no solution, except that they make a contract in writing to become husband and wife, as provided by the Civil Code. Several clergymen expressed their willingness to perform the ceremony if a license was procured. The pair finally decided to go house-keeping under the civil contract.

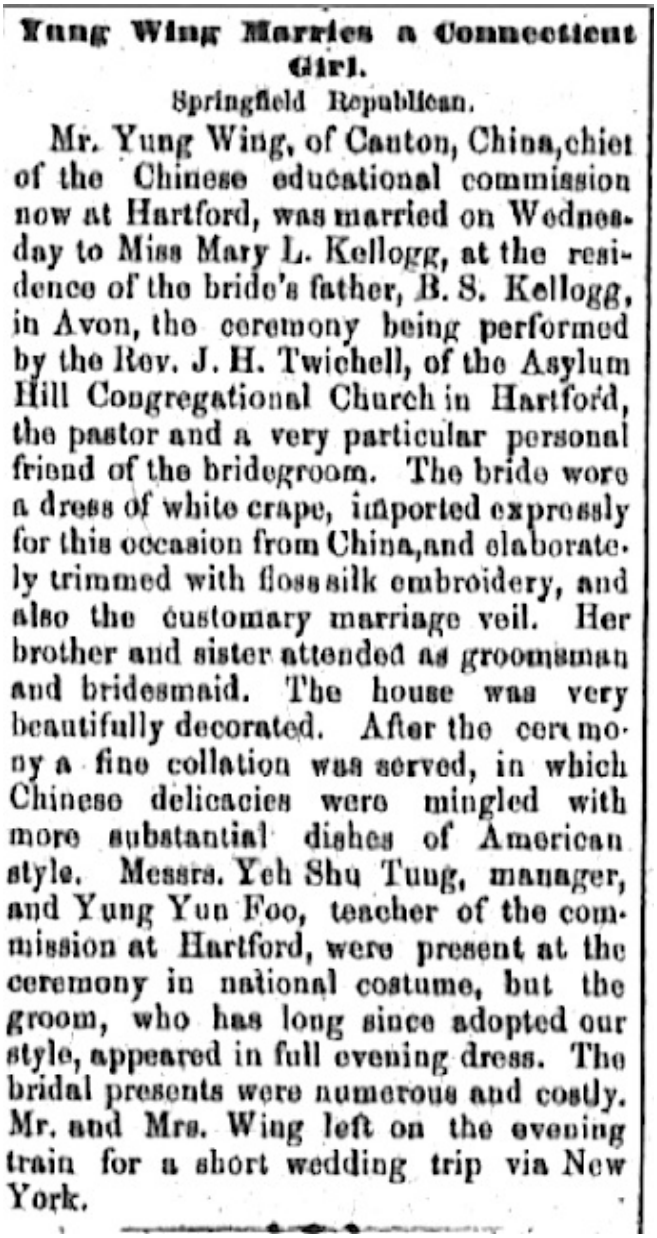
The young couple still faced the problem that the law forbade marriages between Caucasians and Mongolians, and they were advised to execute a civil marriage contract in writing.

<u>Example of Yung Wing and Mary Kellogg (1875)</u>

Yung Wing was a highly educated man and was the first Chinese graduate of Yale University. He later headed the Chinese Educational Mission, an experimental project to bring 30 young Chinese boys to study in New England in hopes that they could return to China and bring Western ideas to help China enter the modern world.

in the spring of 1875 Yung Wing married a white woman, Mary Kellogg, who came from a well-to-do family in Connecticut. Their marriage was well-accepted and even lauded by many. The account of the nuptials that appeared in newspapers across the country read much the same as it would have been for marriages involving white couples, complete with a description of the attire of

the bride and groom, who attended, who officiated, and what foods were served, and honeymoon plans.



Yung Wing Marries a Connecticut Girl.

Springfield Republican.

Mr. Yung Wing, of Canton, China, chief of the Chinese educational commission now at Hartford, was married on Wednesday to Miss Mary L. Kellogg, at the residence of the bride's father, B. S. Kellogg, in Avon, the ceremony being performed by the Rev. J. H. Twichell, of the Asylum Hill Congregational Church in Hartford, the pastor and a very particular personal friend of the bridegroom. The bride wore a dress of white crape, imported expressly for this occasion from China, and elaborately trimmed with floss silk embroidery, and also the customary marriage veil. Her brother and sister attended as groomsman and bridesmaid. The house was very beautifully decorated. After the ceremony a fine collation was served, in which Chinese delicacies were mingled with more substantial dishes of American style. Messrs. Yeh Shu Tung, manager, and Yung Yun Foo, teacher of the commission at Hartford, were present at the ceremony in national costume, but the groom, who has long since adopted our style, appeared in full evening dress. The bridal presents were numerous and costly. Mr. and Mrs. Wing left on the evening train for a short wedding trip via New York.

Although these two mixed race marriages took place within a few years of each other, they met with completely opposite reactions. Yung Wing was well respected and Mary Kellogg came from a prominent Connecticut family. On the other hand, Wong Suey was only a laundryman and Sarah Burke was an adolescent girl of humble origin. During this era, the Yung Wing marriage to Mary Kellogg was the exception rather than the rule.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/07/interracial-marriages-of-chinese-men-to.html

#74

Interracial Marriages:III. White wives of Chinese lose U. S. Citizenship

In 1907 the Expatriation Act provided that any female U.S. citizen who married a foreigner was stripped of her U.S. citizenship. This proved to be a significant problem for women who became stateless when their husband's country of citizenship did not automatically grant the woman citizenship as a result of her marriage, or when they married men who had lost their citizenship. This law was especially problemsome for U. S. born Chinese and other Asian women. U.S.-born Asian women who married noncitizens they lost their citizenship and could not regain American citizenship through naturalization even after their marriage ended because they in marrying noncitizens, they themselves became aliens ineligible to citizenship under the Naturalization Act.

The 1922 Cable Act partially repealed the Expatriation Act. The Cable Act made some women's citizenship independent of their husbands' status. No female citizen could lose her U.S. citizenship as a result of her marriage to an alien as long as her foreign husband was racially eligible to become a citizen. The Cable Act did not help women married to aliens ineligible to citizenship such as Chinese men. Any such woman would cease to be an American citizen upon marriage to an alien, and she could not regain her citizenship without renouncing her marriage. This provision ensured that white women marrying foreign-born Asian men also lost their U.S. citizenship. In addition, U.S.-born Asian women who married foreign-born Asian men , a much larger number of women, also lost their citizenship.

An amendment in 1931 removed some of these barriers, providing that any woman who was born a U.S. citizen, but had lost citizenship because of her marriage, would not be disallowed to naturalize because of her race, even if she otherwise would be racially barred from naturalization.

Maggie Lyle Jeu was one such Caucasian American who married a Chinese citizen in 1918. Her husband, Jeu Ding, a Chinese-born merchant of Osceola, Arkansas, was exempt from the Chinese Exclusion Act because of his merchant status. When Maggie Lyle married Jue Ding in Memphis, Tennessee she lost her U. S. citizenship which presented problems in obtaining a passport to travel to China with her husband and children.

Chinese Exclusion Act case files, RG 85, National Archives-Seattle, Mrs. Jeu Ding (Maggie Jeu) Seattle, Box 1395, Case 41560/4-6 & 41560/9-3.

Did such legislation reclassify white women who married Chinese men as "Chinese" or were they still legally "white"? Thus, when the wife of one Chinese man wanted to travel to China applied for a Return Certificate 430 required of Chinese who left the country who wanted later reentry to the U. S. her application confused Immigration officers who were uncertain if she needed to file a Form 430 because she was clearly not "Chinese," at least from a biosocial perspective.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/01/interracial-marriagesiii-white-wives-of.html

#75

How Chinese Exclusion May Have "Created "Marital Problems

Chinese men who emigrated to North America in the late 19th and early 20th century seeking work were mostly unmarried or had left their wives, and in some cases, children in China. Many hoped to strike it rich and then return. However, most barely earned a living and could not fulfill that dream.

The threat of cheap Chinese labor to white workers led to the Chinese Exclusion Act of 1882 that was eventually extended for decades until 1943. It prohibited the entry of Chinese laborers although it did admit Chinese merchants. In addition, this exclusion created a huge problem for Chinese laborers already here because they were not allowed to bring their wives and families over.

Consequently some Chinese managed to enter arranged marriages to American born Chinese, often many years younger than themselves and often still adolescent girls. Others entered marriages with non Chinese women. In some cases, men already had a wife as well as children back in China but their imposed separation led them to enter new marriages in the U.S. and Canada.

Some of these marriages proved workable but an unknown percentage of these marriages were foredoomed to fail due to many factors including age differences and cultural conflicts and often difficult financial situations as illustrated by two examples reported in 1910.

The dubious distinction of being the "first Chinese woman divorcee" was ascribed to Mrs. Josie Hung whose marriage to a wealthy Denver Chinese, W. Q. Hung had been a "May and December" marriage arranged by her parents for the price of $750 when she was only 14 years old and her husband was 20 years older.

In another example a Chinese doctor, Wing Lee, married a

FIRST CHINESE WOMAN DIVORCEE

(Publishers' Press Leased Wire.)
Denver, Col., Oct. 29.—Mrs. Josie Hung is divorced from W. Q. Hung, the once wealthy resident of Denver's Chinatown.

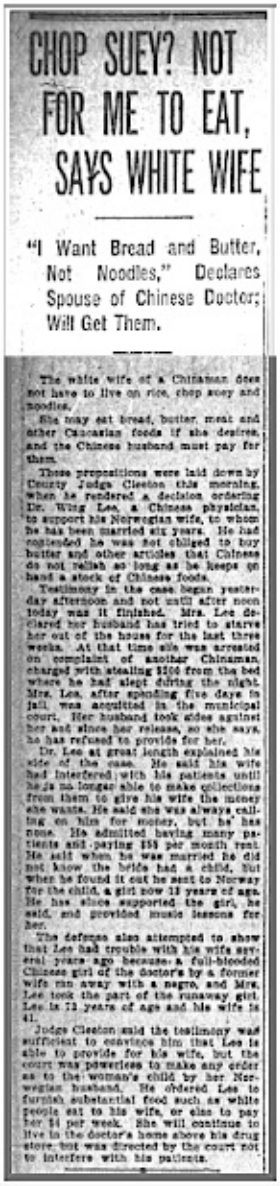
She is probably the first Chinese divorcee in the United States and one of the very few slant-eyed daughters of the far off empire to have her name enrolled in a divorce court. The price she will pay for the decree, which Judge Allen gave her shortly after 5 o'clock this evening, is social ostracism. The customs of her race require it. This cultured, educated woman is condemned as a pariah. There are two children. Both parents want them, and to all accounts want them badly. Hung is one of the most respected Chinese in Denver.

Mrs. Hung says her marriage was arranged by her parents. They sold her to Hung for $750. Eighteen years ago she lived in San Francisco.

Lack of love is given as the grounds for divorce. He was 20 years her senior, she being but 14 years old, while he was 34 years old at the time of their marriage. She claims all he wanted her to do was to work, and further claims he has a wife in China, to whom he sends money annually. Mrs. Hung claims that what money she obtained from him was gotten by theft.

Norwegian woman, but after six year it proved unworkable due to their differences about what kind of food he should provide for her. The wife, age 41, claimed Dr. Lee, age 73, had not given her enough money for food but he claimed he provided her with sufficient amounts of Chinese foods and he should not have to provide money for butter and other foods that "Chinese do not relish." She was recently jailed for five days after she stole $100 from another Chinese to buy American food because she said her husband was starving her.

The newspaper headline for the article describing their marital conflict proclaimed, **"Chop Suey? Not for me to eat, says white wife."** The judge ruled that Dr. Lee must provide his wife with "substantial food such as white people eat" or else pay her $4 per week,



CHOP SUEY? NOT FOR ME TO EAT, SAYS WHITE WIFE

"I Want Bread and Butter, Not Noodles," Declares Spouse of Chinese Doctor; Will Get Them.

The white wife of a Chinaman does not have to live on rice, chop suey and noodles.

She may eat bread, butter, meat and other Caucasian foods if she desires, and the Chinese husband must pay for them.

Those propositions were laid down by County Judge Cleeton this morning, when he rendered a decision ordering Dr. Wing Lee, a Chinese physician, to support his Norwegian wife, to whom he has been married six years. He had contended he was not obliged to buy butter and other articles that Chinese do not relish so long as he keeps on hand a stock of Chinese foods.

Testimony in the case began yesterday afternoon and not until after noon today was it finished. Mrs. Lee declared her husband has tried to starve her out of the house for the last three weeks. At that time she was arrested on complaint of another Chinaman, charged with stealing $100 from the bed where he had slept during the night. Mrs. Lee, after spending five days in jail, was acquitted in the municipal court. Her husband took sides against her and since her release, so she says, he has refused to provide for her.

Dr. Lee at great length explained his side of the case. He said his wife had interfered with his patients until he is no longer able to make collections from them to give his wife the money she wants. He said she was always calling on him for money, but he has none. He admitted having many patients and paying $55 per month rent. He said when he was married he did not know the bride had a child. But when he found it out he sent to Norway for the child, a girl now 13 years of age. He has since supported the girl, he said, and provided music lessons for her.

The defense also attempted to show that Lee had trouble with his wife several years ago because a full-blooded Chinese girl of the doctor's by a former wife ran away with a negro, and Mrs. Lee took the part of the runaway girl. Lee is 72 years of age and his wife is 41.

Judge Cleeton said the testimony was sufficient to convince him that Lee is able to provide for his wife, but the court was powerless to make any order as to the woman's child by her Norwegian husband. He ordered Lee to furnish substantial food such as white people eat to his wife, or else to pay her $4 per week. She will continue to live in the doctor's home above his drug store, but was directed by the court not to interfere with his patients.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/05/how-chinese-exclusion-may-have-created.html

#76

A Granddaughter's Tribute to Her Grandfather Who Came to U.S. at Age16

When she was a senior at Colgate University in 2009, Jessica Chow, created a touching 4-part video about her grandfather who emigrated to the U.S. in 1934 at age 16 as a paper son. Finding America in China, her account of his life story first working in a laundry near New York Chinatown and later fighting for the U.S. in WWII is detailed and could easily apply to the life stories of hundreds of other Chinese immigrants of the same era. Jessica's video included many images of official immigration documents as well as personal photographs, which make her films more informative and engaging.

Chow also presents an interesting discussion about the Chinese soldiers serving in the 14th Air Service Group, which supported the famed Flying Tigers. Although they were "ethnically" Chinese, whether they had emigrated from China or were born in the U.S., as soldiers they were "Americans" fighting to help China. She concluded that most of them had stronger identities as "American," despite the extreme racial prejudices Chinese suffered in the U.S. prior to WWII, because of their military service for the U.S.

Finding America in China

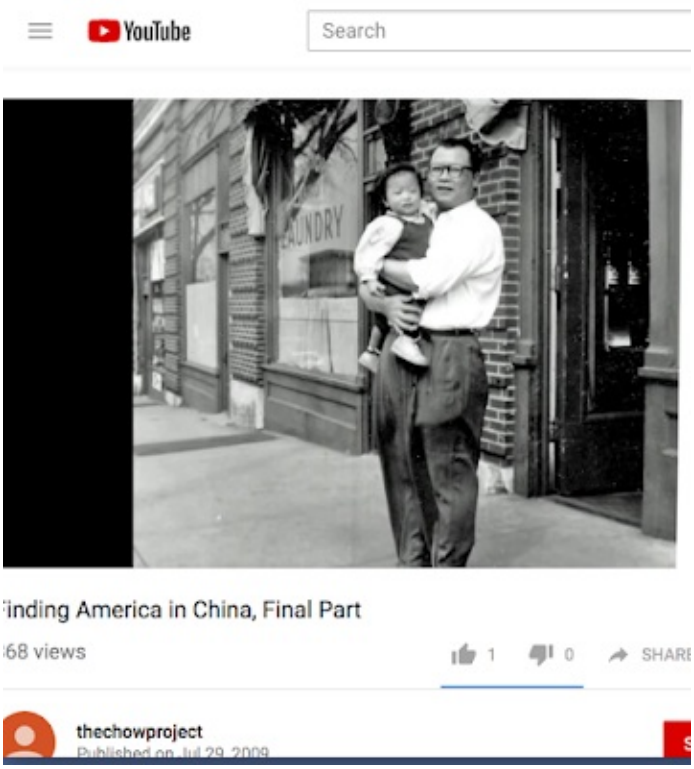
Finding America in China: My Grandfather's Story

661 views

2 0 SHARE SAVE ...

Finding America in China: My Grandfather's Story

661 views 2 0 SHARE SAVE ...



Permalink: https://chineseamericanhistorian.blogspot.com/2019/04/a-granddaughters-tribute-to-her.html

#77

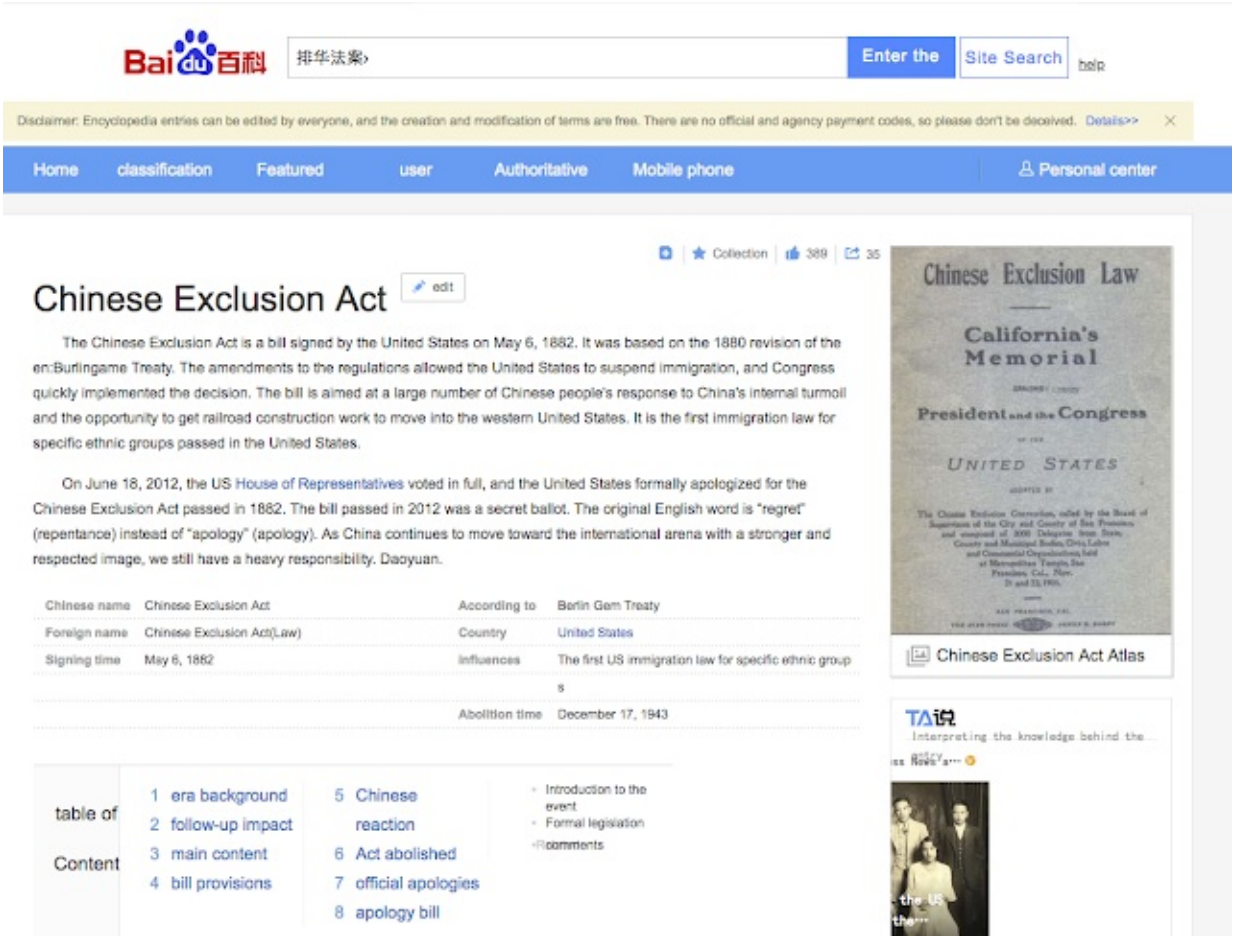
How to Access Internet Materials Written in Chinese

Researching Chinese American history is difficult for me since I can't read Chinese and many materials of potential value are available only in Chinese. I could copy and paste small segments of a Chinese text into Google Translate, which is helpful, but inefficient.

Imagine my surprise, and joy, to discover that using the Chrome browser on my imac, I get an almost instantaneous translation of a webpage from Chinese into English! [This will not work with Firefox or Safari ..I did not test other browsers]

As a test, I used the google of China, **baidu.com**, and searched for **Chinese Exclusion Act.** The screenshot below is the result, in Chinese. Within seconds, as the second screenshot below shows, the page was translated automatically into English (more or less accurately).

baike.baidu.com/item/排华法案/3228634?fr=aladdin
网页 新闻 贴吧 知道 音乐 图片 视频 地图 文库 百科
Bai du 百科
排华法案
进入词条
全站搜索
帮助
首页 分类 特色百科 用户 权威合作 手机百科 个人中心
收藏 0 0
排华法案
《排华法案》是美国于1882年5月6日签署的一项法案。它是根据1880年对《柏林盖姆条约》(en:Burlingame Treaty)的修订而制定的。条例的修订允许美国暂停人境移民，国会很快就执行了这一决定。该法案是针对大量华人因中国的内部动荡和有机会得到铁路建设工作而迁入美国西部所作出的反应，是在美国通过的第一部针对特定族群的移民法。
2012年6月18日，美国众议院全票表决通过，美国正式以立法形式就1882年通过的《排华法案》道歉。2012年通过的议案为无记名表决，英文原词是"regret"（后悔）而不是"apology"（道歉），在中国不断以更加强大和受尊敬的形象走向国际舞台的路上，我们仍旧任重而道远。
中文名 排华法案
外文名 Chinese Exclusion Act(Law)
签署时间 1882年5月6日
相 国 《柏林盖姆条约》
国 家 美国
影 响 美国第一部针对特定族群的移民法
废除时间 1943年12月17日
目录
1 时代背景
2 后续影响
3 主要内容
4 法案条款
5 中方反应
6 法案废除
7 官方道歉
8 道歉法案
事件简介
正式立法
相关评论
Chinese Exclusion Law
California's Memorial
President and the Congress
UNITED STATES
排华法案图册
词条统计
浏览次数：次
编辑次数：57次历史版本
最近更新：七夕凌晨
时代背景



Permalink: https://chineseamericanhistorian.blogspot.com/2018/09/how-to-access-internet-materials.html

#78

"The Heathen Chinee" in American and Australian Verse

Chinese immigrants and their descendants were depicted in many unflattering ways in the last half of the 19th century and well into the 20th century. Their clothing, language, and foods were often targets of jest and ridicule. More harmful were the stereotypes of Chinese as cunning, devious, and untrustworthy.

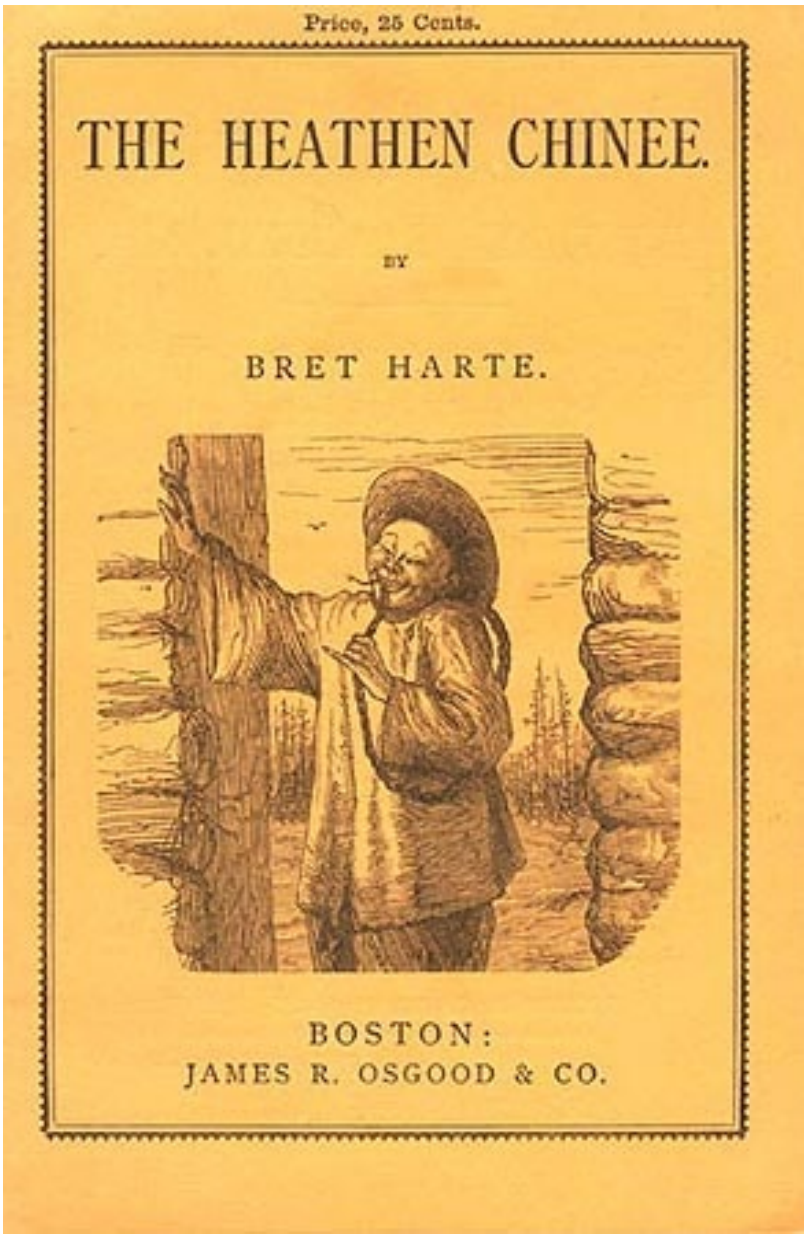
A classic portrayal of this image is the short satirical poem written in 1870 by the well-known California poet and short story writer, Bret Harte. Originally entitled P*lain Language from Truthful James,* it became known as *The Heathen Chinee* because of its unflattering depiction of Ah Sin, a Chinese who won a card game of euchre played against two white men, Truthful James, and Bill Nye.

Till at last he put down a right bower,
Which the same Nye had dealt unto me.
Then I looked up at Nye,
And he gazed upon me;
And he rose with a sigh,
And said, 'Can this be?
We are ruined by Chinese cheap labor,

Realizing that Ah Sin had cheated them, Nye fights Ah Sin and in the shuffle discovers that Ah Sin had several packs of cards hidden up his sleeves. The white players dispatch Ah Sin with some swift kicks to his derriere.

This brief poem ends with the narrator reiterating his belief that the Heathen Chinee is full of tricks and peculiar.

Which is why I remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar, --



Which the same I am free to maintain.

Bret Harte's personal attitude toward the plight of Chinese immigrants was sympathetic even though his poem might suggest otherwise. The intent of the poem has been viewed as a satirical commentary on the hypocrisy of whites who cheated the Chinese but then attacked them for the same behavior. Nonetheless, the poem reinforced this negative image of all Chinese that was in keeping with the national animosity against cheap Chinese labor that led to the Chinese Exclusion Act in 1882, not too long after the poem was published. The image of the heathen Chinee created by Harte's poem quickly became a popular term of derision of Chinese and reprinted in newspapers across the country even as late as the 1920s, half a century later. (Folk singers even put the poem to music)

James Brunton Stephens: 2 Poems on Chinee Cooks

This negative stereotype of Chinese was not limited to the American West, but can also be found in the poetry of **James Brunton Stephens,** a Scot who moved to Australia. In a collection of poems published in 1873 shortly after

Harte's poem, entitled *My Chinee Cook,* Stephens shows his bias against Chinese in the subtitle, *"And Other Humourous Poems."* He begins the poem by expressing his admiration for his Chinee cook who worked diligently doing housework as well as cooking delicious food.

He did the work of man and maid—made beds and swept out rooms;

Nor cooled he in his zeal, as is the manner of new brooms:

Oh, he shed celestial brightness on the most sequestered nook,

For his mop and pail were everywhere—my cleanly Chinee cook.

We got fat upon his cooking; we were happy in those days,

For he tickled up our palates in a thousand pleasant ways.

Oh his dinners! Oh his dinners! they were fit for any duke!

Oh delectable Mongolian! Oh celestial Chinee cook!

However, something seemed not quite right to Stephens as suggested in this verse:

And day by day upon my wife and me the mystery grew,

How his virtues were so many and his earnings were so few;

And we laid our heads together to find out by hook or crook,

The secret of the cheapness of that priceless Chinee cook.

One day, Stephens discovered to his dismay that the Chinee cook was a jewel

thief when he tried to sell his stolen goods at very cheap prices to his wife.

And dirt cheap, too, were the jewels of that jewel of a cook.
I returned, and just in time to stop the purchase of the lot,
And to ask him where on earth those costly jewels he had got,
And when I looked him in the face, good gracious how he shook!

My Other Chinee Cook

In another poem, *My Other Chinee Cook* Stephens related that he eventually hired another Chinee cook who did not cook as well as the first one, but his redeeming feature was his exquisite rabbit pie.

He was lazy, he was cheeky, he was dirty, he was sly,
But he had a single virtue, and its name was rabbit pie.

Ready to fire this cook, Stephens vacillated because of the wonderful rabbit pie.

For we tacitly postponed the sacking-point till by-and-bye,
And we tacitly said nothing save the one word, "rabbit pie!"
Though where he got the rabbits John would ne'er vouchsafe to say;
But we never seemed to tire of them, and daily could descry
Subtle shades of new delight in each successive rabbit pie.

However, later Stephens was sickened when his Chinee cook explained why he could not make another pie for a guest:

"Last-a week-a plenty puppy; this-a week-a puppy done!"
Just then my wife, my love, my life, the apple of mine eye,
Was seized with what seemed "mal-de-mer," — "sick transit" rabbit pie!

Before the cook could flee, Stephens beat the cook thoroughly.

And I—I rushed on Johnny, and I smote him hip and thigh,
And I never saw him more, nor tasted more of rabbit pie.

As in Harte's poem, the two poems of Stephens depict the "Chinee" as deceptive or inscrutable and a cheat or dishonest person. In all three poems, the whites physically attack the "Chinee" who is defenseless and does not fight back.

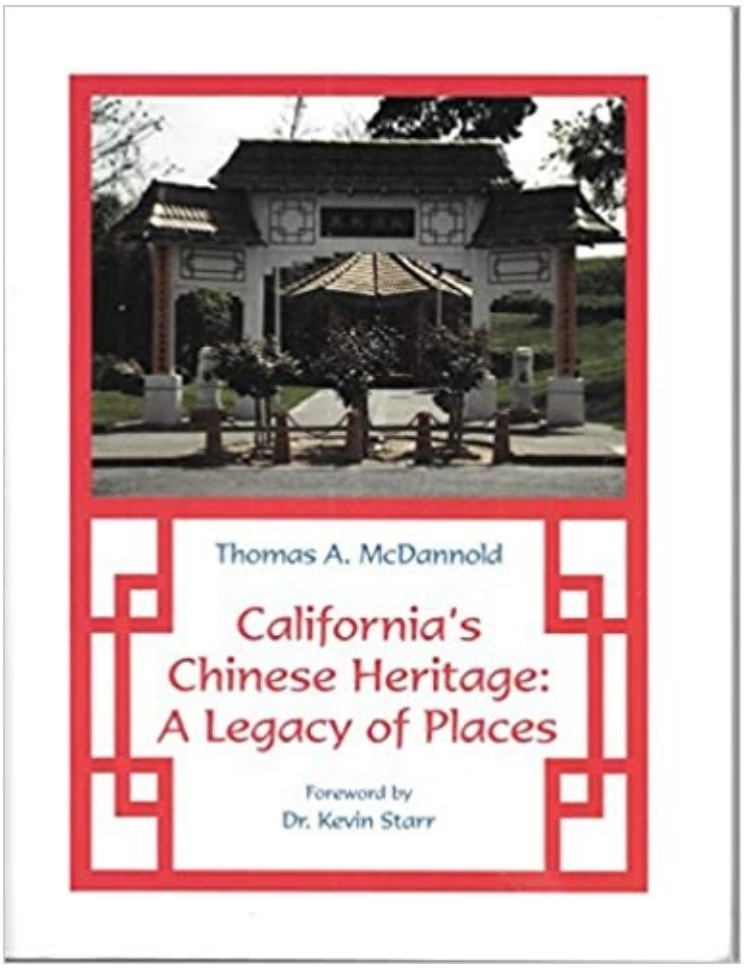
The Heathen Chinee, a little poem that criticized both whites and Chinese for

cheating, became an enduring negative representation of the Chinese as devious and deceitful cheaters.
Permalink: https://chineseamericanhistorian.blogspot.com/2016/01/the-heathen-chinee-in-american-and.html

#79

Chinese Heritage Sites in Pacific Coast States

One can learn much about Chinese American history by visiting actual sites where history was made. Thomas A. McDannold, a retired geography professor, created a comprehensive guidebook for California entitled ***California's Chinese Heritage: A Legacy of Places***, published in 2000 by Heritage West Books. Now out of print, fortunately you can see an abridged version online, courtesy of Dr. McDannold.



A similar website exists online for historic sites for Chinese history in Oregon and in Washington. I assume they were created by Dr. McDonnald too, but I do not believe they were ever published as books. These are invaluable resources deserving recognition. However, over time, some of these sites are disappearing or destroyed despite efforts to preserve them.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/08/chinese-heritage-sites-in-pacific-coast.html

#80

"Poster Boy" for Angel Island Chinese Detainees: The Complex File of Jeong Hop

Chinese immigrants entering the U. S. on the west coast between 1910 and 1940 were detained for quarantine at the Angel Island Immigration Station, where they also underwent intensive interrogations to determine if they were eligible for admission. Because of the Chinese Exclusion Act, which was in effect from 1882 to 1943, laborers were inadmissible whereas it allowed merchants and their family members to enter if they could provide documents and answer questions about their family and living conditions in their home villages in China. Chinese devised the "paper son" (or paper daughter) method by which a laborer might purchase the identity papers of someone, most times a fictitious person eligible to enter.

The above photograph of a young Chinese, probably no more than 12 years old and wearing slippers and an ill-fitting suit is the only photograph I have ever seen of an actual interrogation. It is used in many articles about Angel Island Chinese immigration.

The anxiety that this "poster boy" must have felt during this ordeal must have been overwhelming because one false answer and he might be denied entry and deported. Since my parents both underwent these detailed and lengthy interrogations, I cringe seeing this photograph as I can imagine that they must have been in the same situation have to face the Immigration officer, a guard, and a transcriber. This young boy must have been able to speak English because there was no translator in the room.

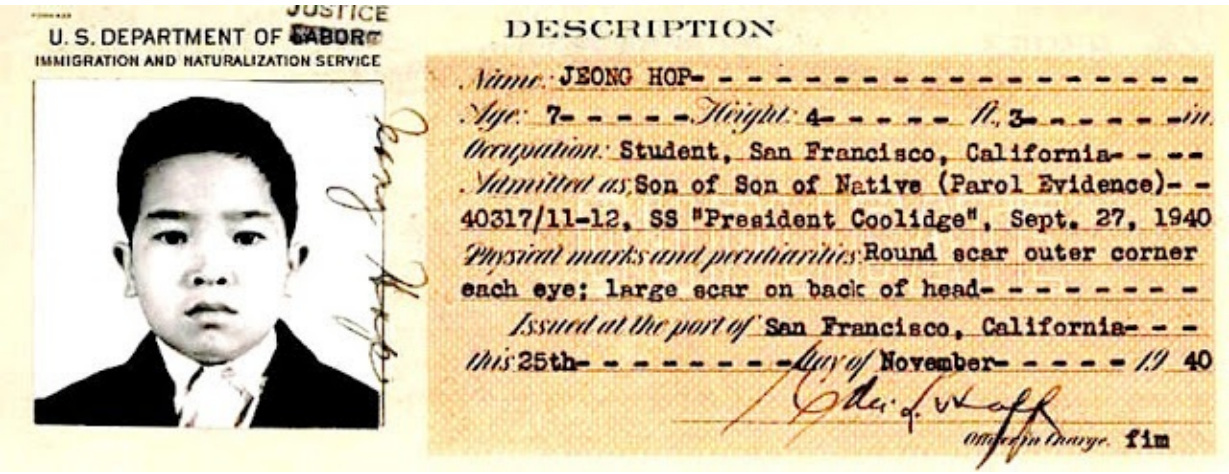
But who was this boy and was he a "paper son" pretending to be someone else or was he the actual son of a merchant? Did he gain admission or was he deported? If admitted, where did he live, work, and die?

The December 2017 *Angel Island Newsletter* included an announcement of a

forthcoming 2018 documentary, **Chinese Exclusion Act,** by **Ric Burns and Li-Shin Yu** that describes the paper son method in vivid detail. My attention was drawn to the announcement that was illustrated with a copy of the Identity Certificate of **Jeong Hop**, a 10-year-old who arrived at Angel Island claiming to be the "son of a son of a native."

At first glance of the photo, due to his youthfulness, I wondered if he might possibly the same boy in the 1923 interrogation photo. That would be a very long shot if it were true. However, the certificate showed that Jeong Hop did not arrive at Angel Island until September, 27, 1940 and he was detained for 2 months until Nov. 25, 1940 when he was admitted.

As an interesting aside, he may have been one of the last Chinese to leave Angel Island because the facility was closed on November 5, 1940, they



processed subsequent immigrants at a location in San Francisco. So, we still do not know the name and fate of the 1923 "poster boy."

As a consolation, I decided to see what I could find out more about **Jeong Hop**'s case and what happened in his application. I struck gold when I found an interview in 2006 that focused on his memory of his experiences at Angel Island.

The following excerpt of his interview when Jeong Hop was 76 years old shows how complicated family relationships were for some Chinese immigrants who had to use fake names on their false documents.

> Yes, yes, but the relationship is true, so ah… the name is again as I said the same. My grandfather--. Out of the nine children that he has, every member…of…one of them, and one of the nine is my true uncle, he came over here to San Francisco. And another one is my father, he tried coming over. And he did. He was on Angel Island and he passed oral interrogation, but the paper says when he came over was that he's supposed to be about in his twenties, but he was actually in his THIRTIES. So the immigration look at him and they think he's much older than he looks, so they got doctors to examine his physical body and said, "this person is in his THIRTIES." And my father, through--my grandfather, through his attorney, got another doctor, who said this guy is in his twenties. But the immigration won out and so after a stay in Angel Island for about a year, he was rejected. So again –again my real father, and since he was rejected, I could not come as a son because he's ah…he's not a citizen. So I took them ah… as son of one of the other nine children. And at that time in 1940, as we were coming, my grandfather went back to China about in 1938 to bring my brother and I –my brother's a year younger than I—over
>
> 2

How did knowing he was using a false name affect Jeong Hop in how

here. And …since we are so similar, we look alike, that ah… he could not bring us together as cousins because he's --my brother took the relationship as son of another one of those nine children. So we became cousins instead of brothers—so because we looked so much alike he know that we couldn't get through immigration that way as cousins. Because my grandfather and my younger brother –again, he was a year younger—they came together I guess a couple of months earlier than I, and then I had to come by myself.

they felt about the deception?

: How did you feel about having phony papers? You said your friends were mostly immigrants, was there any sense of stigma? Did you feel ashamed, or was that just the way it was?

I just thought that was the way of life. I don't know… again, I'm talking about my, maybe, before the first five, ten years here, during grammar school, junior high school, just a way of life here. A way of life in the sense that, I don't know why, but we all had these phony relationships and…. Living in Chinatown then, and perhaps even now, it was living in a ghetto. Again, when we first arrived, the three of us, there was a room, in a rooming house, about ten by ten. My grandfather was sharing this room with another friend of his. He had half a room and my grandfather had the other half of the room. And when I arrive there were three of us in one half of the room and he had the other half. And later on we moved on to another separate room by ourselves, the three of us. But

Jeong Hop remembers very little about his life in the Angel Island Immigration Station. Being only 10 years old, he was adaptable and didn't realize that he was being mistreated. He had no strong expectations aside from knowing that he had to memorize all the family members and their relationship to him and to destroy his 'cheat notes' before he arrived in San Francisco on the President SS Coolidge in 1940.

In the mid-1950s when the U. S. offered a Confession Program, aimed to stop the use of the paper son entry method, which allowed Chinese to reclaim their real family surnames without penalty. Jeong Hop gave a detailed account of how this affected his relatives.

Jeong Hop pointed out to the interviewer that he actually was already a

(Pause)
And going back, talking about my family a little bit, when my grandfather went back to China in 1938 to bring us, my brother and I over, what I didn't know was that when he came back he had reported to immigration that his wife has passed away. And he remarried, to a younger woman. Well, this younger woman who he remarried, actually is my mother. So in 1952, he brought his wife, my mother, along with my brother and sister. But my brother and sister, as you can see, is now my uncle and aunt. So again it's a paper family that he created and he just kept going and going. And in 1968, I believe when they had the amnesty program, where they said—the immigration people said—we know all these phonies, paper families that they invited us over about the people and said, "let us get our records straight, get the true relationships." Initially I didn't want to go, my brother and I—my grandfather had passed away about that time—and so my brother and I decided, who cares? We didn't want to go. And then one of my paper brothers, who has no relationship to us at all, he went and confessed and said, "he's not my brother." So then we decided, well, why not? So we went then and took the, went to the amnesty program to get our records straight about our true relationship. And you might say a funny thing happened about my interrogation—I mean for the amnesty interrogation—was that I was a little thinking of retirement. I said I came over when I was ten years old. My paper says I was eight years old. So I confessed this also, I said, "That's not my REAL birth date." So anyway, I gave them what I thought was my real birth date and so I picked up two years in age in one year. Then I also mentioned that we have another brother, still in Hong Kong, real brother. And.. that's not part of any of these records. But he is our true brother. So they put him on record and then, we didn't know it, I didn't know it, some ten years later the immigration contacted me and says, "Your brother is now eligible to come over to the United States." And so…we didn't know it, that through the interview that they would place him on the roster to be eligible to enter into this country. But the priority list is why, for immigrants, wife, parents, and children… So we waited about ten years before he qualified, the brother relationship qualified, so he finally made it, and when immigration notified me about the possibility…anyway we saw then to proceed with it. And then my brother, who at that time in Hong Kong, he was concerned about 1997, where the British turn it back to China. And he didn't know what was going to happen after going back to China, so then he proceeded to follow through and say, I want to immigrate. So all of the whole family, I sponsor him over here legitimately, so he's the only one who came over LEGITIMATELY.

citizen before he came over because he was the son of a son of a citizen!

He did have strong feelings about the need for his children and grandchildren to know the history of Chinese in America, especially the Chinese Exclusion Act of 1882, which forced Chinese men to live in a "bachelor society" for decades.

Yes, yes, but the relationship is true, so ah... the name is again as I said the same. My

grandfather--. Out of the nine children that he has, every member...of...one of them, and

: When did you become a naturalized U.S. citizen?

Technically I was a citizen before I came over, because I came over as a son of a son of a citizen. I was surprised myself that I thought only the son of a citizen gets the citizenship, but the grandson also gets citizenship, because the son now is a citizen. So technically, yes, I was a citizen when I came over. And then, also being in the army, during the Korean War, that was of help. But the amnesty program then, with the issue of the immigration papers, and say, you a naturalized citizen. That (reported thousands of?) citizenships.

: I didn't realize you were in the Korean War.

Yeah, I spent a year in Korea.. And after leaving China, leaving Hong Kong in 1940, I've never seen my father again, until 1953 when I was in Korea itself. And then I took a couple of weeks leave and went to Hong Kong and saw him the one and only time since leaving.

Yes, definitely. They should be…even myself, until twenty or twenty-five years ago, was not aware of this so-called Chinese Exclusion Act. And this is part of history that you might say this country is trying to bury. It is the only law that excludes an ethnic group, and sad to say, not many people, even among the Chinese, is aware of it. And yes I think it's something that people should be aware of…. You might say the Jewish people have their Holocaust, and the Japanese have their detention camp about December 7th, and again, this is all part of history. People… we are all aware of those. Very few people are aware of Angel Island and what it represents.
(Long pause)

one of the nine is my true uncle, he came over here to San Francisco. And another one is

my father, he tried coming over. And he did. He was on Angel Island and he passed oral

interrogation, but the paper says when he came over was that he's supposed to be about

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they think he's much older than he looks, so they got doctors to examine his physical

body and said, "this person is in his THIRTIES." And my father, through--my

grandfather, through his attorney, got another doctor, who said this guy is in his twenties.

But the immigration won out and so after a stay in Angel Island for about a year, he was

rejected. So again –again my real father, and since he was rejected, I could not come as a

son because he's ah...he's not a citizen. So I took them ah... as son of one of the other

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China about in 1938 to bring my brother and I –my brother's a year younger thac things you brought wit

Permalink: https://chineseamericanhistorian.blogspot.com/2017/12/poster-boy-for-chinese-detained-at.html

#81

Pioneer S.F. Chinatown Photographs by William Henry Jackson (1843-1942)

Arnold Genthe, a German immigrant, was the best-known street photographer of Chinese public life at the end of the 19th century on the streets of Chinatown.

William Henry Jackson (1843-1942) took some rarely seen photographs of San Francisco Chinese, who judging by their attire, were better off financially than the typical Chinese immigrant.

Jackson's portfolio had few photographs of the Chinese. Instead, he was a

pioneering prolific landscape [photographer and painter of the American West] even though Ansel Adams has achieved greater recognition with his photographs in Yosemite.

"From 1870 to 1878 Jackson was the official photographer for the United States Geological and Geographical Survey of the

Territories. His photographs of the natural wonders of northwestern Wyoming, taken during the Hayden survey expedition of 1871, were exhibited in the U.S. Capitol in Washington, D.C. Members of the U.S. Congress were so impressed by Jackson's photos that his work was one of the major factors in the

congressional vote that established Yellowstone National Park in 1872."

Permalink: https://chineseamericanhistorian.blogspot.com/2019/10/pioneer-sf-chinatown-photographs-by.html

#82

Interracial Marriages: V. Some Noteworthy Examples

Interracial marriages from the mid-19th century until the mid-20th century were even less acceptable in China than in the U.S. Relatives of both a Chinese husband and his white wife generally disapproved of such marriages, even to the point of "disowning" them. Nonetheless, marriages of Chinese men to white American women did occur, although the number is not known. Given the rejection and disapproval in society toward such unions, one might expect some of these mixed marriages to fail. How many of these marriages "succeeded" or "failed" is not easy to determine.

Jocelyn Eisenberg, married to a Chinese graduate student, Jun Yu, is a writer and blogger who focuses on **contemporary** marriages between Chinese men and white women, describes six white women from the past who married Chinese men where details of their marriages have been documented in memoirs or films:

Louise Van Arnam Huie. Call Louise the “greatest” on this list of the *yangxifu* of the past — she fell in love with a Chinese man in 1889 (Huie Kin, a young minister who founded New York City’s first Chinese Christian Church and later shared his experiences in a book titled *Remembrances*). They left behind more than just many descendants, as this NPR story notes:

The descendants of the Huie Kin family still have regular family reunions in the US, showing the love continues.

Gertrude Wagner-Du. When Gertrude saw Du Chengrong at a skating rink in Vienna in 1933, it really was love at first sight. She later traveled alone to Shanghai just to be with him — despite her disapproving parents — and married him in 1935 at a hotel next to Hangzhou’s West Lake. *Sigh*.

But China’s tumultuous history interrupted their happily ever after, from war with Japan to the Cultural Revolution. She could have easily fled to Vienna, but instead stayed in China out of love for her husband.

Gladys Yang. She married scholar Yang Xianyi in 1941, and the two formed one

of the most famous pairs of translators, producing renowned English versions of classic Chinese literature, from *A Dream of Red Mansions* to Lu Xun's stories. People say Gladys truly loved China, a love that sustained her through some of the darkest times of modern Chinese history (she stayed there with her husband from 1941 until her death in 1999). This quote from her husband couldn't have said it better:

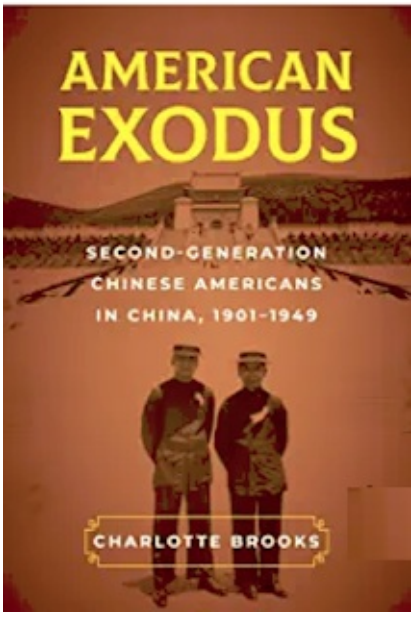
"She wanted to live a Chinese life and even after being in jail she still decided to stay in China," said her husband, who added: "She regretted her son's death, although otherwise, I don't believe she regretted anything."

Read their story in White Tiger: An Autobiography of Yang Xianyi. Also, see this appreciation from Black and White Cat, who apparently once had Gladys' sofa!

Permalink: https://chineseamericanhistorian.blogspot.com/2019/03/interracial-marriages-v-some-noteworthy.html

#83

Life for ABC's Moving to China, 1901-1949



The study of Chinese in America has concentrated on how Chinese immigrants, and their descendants, were treated by mainstream American society and how they fought to overcome the social and legal barriers they faced for decades. Somewhat overlooked has been the lives of American born Chinese (*ABCs)* who emigrated to China in the first half of the 20th Century. Accurate data on how many ABCs were involved is not easy to determine, but one estimate is that as many as half of ABCs moved to China for varying lengths of residence there. In some cases, immigrant parents sent young children to China to live with relatives so they could learn the Chinese language and customs. Some adolescent and young adult Chinese felt they would have better futures in China than if they remained in the U.S. with its Chinese Exclusion Law, anti-Chinese prejudices, and numerous discriminatory laws that limited their opportunities. During the first half of the 20th century, even ABCs with college degrees from prestigious universities faced discrimination in the job market. Altruistic motives such as the belief that their knowledge and skills could help modernize China were also a factor for some ABCs. However, their Chinese language skills were a limitation and they also faced suspicion from Chinese authorities.

Historian Charlotte Brooks has done extensive research with archival material and interviews in an important 2019 book, *American Exodus* to examine why so many American born Chinese moved to China and what their lives were like there. Were they accepted in China or did they face discrimination from Chinese? How many decided to return to the U.S. eventually, and why? After

World War II ended and the rise of Communist China, many returned to the U.S. and there were few, if any, new ABCs coming to replace them.
Permalink: https://chineseamericanhistorian.blogspot.com/2020/06/life-for-abcs-moving-to-china-1901-1949.html

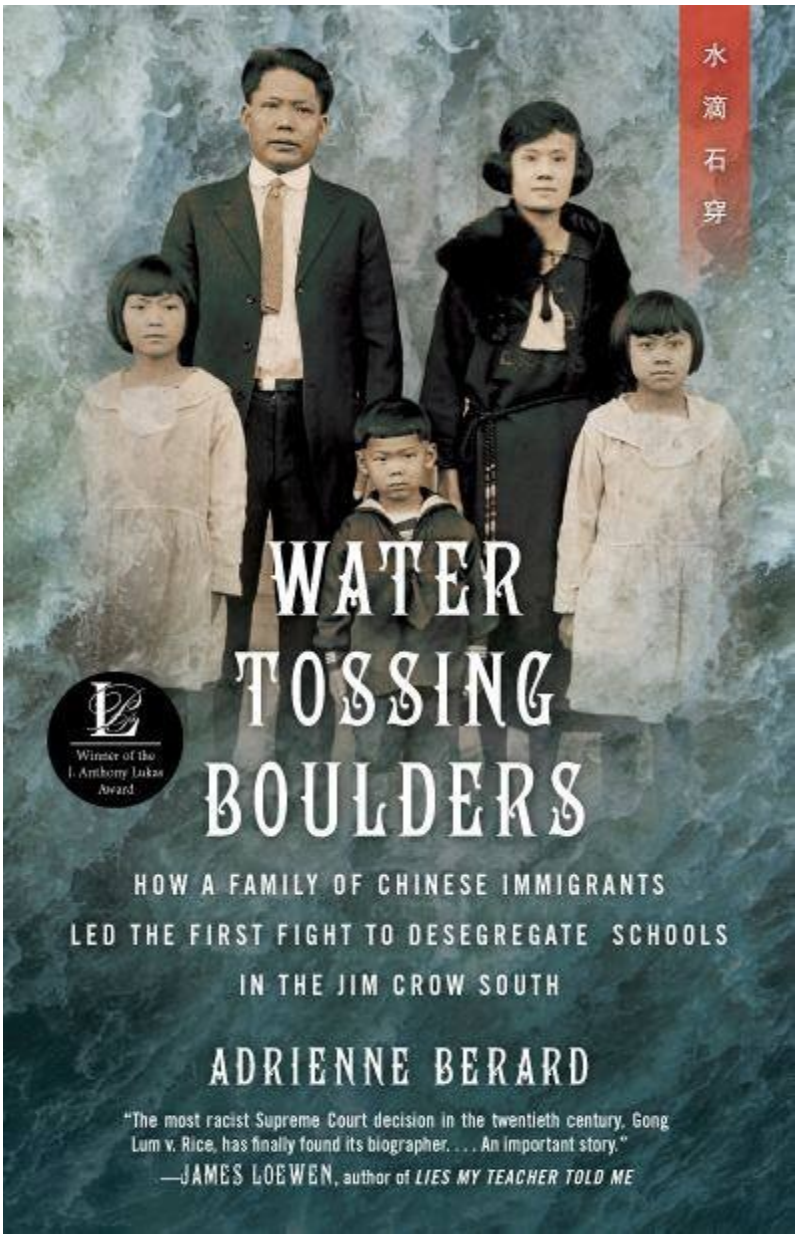
#84

An Unsung Hero Championed Delta Chinese Right to Attend White School

A previous post on this blog described the legal proceedings in the1920s case in which two daughters of a Mississippi Delta Chinese grocer, Jue Gong and his wife, Katherine, were removed from attending a white school in Rosedale in 1924 because Chinese were not considered caucasian. The school board was sued with a writ of mandamus to reinstate the two daughters in school on grounds of the 14th Amendment calling for equal protection. The school board reversed its decision but it was promptly overruled by the Mississippi Supreme Court. The parents obtained legal assistance and appealed the decision all the way to the U. S. Supreme Court in 1927, but to no avail, as it upheld the lower court.

Most accounts of this case of school segregation of Chinese in Mississippi have dealt only with the legal issues and proceedings, but a new book, ***Water Tossing Boulders***, by journalist **Adrienne Berard** provides a richly detailed description of the social and cultural context of the Mississippi Delta in the 1920s. This well-researched study brings the people and the community to life as Berard researched the background to set the stage and analyze the complex interplay between racial discrimination against blacks, the rise of the Ku Klux Klan, the forced labor of black convicts to build levees, the floods that destroyed the cotton crop that was a mainstay of the Delta economy, how Chinese came to settle in the Delta as early as the 1870s, the intermediary status of Chinese grocery families placing them between blacks and whites, and the mass exodus of blacks from the Delta to the north to escape racism and find employment. Her book, which reads like a novel at times, makes you feel as if you were right there observing events as they unfolded from 1924-1927.

Given the economic disaster in the Delta, everyone suffered. Chinese



grocers, dependent on black cotton plantation workers, lost customers in the downturn who could not afford to pay for food. One wonders, then, how Jeu Gong and Katherine were able to pay a lawyer to file a lawsuit. In fact, they could not afford to pay, but they found an unsung hero, Earl Brewer, who rose from a hard scrabble life to become the governor of Mississippi before being soundly defeated later in a bid to become a Senator. Brewer was a progressive who believed the Chinese were unfairly treated and decided to represent them *pro bono*.

Although the appeal to the U. S. Supreme Court in 1927 failed, probably because Brewer turned the case over to an inexperienced attorney, Berard's book provides us with a better understanding of the many interacting factors affecting race relations in the Delta. Without Brewer's advocacy on the behalf of the Gong Lum family, the case would probably never have been filed.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/02/an-unsung-hero-championed-delta-chinese.html

#85

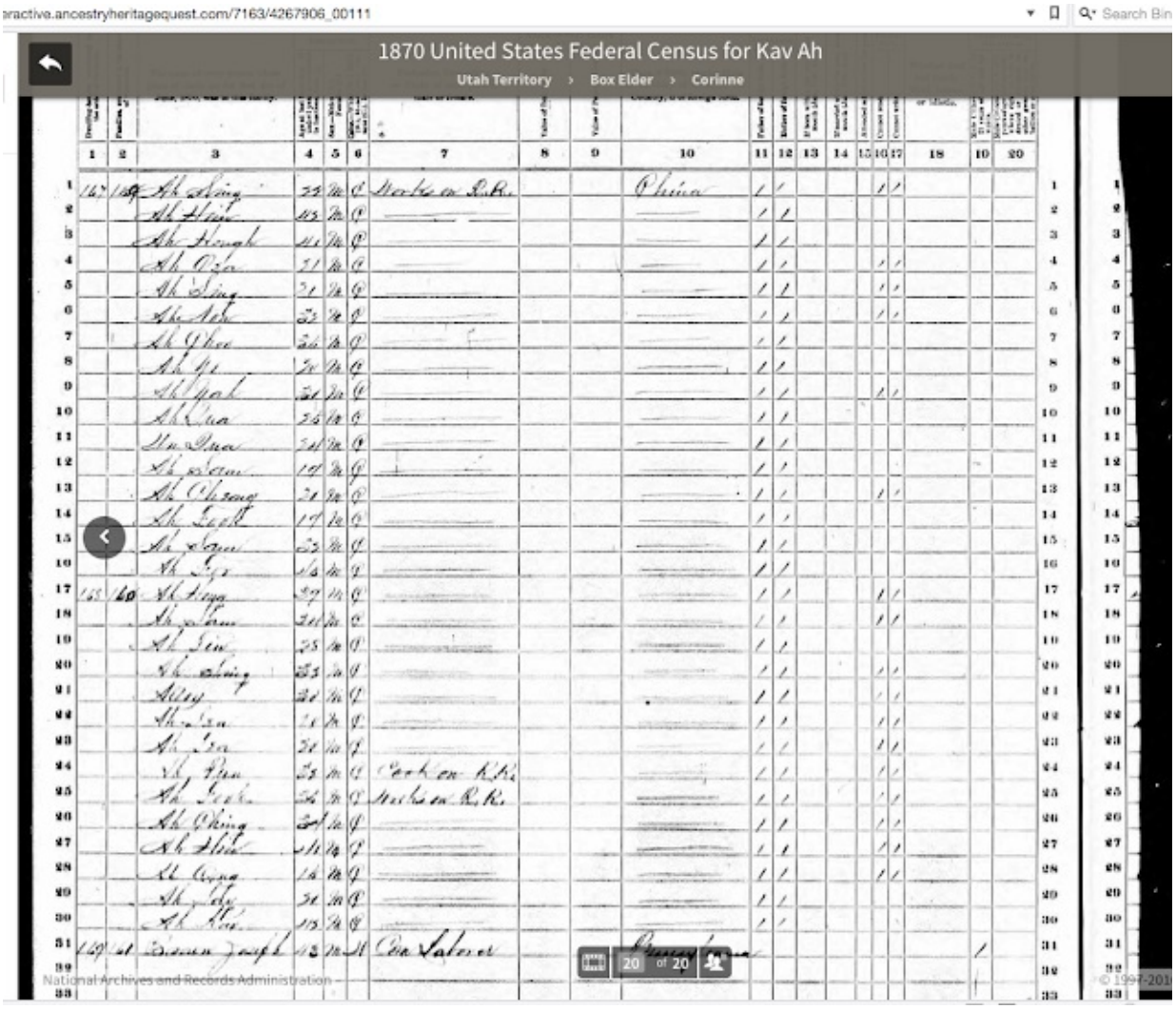
Chinese Transcontinental Railroad Workers: Faceless but not Nameless

This photograph made on May 10, 1869 at Promontory Point, Utah that memorialized the completion of the Transcontinental Railroad with the driving of the "Golden Spike" failed to include even a handful of the thousands of Chinese laborers without whose incredible work the line would taken longer to be completed.

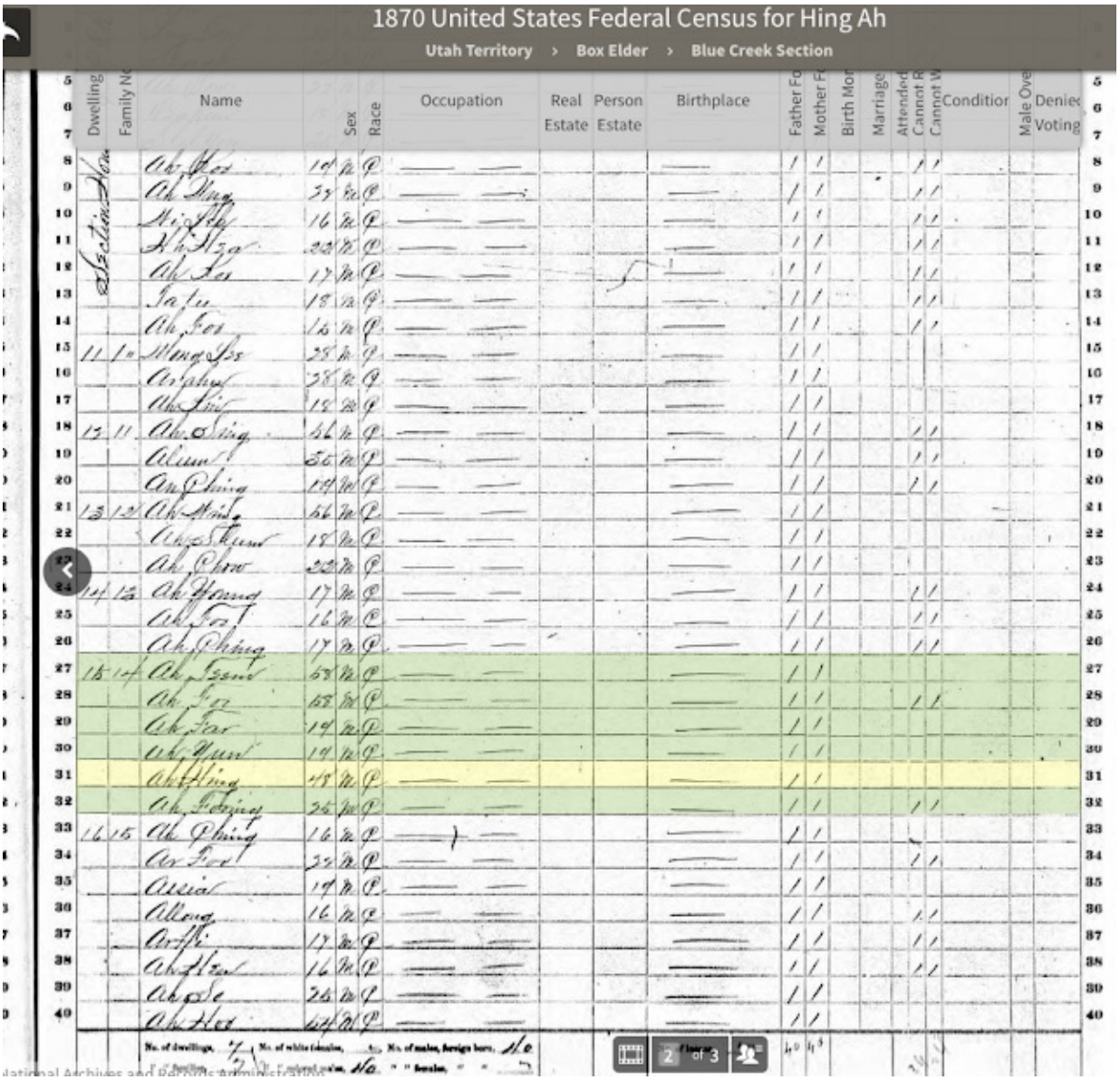
Although historical documents rendered them "faceless" and left out of the commemorative celebration, at least their names are a part of the permanent record of the 1870 U. S. Census. Below are a sample of these Chinese who were residing in Box Elder County, Utah where the Central Pacific Railroad from the

west joined the Union Pacific Railroad coming from the midwest.

Note that most of their names were of the "Ah Wong" variety. Even though none of them were actually named "Ah," early Census takers mistakenly heard Chinese say, Ah, before they gave their names.



It is valuable to examine the Chinese presence in the region a decade later with the 1880 Census. It might tell us if many Chinese were in Box Elder County after the railroad was completed. There were some Chinese there in 1880 working for the railroad. Whether they were from the original workers or represent new laborers is not clear. However, other Chinese came to the region who did not work on the railroad as the sample page from the 1880 Census shows. By 1880, Box Elder County had Chinese in many other lines of work:



laundry, restaurant, grocer, tailor, prostitute, doctor, engineer.

And, none of these Chinese are named "Ah."

Page No. 1

Schedule 1.—Inhabitants in Promontory Station, in the County of Box Elder, Utah Territory, of Utah, enumerated by me on the 2 day of June, 1870. 33

Post Office: Promontory

Geo. B. Maxfield, Asst Marshal.

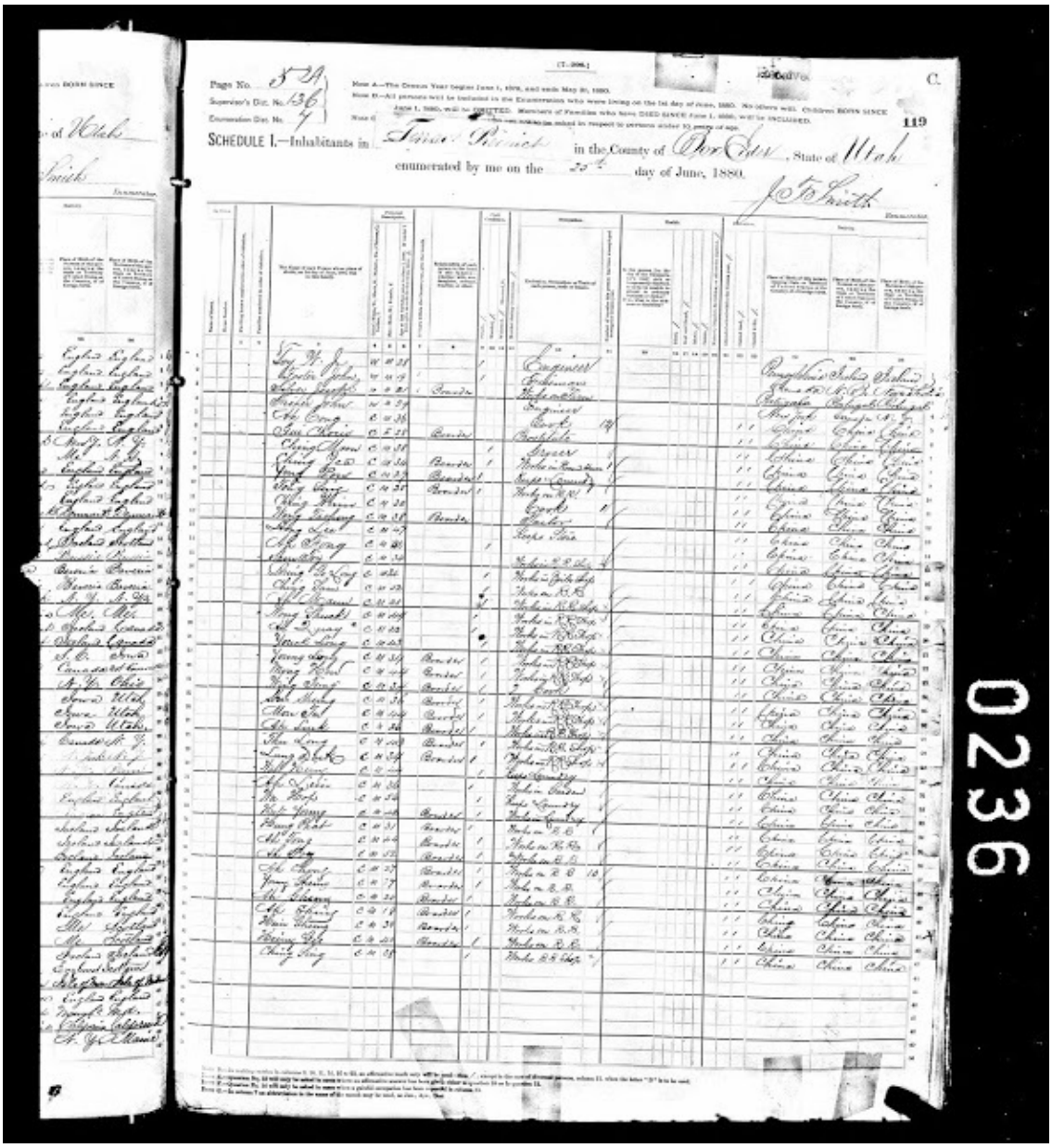
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1	Pace William	29	M	W	Asst Engineer		100	New York	1			Mar					1	
		Fanny	27	F	W	Keeping House			Connecticut				Mar						
		Strong Catherine	10	F	W	At School			Utah						1				
		Edwin	11	M	W	at School			Utah						1				
		Estella	7	F	W	at home			Utah						1				
		Maggie	5	F	W	—			Utah						1				
		Ostrander Samuel	35	M	W	County Mayor			Tennessee									1	
		Hanly William	29	M	W	Telegraph Operator			Canada	1	1								
2	2	Wilson Andrew	30	M	W	Car Inspector			Illinois	1	1					1	1		
		Stevens John	28	M	W	Conductor on RR			Ohio	1	1							1	
3	3	Spanding John	37	M	W	Foreman at RR			New York	1	1							1	
4	4	Crary Tyler	32	M	W	Foreman on RR			Vale	1	1								
		Peyton	19	M	W	Foreman RR			Utah	1	1								
		Hawkins John C	26	M	W	Engineer Steam			S Carolina									1	
5	5	Olyn	17	M	C	Works on RR			Illinois	1	1					1	1		
		Ah A	30	M	C	—			—	1	1					1	1		
		Ah Ho	20	M	C	—			—	1	1					1	1		
		Alley	20	M	C	—			—	1	1					1	1		
		Ah Chew	25	M	C	—			—	1	1					1	1		
		Ah Chee	21	M	C	—			—	1	1					1	1		
		Ashack	19	M	C	—			—	1	1					1	1		
		Ah Gee	18	M	C	—			—	1	1					1	1		
		Ahoy	22	M	C	—			—	1	1					1	1		
		Ahee	20	M	C	—			—	1	1					1	1		
		Ayee	26	M	C	—			—	1	1					1	1		
		Ah Jim	17	M	C	—			—	1	1					1	1		
		Ah Ho	24	M	C	—			—	1	1					1	1		
		Ah Fay	20	M	C	—			—	1	1					1	1		
		Ah Sing	21	M	C	—			—	1	1					1	1		
6	6	Ah Hee	18	M	C	—			—	1	1								
		Ah Ching	16	M	C	—			—	1	1					1	1		
		Ah Yong	41	M	C	—			—	1	1					1	1		
		Ahoy	17	M	C	—			—	1	1					1	1		
		Ah Ting	28	M	C	—			—	1	1					1	1		
		Ah Wing	28	M	C	—			—	1	1					1	1		
		Ah Lidy	20	M	C	—			—	1	1								
		Ah Hemming	26	M	C	Cooks in boarding House			—	1	1					1	1		
		Ahcum	22	M	C	Works on RR			—	1	1					1	1		
		Allimee	28	M	C	—			—	1	1								
		Ahtaya	24	M	C	—			—	1	1								

No. of dwellings 6 No. of white females 1 No. of males, foreign born 32

" " families 6 " " colored males 34 " " females —

" " white males 11 " " females — " " Utah 26 Ohio

No. of houses 5



Permalink: https://chineseamericanhistorian.blogspot.com/2016/09/chinese-transcontinental-railroad.html

#86

Small Town Life for Early Chinese in Fort Benton, Montana

It should be no surprise that most of them ran laundries or restaurants and that they frequently encountered racial prejudices.

Life in Benton's "Bloodiest block in the West" often featured humorous reporting on the latest incident in the Chinese quarters located there. In March 1880, the Record reported, "A shooting scrape took place among the disciples of Confucius in the Chinese quarters last Monday. No Asiatic soul was sent to the Flowery Kingdom; but the heathen who attempted to convert a live Celestial into a corpse was curtailed by Judge [John J.] Donnelly to the extent of $100 fine and costs of court. It was a heavy toll on all.**"**

All photos and writing are copyrighted by Ken Robison.

The first Chinese resident of Fort Benton is not known, but the early Chinese in the town included 32 year-old Sam Loy who operated a laundry in 1870 with Chang Haw, age 40, and Lee Wang, age 28, working as washermen.

During the 1870s some of the younger Chinese worked as houseboys and cooks in local homes. Some early Chinese worked as gardeners.

The fact is a notorious one that all the Chinese laundries about town do a little business on the side, in letting out opium pipes to smokers at fifty cents a smoke. Before the enactment of the opium law, last winter, the dealers in the drug were able to carry on their frightful trade without any possibility of molestation by the authorities, all attacks upon the business through the nuisance act, since there was no specific law to govern the case, having met with failure.....

The Chinese in Montana in the 1880s were a mobile population ranging out from the larger Chinese centers in Helena and Butte to outlying areas such as Fort Benton, Sun River, and Fort Assinaboine. In addition, the Montana Chinese traveled to and from San Francisco and even to and from China with surprising frequency.

Most Chinese in Fort Benton were unmarried, and few Chinese women lived

there. In April 1884 the more tolerant Fort Benton River Press reported on the marriage of Ah Son, of Benton, and his bride Ah Hou, of Bozeman in Helena at the Mount Helena House. The couple was married "melican fashion" by Judge Sterling.

By the mid 1880s attitudes toward Chinese in some communities in Montana were hardening. From its founding in 1884, workingmen in Great Falls, with support of town leaders, had established a "don't let the sun set on you in our town" Chinese exclusion policy. That harsh policy prevailed in Great Falls prohibiting settlement of any Chinese in the city until the mid-1930s. ...

Throughout the 1890s the Chinese in Fort Benton and Choteau County grew in numbers and persevered. In June 1891 an unusual marriage license was issued in Fort Benton for Lee Pack Foet, "formerly of China, and Miss Long Hair, a native American, one of the first families of the Gros Ventre reservation." The bride, Miss Longhair, 19 year-old daughter of Gros Ventres parents Bad Dog and Nice Woman, married 22 year-old Lee Pack Foet, son of Lee Foet. The wedding took place in Chinook, then part of Choteau County, with Justice of the

Peace William T. Richey officiating and his wife, Fannie Richey, and Chinese Sum Land witnessing the ceremony. Lee Pack Foet lived at Fort Belknap at the time.

The Great Falls Leader provided insight into these smuggling operations when it reported, “It has been common talk on this frontier for some time that the Chinese were coming into the British possessions to the north of us and were securing entry into the United States through Montana teams. The Celestials being well provided with money were able to pay handsomely for their overland trip and it is reported that $75 per head [the price was elsewhere reported as $15] is what it is worth to a teamster and guide who will undertake to pilot the Chinamen past the custom officers and deliver them at some point on the line of the railroad traversing the central portions of the state.”

By the dawn of the 20th century, the attitude in Fort Benton toward the Chinese was mixed with some advocates and many detractors. An insightful report by a special correspondent of the Great Falls Tribune is fascinating, “The ministers of Great Falls are losing a whole lot of good material by the dictum of the labor unions excluding Chinese. The Benton Chinese have begun to take kindly to the gospel and both the Episcopal and Methodist churches have flourishing China Sunday school classes. ...

In one of the few positive articles on the Chinese ever to appear in the Great Falls Tribune, the January 4, 1893 edition carried this editorial: “The Chinese have a beautiful custom which they religiously observe on New Year ...

... By 1910 the Chinese presence in Chouteau County had decreased to 40 with just 12 in Fort Benton, 18 in Havre, 2 in Chinook, 6 at Harlem, 1 on the lower Teton, and 1 on Eagle Creek. Dick Lee, a 49 year-old single man born in China and in the U.S. since 1876 served as cook on a ranch near Eagle Creek, probably the McMillan Ranch. Lewis Luna, a 63 year-old man born in China and in the U.S. since 1865 worked as cook on the sheep ranch where Charles Schwandt was manager...

Montana attitudes toward the Chinese ranged from total exclusion in Great Falls to toleration in Helena, Butte, and Fort Benton. The prevailing feeling in Fort Benton seemed most influenced by economic conditions and by 1920

Chouteau County homesteads was suffering hard times. By then the Chinese population in Fort Benton had declined to six, although they were still in demand as cooks. In that year young 27-year-old China-born Owen G. Fat owned and operated a restaurant on Front Street with Lew Shu as cook...
Permalink: https://chineseamericanhistorian.blogspot.com/2015/12/small-town-life-for-early-chinese-in.html

#87

Chinese American History, in Chinese, for People in China

As an American Born Chinese (ABC), my research and writing on Chinese American history deals with the perspective and materials written in English mostly by other ABCs.

Sometimes, I wonder what Chinese in China, especially those who do not read or speak English know, or have interest, about Chinese American history. I do not have the means or Chinese language competence to present my own books to this large potential audience and I wonder how much material about Chinese American history written in Chinese is available to people in China.

Recently I discovered the diligent efforts of Dai Wei, a Chinese from China living in New York, who has done some truly valuable in-depth research about aspects of Chinese American history, especially in the American South during the 19th century. He has a blog on a website in China http://blog.sciencenet.cn/ that that is primarily about medical and physical science topics but includes Dai Wei's blog on the history of Chinese in the U.S.

If you go to this link:

http://blog.sciencenet.cn/u/usbbi

it will open in Chinese but within seconds, the page will be translated into English.

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Another link takes you to the information about the earliest Chinese in the Deep South, for example.

Dai Wei's blog provides access to information written in Chinese for people who are not proficient in English. Admittedly, there are some "translation errors" such as referring to Oakland, California, as Auckland, but they are few and usually minor.

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Below are several examples of the posts on the blog.

Early Georgia

Arkansas

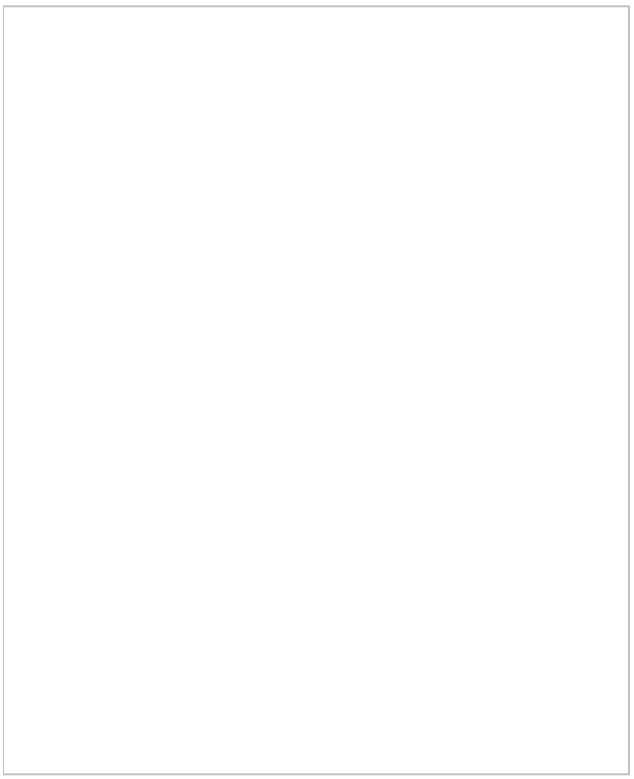
Mississippi Delta Chinese

Pennsylvania Chinese

Permalink: https://chineseamericanhistorian.blogspot.com/2019/01/chinese-american-history-for-china.html

#88

The Fine Fat Saucy Chinaman



In the mid 19th century, over 40,000 Chinese immigrant came to Australia when gold was discovered and in 1861, they were the largest group of foreigners and constituted 3.3 per cent of the Australian population. They were immediately targets of prejudice and even had poems and songs written to mock them.

A poem attributed to Charles Thatcher from the Australian gold rush era, The Fine Fat Saucy Chinaman, makes light of the Chinaman's place in society. It notes that the Chinaman works hard seeking gold. He only gets the little pieces that whites leave, butt he is praised for his perseverance that enables him to pay his way. It is sung to the tune of Henry Russell's "The Fine Old English Gentleman,"a poem attributed to Charles Dickens.

Here are two recorded performances of The Fine Fat Suacy Chinaman.

One performance by Warren Fahey is part of a collection of Gold Rush era songs.

A second performance of the poem as a song is on a blog post that provides some historical context.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/01/the-fine-fat-saucy-chinaman.html

#89

A Clever Chinese Tunnel Break-in of a Portland Bank Vault

In 1890, Ah Jung, a clever Chinese crook hatched a scheme of tunneling beneath the First National Bank of Portland to drill into the bank vault to steal its treasures. Ah Jung recruited the aid of Chuey Gum who ran a laundry across from the bank with promises of gold for him and the laborers in Chuey Gum's laundry. Using the old laundry as the center of operations Ah Jung patiently worked for a year to dig a deep ditch under the boardwalk to arrive directly beneath the bank vault. He removed the section of the brick casing and laid bare of the steel of the vault.

Then he waited patiently until after banking hours on Saturday, September 12, for the final task. He cut his way with tools, and possibly with acids, and created an opening in the bottom of the vault

A stream of gold poured out yielding $9500 and $20 gold pieces before a Bill Book slid down to block the opening in the safe preventing the theft of over $6000 in gold as well as currency, silver, and papers more valuable than what he did steal.

The robbery was not discovered until Monday morning when the bank opened. None of the authorities thought there was any remote connection with the Chinese in Portland.

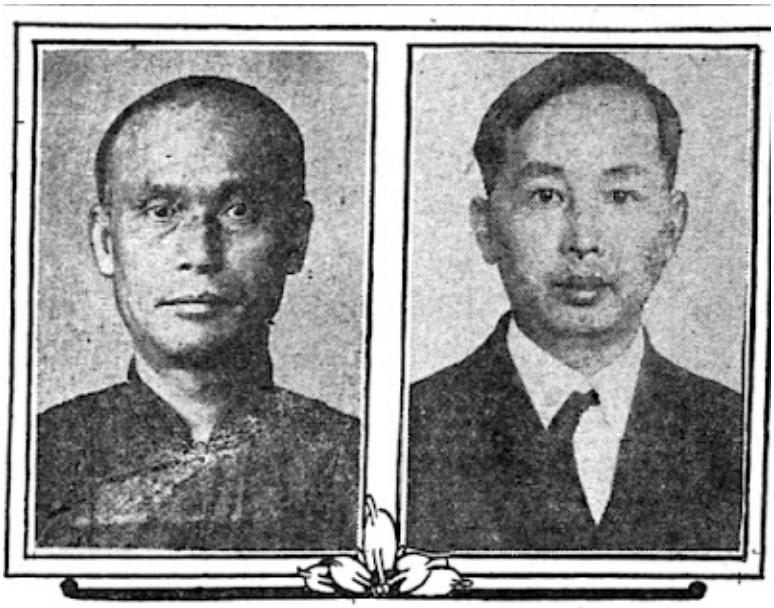
Two weeks later Chuey Gum took a trunk to The Dalles Express office and prepaid to send it to San Francisco by train. Nervously waiting for the train to arrive in several hours, he made frequent trips to the office during the rest of the morning to check on the trunk. The station agent became suspicious and summoned the sheriff. They opened the trunk and found a portion of the loot wrapped in an old pair of Chinese pantaloons.

Frightened, Chuey Gum broke down and told the whole story. Ah Jung had

paid him $2000 for silence from him and the workmen in his laundry. Ah Jung, had timed the crime to the last detail. By the time the robbery was made public, he was already in San Francisco and before Chuey Gum had been arrested, Ah Jung was far out to sea on a China bound steamer.

Chuey Gum was convicted and sent to the state penitentiary. After his release he went back to China but returned to the U. S. in 1910 bringing a boy of 18 who he swore was his son, Chuey Sim.

Ah Jung took his gold to Macau where he lost it in an illicit enterprise. Chuey Gum became a member of an opium trading concern and later returned to China where he became engaged in banking.



eft—Chuey Gum, convicted of complicity in old crime. Right—Chuey Sim, convicted morphine peddler, subject to deportation.

As for Chuey Gum's alleged son, Chuey Sim, his fate was worse than his father's. He would later become the President of the Suey Sing tong in Portland. However, in 1921, after more than 30 years after his father's involvement in the 1890 First National Bank theft, Chuey Sim was serving four years on McNeill Island in the penitentiary for narcotic gang activities and was facing deportation upon completion of his sentence.

The story is stranger than fiction and could make an entertaining movie plot with crime, trickery, punishment, and poetic justice.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/05/a-clever-chinese-tunnel-break-in-of.html

#90

Interracial Marriages IV. Children Viewed As "Half-Caste"

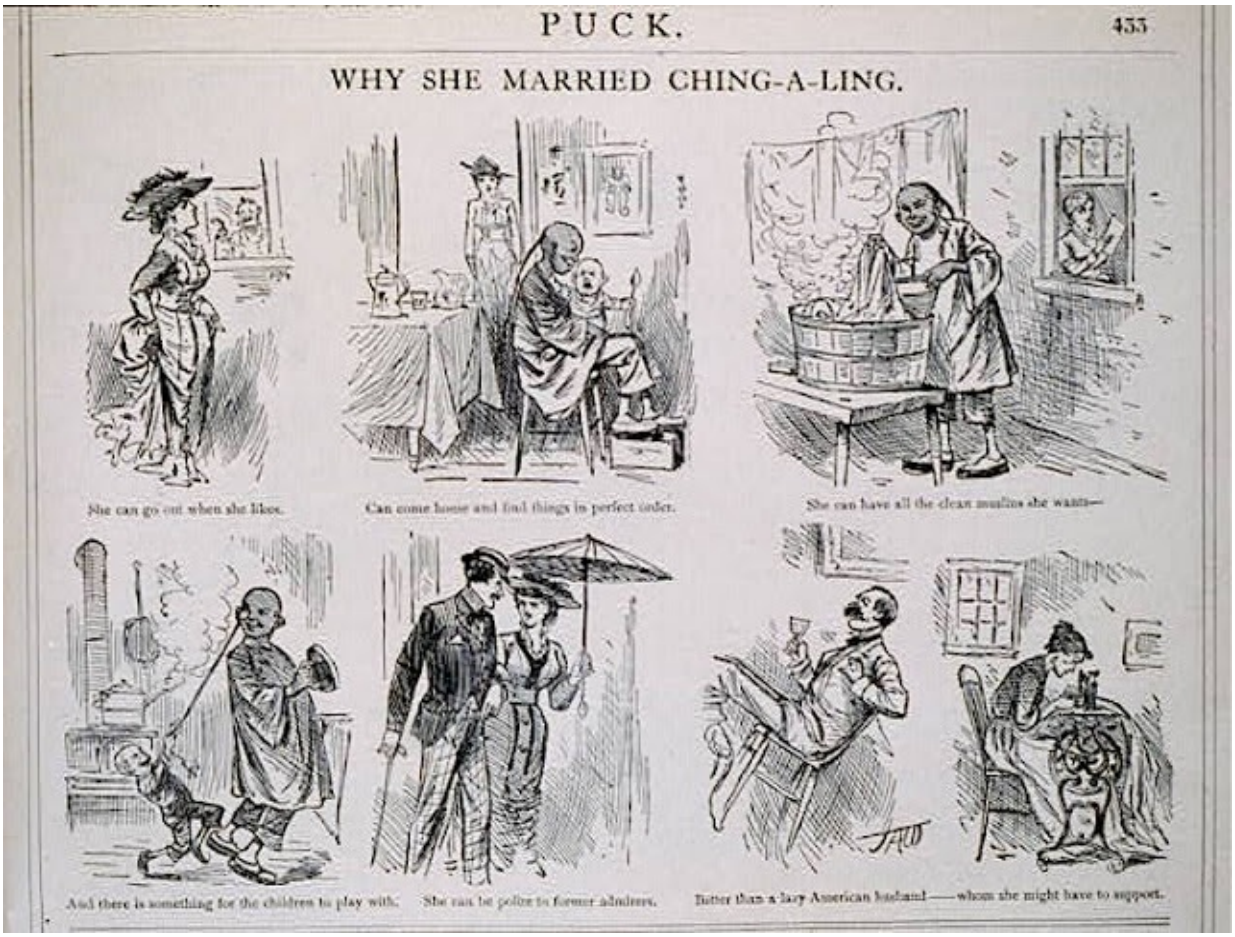
Mixed race marriages between Chinese and whites were regarded very negatively until well after the middle of the last century because of the strong prejudices against Chinese.

Of the few marriages of Chinese men to white women in the late 19th century in New York, most were to Irish women, exceeding those to Chinese women by a ratio of 8:5 partly because there were so few Chinese women in America.

Irish were considered white, but they at the low end of the socioeconomic ladder as were the Chinese. Whereas Chinese men had few opportunities to marry Chinese women, Irish women had many Irish men as potential husbands but some of them preferred marrying Chinese than Irish men.

As suggested in a cartoon in the British magazine, PUCK, Irish women could count on a Chinese husband (Ching-A-Ling) to be a good housekeeper who could do the laundry and entertain any children whereas if she married an Irish man, she would have to support a lazy husband.

Mixed Chinese-white children were seen as half-caste and looked down upon.



Permalink: https://chineseamericanhistorian.blogspot.com/2018/05/interracial-marriages-iv-children.html

#91

Preservation of Historic Chinese Sites

Chinatowns everywhere are undergoing many inevitable physical changes. Such is "progress" and it is not necessarily all bad. But some physical structures and landmarks are "iconic" aspects of the history of Chinese throughout the U.S., Canada, and many other places where Chinese emigrated to during the diaspora of past centuries. The focus here will be only on historic presentation in North America.

Julia Morgan, the famed architect of the iconic Hearst Castle, also designed the Chinese YWCA building (1932) in San Francisco, now the home of the Chinese Historical Society of America (CHSA).

Here is an excerpt from an interview with Director Sue Lee recorded at the CHSA in 201

Artist Rene Yung researched San Francisco Bay Area's once-thriving Chinese shrimp fishing community. She boarded the *Grace Quan,* a replica of a 19th-century shrimp fishing junk, and sailed around the Bay retracing the steps of these early fishermen whose stories have largely been lost.
Using the images and sounds captured on this journey, she combined them with information gathered from scientists, ecologists, archaeologists, historians, and others to create a visual record of the history, Chinese Whispers: Bay Chronicles, an immersive multimedia installation on display at the San Francisco Maritime National Historical Park visitor center.

The Mississippi Delta Chinese Heritage Museum features an exhibit of artifacts re-assembled to look like an authentic Chinese grocery. Wong hopes that eventually, the museum might be a free-standing building, "a place for research and education." A historic marker celebrated the Cleveland Chinese Mission School in Cleveland, MS. that served Chinese students during the days of segregation in the South, from 1937 until 1951, and was repurposed as the Chinese Baptist Church before being demolished in 2003.

Seattle's Chinatown Historic District boasts a state-of-the-art museum in the circa-1910 East Kong Yick Building. Named for the first Asian American in the Pacific Northwest to hold elected office, the Wing Luke Museum, or "The Wing," was founded to "preserve and share the experiences, histories, and contributions of pan-Asian Pacific Americans."

Located in the Kam Wah Chung State Heritage Site in John Day, Oregon, and originally constructed as a trading post in the 1860s, the Kam Wah Chung building served as a "commercial, social, and cultural center for the Chinese community in eastern Oregon" from 1887 until the 1940s. It housed an informal medical treatment room and pharmacy, a general store, a library and a post office. Today, a museum located in the original building displays hundreds

of artifacts from the late 19th to the mid-20th century.

From 1910 to 1940, the Angel Island Immigration Station in San Francisco bay processed up to one million Asian and other immigrants, including 250,000 Chinese and 150,000 Japanese people, earning it the reputation of being the "Ellis Island of the West."

Today, the U.S. Immigration Station Barracks Museum allows visitors to explore the station's grounds, including exhibits highlighting historic photographs, artifacts, and a re-creation of immigration living quarters and interrogation rooms.

Rancho Cucamonga's Chinatown began in the 1880s as asmall settlement of wooden houses built to accommodate the many Chinese workers in the area, who found employment on local farms and vineyards. Today, all that's left of the settlement is the so-called China House, built shortly after a fire ravaged much of the community in 1919. In 2012, a structural engineering firm inspected the structure and concluded the building was both structurally unsound and a safety hazard and recommended its removal. Several historic and preservation groups have been developing an alternate plan for the site.

The first Chinese pioneers arrived in Riverside around 1870. By 1885, the Chinatown area was flourishing with 450 permanent residents and as many as 2,500 migrant workers providing skilled labor to a growing citrus industry.

But over the years, the town's population fell dramatically, and by 1943 only one resident remained. Then, in the mid-1970s, fire destroyed several buildings and the rest were demolished to make way for commercial development. Today, all that remains of this once-vibrant culture are remnants of buried buildings and other artifacts that lie underground.

People everywhere are coming together to protect this important part of the community's heritage, working towards a goal of establishing a Chinatown Memorial Park. Rosalind Sagura co-founded and currently serves as chair of the Save Our Chinatown Committee and created a strong network of local advocates and organizations, students, and a whole

Arkansas had a small Chinese population of laborers in the 1870s brought to work on plantations but they soon opened small family-run grocery stores in the Arkansas Delta in the southeast corner of the state. Few Chinese are left but one of the grocery store owners, Frank Chu, donated the vacant storefront of his grocery store for a future museum of Chinese in Arkansas.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/05/preservation-of-historic-chinese-sites.html

#92

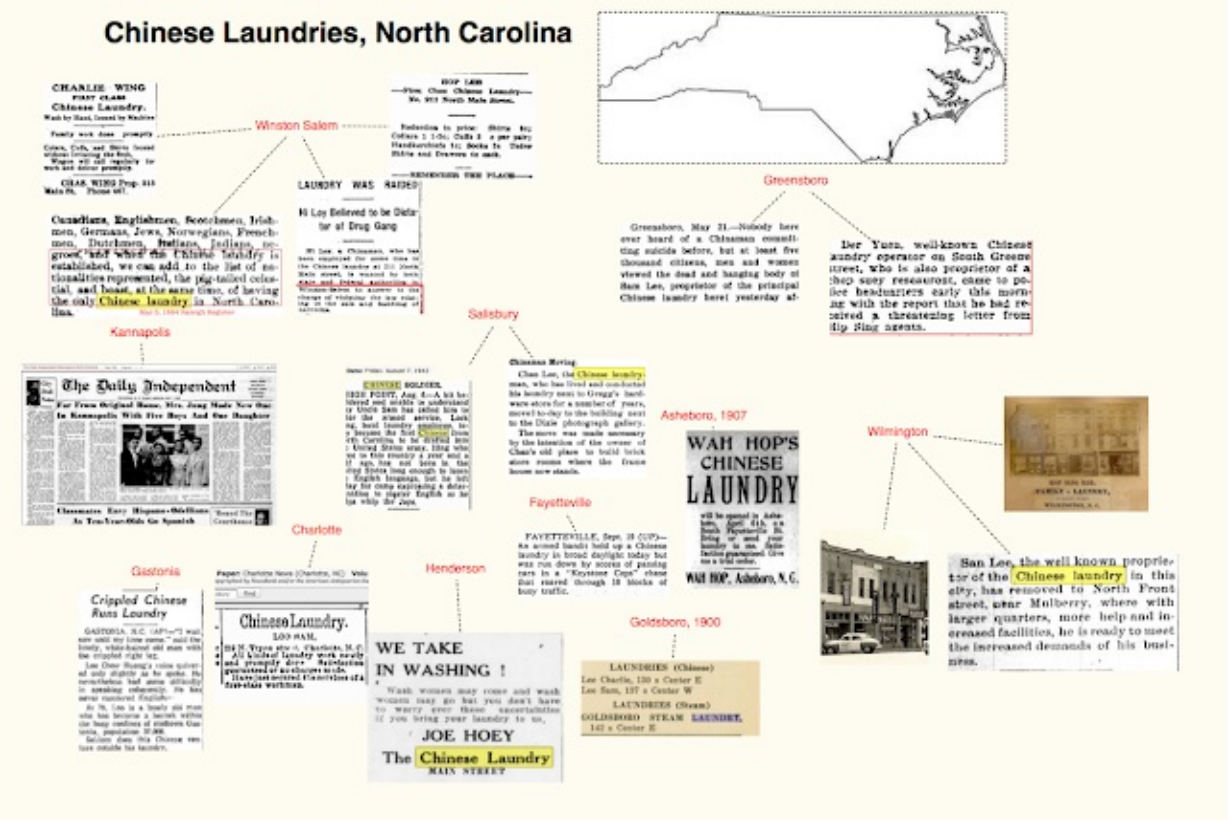
North Carolina Chinese Laundry Newspaper Clippings

In the late 19th and first half of the 20th century, there were Chinese immigrants scattered across small towns across the country. They lived in cultural and social isolation unlike Chinese in or near Chinatowns of larger cities.

Not much is known about the lives of these Chinese living beyond Chinatowns, mostly bachelors or married men separated from families back in China by the Chinese Exclusion Laws started in 1882.

Census records and city directories provide some limited information about where and when they lived and how they earned their living. Most Chinese during that period operated hand laundries, and some eventually moved into running small restaurants.

A richer, but still limited, picture of their lives can be found in newspaper articles as shown below for North Carolina. Newsworthy topics included advertisements for laundry services, announcements of the opening, relocation or closing of a laundry, stories about the relationship between the community and Chinese, reports of deaths, assaults, homicides and robberies of Chinese, conflicts among Chinese, and success stories about some of their children.



Permalink: https://chineseamericanhistorian.blogspot.com/2016/05/north-carolina-chinese-laundry.html

#93

The Mandarin Cafe of the 1930s in Bakersfield

Gilbert Gia, a local historian of Bakersfield, California, shared nostalgic reflections about the the Mandarin Cafe, a Chinese restaurant and night club owned by Earl and Alice Wong that flourished briefly from the mid to late 1930s as seen through the eyes of Carlye Nelson, a musician who performed in the 4 man band that played for dances nightly at the Mandarin.

"Earl Q. Wong, was born in China, married Alice Mar in 1919, and

in the early 1920s the family came to Bakersfield. In 1923 the Wongs

bought a residential lot near today's downtown Bakersfield in the

Hudnut tract near 27th and O Streets."

"Earl Wong's son Delbert (who would go on to be the first Chinese American

to graduate from Stanford Law School, and the first Chinese American to be

appointed to the bench in the continental United States and later serve on the

Superior Court) recalled that by 1926 his father was "just getting started in

his Lincoln Market." Explaining why or how his father got into the cafe business,

Delbert noted that "I have a vague recollection that the reason my father went

into

the night club business was that he had extended credit to the previous owner, who

was a customer of the Lincoln Market, and my father had to take over the Mandarin when the customer was unable to pay."

"In 1934 Earl Wong bought the Lido Café from Joseph Cinelli and Angelo and Julia Pierucci, changed the name to the Mandarin Café, and with his wife went into the nightclub business in 1935.

According to one of the musicians, Carlye Nelson, who played at the Mandarin and later performed with the Glenn Miller Band later during WWII:

"We played seven nights a week from 9 PM 'til two, pl us a Friday afternoon show rehearsal. Our four-piece orchestra consisted of a trumpet (Laurie), piano (Mike Richmond), drums (Gifford), and me on the sax, and I doubled on the violin. Word of what to expect in music at the local clubs circulated among show performers, and we had an excellent reputation. We were also popular with the local dancing customers, and although the dance floor was small, it saw a lot of action. The floor was painted in a spider web motif, and in the center of it was a glass lens that had a spotlight under it.

"The mistress of ceremonies was a more-or-less permanent girl who had a taste for alcohol and who could sing as well as "M.C". Besides her salary, the club gave her a discount on the drinks she consumed.

"The mandarin was a good place to work. The bartenders and cooks were Chinese. The cooks--who lived in the basement--were pleasant but would tolerate no outsiders in their kitchen. At first Mrs. Wong would get coffee for us, but later they put the coffee urn where we could reach it ourselves without bothering the cooks. If we wanted to eat at the club, we could get it for half price.

The Mandarin Café and Night Club closed in 1938 but reopened in 1939 under new ownership as Club Cathay. In later years it was the Nanking Café. Today a parking structure stands where dancers once spun

under a "cobweb" ceiling. Also gone today is a word that was at one time commonly understood.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/05/the-mandarin-cafe-of-1930s-in.html

#94

Chop Suey Before Li Huang Chuang's 1898 Endorsement

One popular "legend" about chop suey is that the dish was unknown in America before a Chinese chef created it for Viceroy Li Huang Chuang during his visit to New York in 1898. However, evidence exists that chop suey was already known in America before his diplomatic visit. For example, a 1892 article in the San Francisco Chronicle described the dish, chow chop suey, as a popular dish at Chinese restaurant banquets.

Before Li Huang Chuang was introduced to chop suey, judging from grocery store ads the dish was already known in America. A 1895 grocery store ad in Centralia, Wisconsin offered a 16 oz. package of vegetable chop suey for 35 cents.

An advertisement in 1898 for the A & P grocery chain store in Laredo, Texas, offered pork cubes for chop suey for $1.89 lb. Clearly, these ads show that chop suey was already familiar to Americans prior to Li Huang Chang having his 1898 chop suey dinner.

Of course, because the celebrity status of Li Huang Chuang attracted large crowds to his public appearances in New York and Philadelphia, newspapers across the country publicized his visit and his approval of chop suey, which doubtless increased American curiosity and acceptance of this 'toothsome dish.

However, despite its growing acceptance, chop suey was mocked by non-

Chinese, as evidenced in the 1900 doggerel, that showed suspicion of this mystic dish, so popular with John Chinaman. It questions what ingredients are in chop suey and suggests that it might contain birds and birds' nests or even powdered dolphin's fin!

CHOP SUEY.

They eat it down in Chinatown—
Chop Suey!
With native wine to wash it down—
Chop Suey!
It's a mystic dish that will delight
An oriental appetite;
John Chinaman say it's "ally light!"—
Chop Suey!

I'm queer to know what it can be—
Chop Suey!
It's name is ever haunting me—
Chop Suey!
It comes from where brass cymbals clang,
And yellow silks and panels hang;
It brings to mind great L. H. Chang—
Chop Suey!

There may be birds and birds' nests in
Chop Suey!
It may be powdered dolphin's fin—
Chop Suey!
Some day the dish I will explore,
And though perhaps I'll eat no more,
I'll know the same I did before—
Chop Suey!

—Exchange.

By the 1920s, chop suey was winning the stomachs, if not the hearts, of non-Chinese. Mazola, a brand of cooking oil, had ads that offered a recipe book for only 10 cents which included a recipe for chop suey that purportedly was "as the Chinese make it."

Permalink: https://chineseamericanhistorian.blogspot.com/2015/02/chop-suey-before-li-huang-chuangs-1898.html

#95

Landmark Habeas Corpus Cases of Jung Ah Lung, 1885 and Ju Toy, 1904-1905

A Chinese laborer, Jung Ah Lung left the United States for a visit to China after obtaining a Customs certificate needed to gain reentry. When he returned, however, he was unable to present the certificate, saying that pirates robbed him in China. The Customs Collector denied his reentry, forcing him to stay on the ship in San Francisco bay despite the availability of a detailed description of his physical features in the Customs books and the support for his case by affidavits and other testimony supplied by a missionary in China, a United States Consul, an Oakland editor, the Chinese Mission, and by other circumstances.

"In Re Jung Ah Lung" was an immigration case of major significance especially for Chinese immigrants during the early period of the Chinese Exclusion Acts, and for constitutional law relating to due process. The U.S. Attorney and Collector of Customs, sought to prohibit Jung Ah Lung from returning to the U.S. insisting that only official documents issued by federal immigration authorities, such as the "Return Certificate," were acceptable as evidence of U. S. residency.

The Court allowed that the Collector of Customs under Section 9 of the 1882 Chinese Exclusion Act had the power to require returning Chinese laborers show a valid Certificate of registration.

section+9.png

However, Judge Hoffman noted, "But the section affords no color to the extraordinary pretension that the result of that examination shall be final and conclusive upon the rights of passengers."

He sided with the immigrant, holding that regardless of the Exclusion Act, a Chinese person claiming U. S. residency should be entitled to the same benefits of habeas corpus, and due process in presenting relevant evidence in court, as "any other human being in this country." Hoffman's position was appealed and upheld by the U. S. Circuit and U. S. Supreme Courts.

However, the victory for the Chinese was short-lived as this precedent for all immigrant rights to receive due process in court lasted only 20 years. In 1904-1905 Ju Toy, a Chinese cook in Oakland, California was denied the right of habeas corpus to appeal denial of his reentry even though he presented his Certificate of Registration.

ju+toy.gif

In the Ju Toy case, a U. S. District Court ruling initially favorable to the immigrant was reversed upon appeal in the U. S. Circuit Court (San Francisco) and then the U. S. Supreme Court. After "In Re Ju Toy," "due process" for ALL U. S. immigrants was limited to appeals within the executive branch, except when there was a claim of unlawful or arbitrary actions by immigration officials. Aliens and alleged citizens could no longer count on their "day in court" to contest the impact of immigration bureau decisions denying their right to be in the U. S.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/01/landmark-habeas-corpus-cases-of-jung-ah.html

#96

Negative Media Images of Chinese

Illustrations of "cartoons"and drawings as political and social commentary has a long history.

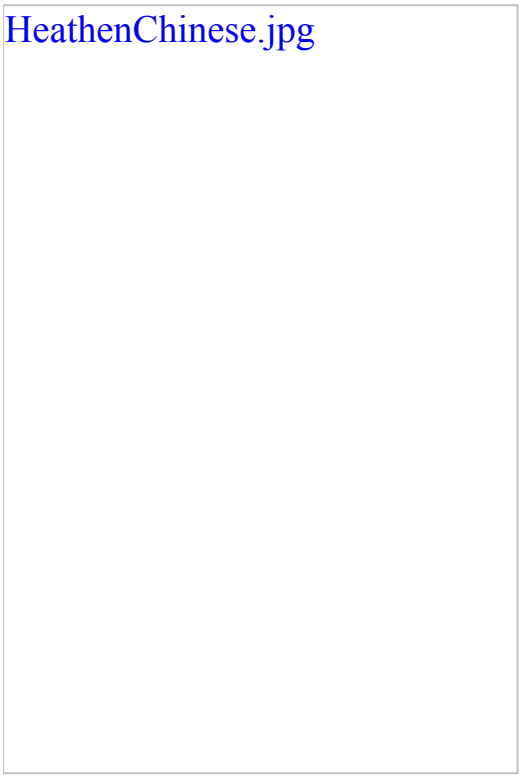
Libby+Chinese.jpg

Chinese were targets of negative stereotyping in many images created during the late 19th century to promote anti-Chinese feelings that led to the Chinese Exclusion Act of 1882 that was renewed and continued until 1943.

Popular forms of fiction such as dime novels in the early 1900s also generated negative images of Chinese, focusing on the seedy aspects of opium dens, tongs, and slave girls which in some form or another filled dozens of issues of Old and Young Brady, Secret Service Detectives.

Fast forward to the year 1941, and a new Chinese stereotype of being "smart" was suggested by this advertisement by a paper product company, the Container Corporation of America, which exclaimed, ***"Darned clever... those Chinese!"***

The reference was not to Chinese Americans, however, but to **Ts'ai Lun** who invented paper back in the Han Dynasty. The corporate ad copy adhered to the



stereotype of the mystical East, asserting that Ts'ai Lun's technique for paper invoked "mystic powers to raise the dead," whereas America's (corporate) magic lay in "low-cost, light-weight packages of paperboard."

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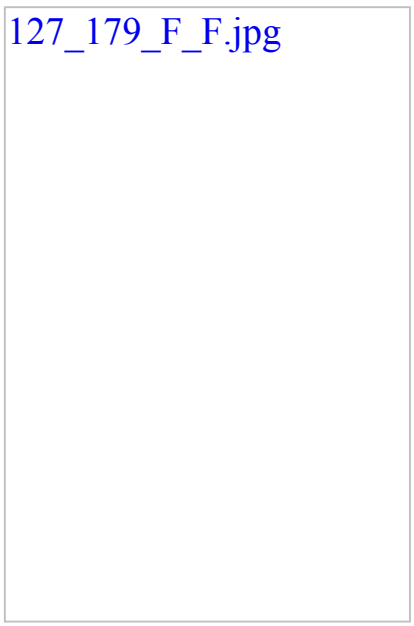

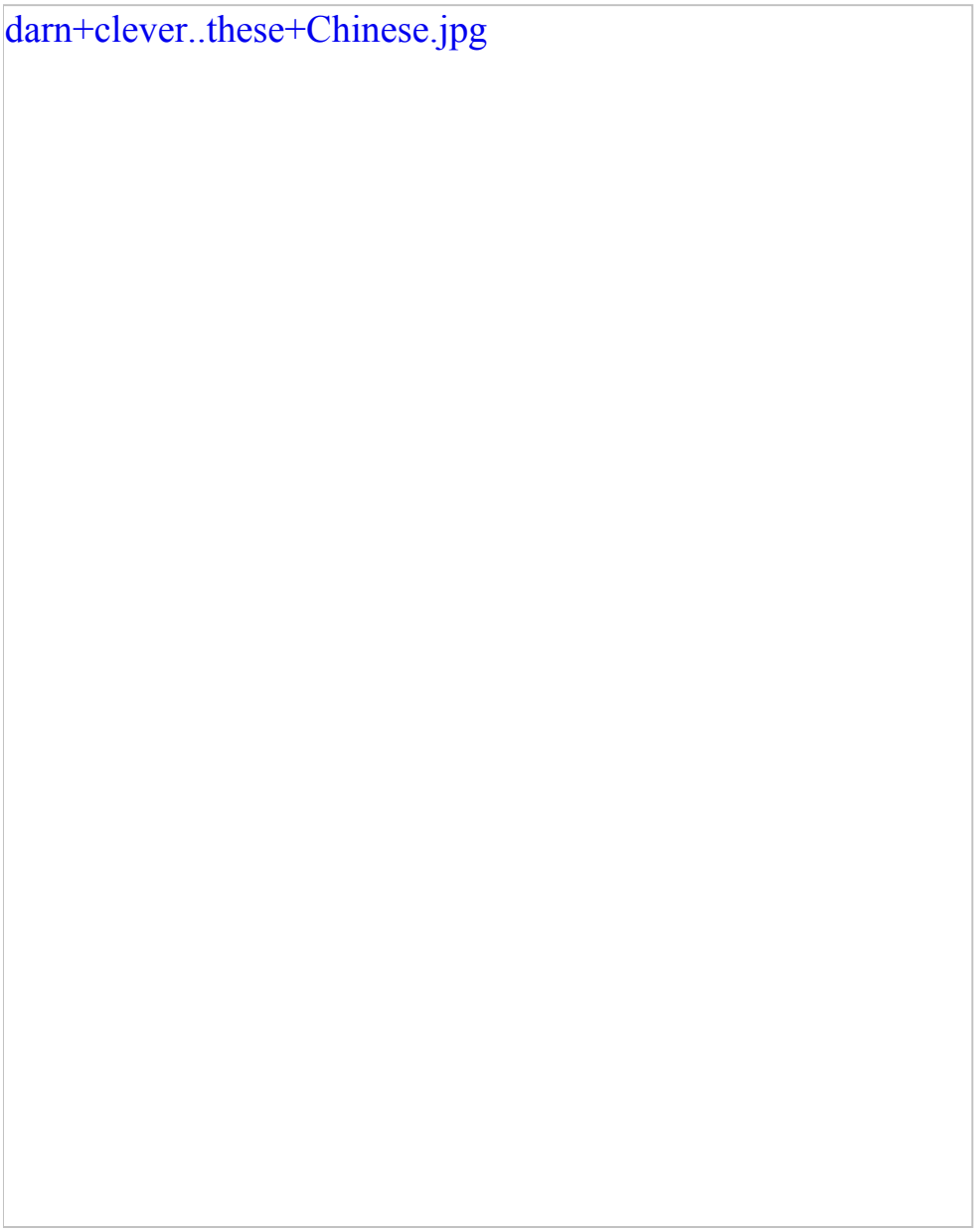

Permalink: https://chineseamericanhistorian.blogspot.com/2014/02/negative-media-images-of-chinese.html

#97

Fong Chun Shee, Procuress of Chinese Sex Slaves, 1887

The Chinese Exclusion Law of 1882 created an unintended opportunity for unscrupulous exploitation of young Chinese women who were forced into lives of prostitution. Chinese laborers, unable to bring their wives from China and blocked from marrying white women by anti-miscegenation laws, provided a large demand for the illicit sex trade. There were many accounts of girls in China sold into slavery, kidnapped, or deceived into coming to Gold Mountain where they were forced to become prostitutes.

On November 23, 1887, a Chinese woman named Fong Chun Shee was accused of bringing three young Chinese girls for "immoral purposes." She allegedly bought the young girls, who came from the poorest level of society, from their mothers and supplied the girls with false identities.

Fong Chun Shee, Accused Procuress

Immigration officials found incriminating letters in a tin box containing letters instructing the three girls how to answer the questions that they would receive when they reached San Francisco. They memorized details of false identities that claimed they were older than they actually were and that they were coming to the U.S. to join their husbands whom they had married back in China. However, when confronted with the letters, the girls confessed that the personal information they gave was false.

At the trial on Jan. 10, 1888, One girl, Lee Sing Tsoy, testified her mother sold her for $620 to the defendant, Another girl, Chung Sing Chin stated she had been sold for $420, and all her expenses were paid by the defendant with the understanding she would become a prostitute in this country.

Fong Chun Shee, despite the strong evidence against her, was not convicted as the jury was not persuaded in two trials, and it appeared unlikely that there would be any further attemtp. The slave girls who testified against Fong Chun Shee were deported back to China.
Permalink: https://chineseamericanhistorian.blogspot.com/2014/06/fong-chun-shee-procuress-of-chinese-sex.html

#98

Newspaper Reports of the 1943 Repeal of the 1882 Chinese Exclusion Act

The 1882 Chinese Exclusion Act barring entry of laboring class immigrants from China had a devastating impact of Chinese in America that lasted for decades as it was not repealed until 1943.

During these 61 years, many Chinese families remained separated, with some members in the U. S. and others in China, unable to be reunited. The bachelor societies that were the result of the law denied family formation and the benefits of families for communities. Gambling, opium smoking, and prostitution were some of the consequences for bachelor societies.

Although the repeal of the Act in 1943 was no more than a symbolic and political gesture, permitting the entry of only 105 Chinese each year, from the rest of the world, nonetheless it was an important improvement in the status of Chinese in America and cause for celebration in Chinese communities.

One would not expect as much positive impact for the rest of American society, as the changes to immigration would not have much effect on nonChinese. Evidence that the repeal on Dec. 17, 1943 was of no special significance to most Americans can be seen in newspaper reports, three examples of which are shown below.

The report of the repeal was buried among the advertisements for movies in the Idaho Register on Dec. 19, among the comic strips in a Pennsylvania paper on Dec. 21, and on the front page at the very bottom of an El Paso, TX. paper on Dec. 18. Clearly, the repeal of the Chinese Exclusion Act was not considered newsworthy by the American press.

Idaho Register, Dec. 19, 1943

ania.
IN RE:
Change of name of Jacob Kryza lso known as Jacob Pete Cease.
No. 51 December Term, 1943.
NOTICE.
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Anthony Cavalcante,
Solicitor for Petitioner.
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Pastor's Mother Dies.

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the late Hugh and Anna Sweeney Rager of Fairchance, died Friday morning on his way to work in the Mather mine. He leaves his widow, four children, 15 grandchildren, one brother and three sisters.

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Hold Tuition Funds.

HARRISBURG, Dec. 21.—Approximately $2,208,032 was earmarked today by the Treasury Department for distribution among 1406 school districts before Christmas for payment of high school tuitions.

Repeal Exclusion Act.

WASHINGTON, Dec. 21.—The 60-year-old Chinese exclusion laws were taken off the U. S. statute books when President Roosevelt signed a bill to repeal them and rectify what he has termed an "historic mistake."

C RATION PARTY AT THE FRONT

SERGEANT PAT AND RADIO PATROL

By ED

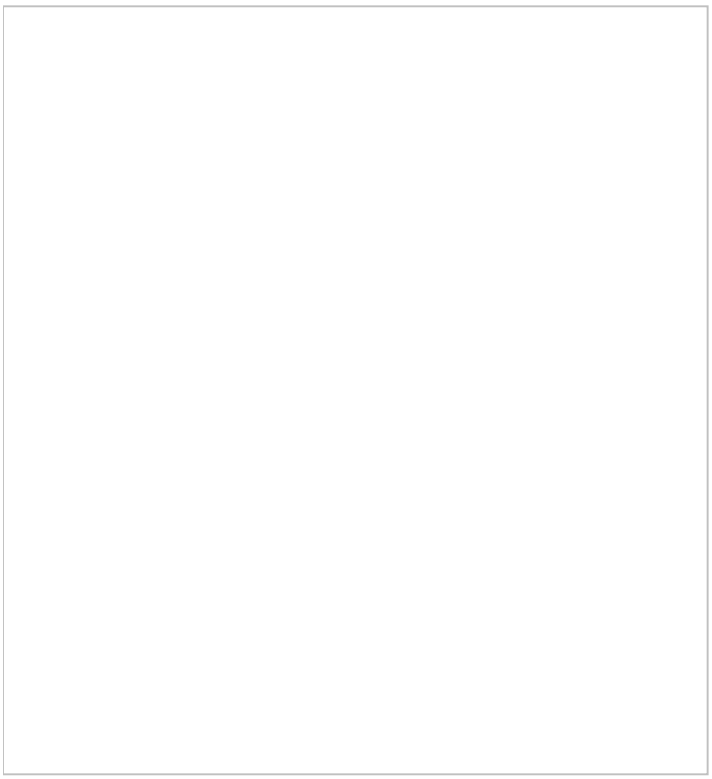
JUST KIDS

MOM SETS A 'PRECEDE

Permalink: https://chineseamericanhistorian.blogspot.com/2018/02/newspaper-reports-of-1943-repeal-of.html

#99

Atlanta Hero Joe Jung, 1913



In the Jim Crow South, Chinese also faced race barriers. Their children were denied admission to white schools in many places.The best known instance of school segregation against Chinese children was in the 1920s in Rosedale, Mississippi, where white school were restricted to caucasians. A court case against the ruling went all the way to the U. S. Supreme Court which in 1927 ruled against the Chinese, **Gong Lum v. Rice, 1927,** who did not succeed in achieving school integration until the late 1940s.

However, a very little known earlier case in 1913 of school segregation against Chinese in Atlanta, Georgia had a favorable outcome. Joe Jung (no relation), a well-regarded "Chinaman" who owned a restaurant and other businesses, contested the denial of admission of two of his children to local white schools in Atlanta with the aid of a local church pastor where the Jungs worshipped. The process took over two years but, Ollie, age 11 and Ruth, age 12, who had been privately tutored, were finally admitted by the City Attorney to the 4th and 5th grades, respectively, of a white school without recourse to any court proceedings. A third child, Mary Elizabeth, age 6, will be admitted to the first grade the next year.

In the Atlanta newspaper, Jung was described as a upright Christian who had long since shorn his queue and thoughts of "pagan gods and tong wars." It also noted that his wife, Lela, is a white person, leading one to wonder how the decision would have been if she had been Chinese or black. Or how the decision would have been if the father had been white and the mother, Chinese?

Acknowledgement: Thanks to Matthew Kramer, an Atlanta attorney, for providing leads on this story.

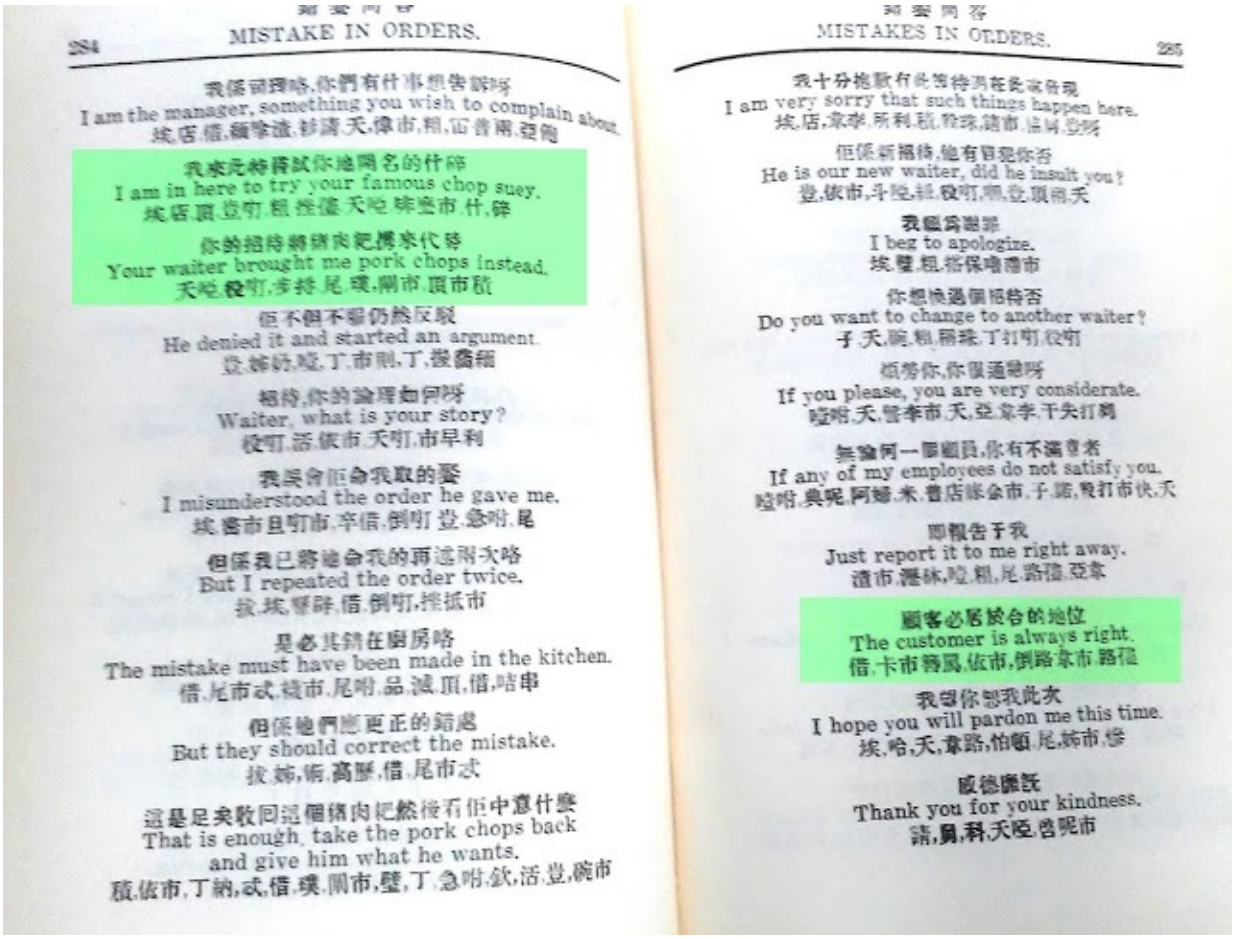
Permalink: https://chineseamericanhistorian.blogspot.com/2016/01/atlanta-hero-joe-jung-1913.html

#100

Guide to Survival English for Chinese Immigrants

New Chinese immigrants who knew little or no English were at a great disadvantage in everyday business and social interactions. One approach to helping them was to publish common phrases or expressions in Chinese along with the English equivalents. One example is "An ANglo-Chinese General Conversation and Classified Phrases" book by Yee Shu-Nam published in San Francisco by the Service Supply Company. It bears no data of publication but probably it was published in the early 20th century. This well-intentioned phrasebook was of dubious value as any user of the guide would probably have difficulty searching through it for the appropriate expression quickly and it could only cover a very limited number of situations.

Take for example, the scenario below which presents a hypothetical dialogue between a non Chinese speaking customer in a Chinese restaurant and the Chinese manager when the patron received pork chops when he had ordered chop suey!



Permalink: https://chineseamericanhistorian.blogspot.com/2017/12/guide-to-survival-english-for-chinese.html

#101

Atlanta Martyr Joe Jung, 1917

Joe Jung (no relation), who integrated Atlanta's schools in 1913 by gaining admission for his children to attend white schools, was slain in 1917 during an argument with James MacDonald, a concessions manager on the grounds of the Southeastern Fairground. Jung was a local businessman who had a concession at the fair.

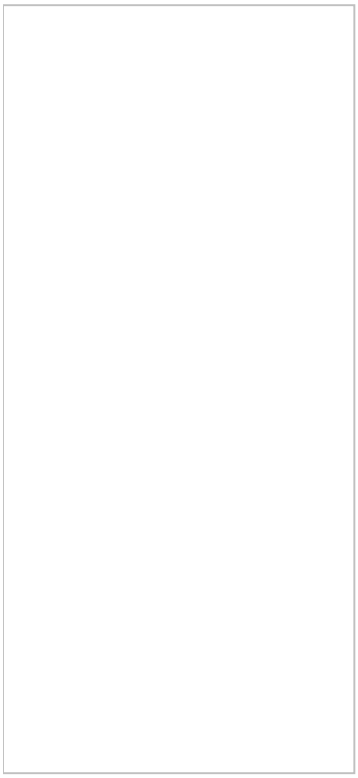
At the trial MacDonald testified that when he asked Jung to move his location from its site, Jung became angry. Fearful that Jung was going attack him with a three-pronged ice cream cone machine, MacDonald claimed he acted in self-defense. The newspaper made no mention of what type of weapon was used by MacDonald but it did cause fatal injury to Jung.

At the trial in 1919, MacDonald was convicted of manslaughter and sentenced to prison for 20 years but he filed an appeal which the state Supreme Court granted. A bail of $10,000 was set because it was thought he might flee to Mississippi where he had been a prominent politician and was a friend of Mississippi Governor Bilbo.

The second trial in 1919 resulted in a mistrial. In 1922 a third trial was held and the charge was reduced to a misdemeanor with a fine of $500, which MacDonald agreed to pay in lieu of working on the chain gang for one year.

So, from a sentence of 20 years in the penitentiary, Joe Jung's slayer received no jail time and only a $500 fine.

Acknowledgement: Thanks to Matthew Kramer, an Atlanta attorney, for



providing leads on this story.

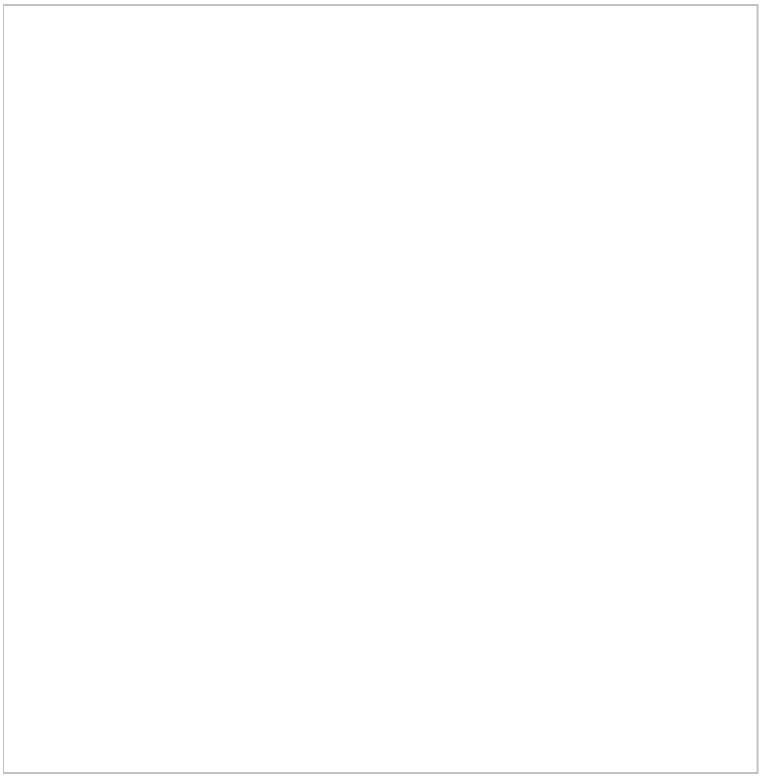
Trivia: Kramer noted that one of MacDonald's attorneys, Robert P Jones, was the father of the legendary golfer, Bobby Jones.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/01/atlanta-martyr-joe-jung-1917.html

#102

1860s Doubts About Chinese Coming to Deep South Despite Positive Views

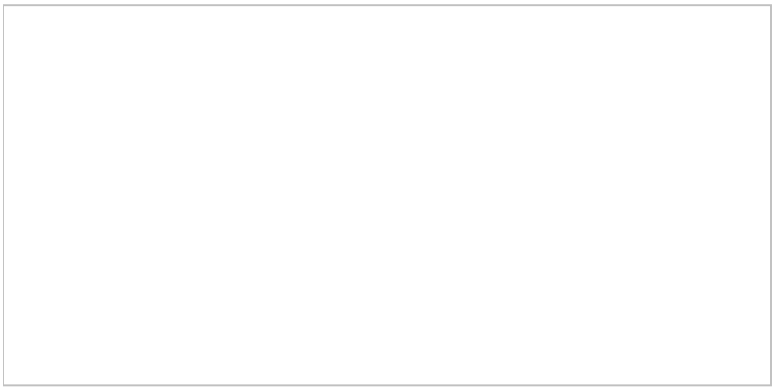
A contradictory situation existed in Southern thinking in the mid 19th century with respect to the merits of bringing Chinese immigrants to the region. On one hand, many aspects of the Chinese work ethic, earned respect if not admiration, as expressed below in a Nashville newspaper article written on the eve of attempts to recruit Chinese labor to come to Memphis en route to other parts of the Deep South.



Despite the high praise bestowed by the writer on the Chinese, he cautioned that "it remained to be seen how John Chinaman will be received in the South." His doubts and xenophobia led him to

wonder, "how the Oriental will stand the stern Anglo Saxon test of labor, capacity and availability."

Now, 150 years or so later, his fears have proved unwarranted as the Chinese have made major contributions to the South.



Permalink: https://chineseamericanhistorian.blogspot.com/2015/05/1860s-prejudices-against-chinese.html

#103

Chinese American History Mural by James Leong

James Leong, (1929-2011) an internationally known Chinese American artist, was commissioned in 1952 to paint a mural depicting 100 years of the history of Chinese in America to be placed on a wall in the new federally-funded Ping Yuen housing project for low-income Chinese in the heart of San Francisco Chinatown. Starting on the left side of the 5 x 17.5 foot mural, he depicted Chinese immigrant farmers against the background of the Great Wall as they departed to California, leaving their wives and children, to mine for gold and work on building railroads, followed by sections with iconic Chinese concepts, such as a Lion dance during Chinese New Year, image of Chinese women who later came to the U.S., a WW II Chinese American soldier in front of a display of awarded combat ribbons standing atop crumbled papers to symbolize the option to drop "paper names," an image of a Chinese couple and child assimilated to American clothing and lifestyle, with the new Ping Yuen housing facility in Chinatown on the far right. Some traditional Chinese images such as a dragon, pagodas, and a woman wearing a cheongsam are mixed in American attire such as a business suit and tie for a man.

Unfortunately, his vibrant colored mural was a controversial work, rejected because some Chinese felt it was "Uncle Tom-ish" or disliked the image of a Chinese wearing a pigtail or queue. Furthermore, the 1950s were a time of tense relations between Communist China and the U.S. and the American government

thought the mural might have symbolism with political undertones.

Leong was disappointed, and went to Europe to continue as an artist for decades in Norway as well as in Italy, before returning to the U.S. and living in Seattle where he felt more accepted than in San Francisco where he was born. One Hundred Years of History remained at the Ping Yuen housing, not hanging on a wall in honor, but neglected and placed unceremoniously in a recreation room where children inadvertently spilled soda and food on it or hit it with misdirected ping pong balls. Finally, in the late 1990s it was salvaged by the Chinese Historical Society of America and painstakingly restored by Leong in 2000, as he describes in the video below, and proudly hung on the wall in the Museum Learning Center since 2001.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/10/chinese-american-history-mural-by-james.html

#104

Did Pearl Harbor Speed Up the 1943 Repeal of the Chinese Exclusion Act?

One of the greatest injustices in American history involved people of Chinese descent. In 1882, motivated by fear of loss of jobs for whites and by anti-Chinese racism, Congress enacted the Chinese Exclusion Act, the only law that singled out a specific ethic group, prohibiting the entry of Chinese laborers for 10 years, but it was extended several times until it was finally repealed after 61 years on Dec. 17, 1943 by President Roosevelt. In signing the bill, Roosevelt proclaimed in a letter to Congress that the Chinese Exclusion Act had been "an historic mistake" and that repeal was "important in the cause of winning the war and establishing a secure peace." However, there was no explanation provided about why after 61 years, the mistake was finally recognized and corrected.

What factors led to the long overdue repeal of the Chinese Exclusion Act? In the 1940s, negative public attitudes toward Chinese still existed. Chinese were still seen in terms of outdated negative stereotypes and treated as second class residents. Why would the U. S.government after 61 years choose to repeal this law? Did it finally recognize its gross unfairness? That reason seems unlikely as other injustices by the U. S. government continued such as the February 19, 1942 Executive Order 9066 following the Japanese attack on Pearl Harbor on December 7, 1941 that authorized the relocation and internment of U. S. citizens and residents of Japanese ancestry to areas remote from the West coast and major cities on unfounded fears that Japanese Americans would sympathize with Japan and be a security risk.

Was it a response to active campaigns by Chinese Americans for repeal? Although Chinese American organizations fought for repeal, and in 1905 helped fund the efforts in China to boycott American goods and products in protest against how Chinese were mistreated in the United States, they failed to overturn

the exclusion law. They lacked a powerful leader such as a Martin Luther King who led the fight for civil rights for black Americans in the 1950s and 1960s. In the 1940s, Chinese Americans had insufficient influence and political power, given the small size of the Chinese population and failure of the general public to oppose Chinese exclusion, to demand its repeal.

It seems more plausible that the repeal of the Chinese Exclusion Act was motivated primarily by the World War II conflict between Japan and the United States. Japan wanted to dissuade China from joining the United States against it. Japan continually reminded China that the U. S. had unfairly excluded Chinese from entering the U. S. since 1882 in the hope that China would not join the U. S. against Japan in WWII. Recognition of this situation gave the U. S. Congress a strong incentive to repeal Chinese Exclusion to eliminate this powerful argument of Japan.

Arguments in the House of Representatives deliberations on H. R. 3070 in 1943 show this pragmatic reason was a major justification for repeal. It was recognized that China was a needed ally against Japan and that it was embarrassing to continue the exclusion law against Chinese. Some Congressmen who reluctantly voted for repeal still defended the original 1882 basis for exclusion, namely to prevent 'hordes of Chinese' coming and taking jobs from whites, but recognized that this threat no longer existed in the 1940s so that exclusion was no longer needed. One of the opponents of repeal, Compton White (Dem-IA), defended the 1882 law and argued against repeal because Chinese "coolies" would spread the opium habit among American boys and girls.

Congress set a quota of Chinese allowed to enter using formulas created by the 1924 Immigration Act based on country of origin. The result was that the total annual quota for Chinese immigrants to the United States (calculated as a percentage of the total population of people of Chinese origin living in the United States in 1920) would be only 105. Not only was this number pitifully small, Congress counted Chinese coming from any country, not just China, in the 105 due to fear that much larger numbers of Chinese could enter the U. S. because immigration within the Western Hemisphere was not regulated by the

"There were enough Chinese on the Pacific Coast to have colonized that country and taken it over from the white people completely. San Francisco today would be a Chinese city if you had not enforced this law that we are now trying to repeal." 89 Cong. Rec. 8626 (1943).

White denigrated the Chinese and their influence on the rest of society:

"I know the habits of the Chinese. They are inveterate opium smokers most of the day. They brought that hideous opium habit to this country. These Chinese coolies provide a means of spreading it out among our boys and girls. If you stop to think about what you are doing here in dealing with this Chinese question, you will not repeal this law." 89 Cong. Rec. 8626 (1943).

quota system. Thus, if Chinese in Hong Kong, for example, were to apply under the huge, largely unused **British quota**, thousands more Chinese than 105 could be eligible to enter each year.

Repeal of exclusion had a positive impact on Chinese in America that can not be overestimated. It enabled family reunification, the formation of new families, and gave them the right to become citizens and obtain the right to vote.

But for **non-Chinese**, repeal of exclusion must have been a relatively insignificant event judging by the low interest shown by newspaper coverage in the days immediately following the repeal on Dec. 17, 1943. Newspaper coverage in the days just after passage of repeal was brief, and usually buried among want ads, movie ads, and comic strips rather than on the front page as shown below.

A SCREAM IN THE DARK
ROBERT LOWERY
MARIE McDONALD
Plus No. 2
ROY ROGERS
KING OF THE COWBOYS
TRIGGER
SMILEY BURNETTE
SILVER SPURS
BOB NOLAN and THE SONS OF THE PIONEERS
A REPUBLIC PICTURE
HOOSIER HOLIDAY
Last Complete Show Starts Tonight at 9:30
Starts SUN.
A fascinating tale of MIGHTY LOVE!
John Maureen
GARFIELD - O'HARA
in
THE Fallen SPARROW
CO-HIT
A NAZI RAT IN THE RAF!
Squadron Leader X
with
ERIC PORTMAN
ANN DVORAK
Schedule Sunday:
News 1:30 5:00 8:32
Squadron 1:48 5:13 8:45
Sparrow 3:24 6:34 10:26
SUNDAY
BORN OF HORROR— TO LIVE IN TERROR!
...Gorilla Girl!
CAPTIVE WILD WOMAN
with
EVELYN ANKERS
JOHN CARRADINE
MILBURN STONE
LLOYD CORRIGAN
MARTHA MacVICAR
VINCE BARNETT
and introducing in Sensation in Savagery!
ACQUANETTA
as the Gorilla Girl
HIT
THE ALL-TIME, HIGH-TIME OF MUSICAL-MERRIMENT!
Follow the Band
Stooge Stars!
LEO GARRILLO
LEON ERROL
Mary Beth HUGHES
EDDIE QUILLAN
ANNE ROONEY
SAMUEL S. HINDS
Song Stars!
FRANCES LANGFORD
ALVINO REY and The KING SISTERS
RAY EBERLE
— LATEST WAR NEWS —
in "Riding High" with Gil Lamb, Cass Daley and his band, filmed in
Last Times Tonight
2 - First Run Features - 2
"Saddles and Sagebrush"
— PLUS —
"Unknown Guest"
Also "JUNIOR G-MEN OF THE AIR"
Last Complete Show Starts 10:15 P. M.
GAYETY
Starting
Paramount's Topical, Tropical Musical Hit!
"Happy Go Lucky"
It's Terrific in TECHNICOLOR!
MARTIN
POWELL
HUTTON
BRACKEN
VALLEE
— ADDED —
Stooge Comedy
Cartoon - Sport
Color Parade
The Fremont county commissioners are arranging for a bond election to be voted on next November at the general election. Funds from the bond will provide funds for two hospitals, one at Ashton to serve the northern end of the county and the one at St. Anthony. Mrs. Florence Elison owns the hospital presently. The county will take over the hospitals following the bond election if St. Anthony has not already purchased the St. Anthony unit.
Monday morning crews of workmen will start renovating and remodeling the hospital for reopening. The Elison hospital was chosen because hospital equipment is already installed there. Three Fremont doctors have contributed to the fund already, which money will be spent for modern surgical equipment.
One problem facing operation of hospital is need of nurses but officials hope to obtain sufficient nurses through the Red Cross.
Idaho Register, Dec. 19, 1943
Chinese Exclusion Laws Off Books
WASHINGTON, Dec. 18. (AP) — The 60 year old Chinese exclusion laws were taken off the U. S. statute books Saturday when President Roosevelt signed a bill to repeal them and rectify what he has termed an "historic mistake."
The repealing act makes all Chinese residents of this country eligible for naturalization and lowers immigration barriers to permit 105 Chinese to enter the United States annually, on a quota basis.
Mr. Roosevelt asked congress in October to repeal the exclusion laws and thereby "silence distorted Japanese propaganda."
Meet Old Friends
Make New Friends
At
RIVERSIDE GARDENS
Xmas Night
DANCE
The Old Year Out and The New Year In
New Year's Eve
GOOD MUSIC!
GOOD TIME!
CONVENI
Budget Te
As little as $1.25 after down pay
to a week to pay.
The Gift for
Diamond Ens
solitaire has a diamond of exceptional brilliance.
Sparkling Solitair
$1.25 a Week
$89
6-Diamond Duett
On Terms
$15
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C RATION PARTY AT THE FRONT

Permalink: https://chineseamericanhistorian.blogspot.com/2017/02/did-pearl-harbor-speed-up-1943-repeal.html

#105

Does History "Repeat" itself? The Case of Hate Crimes

https://www.whitehouse.gov/blog/2012/06/22/remembering-vincent-chin

The horrific"hate crime" against Vincent Chin, sadly is not unprecedented. An eerily similar case occurred in 1944 during WW II when a drunken sailor, Walter Harold Johnson, searching for "more Japs" mistook Tung Quan Woo, a Chinese living in Astoria, Oregon as Japanese. Johnson murdered Woo by holding Woo's head under water in an irrigation ditch until he drowned.

These heinous acts unfortunately never seem to end and the punishments meted out in both cases were pitifully light.

Some people react with sympathy about past tragedies, but dismiss their relevance today thinking that we now have a more enlightened and tolerant society so that such hate crimes will not happen again. Most young people today are not even familiar with the Vincent Chin tragedy, as illustrated below in the trailer of a documentary by Curtis Chin. Such lack of awareness of the past only serves to increase the likelihood that history will repeat itself.

https://youtu.be/QKSq8iuNHsk

Daily Capital Journal (Salem, Oregon) • 6 May 1944, Sat

Sailor Drunk When He Killed Chinese

Astoria, May 6 (AP)—First witness called in the trial of Walter Harold Johnson, charged with involuntary manslaughter, testified that the Sacramento sailor was intoxicated the night Tung Quan Woo, Astoria Chinese, was killed.

The state accuses Johnson, a veteran of Tarawa, with holding Woo's head under water in an irrigation ditch until he drowned. The sailor was arrested April 4 after allegedly breaking into a Chinese home where Woo had been visiting in a search for "more Japs."

Permalink: https://chineseamericanhistorian.blogspot.com/2016/06/does-history-repeat-itself-case-of-hate.html

#106

Was there a Chinese "slave" in pre-civil war Virginia?

Historian Krystyn Moon traced the story of Tom Jefferson, a Chinese boy purchased in Canton in the mid 1850s by a Captain of a clipper ship that sailed from China to America. He presented the Chinese boy, along with a chimpanzee, as part of his wedding gifts to his daughter in Alexandria, Virginia.

Moon discovered more details about the life of the boy, given the American name, Tom Jefferson.

Jefferson became a machinist, probably working for the Orange, Alexandria, and Manassas Railroad, and later for the Southern Railroad. Interestingly, the 1860 census taker initially listed Tom's race as “C” for Chinese but then he crossed it out and put “W” for white. He did not marry or have descendants, dying from a stroke in Alexandria in 1899.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/11/was-there-chinese-slave-in-pre-civil.html

#107

Viceroy Li Hung Chang's "Smelly Shoes"

In America, Li Hung Chang (also Li Hongzhang) is not a well known historical figure, but he was an influential diplomat for many decades during the Qing dynasty. That fact is lost sight of as we know him best for his apocryphal role in creating the popularity of chop suey among non Chinese, an incidental outcome of a dinner he had during a diplomatic visit in 1896 to the United States, but one that became a turning point in the wider acceptance of Chinese restaurant cuisine among non-Chinese.

On the world stage, Li Hung Chang had an impact on international relations. He was a key influence on determining foreign policy that affected the balance of power in Asia among China, Japan, and Korea at the end of the 19th century. Li tried to stop Japanese expansionism in Manchuria and fell from favor after the Chinese loss in the 1894-5 Sino-Japanese War, an outcome that still reverberates today as it led to Japan establishing control over Korea in addition to seizing Taiwan as well as the tiny Senkaku/ Diaoyu islands that led to a confrontation between China and Japan in 2010.

His image in China remains controversial, with criticism on one hand for political and military mistakes and praise on the other for his earlier success against the Taiping Rebellion, his diplomatic skills defending Chinese interests in the era of unequal treaties, and his role pioneering China's industrial and military modernization. Critics of Li Hung Chang felt his decisions were faulty, i.e., stunk like 'smelly shoes' as symbolized in the image below found on a wall in San Francisco Chinatown in 1912 showing two Chinese men holding their nostrils in front of 'a pair of shoes worn by by Li Hung Chang in escaping from Japan.'

A mystery surrounds this wall posting making fun at Chang, however. The victory of Japan was in 1895 and Chang died in 1901, but the still photograph from a film of the 2 men mocking Chang was recorded in 1912, over a decade

later. Of course, it is not known in what year the image was put on the wall. In any case, the defeat was indeed a bitter pill for this image to still be posted and elicit such interest after so much time.

And exactly what was the purpose of this wall full of a variety of proverbs and clever epigrams? Who created it, where was it located, and how long did it remain?

Permalink: https://chineseamericanhistorian.blogspot.com/2013/10/viceroy-li-hung-changs-smelly-shoes.html

#108

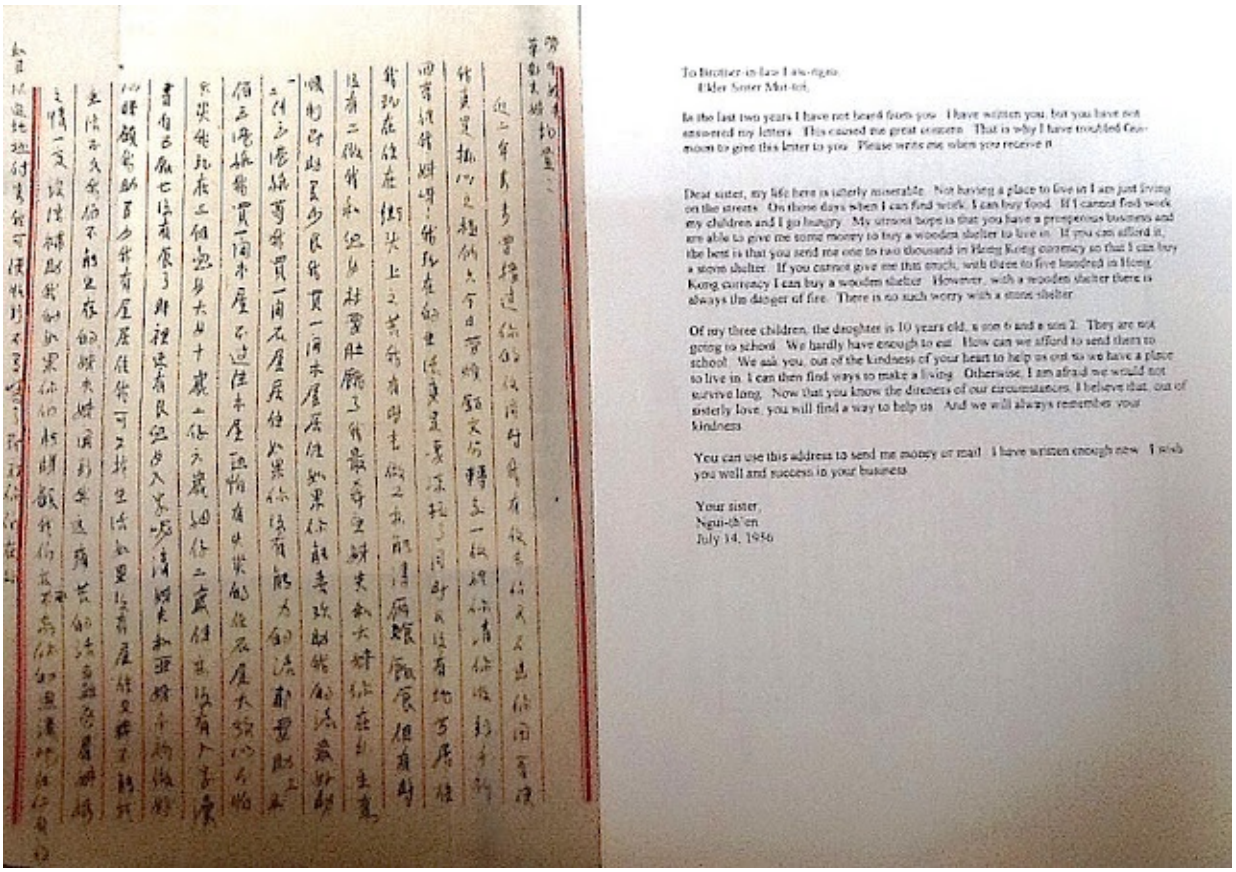
Chinese Immigrants Supported Family Back in Their Home Villages

Even as a young child, I knew that my father sent periodic remittances to help his family back in Hoiping back in the 1940s. I later learned that this was a common practice for Chinese immigrants in North America to help family members back in the villages financially.

I didn't know how often or how much father sent, or how much he could afford to provide. After all, growing up I always had the feeling that we were fairly poor ourselves. But I definitely knew my mother often complained bitterly that my father did not permit her to send money back to her family. This situation reflected the dominant role of the husband in the traditional Chinese family, and was a source of periodic marital conflict for my parents.

Not too long ago, I discovered a heart-wrenching letter that my mother's younger sister back in the home village sent her in 1951. A friend translated it into English. She was desperately begging my father and mother to send money to help her and her children get shelter and food as they were literally living on the street.

I don't know how my mother responded, but surely she must have agonized over it, and my guess is that my father was not supportive. This situation was certainly not unique for my parents but probably faced by many other Chinese immigrants in North America.



To Brother-in-law Lau-ngan
Elder Sister Mui-fei

In the last two years I have not heard from you. I have written you, but you have not answered my letters. This caused me great concern. That is why I have troubled Guomoon to give this letter to you. Please write me when you receive it.

Dear sister, my life here is utterly miserable. Not having a place to live in I am just living on the streets. On those days when I can find work, I can buy food. If I cannot find work my children and I go hungry. My utmost hope is that you have a prosperous business and are able to give me some money to buy a wooden shelter to live in. If you can afford it, the best is that you send me one to two thousand in Hong Kong currency so that I can buy a stone shelter. If you cannot give me that much, with three to five hundred in Hong Kong currency I can buy a wooden shelter. However, with a wooden shelter there is always the danger of fire. There is no such worry with a stone shelter.

Of my three children, the daughter is 10 years old, a son 6 and a son 2. They are not going to school. We hardly have enough to eat. How can we afford to send them to school. We ask you, out of the kindness of your heart to help us out so we have a place to live in. I can then find ways to make a living. Otherwise, I am afraid we would not survive long. Now that you know the direness of our circumstances, I believe that, out of sisterly love, you will find a way to help us. And we will always remember your kindness.

You can use this address to send me money or mail. I have written enough now. I wish you well and success in your business.

Your sister,
Ngui-ch'en
July 14, 1956

Permalink: https://chineseamericanhistorian.blogspot.com/2016/09/chinese-immigrants-supported-family.html

#109

An "Unknown Chinese" Being Interrogated At Angel Island

This iconic photograph portrays the ordeal that Chinese immigrants faced during the years of the Chinese Exclusion Acts (1882-1943). This young Chinese is being interrogated by an Immigration Examiner in the presence of what appears to be a security officer and another man who might be an assistant taking notes on the testimony. Or, possibly he might be an interpreter (although he is not Chinese). There is no one present who might be an interpreter so it seems likely that the Chinese is fluent in English. It is not likely that he is a lawyer for the Chinese, given that he is seated next to the Examiner. The boy, or young man, appears to have his right index finger extended and resting on an object, possibly getting finger printed.

A Chinese immigrant is interrogated at a detention center on Angel Island in San Francisco Bay, Calif., in the 1920's. (AP Photo)

I have not been able to identify the name of the Chinese in this photograph that appears in countless articles about Chinese immigration experiences at detention centers such as Angel Island. I think it is a generic image that people insert in their articles about the interrogations to convey the obstacles facing the immigrant, such as three adults against one child. One source indicates that this Associated Press photo was from the 1920s, but the name of the Chinese boy is not provided.

It seems odd that there would be no other photographs of a Chinese being interrogated. While dramatic, it is misleading to use this photograph to represent any and all young Chinese immigrant men.

UPDATE: Less than a week after making this post, I found the

announcement below that used this very image to publicize an event on the Angel Island Immigration Station. Whoever this young Chinese boy is, his image strongly evokes the dire situation faced by Chinese entering at Angel Island.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/03/an-unknown-chinese-being-interrogated.html

#110

Is Stupidity Grounds for Denying Admission to the U.S.?

In 1906 Mark Gou Yung, an American born Chinese was seeking reentry to the U. S. after living in Hong Kong for an extended period of time. After interrogating Yung, the Examining Inspector denied Yung's petition, adding insult to injury saying, he is either "poorly coached or very stupid."

In the defense, Yung's attorneys conceded that the Inspector might be correct in his conclusion, but they insisted that since Yung was born in the United States he should still be admitted even if he is very stupid.

As bizarre as the defense strategy might sound, it had legal precedence just a few years earlier when in 1898, the U. S. Supreme Court ruled in favor of Wong Kim Ark in a decision that is now known as the case that defined birthright citizenship, a contemporary hot topic.

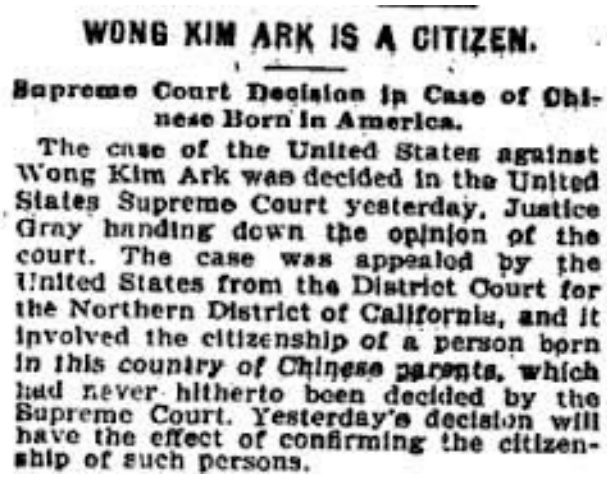
Transcribed

Honorable Frank P. Sargent,
Commissioner of Immigration, Washington, D.C.

Dear Sir:-
IN RE MARK GOW YUNG NO.10. CHINA. JANUARY 31.

We have read with due consideration the report of the Examining Inspector. Mr. Kennah, in this case, and after a great deal of thought, find ourselves still somewhat mystified. Mr. Kennah says that the examination of the applicant shows that he is either poorly coached or very stupid. It might be seriously to his discredit for intelligence to be poorly coached, but if he were "very stupid" as we are prepared to admit is the fact, he might, unfortunately, still be that and yet born in the United States. In one, therefore, of the two possible contingencies which seem to exist, according to Mr. Kennah, our client, we respectfully submit, is entitled to admission.

Mr. Kennah states that "his appearance is not that of a person suffering from moral turpitude." We have been considerably troubled to exactly understand this expression. We assume, however, that in Mr. Kennah's opinion, a person who was afflicted with moral turpitude would exhibit "outward and visible signs of an inward and spiritual" want of grace in this respect, and that this mental or moral condition would entail "suffering." As it appears, however, that our client is free from any physical indication of "moral turpitude," we must assume that he meets with Mr. Kennah's approval and has been truthful. If he were a



WONG KIM ARK IS A CITIZEN.

Supreme Court Decision in Case of Chinese Born in America.

The case of the United States against Wong Kim Ark was decided in the United States Supreme Court yesterday, Justice Gray handing down the opinion of the court. The case was appealed by the United States from the District Court for the Northern District of California, and it involved the citizenship of a person born in this country of Chinese parents, which had never hitherto been decided by the Supreme Court. Yesterday's decision will have the effect of confirming the citizenship of such persons.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/02/is-stupidity-grounds-for-denying.html

#111

Chinese Exclusion Continued Within U. S. Borders

Chinese Exclusion is usually viewed as the prevention of Chinese laborers from entering the United States based on the laws passed by Congress in 1882 for a decade, renewed for another decade in 1892, and made permanent in 1902 until its repeal in 1943.

However, Chinese who succeeded in gaining entry still faced other forms of exclusion for many years. A sample of Oakland, California newspaper ads at the end of the 19th century did not hide policies of Chinese exclusion. Some white hotels and rooming houses excluded Chinese employees and lodgers, some white laundries would not hire Chinese, and a shirt manufacturer would not employ Chinese sewers or launderers.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/05/chinese-exclusion-continued-within-u-s.html

#112

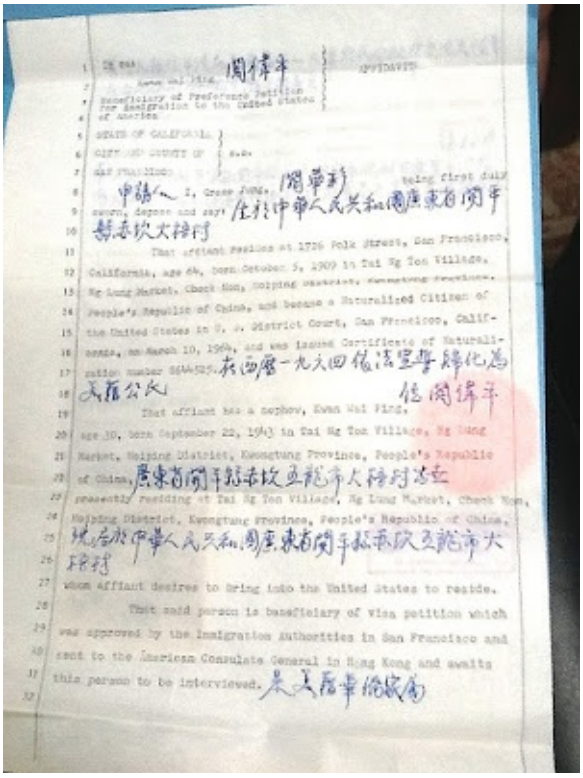
Mother sponsors brother and his family from China

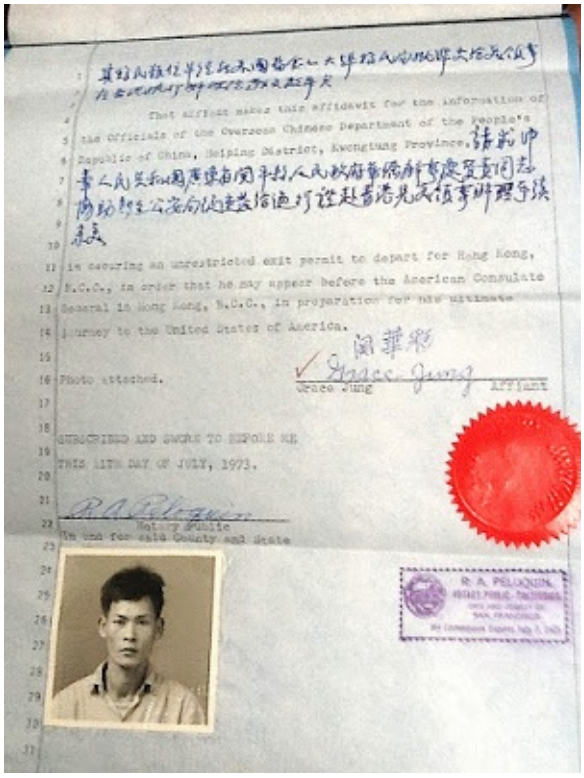
Family unification is one of the main goals of U. S. immigration policy. Accordingly after my father died in 1973, my mother soon decided that she would apply to sponsor her brother to come over from China. She had never met him as she immigrated to the U. S. from China in 1928 but he was not born until around 1937. I am sure she would not have been able to make this major decision when my father was still alive because in Chinese families, men traditionally have control over these types of matters.

Nonetheless she felt that she should help her brother and his family consisting of his wife, two sons and one daughter come to the United States. Her brother, and his wife, in their 60s, understandably, were reluctant to come to the U. S. at their age especially since they did not speak and understand English but realized that it would be an opportunity for their three adult children.

The process was arduous. She had to go through a lot of red tape in making the application which was delayed for many years before it finally was approved. The petition she filed for one of her nephews, Kwan Wai Ping, illustrates just part of

the required documentation.



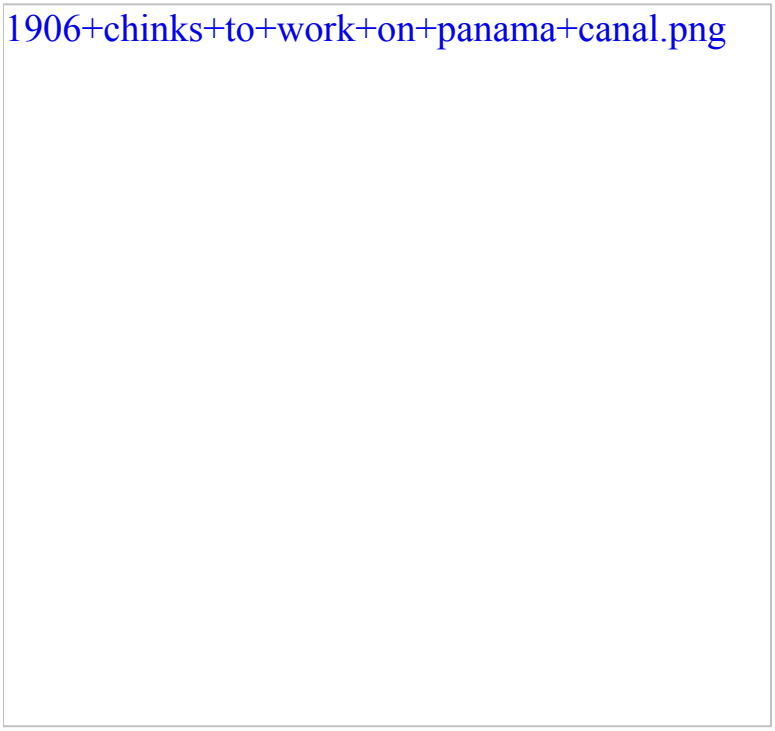


Despite all her efforts and success in helping her brother and his family immigrate to the U. S., eventually her brother and his wife decided to return to China, as did their daughter.

Permalink: https://chineseamericanhistorian.blogspot.com/2016/10/mother-sponsors-brother-and-his-family.html

#113

U. S. Getting 2500 "chinks" to work on Panama Canal

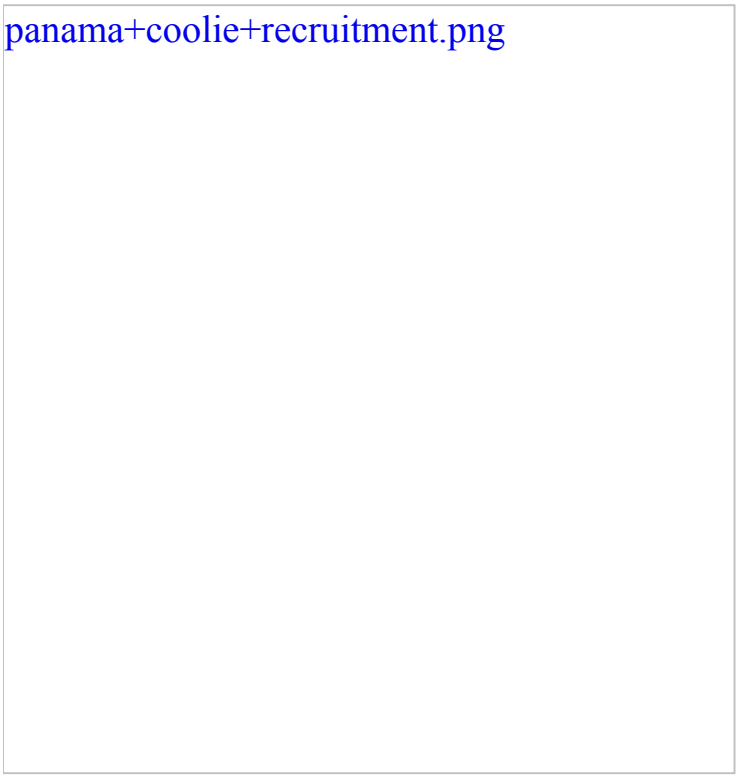


Chinese laborers were recruited to provide cheap labor in many parts of the world in the 19th century including Panama when railroads and the canal was built at the turn of the 20th century. A 1906 Atlanta Constitution article explained the procedures and policies for recruitment, treatment, and payment of the 2500 Chinese initially wanted to help dig the Panama Canal.

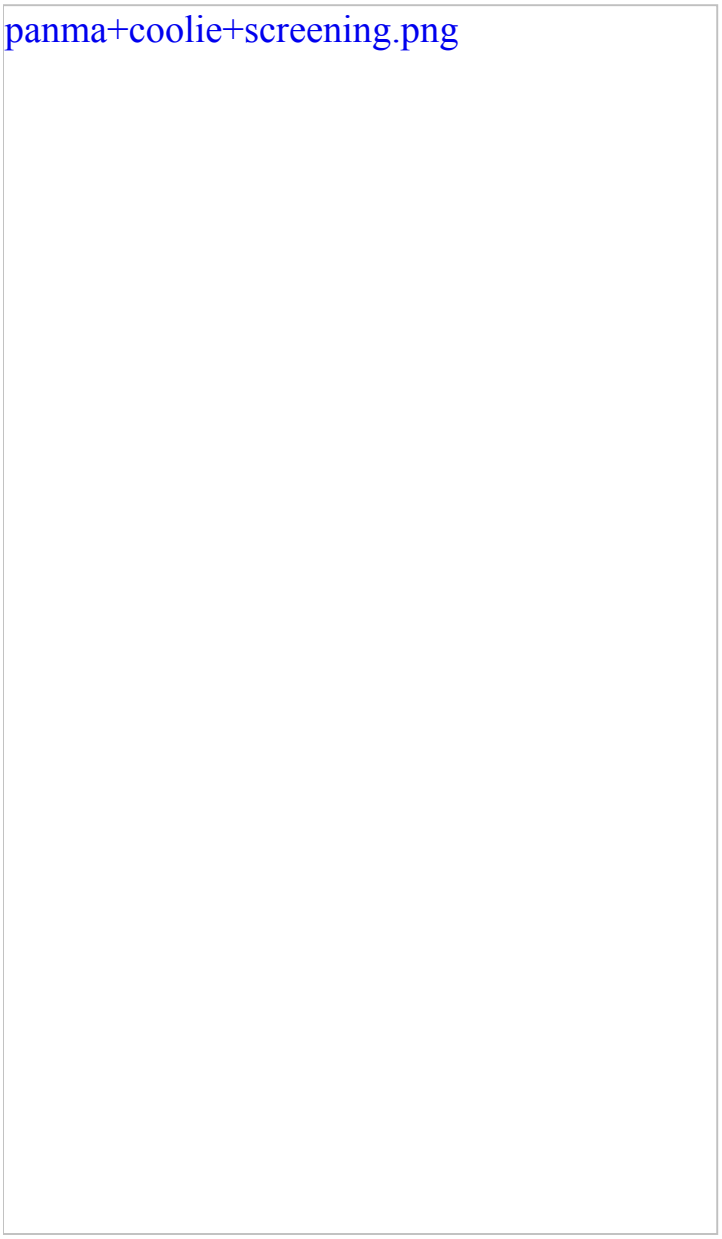
The tenor of the article is that the U.S. will be careful to be truthful in their recruitment procedures, making sure that each recruit fully understands the nature of the work, the living conditions, and what they will be paid.

However, the statement that each coolie will "be thoroughly scrubbed" suggests a condescending attitude that may indicate the men will not be accorded respectful treatment in other ways. Indeed, the preparation for their medical exam involves 100 men at a time coming into a hall "clad only in a piece of string and his paper tag."

The article describes and justifies the very low wages that will be paid on the grounds that they will make more than they would if they stayed in China. It also expressed concern about bringing too many Chinese because of their propensity to form unions, and the danger of strikes occurring which would impede the


panama+coolie+recruitment.png

building of the canal.



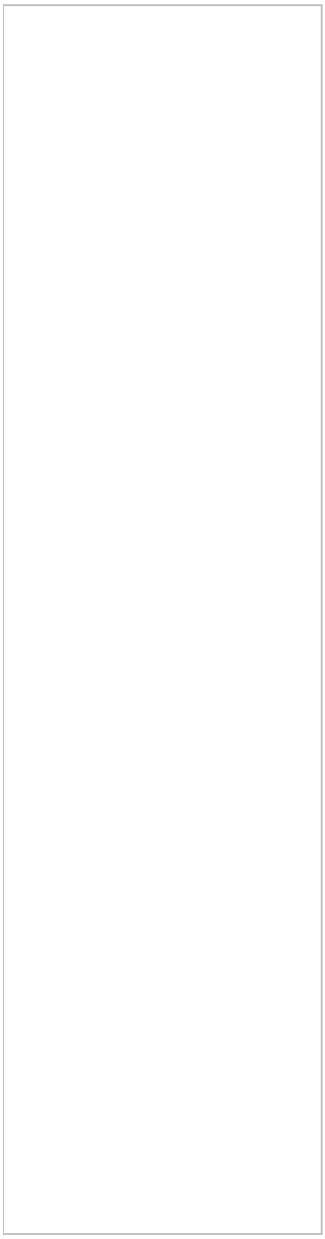
Permalink: https://chineseamericanhistorian.blogspot.com/2014/03/u-s-getting-2500-chinks-to-work-on.html

#114

What Did Early Chinese Immigrants Get Fed Crossing the Pacific?

The accounts of the month-long journeys of Chinese immigrants sailing from Hong Kong by steamers to North American ports in the late 19th century tell of crowded quarters in steerage but do not give much detail about what food was provided, or its quality and quantity. One article reprinted in the Louisiana Democrat in 1889 was revealing in a steamship company's description on this matter, although it may not be entirely truthful.

A spokesman for the Trans-Pacific steamers described the meals as consisting mostly of rice, a variety of beans, some orange peel as a relish, dried fish, occasional dried abalone as a dessert, and "chow-chows" defined as different sauces. For a trip of 30 days, the estimated cost to feed one passenger was $1.18. He bragged that "immigrants get as good food on ship board as they get at home."



Permalink: https://chineseamericanhistorian.blogspot.com/2014/11/what-did-earlychinese-immigrants-get.html

#115

Boston Chinese Welcome Reformer in 1903

History acknowledges the importance of Sun Yat Sen in leading the Chinese revolution in 1911 that overthrew the Emperor Dowager, Cixi. Little attention is given to her other opposition, the Empire Reform Association which also wanted to promote societal changes to develop a modern China, but it also wanted to restore the monarchy to the rightful Emperor Guangsu, rather than abolish it.

Many Chinese in Canada and the U. S. were supporters of this rival to Sun Yat Sen's movement. Several hundred chapters of the Empire Reform Association (*Bao haunghu*i, Protect the Emperor Society) were established in North America.

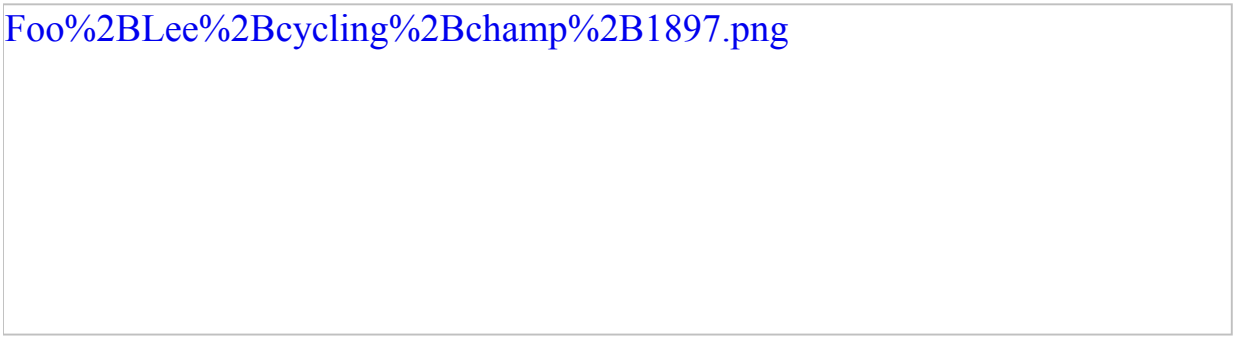
One indication of the strong support from Overseas Chinese was an enthusiastic reception that one of its principal leaders, Leong Kai Chew (aka Liang Qichao) received on his 1903 visit to Boston.

This is another instance where historians recognize the winners and relegate the losers to the 'dustbin of history.'

Permalink: https://chineseamericanhistorian.blogspot.com/2015/07/boston-chinese-welcome-reformer-in-1903.html

#116

Foo Lee, A Chinese laundryman "Lance Armstrong"?



Most Chinese laundrymen probably did not have the time, skills, or inclination to compete in bicycle races but in 1897 Foo Lee of Niles, Michigan, not only competed against "Americans" in a race but he beat them handily. The New York Times article concluded: "Sporting men are trying to induce Foo Lee to give up the laundry business and devote himself to racing."

News of Foo Lee's feat was spread across the country in newspapers in large as well as small towns across the United States. Many of the headers referred to him as "Chinaman" and some had a condescending tone such as "No More Washee."

There was no further news about Foo Lee and subsequent cycling triumphs so it might be assumed that he resumed his occupation as a laundryman in Niles, Michigan after his brief moment of "Linsanity."

Permalink: https://chineseamericanhistorian.blogspot.com/2015/06/foo-lee-chinese-laundryman-lance.html

#117

Two Quite Different Cases, But Both Had Bad Outcomes for Chinese

Strong anti-Chinese sentiments were prevalent throughout the U. S. and Canada from the mid 19th to mid 20th century. Two examples illustrate the variety of contexts where Chinese faced unfair barriers to opportunities that were afforded to non-Chinese.

In 1892 the Chief of Public Safety in Pittsburgh, confronted by the problems of policing criminals of different nationalities, decided to appoint Yee Din, a Chinese as a policeman. Having a Chinese police officer, he thought, might be more effective in dealing with the Chinese population. Known as Jim Blaine, Yee was prepared to renounce his citizenship and allegiance to China and become a naturalized citizen of the United States, a condition for being a policeman.

Although Yee was deemed qualified to serve as a policemen, a judge, not ready to accept a Chinese in this capacity, denied his application. Thus, "Chief Brown's idea to get at the Chinamen who violate the law ended and Yee Din did not become Pittsburgh's first Chinese policeman.

A second example comes from Canada over a quarter of a century later during Prohibition in 1935.

Suffering financially from the depression, the hotels in Saskatchewan lobbied

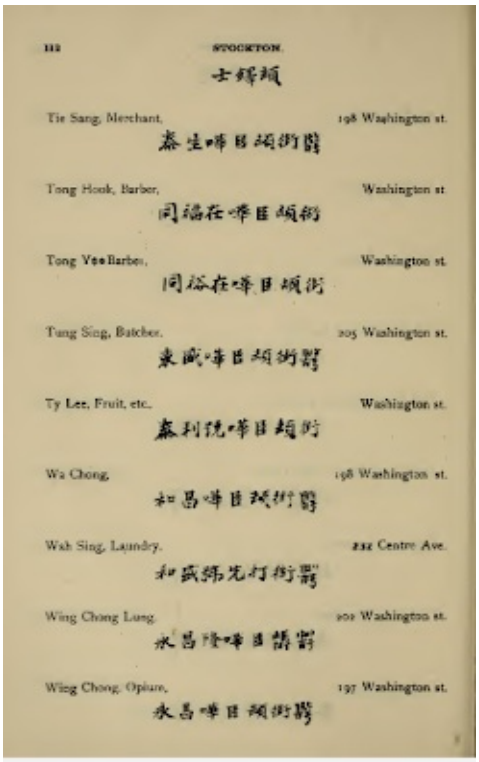
successfully to get the right to sell beer by the glass. Historian Joan Champ noted there were Catch-22 legal barriers against Chinese during Prohibition that excluded Chinese hotel owners because the law called for liquor license applicants to be restricted to people who were entitled to vote, a right that was denied to Saskatchewan Chinese until 1947. Thus, being unable to vote, Chinese hotel owners could not apply for a liquor license.
Permalink: https://chineseamericanhistorian.blogspot.com/2014/01/two-quite-different-cases-but-both-had.html

#118

Chinese Business Directory excerpts 1882

Well Fargo Bank published a directory of Chinese businesses in the west as early as 1882. Excerpts of some of the listings are shown here from San Francisco, Oakland, Stockton, Sacramento, Marysville, Virginia City in northern California and Los Angeles in southern California. Also included are businesses in Portland, Oregon and Victoria, British Columbia, Canada.

Even from this small sample, it is clear that laundries were the primary business for the Chinese followed by restaurants. Merchants, cigar makers, and shoe makers, were also common.



112 STOCKTON.

士釷頓

Tie Sang, Merchant, 198 Washington st.
泰生啤日頓街商

Tong Hook, Barber, Washington st
同福在啤日頓街

Tong Yee Barber, Washington st.
同裕在啤日頓街

Tung Sing, Butcher, 205 Washington st.
東盛啤日頓街豬

Ty Lee, Fruit, etc., Washington st.
泰利號啤日頓街

Wa Chong, 198 Washington st.
和昌啤日頓街豬

Wah Sing, Laundry, 232 Centre Ave.
和盛鋪先打街豬

Wing Chong Lung, 202 Washington st.
永昌隆啤日頓街

Wing Chong, Opium, 197 Washington st.
永昌啤日頓街豬

VICTORIA.

城多尼

Sing Kee, Government st.
炳記號勾扶文街

Son Fung Low, Cormorant st.
品芳樓卡么倫街

Cheng Gee, Johnson st.
昌記號在啤乃街

Chu Chong & Co., Cormorant st.
北昌號卡么倫街

Chun York Tong, Doctor, Cormorant st.
貫育堂卡么倫街

Gin Wo, Government st.
錦華號勾扶文街

STOCKTON 113

士釷頓

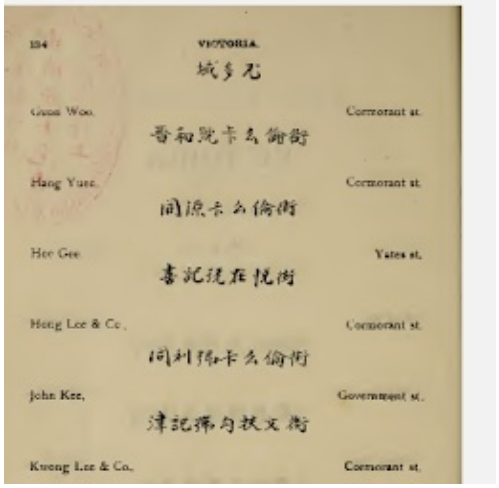
Wing Fung, Groceries, 203 Washington st.
永豐啤日頓街豬

Wing On, Butcher, 225 Washington st.
榮安啤日頓街豬

Woo Lee, Laundry, 270 Weber Ave.
和利號喱吗文鋪

Wy Yee Jan, Restaurant, Washington st.
元珍在啤日頓街

Yuen Hung Low, Restaurant, Washington st.
遠香樓啤日頓街



114 VICTORIA.

城多尼

Canoe Woo, Cormorant st.
晉和號卡么倫街

Hang Yuen, Cormorant st.
同源卡么倫街

Hee Gee, Yates st.
喜記號在悅街

Heng Lee & Co., Cormorant st.
同利陽卡么倫街

John Kee, Government st.
津記號勾扶文街

Kwong Lee & Co., Cormorant st.

Quong Ark Lung, Merchant. 26 Negro Alley.

Quong Hop Lung, Merchant. 14 Negro Alley.

Quong Sam Kee, Laundry. 68 Spring st.

Quong Sam Kee, Merchant. 13 Negro Alley.

Quong Sung Wo Kee, Merchant. 4 Negro Alley.

Quong Yen Lung, Merchant. 12 Los Angeles st.

Sam Chong, Laundry. 371 Aliso st.

Sam Kee, Laundry 171 Main st.

Sam Sing, Butcher 7 Los Angeles st.

Sang Kee, Laundry. 54 Los Angeles st.

Sing Lee, Laundry. 32 First st.

Son Toy Chong, Tailor. 220 Negro Alley.

Soon Wo, Laundry. 48 Upper Main st.

Soo Sing, Merchant. 10 Sanchez st.

Tuck Sing, Merchant. 27 Negro Alley.

Yin Sing, Laundry. 23 Coral, st.

LOS ANGELES.

Charley, Laundry. 120 Spring st.

Chin Chung Zint, Doctor. Arcadia st. bet. Sanchez and Negro Alley.

Chong Hing, Laundry. 60 Aliso st.

Chong Kee, Shoemaker. Cor. Los Angeles and First sts.

Chong Lee, Merchant. 13 Negro Alley.

Chong Woo, Laundry. 30 Los Angeles st.

Hem Yick, Laundry 203 Main st.

High Chong, Shoemaker. 27 Coral, st.

Hong Wo, Laundry. 161 Spring st.

Hop Chong, Laundry. 17 San Pedro st.

Hop Wo Lung, Laundry. San Fernando st.

Hung Lee, Butcher. 32 Negro Alley.

Kim Yuen, Tailor. Arcadia st. bet. Sanchez and Negro Alley.

Kwong Ming, Merchant. 39 Spring st.

Sang Kee, Laundry. 54 Los Angeles st.

Sing Lee, Laundry. 52 First st.

Son Toy Chong, Tailor, 220 Negro Alley.

Soon Wo, Laundry. 48 Upper Marie st.

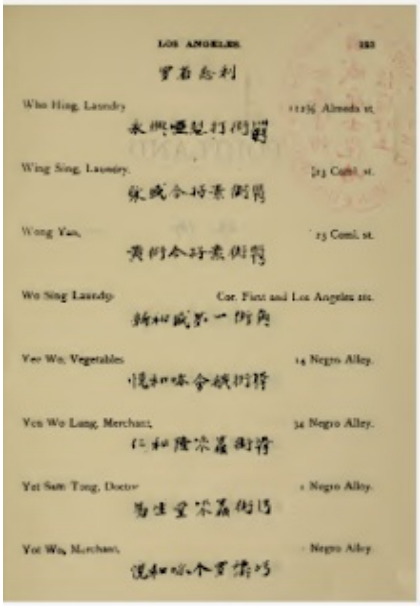
Soo Sing, Merchant, 10 Southex st.

Tuck Sing, Merchant. 27 Negro Alley.

Vin Sing, Laundry. 23 Coml. st.

Wa Lee, Laundry, 7 Upper Marie st.

Weng Long, Wood Yard. Spring st.



LOS ANGELES. 223

Who Hing, Laundry 1123½ Alameda st.

Wing Sing, Laundry. 323 Coml. st.

Wong Yan, 23 Coml. st.

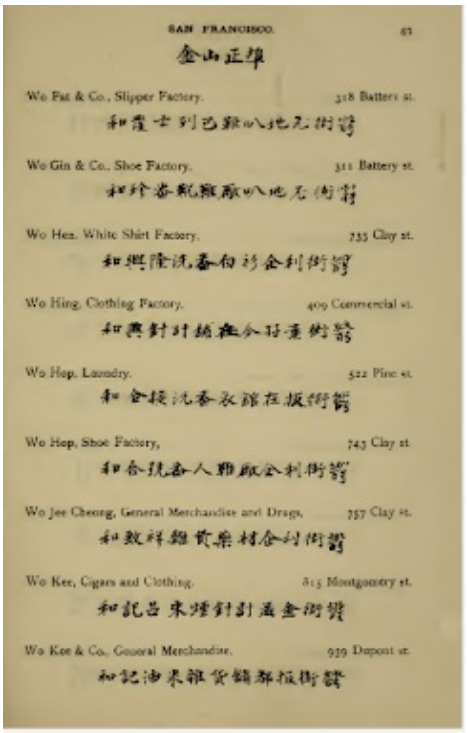
Wo Sing Laundry. Cor. First and Los Angeles sts.

Yee Wo, Vegetables. 14 Negro Alley.

Yen Wo Lung, Merchant, 34 Negro Alley.

Yet Sam Tong, Doctor 1 Negro Alley.

Yet Wo, Merchant, Negro Alley.



SAN FRANCISCO. 67

Wo Fat & Co., Slipper Factory. 318 Battery st.

Wo Gin & Co., Shoe Factory. 311 Battery st.

Wo Hee, White Shirt Factory. 735 Clay st.

Wo Hing, Clothing Factory. 409 Commercial st.

Wo Hop, Laundry. 522 Pine st.

Wo Hop, Shoe Factory, 743 Clay st.

Wo Jee Cheong, General Merchandise and Drugs, 757 Clay st.

Wo Kee, Cigars and Clothing. 815 Montgomery st.

Wo Kee & Co., General Merchandise. 939 Dupont st.

68 SAN FRANCISCO.

Wo Lee, Laundry. 318 Dupont st.

Wo Lung Chong Kee, Slipper Factory, 641 Commercial st.

Wo Lun & Co., Tailor, 822 Dupont st.

Wong Lung Quong, Laundry. 1708 Washington st.

Wong Poo Lung Qui, Laundry, 113 Leidesdorff st.

Wong Tye, Laundry, 615 Mason st.

SAN JOSE. 101

Pak Ling, Interpreter. 472 San Jose.

Quen Tai, Drug Store. 18 Brick Town.

Quong Hing Lung. 42 Brick Chinatown.

Quong Hi Wo, Merchandise. 6 Wood Town.

Quong How. 68 Wood Chinatown.

Quong Sing. 49 San Fernando st.

Quong Tuck Kee, Merchandise. 276 San Fernando st.

Quong Tuck Sing, Cigar Store. 434 First st.

Quong Tue Sing. 72 Wood Chinatown.

102 SAN JOSE.

Quong Tue Yuen, Merchandise. 5 Wood Town.

Quong Yuen. 20 Brick Chinatown.

Sam Lung. 236 Market st.

Sam Wah. 260 El Dorado st.

Shee Lung, Laundry. 505 First st.

Sic Kee, Barber. 1 Wood Town.

Sing Hop, Laundry. Alameda st. near East.

PORTLAND.

Ark On 181 Second st.

Ark Sing. 146 Second st.

California Cigar Co 63 Second st.

Chee Kon Tong 131 Second st.

Chee Wo Tong 51 Alder st.

Chong Hop. 80 Taylor st.

PORTLAND. 135

Cheong Kee. 125 Second st.

Chong Lung & Co 191 Front st.

Chon Sang Tong. 141 Second st.

Chung Yuen & Co. 9 Oak st.

Dan Kee. 135 Second st.

Fook Hing. 124 Second st.

Fook Yam Tong. 67 Second st.

沙 準

Sam Wo, Laundry. Third st. bet. J and K.
三和洗衣舘 第三街

Sang Hop, Laundry. Cor. Seventh and I.
生合洗衣舘 埠及七街角

Sang Long, Laundry. Front st. bet. N and O.
生隆洗衣舘 第壹街

San Lung & Co., China Goods. 526 J st. bet. Fifth and Sixth.
新隆日本漆器綢緞舘

Sang Wo, Butcher. 315 I st. bet. Third and Fourth.
生和豬肉舖 埠街尾

Shung Lee, Laundry. I st. bet. Front and Second.
順利洗衣舘 埠街

Shung Wo, Laundry. I st. bet. Eighth and Ninth.
順和洗衣舘 埠街

Sing Kee, Laundry. K st. bet. Seventh and Eighth.
勝記洗衣舘 迦街

Sing Kee, Vegetables. I st. bet. Third and Fourth.
勝記菜栈埠街

沙 準

Sing Lung, Fish Merchant. Third st. I and J.
升隆魚欄第三街

Sing Lee, Laundry. K st. bet. Second and Third.
成利洗衣舘 迦街

Soon Hop, Laundry. Cor. Fifth and N.
順合洗衣舘埠街及倫街角

Son Chong Kee, Grocer. 608 Third st.
新昌記雜貨第三街對

Son Sing, Butcher. 412 I st. bet. Fourth and Fifth.
信成豬肉舖埠街在對

金山正埠

Tong Sing Wo & Co., General Merchandise. 732 Sacramento st.
同升和油菜雜貨唐人街第

Tong Son, Barber. 618 Dupont st.
同順利頭捕在於都板街第

Tong Wing Lee, Shoe Factory. 423 Commercial st.
東榮利舊鞋廠今移舊街第

Tong Wo & Co., General Merchandise. 722 Sacramento st.
東和油菜雜貨在唐人街第

Tong Yee, Cigars. 418 Dupont st.
同義昌菜煙舖 都板 街第

Tong Yick Jan & Co., General Merchandise. 740 Commercial st.
同益我唐雜貨今移舊街第

Tong Yick & Co., Groceries. 1015 Dupont st.
東益號魚菜雜貨都板街第

Tong Young & Co., General Merchandise. 736 Sacramento st.
東陽油菜雜貨在唐人街第

Tong Yuen, Cigar Store. 1112 Dupont st.
東源揮昌家烟舖都板街第

金山正埠

Tsue Chong Wing & Co., General Merchandise. 715 Commercial st.
聚昌榮唐雜貨今移舊街第

Tsue Kee, Laundry. 807 Sacramento st.
成記機洗唐舊衣唐人街第

Tuck Chong Wo, Merchandise and Drugs. 617 Dupont st.
德昌和泰材雜貨都板街第

Tuck Chong & Co., General Merchandise. 730 Sacramento st.
德祥油菜雜貨在唐人街第

Tuck Hop, Shoe Factory. 922 Stockton st.
德合舊人鞋廠士移頓街第

Tuck Hop & Co., Rice Store and Clothing Factory. 814 Dupont st.

Yat Long, Laundry. 537 Jackson st.
悅隆洗衫衣舖卑臣街號

Yat Sing, Shoe Factory. 813 Montgomery st.
悅成番人靴鞋廠金山街號

Yat Wing, Barber. 21 Waverly Place
悅榮剃頭或化龙庇哩士号

Yat Wo, Laundry. 418 Pacific st
悅和接洗番衣伯恩城街號

You Kee, Dry Goods, 919 Dupont st.
福記唐貨新衣舖鄧脫街號

Young William, Cigar Factory. 522 East st.
夫威林呂宋煙行水士街號

Young Wo Co., 730 Sacramento st.
陽和公司舖招商唐人街號

Young & Co., Cigar Factory. 719 Sacramento st.
楊和記呂宋煙行唐人街號

Youn Kee & Co., Cigar Factory. 413 Commercial st
元記呂宋煙行合珍貴街號

Yout Sing, Laundry. 522 Green st.
悅勝接洗番衣舖吉連街號

Yuan Chong Chan, Confectionery. 809 Clay st.
陳昌枝各色餅食合興街號

Yu Chong Lung, Chinese Candles. 3 Spofford Alley
裕昌隆和醬油燭呂宋煙仔

Yuen Cheng, Clothing Factory. 606 Commercial st.
源昌針計舖在合珍貴街號

Yu Chong Lung, Clothing Factory. 924 Stockton st.
裕昌隆針計舖唐人街頭街號

Yu Chong & Co., Groceries. 639 Jackson st.
裕昌魚菜雜貨舖卑臣街號

Po Kee, 37 First st.
寶記號第一街号

Po Sang Tong 22 C st.
寶生堂時直街号

Pow Wo Hong 21 C st.
保和堂時直街号

Quong Hing Jan. 19 C st.
廣興棧時直街号

Quong Hing Long. 80 First st.
廣興隆第一街号

Quong Hing Kee. 78 First st.
廣興記第一街号

Quong Long. 51 First st.
廣隆號第一街号

Quong On. 52 First st.
廣安號第一街号

Quong Sing & Co., 55 First st.
均盛號第一街號

Quong Tee Sing. Cor. First st. and Virgin Ave.
廣發盛第一街角

Quong Tuc. 86 First st.
廣發號第一街号

Quong Wing Hy. 72 First st.
廣榮泰第一街号

Quong Woo Sang & Co., 60 First st.
廣和生第一街号

Sam Sing. Near Cor. C and Third sts
三盛雜貨時直街

Sing Lee. 99 C st.
勝利棧時直街号

Sun Chong & Co., 53 D st.

OAKLAND.

屋倫

Lee Lee Jee, Laundry. Cor. Sixteenth and North Broadway.

Nuey Kee, Groceries, 851 Franklin st.

女記天香連街口

Quen Wo, Laundry. 1509 San Pablo Avenue.

均和苑布洗街口

Quong On, Fruit and Cake. 375 Ninth st.

廣安生菓九街口

Quong Wo Gon, Laundry. 361 Ninth st.

廣華源舖九街口

Quon Yuen, Employment Office, 357 Eighth st.

廣源招手機街口

Reformed Presbyterian Chinese Mission 1015 Eleventh st.

歸正教會士街口

Sam Yik & Co., Pork and Groceries. 412 Seventh st.

三益雜貨七街口

San Lee, Tailor Seventh, near Franklin st.

新利裁衣舖近街

VIRGINIA CITY.

救如冰集

Chung Kee 2 N. H. st.

振記號的珠街口

Fook Sing 101 Union st.

福盛號吠仁街口

Gang Wo. 1 N. H. st.

公和號的珠街口

Hin Sang Hong. 103 Union st.

天生安吠仁街口

Kwong Hi Loy. 2 S. H. st.

廣泰來的珠街口

On Tai. 105 Union st.

安泰號吠仁街口

San Sing 101 Union st.

三盛號吠仁街口

OAKLAND.

屋倫

San Sing, Barber. 467 Eighth st.

新成利頭八街口

San Wo & Co., Restaurant, Drugs and Groceries 367 Seventh st.

信和菜館七街口

Seu Shing, Laundry. Sixth, near Washington st.

洗隆衣舖六街角

Seventh St. Wash House. 518 Seventh st.

七街洗衣舘第口

Sing Gee, Employment Office, 365 Eighth st.

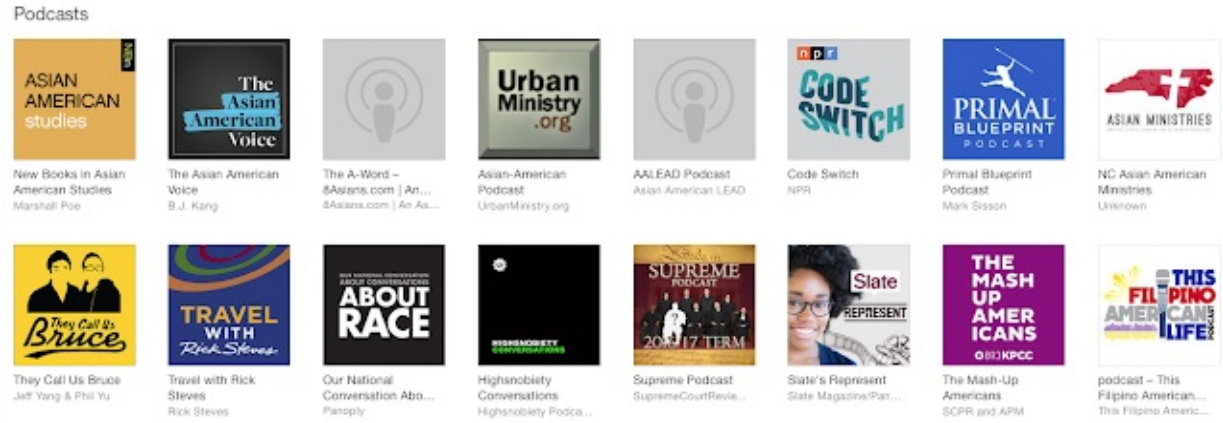
修敬招請八街口

Sing Kee, Laundry. 565 Twentieth st.

Permalink: https://chineseamericanhistorian.blogspot.com/2017/07/chinese-business-directory-excerpts-1882.html

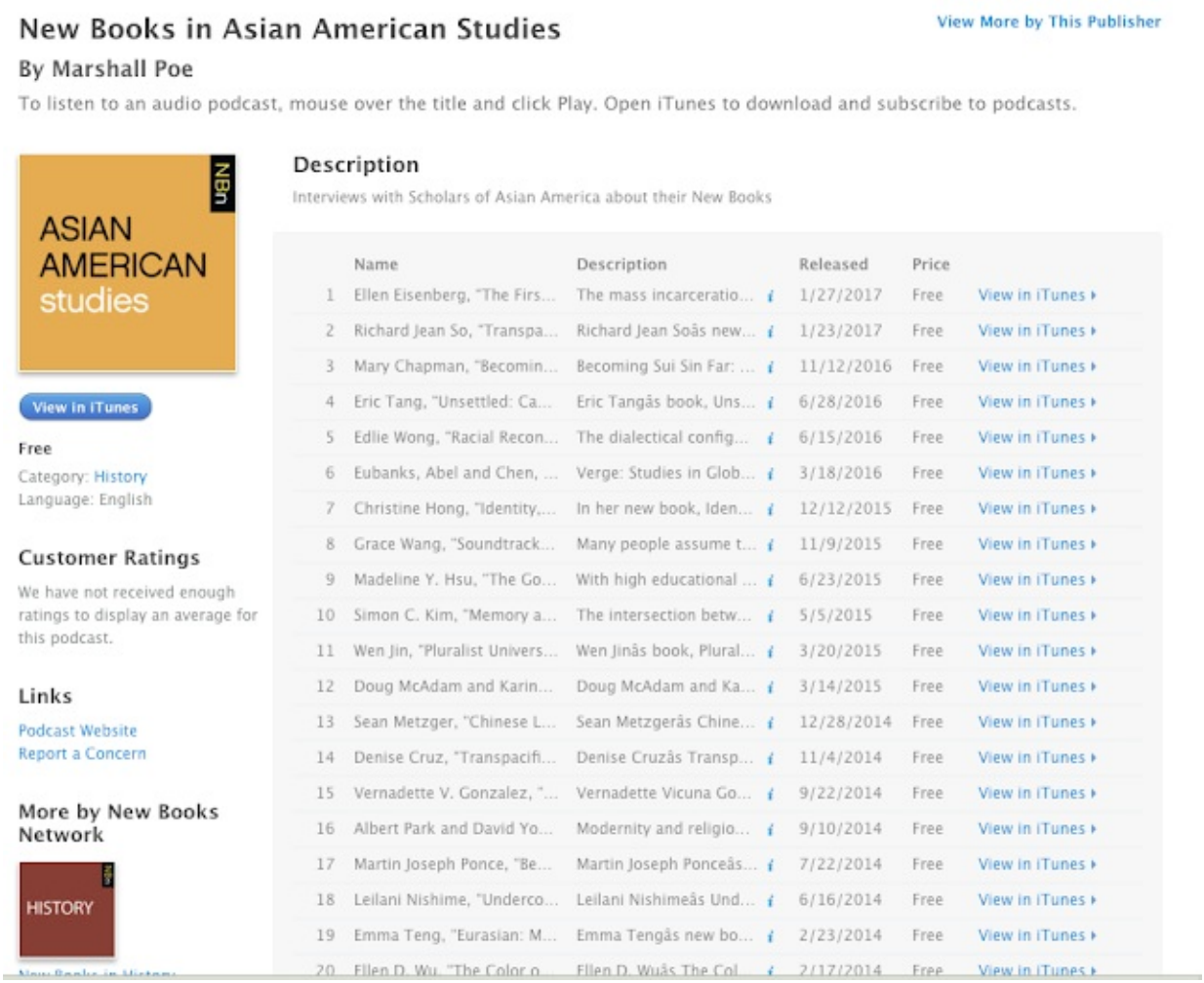
#119

Podcasting Asian America

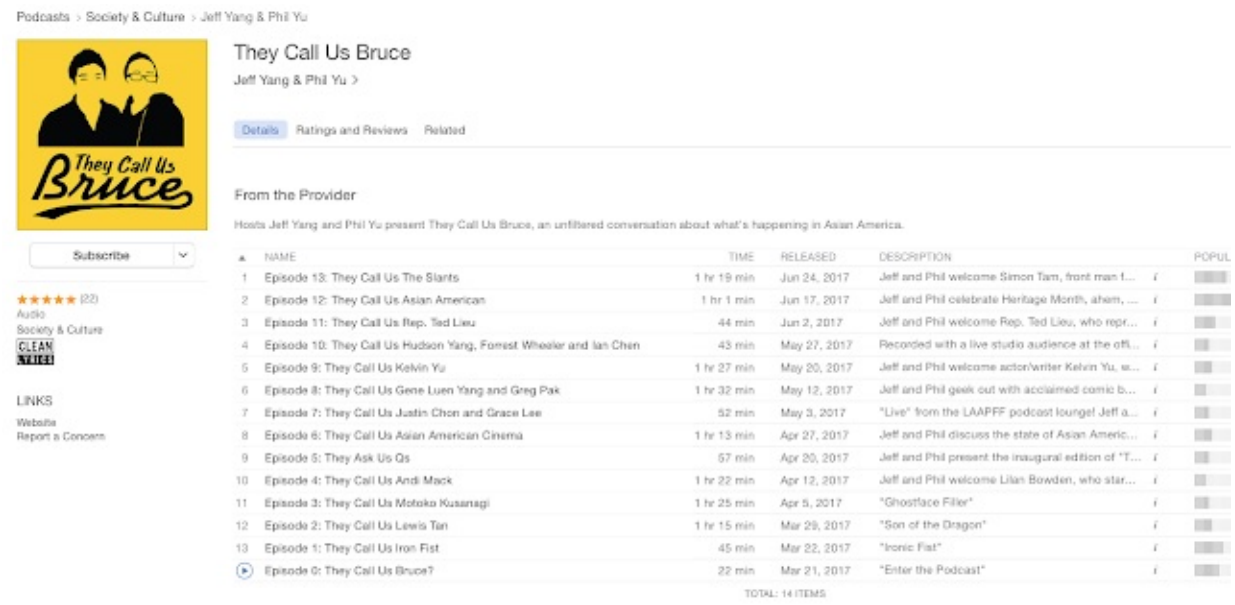


A wealth of information about important topics ranging from historical to psychological to cultural aspects of Chinese- and other Asian Americans is available through interviews and discussions on many podcasts, freely downloadable, from itunes.

One podcast New Books in Asian American Studies features interviews of academic authors of important recent books on Asian Americans.



Another podcast, [They Call Us Bruce,](#) by Jeff Yang and Phil Yu features discussions and interviews of the work of contemporary artists, politicians, writers, and performers.



[Another podcast resource is the Potluck Podcast Collective]

Permalink: https://chineseamericanhistorian.blogspot.com/2017/06/podcasting-asian-america.html

#120

A Chinese American Historian By Chance

The Colman brand of mustard is an iconic product with a long and celebrated history in England.

lman.jpg

It is also a popular condiment among Chinese and as common as soy sauce in Chinese restaurants, which made me wonder how Chinese immigrants in America discovered or came to use mustard as a condiment, and whether they preferred the Colman brand.

Did they only discover it after coming to America or was it possible that they knew about it in China when the British came to control Hong Kong following the opium wars in the middle of the 19th century. Perhaps the British introduced mustard, or at least the Colman brand, to the Chinese. Or did the Chinese already use mustard in their cuisine before the British came but adopted the Colman brand introduced to them by the British?

Some food for thought.

On A Personal Note

Sundays were a special day for our Chinese immigrant family for it was our one day of rest from operating our laundry during the rest of the week. It was the only time we could enjoy having a meal with the whole family, my parents and three siblings.

Mom would often buy a live chicken a day or two before Sunday and keep it in a small crate with wood slats. I would "play with it" before Sunday morning when mom would grab it by the feet with one hand while holding a cleaver in the other. Held upside down, the fowl would flap its wings desperately before

mom deftly used the cleaver to ‘slit its throat’ and quickly drop it into a galvanized tin pail. I can still ‘hear’ the sound of its toenails scratching against the pail as its life ended. After draining all the blood, mom would pluck its feathers before cooking it in a pot of boiling water for a few minutes. I was only about 4 years old, but mom didn’t hide this process from me, or make any fuss over it so I was not particularly bothered watching how our Sunday dinner came to be.

white%2Bchicken.png

Slaughter-Chickens--.jpg

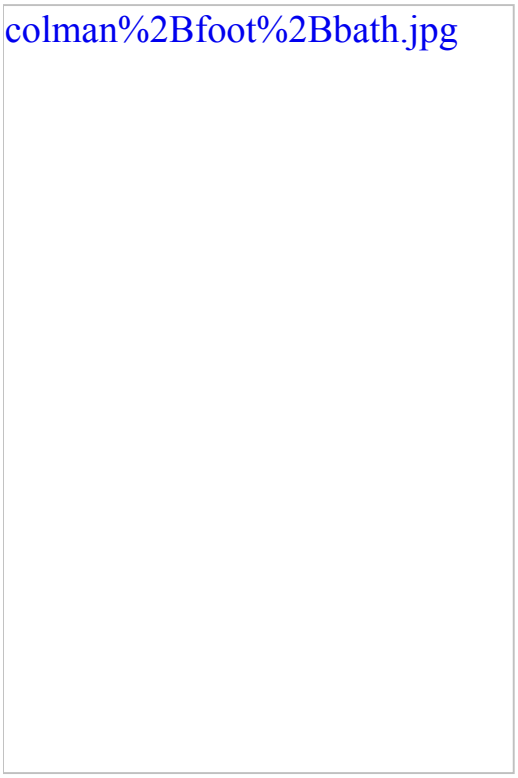
It just seemed natural. Mom was just doing what she did or saw done back in her Hoiping village in China. But thinking back about it, I am surprised that I was not at all bothered by it.

The fresh chicken was then poached, usually in a broth with cellophane-like chewy but delicious seaweed. We kids would often fight over getting the “innards” (eggs, liver, heart, gizzards), which today you don’t get in the chickens from the supermarket. Mom gave us the best parts, slices of the white meat, while she and father would chew on the parts with bones.

We loved to dip our pieces of chicken in a dish of soy sauce first and then in a dish of mustard made by mixing Colman’s mustard powder with water. This mustard was so spicy that if you used too much you would feel the top of your brain tingle or even feel numb for a moment or two. It was a scary, but also exciting, sensation.

One day I happened to read the label on the tin Colman container, or somewhere,

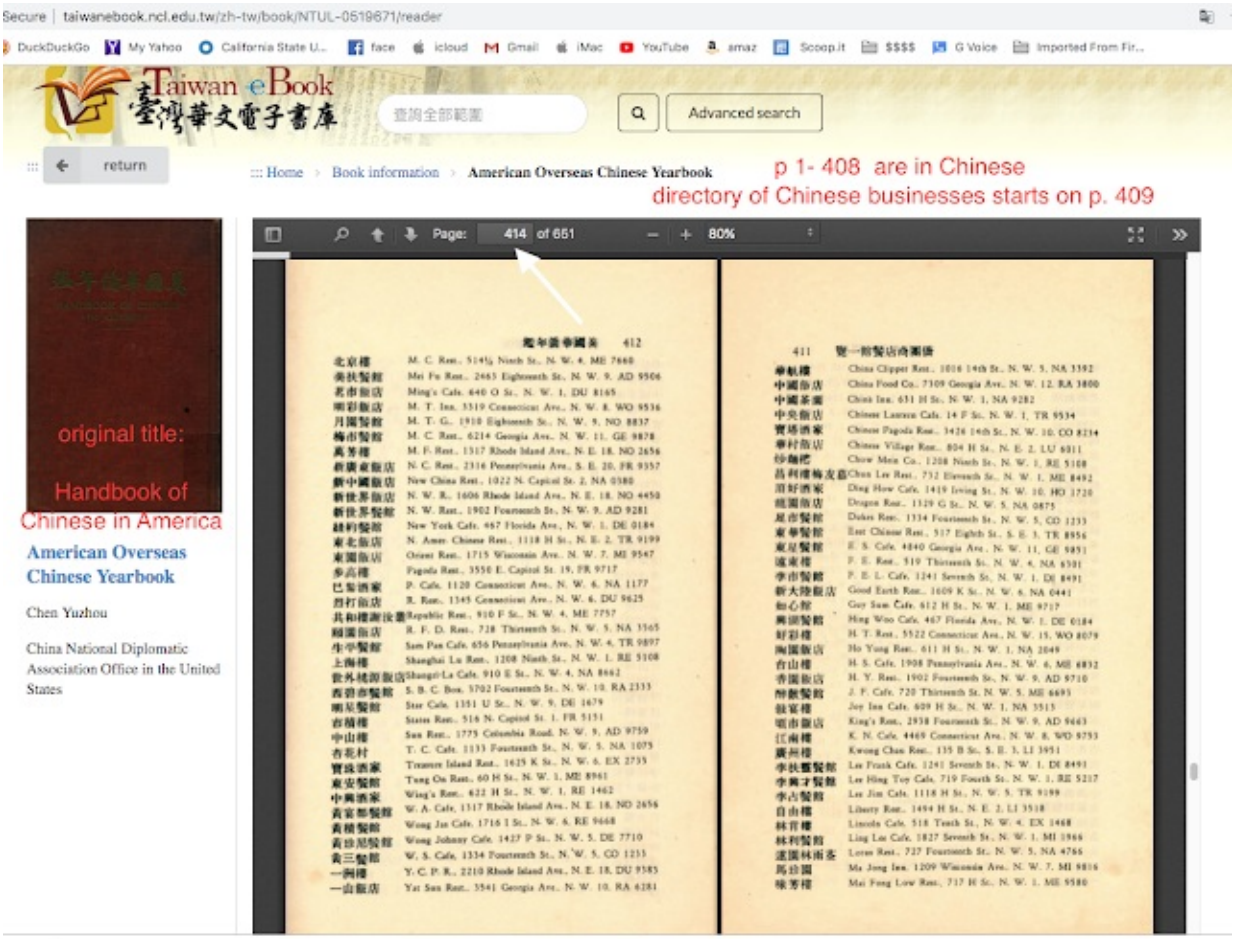
how Colman mustard powder could be used as a foot bath for people with colds. I was horrified to learn that something we loved to put on our chicken was the same stuff that other people applied to their feet! I never heard of Chinese using it that way so I inferred that only non-Chinese were so barbaric.



Permalink: https://chineseamericanhistorian.blogspot.com/2015/04/colmansmustard-and-chinese-white-cut.html

#121

Handbook of Chinese in America (1946) Update 2019



As noted in an earlier post I made in 2012, a listing of Chinese businesses in the U.S. was published in 1946 and called, **Handbook of Chinese in America**. It is extensive, but it is unknown how complete it was as a business probably had to pay to be listed.

I could not find any copy for sale but a handful of university libraries had copies. I borrowed one via Interlibrary loan and xeroxed the roughly 250 pages of listings which have been valuable for my research.

Today, I stumbled upon a beautifully scanned copy from the National Central Library in Taiwan. I include a screenshot of 2 pages, 414-415. The first 408 pages are in Chinese; you can jump ahead if you enter a page number between

409 and 651 in the little window at the top of the screen.
Permalink: https://chineseamericanhistorian.blogspot.com/2019/03/handbook-of-chinese-in-america-1946.html

#122

Early Chinese Immigrants Relied on the Post Office

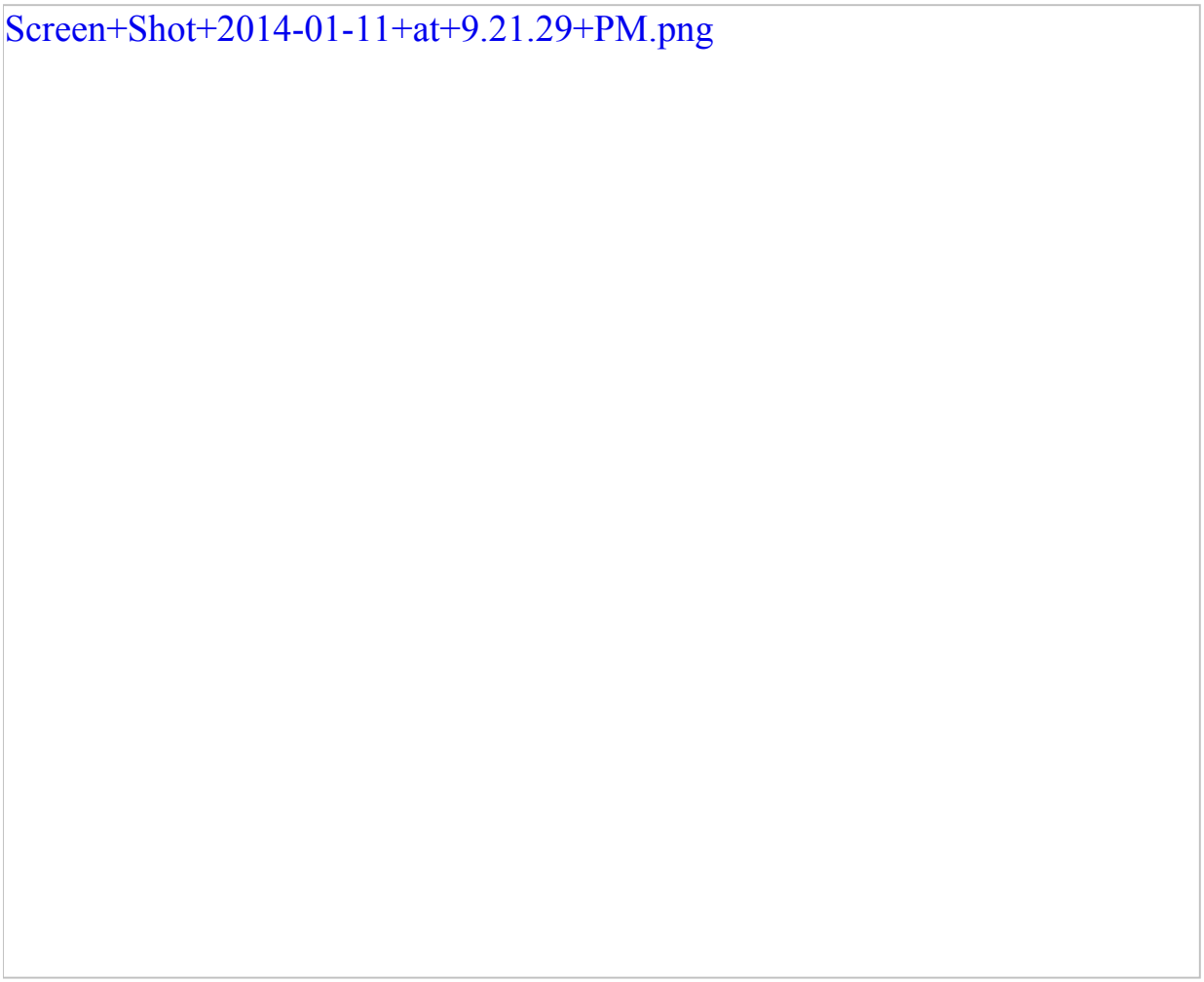
Today, we rely heavily on electronic methods to communicate across space, but a century ago, written documents and letters sent by mail was the primary means of communication across distances. If only we had an archive of these documents, we would have a rich source of for historical analysis.

For example, two collectors in the Cariboo District in British Columbia have created a website which they call a 'virtual museum' of pioneer North American Chinese. On this site, they show some of the fascinating Chinese artifacts, ephemera, and collectables they have gathered from around the Province that are probably similar to those found across North America. Many letters, or at least mailed envelopes, are part of the collection. A few examples are shown below.

If only we had the contents of those envelopes, we could learn more about the people who wrote and received these letters and learn more about the everyday life experiences of times past.

Screen+Shot+2014-01-11+at+9.18.47+PM.png

Screen+Shot+2014-01-11+at+9.20.01+PM.png



Permalink: https://chineseamericanhistorian.blogspot.com/2014/01/early-chinese-immigrants-relied-on-post.html

#123

Are You Looking in the Right Place for Your Chinese Immigrant Ancestors?

As people get older, their drive to find out more about their origins in China increases. But finding records and information about earlier Chinese immigrants to the United States can be daunting and unsuccessful for many reasons, not the least of which is looking in the wrong place.

While it seems natural to search for immigrants who entered on the west coast, especially San Francisco or even Seattle, there were a fair number of Chinese who crossed either the northern border from Canada or the southern border from Mexico in the days when these borders were more porous.

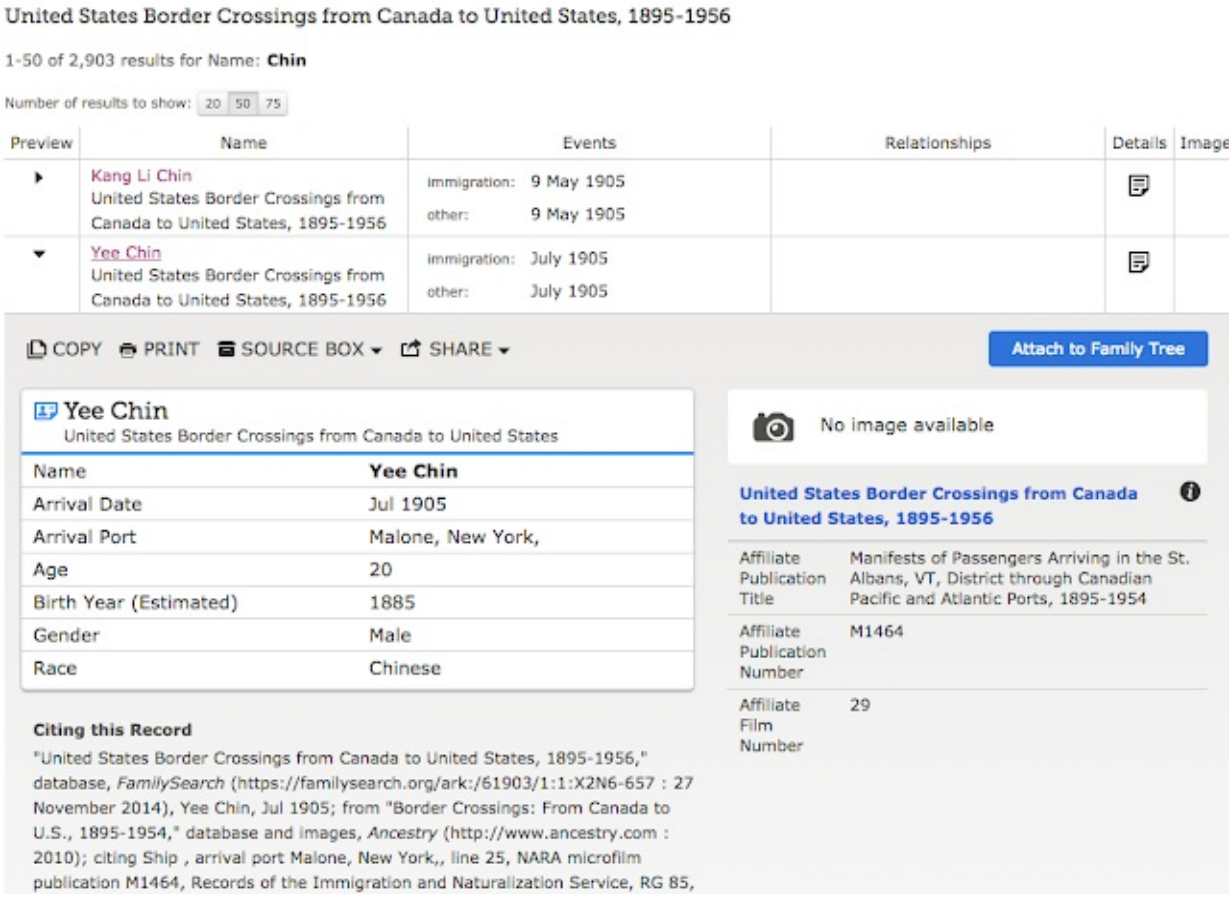
Using familysearch.org, a search was made for three fairly common Chinese surnames, Wong, Chin, and Yee, to see how many of them entered the U. S. from Canada between 1895 and 1956 and from Mexico between 1903 and 1957.

The figures below are inexact as a few Wongs, Chins, and Yees might not be Chinese, but probably most were. In contrast, many of the **Lee** immigrants crossing both borders were not Chinese as Lee is a name for some nonChinese so it isn't possible to give a count without examining each case individually.

	from Canada	**from Mexico**
Wong	3,610	1,794
Chin	2,903	968
Yee	1,017	542

Two sample displays for CHINs from Canada and from Mexico below illustrate some of the information available on an immigrant in the database.

In conclusion, the point is not to compare how many Chinese with these surnames came from Canada and Mexico, but to suggest that if you can not find



United States Border Crossings from Canada to United States, 1895-1956

1-50 of 2,903 results for Name: **Chin**

Number of results to show: 20 50 75

Preview	Name	Events	Relationships	Details	Image
▸	Kang Li Chin United States Border Crossings from Canada to United States, 1895-1956	immigration: 9 May 1905 other: 9 May 1905			
▾	Yee Chin United States Border Crossings from Canada to United States, 1895-1956	immigration: July 1905 other: July 1905			

COPY PRINT SOURCE BOX SHARE Attach to Family Tree

Yee Chin
United States Border Crossings from Canada to United States

Name	Yee Chin
Arrival Date	Jul 1905
Arrival Port	Malone, New York,
Age	20
Birth Year (Estimated)	1885
Gender	Male
Race	Chinese

No image available

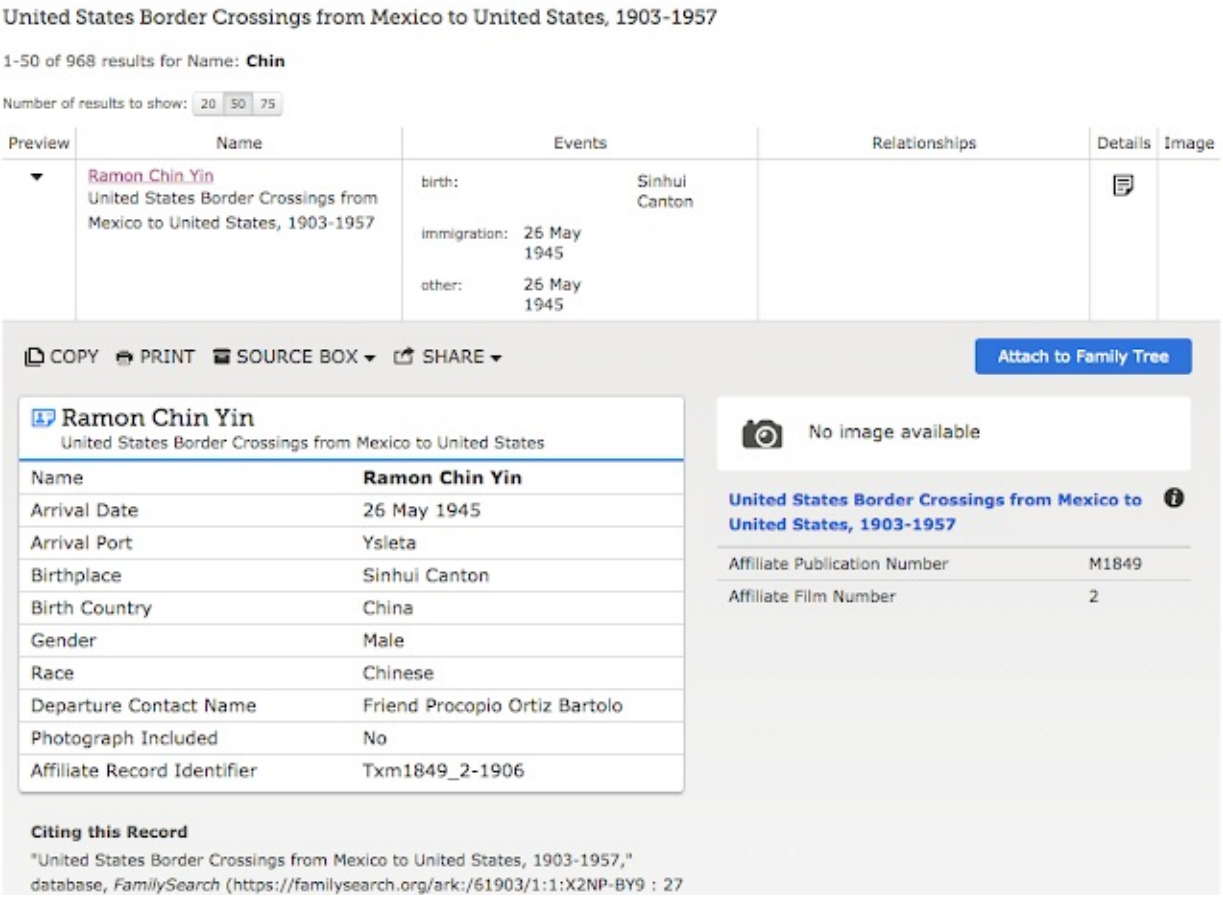
United States Border Crossings from Canada to United States, 1895-1956

Affiliate Publication Title	Manifests of Passengers Arriving in the St. Albans, VT, District through Canadian Pacific and Atlantic Ports, 1895-1954
Affiliate Publication Number	M1464
Affiliate Film Number	29

Citing this Record

"United States Border Crossings from Canada to United States, 1895-1956," database, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:X2N6-657 : 27 November 2014), Yee Chin, Jul 1905; from "Border Crossings: From Canada to U.S., 1895-1954," database and images, *Ancestry* (http://www.ancestry.com : 2010); citing Ship , arrival port Malone, New York,, line 25, NARA microfilm publication M1464, Records of the Immigration and Naturalization Service, RG 85,

an ancestor on U.S. databases, try looking both north and south of the border because a good number of Chinese came across these borders, especially if they were illegal immigrants.



United States Border Crossings from Mexico to United States, 1903-1957

1-50 of 968 results for Name: **Chin**

Number of results to show: 20 50 75

Preview	Name	Events	Relationships	Details	Image
▼	Ramon Chin Yin United States Border Crossings from Mexico to United States, 1903-1957	birth: Sinhui Canton immigration: 26 May 1945 other: 26 May 1945			

COPY PRINT SOURCE BOX SHARE Attach to Family Tree

Ramon Chin Yin
United States Border Crossings from Mexico to United States

Name	**Ramon Chin Yin**
Arrival Date	26 May 1945
Arrival Port	Ysleta
Birthplace	Sinhui Canton
Birth Country	China
Gender	Male
Race	Chinese
Departure Contact Name	Friend Procopio Ortiz Bartolo
Photograph Included	No
Affiliate Record Identifier	Txm1849_2-1906

No image available

United States Border Crossings from Mexico to United States, 1903-1957

Affiliate Publication Number	M1849
Affiliate Film Number	2

Citing this Record

"United States Border Crossings from Mexico to United States, 1903-1957," database, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:X2NP-BY9 : 27

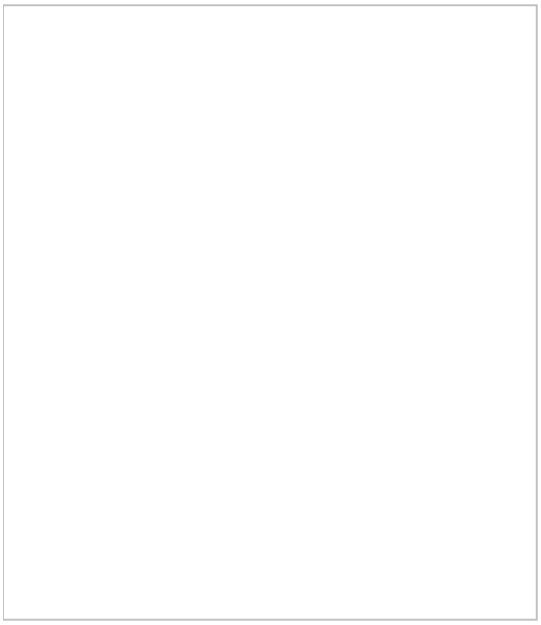
Permalink: https://chineseamericanhistorian.blogspot.com/2016/11/are-you-looking-in-right-place-for-your.html

#124

Chinese To "Strike" Over Possible Ban of Their White Women English Tutors After Elsie Sigel Murder

The wisdom of allowing young white women to help immigrant Chinese men learn English at Sunday Schools was seriously questioned following the discovery in New York City in June, 1909 that one such teacher, 19 year old Elsie Sigel, had disappeared. She was found murdered and stuffed in a steamer trunk in the apartment of a Chinese, Leon Ling, a restaurant waiter with whom she had had a love affair. Jealousy was thought to be a possible motive as police found love letters from Sigel to another Chinese restaurateur, Chu Gain.

The incident created considerable anxiety over the ever present dangers that Chinese men presented for white women.



Newspapers inflamed the panic with articles and depictions such as the one above from the Brooklyn Eagle on June 25, 1909 that branded all Chinese men as predators lurking to attack white women.

One church in Greensburg, Pennsylvania, decided to consider using males in place of the females who had been tutoring Chinese men in English on a one-to-one basis. In protest, in August, 1909, the 7 or 8 Chinese attending the Sunday School at this church threatened to "strike" or boycott the classes if the plan was implemented, a threat which led the church council to reverse their decision.

News of this decision stirred a heightened outburst of anti-Chinese rhetoric. A letter in an Atlanta newspaper proclaimed, "These carrot-faced little opium

fiends are as treacherous as a be hog, and care no more for the Christian religion than a monkey cares for rhetoric," and argued there should be a lunatic asylum for the person responsible for "furnishing every lousy Chink who sneaks into this country with a special young female to teach him how to get to heaven."

The editor added a note for good measure: "Greensburg's need is not peculiar to itself. These lunatics are not all in Pennsylvania."

"Echoes of the Sigel Murder" *Jeffersonian* (Atlanta, GA) February 3, 1910 Volume 7 Issue 5 Page 16

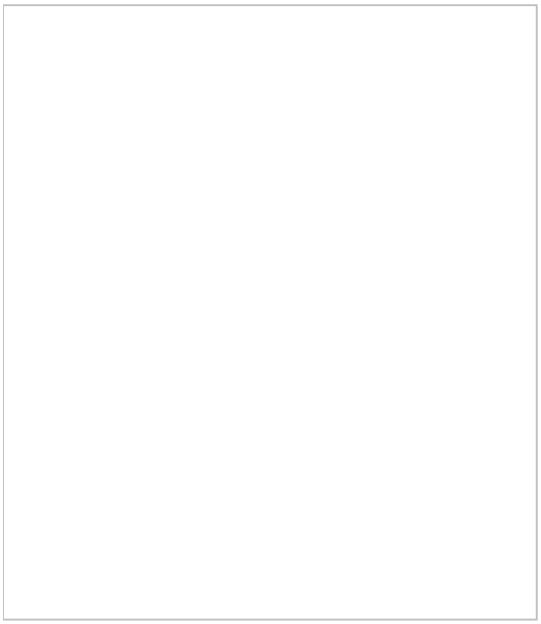
An intense nationwide manhunt ensued for several years and Leon Ling sightings occurred across the nation when an unfamiliar young Chinese man was spotted in a region. A month later, reports circulated that the Chinese government had officially approved for the Denver Chinese Free Masons, labelled 'Denver Chinks' in the newspaper, to conceal Leon Ling, a rumor denied by the Chinese consul in New York.

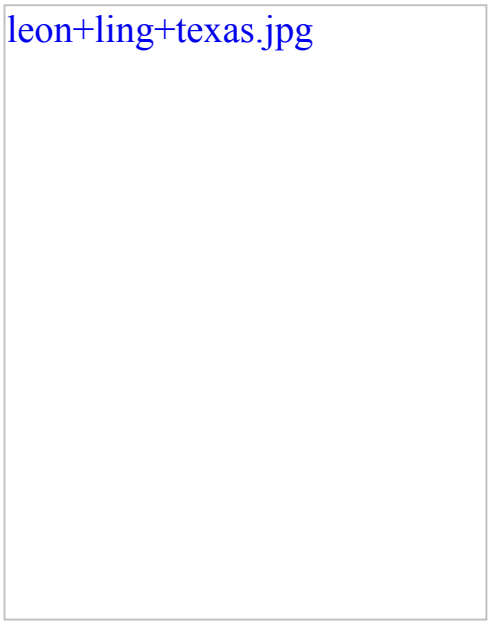
Two years after the murder, in June, 1911, it was reported that the Chinese Lothario had been apprehended in a chop suey joint in upstate New York and that a speedy resolution to the case would occur."

That news proved overly optimistic, and the search continued. Several months later news came on November 23, 1911 that another Chinese assumed to be Leon Ling was sighted in Texas.

However, this lead, like several others, was false. Leon Ling was never found, and the murder remained unsolved.

Historian Mary Ting Yi Lui examines the case and its implications for social and sexual relations between Chinese and non-Chinese in depth in her book, The Chinatown Trunk Mystery: Murder, Miscegenation, and Other Dangerous





Encounters in Turn-of-the-Century New York City

Postscript: Sept. 17, 1919

A chivalrous Chinatown offered a white woman an umbrella during a rainstorm because he said "New York Missions taught him to be courteous to white women." To which the judge who fined him $50. commented, "*The Sigel murder would have never occurred if Chinese were not allowed to address white women."*

Postscript 2: July 6, 1909

The Sigil murder put all Chinese laundrymen under the eye of suspicion. In New York Chinese secret societies took the precaution of posting warnings (in Chinese) in Chinese laundries warning Chinese men not to engage in conversation with white women.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/chinese-to-strike-over-possible-ban-of.html

#125

Teaching the History of Chinese in America: What Can We Learn From Australia?

When I was in grammar school in Macon, Georgia, way back in the 1940s, we were taught nothing about the history of Chinese in America. We learned a lot about the pilgrims, independence from England, the founding fathers, and the Civil War, or as it was called in the South, "The War Between the States." We learned about the leaders of the new nation, all white men, Benjamin Franklin, George Washington, Thomas Jefferson, Abraham Lincoln, to name a few.

But, there IS an overlooked history in the school curriculum, not especially nice, about the lives and experiences of Chinese (as well as many other) immigrants and their descendants, made difficult in many ways by racial prejudices. Little, if any, recognition is given to their contributions to America. There is still too little in school curricula on this part of American history.

I was impressed with an Australian elementary school curriculum, Walking in the footsteps of the dragon, that seems thorough and balanced in its coverage of how Chinese immigrated to Australia, the prejudices they faced in "White Australia" a century ago, and how they have achieved success in becoming a part of Australian society. A six part curriculum includes discussion of the nature of historical research and ends with a "reasoned explanation" of the past.

http://www.asiaeducation.edu.au/curriculum/details/walking-in-the-footsteps-of-the-dragon

It would be worthwhile to learn more about the implementation and impact of this extensive curriculum on the education of school kids in Australia. What lessons might there be for developing better curricula on the history of Chinese, and other immigrants, in the United States?

Permalink: https://chineseamericanhistorian.blogspot.com/2016/01/teaching-

history-of-chinese-in-america.html

#126

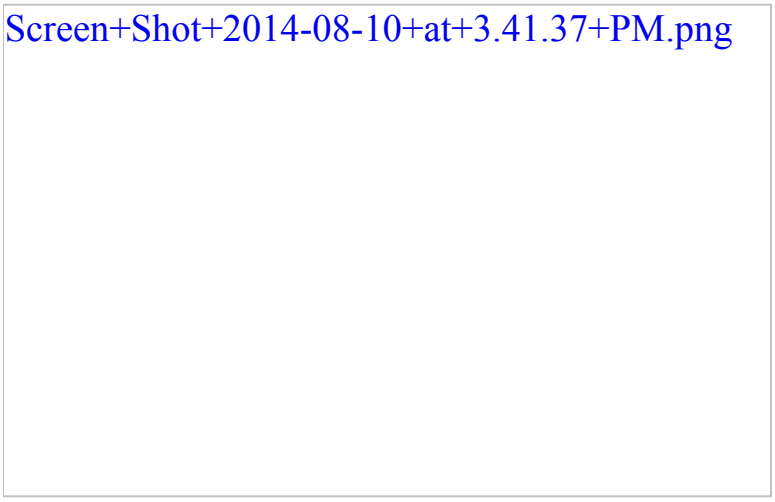
A Chinese Smuggling, Opium, and White Slave Ring Operation

News about Chinese immigrant men that involved opium, smuggling, gambling, and sexual liasons with white women were sensational stories in the popular press from the late 19th well into the 20th century. When a Chinese merchant, Charles Sing, was murdered in Chicago in 1913 in an apparent robbery, a larger story unfolded. During their search of his living quarters, police found a "black book" listing agencies for conducting opium sales that apparently belonged to a Chinese official involved in a smuggling ring. It contained records of Chinese smuggled across borders into the United States. Police think that the network of cities comprises a tunnel for hiding the smuggled Chinese.

20+letter+2014-08-10+at+3.43.42+PM.png

In addition, they discovered more than 20 letters signed by white girls that led police to believe they had uncovered a "white slavery ring." The newspaper report failed to describe what the letters contained but suggested the contents would lead to convictions related to the Mann white slave act. One of these letters was signed by Emma Davis, the sister of Mrs. Alice Sing, the white

wife of the dead Chinese merchant, currently in a hospital unable to speak due to some type of “hypnotic paralysis” or self-inflicted spell. Her father said his daughter worked in a Chinese restaurant in Kansas City, which led her to become interested in Chinese through work at the mission in Kansas City Chinatown where she met Charles Sing, married him, and moved to Chicago with him.



Permalink: https://chineseamericanhistorian.blogspot.com/2014/08/a-chinese-smuggling-opium-and-white.html

#127

Were These "Mississippi Chinese" Actually from Colorado?

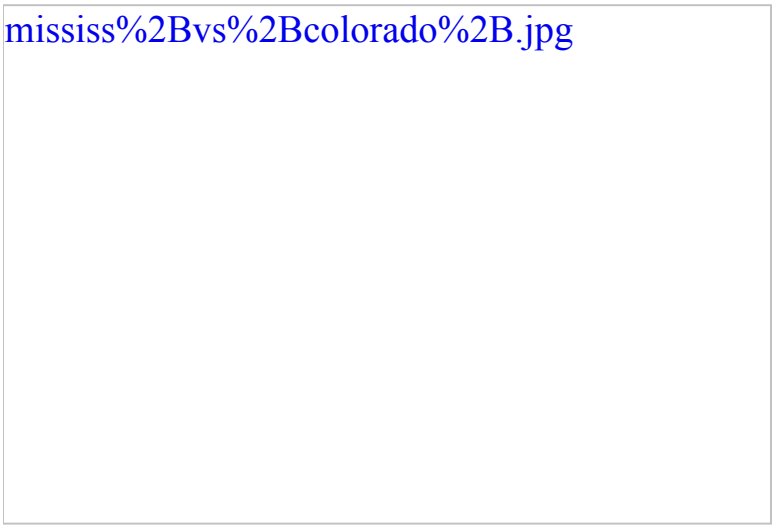
In my research on Chinese in the Mississippi Delta, I have seen many photographs of early Chinese men who settled there so I was very interested to find a post from a U. K. blog on slavery in the U. S. with a formal photographic portrait of five well-dressed Chinese men with the caption, **"Coming to Mississippi."**

The blog had an accurate overview of the history of Chinese in Mississippi that was excerpted from an article on the web by a noted Southern history scholar, Charles Reagan Wilson.

While Wilson's article did contain the phrase "**Coming to Mississippi,**" it did NOT include the photograph of the 5 well-dressed Chinese men as the segment reproduced below demonstrates.

The U.K.blogger implied that this photograph showed Mississippi Chinese. I felt a sense of deja vu about this image. I felt fairly certain I had seen it previously but not in relation to Mississippi Chinese. But just where had I seen it and who were these men?

Using a tool that is a reverse image search called tin eye , I uploaded the photograph to tin eye, which revealed that this image is in a Denver Archive which identifies these men as Chinese in **Georgetown, Colorado** as indicated below.



This discrepancy might seem to some as a minor error, but it is one that could have easily been avoided. It distorts history and discredits the overall post.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/11/were-these-mississippi-chinese-actually.html

#128

Why There Will Always Be Chinatowns

Many Chinatowns across the U. S. and Canada have been physically reduced and replaced by redevelopment and gentrification. One wonders whether historic Chinatowns will continue to disappear from the landscape or at least relocate to different parts of cities.

Unfortunately, the "idea" of Chinatowns is alive and well through the societal perpetuation of a stereotype of Chinese as forever foreign, strangers in a strange land, oriental and exotic.

Consider the iconic 1910 song, *Chinatown, My Chinatown,*

When the town is fast asleep, and it's midnight in the sky,
That's the time the festive chink starts to wink his other eye,
Starts to wink his dreamy eye, lazily you'll hear him sigh.
Strangers taking in the sights, pigtails flying here and there.
See that broken wall street sport, still thinks he's a millionaire.
Still thinks he's a millionaire, pipe dreams banish every care.
Chinatown, my Chinatown,
When the lights are low
Hearts that know no other land,
Drifting to and fro
Dreamy, dreamy Chinatown
Almond eyes of brown
Hearts are light and lights are bright
In dreamy Chinatown
Chinatown, my Chinatown

The lyrics of the main verse may seem upon to be a song of endearment but a closer reading shows that the "dreamy dreamy Chinatown" refers to how pervasive opium smoking in Chinatown leads to "Hearts are light and lights are bright." This imagery casts Chinatown in a negative light.

A 1929 sing-along cartoon entitled *Chinatown, My Chinatown* by Max Fleisher also mocks the Chinese and at the 2:35 mark, uses the song's lyrics to accompany his ridicule.

Another popular image of Chinatowns focuses on tong wars. In the 1920s, rival Chinese tongs fought bloody battles on the streets of Chinatowns. Hollywood and pulp fiction writers often seized on this aspect of Chinese gangs, which both frightened and captivated the public. In 1929, a movie, *Tong War*, exploited these sensational activities.

Tong%2BWar%2Bmovie.jpg

-

The description of the plot emphasizes that the story involves "a white woman among yellow men." She is supposedly "mysteriously attracted to Chinatown," which is of course, "sinister and secretive." The audience is encouraged to come see if "she is ever seen or heard of again by her uptown society friends." No unemployed high school dropout is she, but rather a member of the upper crust who has succumbed to the temptations of the evil yellow men.

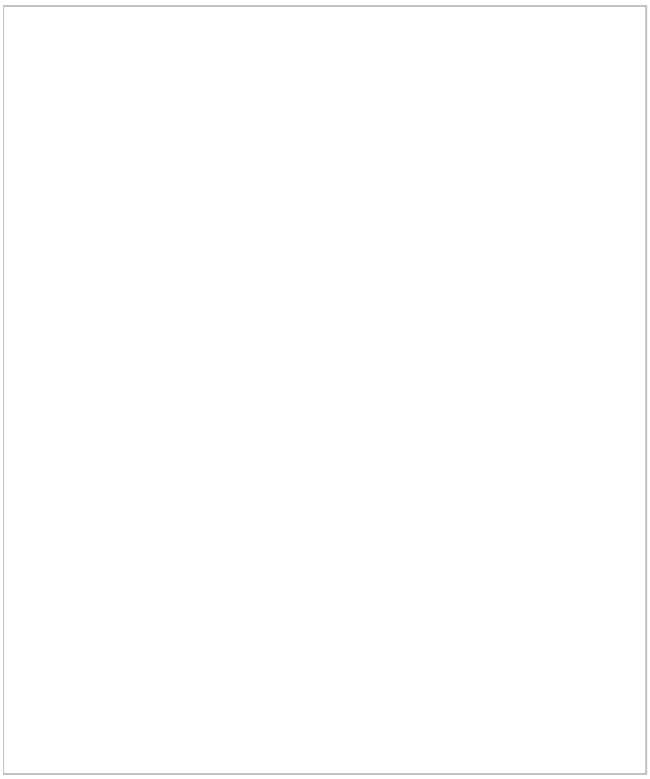
The story line bears a strong resemblance to the unsolved murder of a young white woman, Elsie Sigel, who taught English to Chinese men in New York Chinatown. In 1909, her dead body was found stuffed in a trunk in the living quarters of a Chinese man, Leon Ling, who was the prime suspect. but never apprehended. This tragic case led to public suspicion of Chinese men all over the country,

Of course, much has changed since the 1920s, and Chinese have gained respect through their achievements and contributions in many fields over the almost 100 years since the Tong wars ended. But the theme of evil yellow men, tong wars, and chop suey is down but by no means dead.

A pulp fiction mystery, with the inappropriate title, Chop Suey, of recent vintage continues to exploit the tong wars.

Although the plot has nothing to do with American Chinese food, the title Chop Suey, is used to evoke a long standing but now antiquated association with Chinese people. Incidentally, judging from the photograph below, it appears that the restaurant sign on the book cover was based on one from a vintage Chinese

restaurant in Kingston, New York.



A teaser for the book is the following "recipe."

Add one lovable dope looking for love.

Layer in a vicious serial killer.

Throw in a couple of gang members.

Mix in a pair of Chinatown detectives.

Combine it with Ling Chi, death by 1,000 cuts.

And you have the perfect recipe for Chop Suey.

Stereotypes may fade, but they never seem to die.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/09/why-there-will-always-be-chinatowns.html

#129

Chinese Americans Do Not All Look, Think, or Act Alike

What exactly defines a "Chinese American?" The term is generally used, and accepted, as if people labelled as such are very homogenous. Compared to the distant past, say, the 1930s, the variety of people who could be categorized as, or call themselves, "Chinese Americans" has become increasingly more varied as the "face" of Chinese in America has changed greatly since the liberalized 1965 immigration law.

Accordingly, one might think the content of Chinese American history would be more varied to reflect the many subgroups of Chinese coming from different parts of China and other parts of the world. Compared with the earlier immigrants from Guangdong, mostly poor, less educated, and speakers of dialects of Cantonese, many of the recent immigrants from Taiwan, Hong Kong, and mainland China are wealthy, educated, Mandarin speaking professionals. There are also growing numbers of Fujianese immigrants at the other end of the socioeconomic ladder. These groups are arguably all Chinese. To what extent do these groups interact with each other socially, politically, culturally? How well do they get along with each other, how much are they aware of each other? Why or why not? My observations suggest they do not mingle much and may even not feel much respect toward each other.

Most non-Chinese are unaware of these differences and generally see all of these groups as Chinese or Chinese Americans. There are many social, political, and psychological aspects of these differences that should be researched, but don't yet seem to be adequately reflected in the historical analyses of Chinese America. We may all "look the same" to outsiders, but looks can be deceiving.

A different, but related issue of importance, is the relationship between Chinese in China and Chinese in America, especially those born or long time residents in the U. S. Although the Chinese in America and those in China are

worlds apart in many respects, many non-Chinese tend to see us as members of one large group, Chinese. And, while most American Born Chinese (ABCs) and even some Fresh Off the Plane (FOPs) and older Fresh Off the Boat (FOBs) experience some pride in many aspects of China's improved world status, we recognize that many policies and practices of Chinese in China are deplorable and dangerous. And, what is worse, is that as U. S.- China relationships go, so will the way that we Chinese in America will be treated, or mistreated. If you doubt, just recall what happened to Japanese Americans after Pearl Harbor. History is known to repeat itself.

The important impact of history can also be seen in our daily personal lives. Many of us of a certain age have or had parents who were immigrants from China who came during the Great Depression and lived during World War II, and the Cold War, etc. A"generation gap" existed between them and us that involved differences of values, facility with English and Chinese language, etc. Now we have grown up, and most have become parents, (and for many, grandparents), we can see that there is still a "generation gap" between us and our adult, or adolescent, offspring but it is qualitatively different from the one that existed between us and our parents. Why? Because the historical era during which each generation grows up is typically quite different. My parents grew up in difficult times in China while I grew up during the prosperous post WW II boom times. My children, in turn, grew up in the 70s and 80s, which were markedly different from the 50s.

This is a long-winded way of raising this question: How was the relationship that you had with your parents different from the one you have (had) with your children? Implicit in this comparison is the impact of history. That is, what was going on in the world when you were growing up is quite different from the world in which your children grew up. History tries to explain the past, but not always accurately, since it is continually rewritten, but my real question is whether we can use history to predict the characteristics of Chinese in America in the future.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/06/chinese-americans-do-not-all-look-think.html

#130

Why Students Should Learn History

Some believe that knowledge about history has little practical value or is mainly of intellectual interest. In contrast, others hold that without knowing the past, the future will not benefit from lessons from the past. As philosopher George Santayana famously noted, "Those who do not learn from history are doomed to repeat it."

About a decade ago, a student at a leading university conducted an informal survey for his class project asking a few students to see what they knew about the Chinese Exclusion Act of 1882.

Whether this video was edited to show only some of the respondents is not known, and the sample was small, so the scientific merit of the study is unclear. Nonetheless, the video suggests there is an appalling lack of knowledge about a significant part of American history by many of the survey respondents, irrespective of their own ethnicity.

Those who do not remember the past are condemned to repeat it.
Read more at:
http://www.brainyquote.com/quotes/authors/g/george_santayana.html
Those who do not remember the past are condemned to repeat it.
Read more at:
http://www.brainyquote.com/quotes/authors/g/george_santayana.html
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http://www.brainyquote.com/quotes/authors/g/george_santayana.html
Those who do not remember the past are condemned to repeat it.
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Those who do not remember the past are condemned to repeat it. George Santayana
Read more at:
http://www.brainyquote.com/quotes/authors/g/george_santayana.htm

A similar lack of knowledge about another major part of American history, the internment of Japanese Americans during World War II, also exists among students as the video below demonstrates.

How can these glaring gaps in knowledge among students at a leading university be prevented? Can the introduction of this information earlier during elementary school be effective in correcting this ignorance? One interesting example of such an effort is shown in the video below for a 4th-grade class in a school in California.

In 2015, Lindi Li, a parent of a fourth grader, informed me about the adaptation of the popular hip hop song, *Uptown Funk*, by Bruno Mars for a lesson on Chinese American history at the Thousand Oaks, California, Elementary APA Heritage Month Assembly by Andra' Kavuma's 4th graders. Linda wrote the lyrics for their rendition, *AsAm Funk*, ably sung by her uncle, Steven Dorado, with choreography adapted from Michelle Obama's *Let's Move for Uptown Funk.*

Whether this engaging and imaginative approach of blending pop music with historical information to capture student attention will prove to have long-lasting beneficial effects on student knowledge of history requires a followup a few years from now. It is worth a try!

Permalink: https://chineseamericanhistorian.blogspot.com/2016/03/why-students-should-learn-history.html

#131

Frequency of Ching Chong and Chinaman's Chance in Books

The frequency of occurrence of racially charged terms such as "ching chong" might be a reflection of societal attitudes toward Chinese. One quick, but very rough, gauge of anti-Chinese sentiment might be historical trends in the occurrence of such terms in books.

Google's Ngram viewer provides such data, but it does *not* examine the context of the occurrence, only raw frequencies. Nor does it examine newspapers or other media. So,with that warning, here is a chart for occurrences of "ching-chong." The derisive phrase has shown a consistent pattern rising slowly from the 1930s to mid 1960s and then rising sharply to the present.

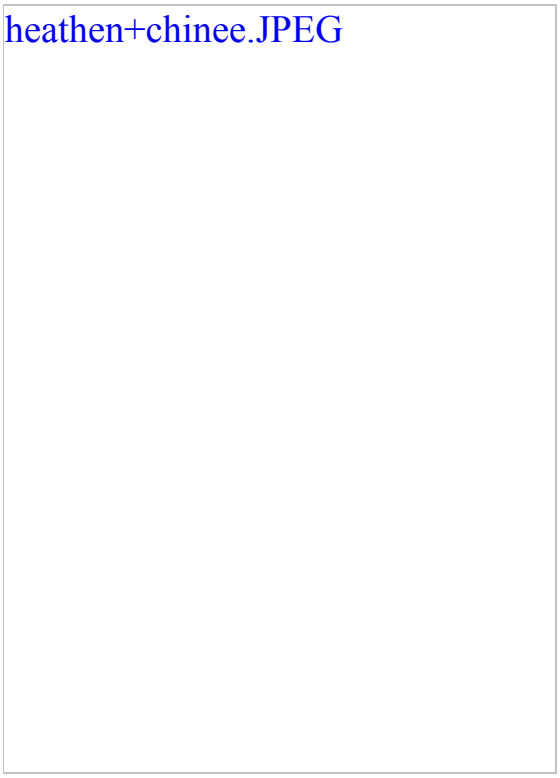
For comparison, "Chinaman's chance" is included. It was not an epithet but rather a metaphor for a variety of 'lost causes' or hopeless situations such as that which Chinese suffered from racism. Its peak frequency was in the 1930s, perhaps due to the Great Depression, dropped in the 1950s, a period of prosperity. It peaked again in the 70s and then has declined and leveled off as of 2000.

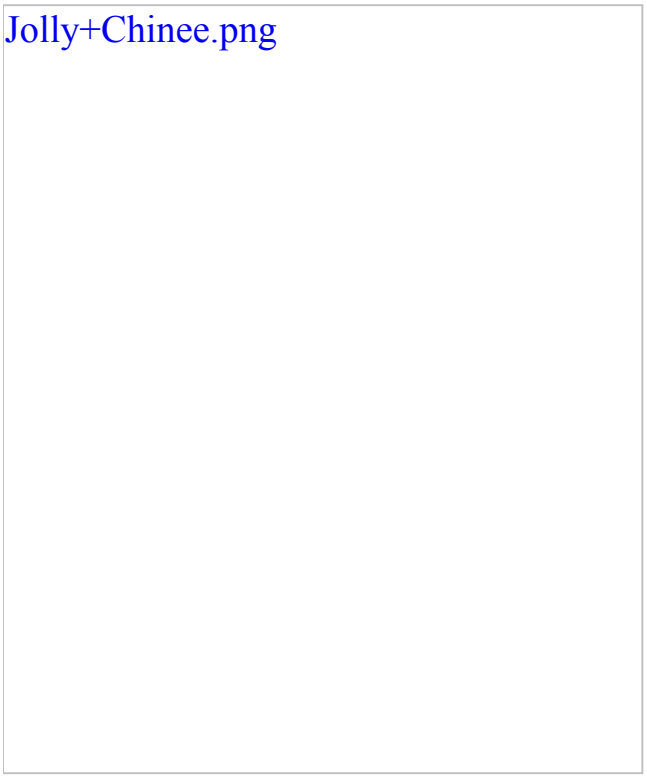
In summary, 'ching chong,' a mocking taunt, has increased over the last 70+ years. How well it can serve as a barometer of anti-Chinese feeling is ambiguous and it needs to be compared with other indicators. In contrast, the metaphorical 'Chinaman's Chance' has fluctuated perhaps with the hopeful or hopelessness of the era.

Note: These terms were used prior to 1900, but their relative frequencies were too low to show up on the graph in comparison to the more recent years. In contrast, two other terms, Chinee and Chinaman, were not graphed because their relative frequencies were far greater than ching chong and Chinaman's chance.

At the bottom of an actual Ngram chart (not on this jpeg image), if you click on the years, you can see excerpts from books showing the actual context of the term.

One other note: the high frequency of "Chinee" was largely due to the popularity of Bret Harte's classic 1870 "**Heathen Chinee**" poem and to a lesser extent, "**Jolly Chinee"** fairy tale children's stories by E. Veale (1896).





Permalink: https://chineseamericanhistorian.blogspot.com/2014/07/frequency-of-ching-chong-and-chinamans.html

#132

History of Chinese in America Needed in School Textbooks

After a career of over 40 years as an academic psychologist, I started a new career as a public historian of Chinese American history that led to five Yin & Yang Press books and over 100 book talks about the lives of early Chinese immigrants and their families operating laundries, restaurants, and grocery stores. This blog contains more research of interest to supplement my books.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/05/history-of-chinese-in-america-needed-in.html

#133

Donaldina Cameron, Rescuer of Chinese Sex Slaves

Most accounts of victimization of Chinese involve white perpetrators. However, it must be recognized that sometimes it was other Chinese who ruthlessly exploited the plight of early Chinese immigrants to their own advantage. For example, the shortage of Chinese women immigrants which was exacerbated by the Chinese Exclusion Acts that started in 1882 provided an opportunity for profit from Chinese women forced into prostitution.

In San Francisco, Donaldina Cameron of the Presbyterian Chinese Mission became a legendary crusader who devoted her life to locating and rescuing, at great risk to her own safety, countless Chinese women who had been trapped into becoming sex slaves.

A description of her role was published in 1922 in a Portland, Oregon, newspaper when she made a visit there. The sensational headline highlights how Chinese used 'dark and tricky' ways to enslave young Chinese girls.

The journalist begins his account with a quote from Bret Harte that reinforces this depiction of the "heathen Chinee"

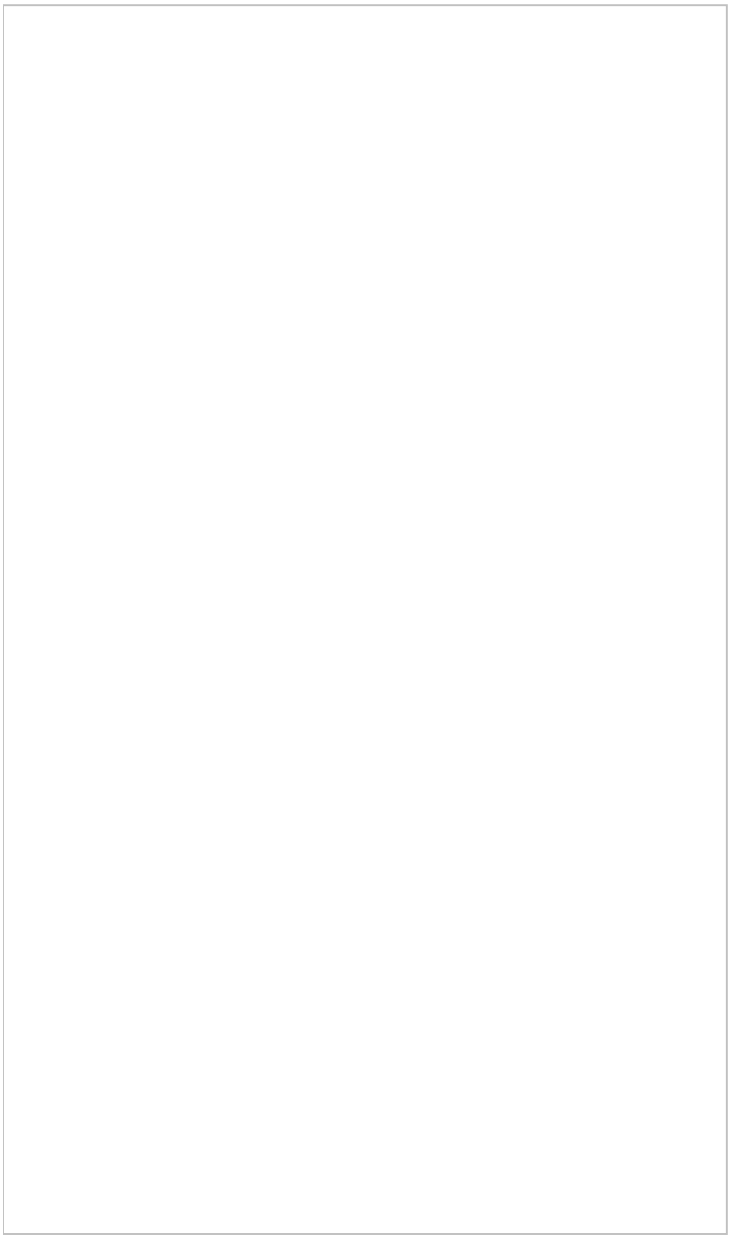
The article summarizes two cases of young Chinese women that Donaldina Cameron snatched from the clutches of their slave masters.

The mission house in the heart of San Francisco Chinatown where Donaldina Cameron hid and protected rescued girls and women is named in her honor. Its function has changed since her time and serves as an active community resource center serving Chinese of all ages and backgrounds, especially youth, elderly, and victims of domestic abuse.

Although her work was in the San Francisco Chinatown, Miss Cameron is buried in southern
California. http://chineseamericanhistorian.blogspot.com/2012/04/ching-ming-remembrance-in-los-angeles.html

d%2Bcameron%2Bphoto%2B1922.png

1922%2Bintro%2BPortland%2Barticle%2BDona



Permalink: https://chineseamericanhistorian.blogspot.com/2015/03/donaldina-cameron-rescuer-of-chinese.html

#134

A 1929 Mississippi Miracle Revived By Social Media

A tornado ripped through the tiny town of Duncan, MS. in 1929, "wiping it off the map," according to one newspaper account. At least 35 deaths occurred including everyone in the Fong grocery store family, save a 4-year old boy, William Joe Fong, who miraculously survived. Several Chinese grocery store families came to the rescue and helped raise him. He attended and lived at the Chinese Mission School in Cleveland, MS., went on to serve in the Navy, and settled in California where he married and started a family. After a successful career as a pharmacist, he enjoyed his retirement in Sunnyvale, CA. until he died in 2007.

Now out of the blue, a long-time Delta resident, Linda Gatewood Bassie,* posted on Facebook the photograph below that was found on the street after the 1929 Duncan tornado. I was familiar with the story of the orphan Chinese survivor of Duncan from prior research and knew it had to be William Joe Fong. As seen in the chain of posts below, Chinese who grew up in the Delta confirmed the identification and filled in details. Eventually, Carol Fong, William's widow, was informed of the discovery of this photograph, which she gratefully acknowledged, noting it was one that her family had never previously seen.

Facebook has many criticisms, some of which are valid, but here is one example of a positive outcome that was generated through it that would not have otherwise likely to have occurred.

Identify+Wm+Joe+Fong+on+FB.png

** Linda Gatewood Bassie is the same sharp-eyed person who located, and posted on Facebook, the 1924 Rosedale School 3rd-4th grade photograph showing Berda and Martha Lum, who were denied admission to a white public school, as described in an earlier post on this blog, an incident that led to the 1927 Gong Lum v. Rice U. S. Supreme Court case.*

Permalink: https://chineseamericanhistorian.blogspot.com/2013/06/a-1929-mississippi-miracle-revived-by.html

#135

Detective Foo, A Chinese Sherlock Holmes, Solves A Murder!

In 1885 a Chinese laundryman, Wong Sing Lee, was found brutally murdered in Rome, New York. The laundryman had been stabbed numerous times but there was no sign that he had put up a struggle. The laundry had been ransacked and there was no money or jewelry to be found so it was assumed that robbery was involved as well.

Caucasian police sent from New York learned from witnesses that a foreigner wearing very fancy clothes had been seen a day before the murder arriving by train at Ogdensburg, New York. The evening he had been seen in Sing Lee's cottage. The next evening he had been seen at the Rome train station getting on the train to Montréal.

Meanwhile, the New York Chinese community dispatched Detective Foo to work on the case, a move that, according to the newspaper reporter, was pooh-poohed by the caucasian police who a week later arrested a Chinaman in Burlington, Iowa, partly using identification by witnesses brought in from Rome. However, local authorities found that he had a perfect alibi and released him.

Detective Foo's investigation located two boys who said they had seen the stranger in the laundry on the evening of the day the stranger arrived in town. Foo also had a surgeon re-examine the wounds on the corpse. His analysis led him to conclude that a left-handed person had inflicted the wounds.

After his investigation, this Chinese Sherlock Holmes concluded that the assassin was a Chinese laundryman who could speak, read, and write English fluently, dressed well in European style clothes, and was left-handed. Foo surmised that the robbery was a cover-up for the real motive for the murder which was to put the victim out of the way so the assassin could retrieve some documents in his possession. He concluded that the murderer was strong

because the blows that he inflicted required strength, coolness, knowledge of the body's most vulnerable areas, and probably the work of a professional assassin.

Detective Foo sent a circular to all the Chinese friends and relatives of the victim to find out if they knew of any quarrels, lawsuits, business troubles, or love affairs involving the victim. He learned from them that the victim was the chief witness in a bitter lawsuit between two Chinese merchants in Montréal and that his testimony was considered significant because he had in his possession letters and documents harmful to the case for one of the litigants.

Foo assumed that the murderer had come from Montréal so the detective made inquiries at stops along the railroad route. He finally found another Chinese laundryman who told him that around the time of the crime a Chinese man had come and asked him for directions to the address of Wong Sing Lee. The stranger said that he came from Montréal and he was a cousin of a rich merchant there named Hong (that man was the litigant whose case would have been damaged had the murdered laundryman testified).

Foo then went to Montreal summoned the close acquaintances of the merchant, Hong, and gave them a description of the crime. He inquired which of Hong's friends and relatives wore European clothes and they all agreed that Fang Ah You was a likely suspect. Detective Foo got a search warrant and went to Hong's place of business. Everyone there denied knowing the whereabouts of Tong Ah You. However, upon searching the premises thoroughly, the criminal was found hiding in a concealed room in the cellar of the establishment. So within 48 hours after being on the case, Detective Foo was able to solve the crime.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/10/detective-foo-chinese-sherlock-holmes.html

#136

Like Father, Like Son: Two Cagey Chinamen!

Deport me, if you dare!

In 1910, Mow Yong proved that he was smarter than his name, (which could be translated as 'no good, or useless). Threatened with deportation, even though he claimed he was born in the U. S., young Yong welcomed the trip to China at government expense since he wanted to visit relatives there. Meanwhile, the elder Yong was making plans to get his son's passage back to Michigan paid for by the government as well. I couldn't find any followup so we don't know whether their strategies worked, but certainly showed a lot of spunk!

Permalink: https://chineseamericanhistorian.blogspot.com/2013/09/like-father-like-son-two-cagey-chinamen.html

#137

Interracial Marriages of Chinese Men to White Women. I.

Early Chinese immigrant laborers were either unmarried or if married, separated from their wives and children who were still in China. One reason why wives did not accompany their husbands was that the laborers initially planned to return to China after a few years. Other reasons were cultural, i.e., families had wives remain in the villages for diverse reasons. Wives in China would ensure the men would return, care for elderly parents-in-law, and have their children grow up in China. Economic factors also played a role as many immigrants could not afford to bring wives over.

In addition, after the 1882 Chinese Exclusion Act, Chinese laborers were prohibited from bringing their wives from China, a situation that lasted for decades even though the exclusion law was officially repealed in 1943. Consequently, Chinese immigrant men in the U. S. and Canada wanting to marry had few choices but to find non-Chinese wives.

Regional differences existed. In New York City, some Chinese married Irish women, as they lived in nearby neighborhoods and both groups were at the bottom of the social ladder. In the South, some Chinese married black women who were in larger number than Irish women. For example, the census agent responsible for counting the Chinese in Augusta, Georgia reported in 1905 that several of the 34 Chinese men there were married and had families, all with "negro or mulatto wives."

Miscegenation laws in many states until the middle of the past century prohibited Chinese men from marrying white women, but some marriages and common-law arrangements still occurred but were kept secret as much as possible. The offspring of these mixed marriages were socially ostracized, often rejected by both white and Chinese communities.

One analysis found that, "After the Emancipation Proclamation, many intermarriages in some states were not recorded and historically, Chinese

American men married African American women in high proportions to their total marriage numbers due to few Chinese American women being in the United States. After the Emancipation Proclamation, many Chinese Americans immigrated to the Southern states, particularly Arkansas, to work on plantations. For example, in 1880, the tenth US Census of Louisiana alone counted 57% of interracial marriages between these Chinese Americans to be with African Americans and 43% to be with European American women. [Between 20 and 30 percent of the Chinese who lived in Mississippi married black women before 1940. In mid 1850s, 70 to 150 Chinese were living in New York City and 11 of them married Irish women. In 1906 the New York Times (6 August) reported that 300 white women (Irish American) were married to Chinese men in New York, with many more cohabited. In 1900, based on Liang research, of the 120,000 men in more than 20 Chinese communities in the United States, he estimated that one out of every twenty Chinese men (Cantonese) was married to white women."[i] [ii]

Newspaper Accounts of Specific Marriages

Interracial marriages between Chinese men and white women in the late 19th and first half of the 20th century received extensive generally negative coverage in newspapers across the country.

In 1886 two Chinese laundrymen in Chicago, Sun Wah and Wing Lee, married young German women, Augusta and Lizzie Miller, to bring the total of Chinese laundrymen with German wives in Chicago to five. The two women were cousins who had come from Milwaukee three years earlier and worked at a restaurant where they became acquainted with the laundrymen who often took their meals there. Both laundrymen were members of a Sunday school where they learned English, but neither believed in the Christian religion. Sun Wah married 22 year old Augusta and another laundryman, Wing Lee, married Lizzie. Neither of the families of the two women objected to the marriages. After the wedding, the bridal party went by street car to Sun's basement laundry on Blue Island Avenue for a party.

In 1889, India Maughan, a Savannah woman married a Chinese laundryman, Long Parke. Two years earlier Wong Lung married a girl name Jennie. The

newspaper report was not optimistic about their future and noted, "Their life was by no means one of unalloyed bliss."

Sunday School Teachers

Chinese-white marriages in cities with large Chinatowns such as New York often involved young white women who taught English to Chinese immigrant men at a Sunday School marrying a pupil.

A marriage between a Chinese Sunday school teacher, 28-year old Miss Lena Blumenshine, and her laundryman pupil, Ching Lung, occurred in 1897 in New York City. It was reported that Ching Lung discarded his "native costume for a more civilized one, and about four months ago had his queue shaved off. To further please his fair teacher, Ching had his name changed to Thomas Tome."

In San Francisco, Yung Sing, a Chinaman and Miss May Lewis who was his teacher of English as a Sunday School fell in love, but her parents strongly objected to their plans to marry. She threatened to leave home and marry Yung anyway. Then before she could carry out her threat, May decided to move to Philadelphia, which gave her parents a sense of great relief. Before she left, however, May told Yung that if he loved her, he should follow her, and he did. In Philadelphia he opened a laundry to support himself, and hopefully, his wife to be.

To their surprise and delight, they soon learned that May's younger sister in San Francisco who also taught English to Chinese at the Sunday School had similarly fallen in love with one of her pupils. Seeing the opposition that their parents had to May's marriage plans, her younger sister avoided a confrontation and eloped with her Chinese lover. Once that happened, her parents, their resistance to having one Chinese son-in-law breached, gave their blessing to May and Yung and acquired a second Chinese son-in-law.

In 1909, the sensational murder of Elsie Sigel, a young white Sunday School teacher of English to Chinese attributed to her lover, Leon Ling, raised alarms over the continuation of such arrangements as discussed on an earlier post on this blog.

Opposition to Chinese-White Marriages

In view of the prevalent anti-Chinese sentiments of the era, it is not surprising

that families of white women often opposed their marriages to Chinese men in the late 19th and early 20th century. When 16-year old Florence Margaret Mark eloped with Charlie Chong Glow in 1900, her parents and brothers were quite upset. "If I should find that she has married that Chinaman I would kill her," said Mrs. Mark last night. Her husband and sons expressed the same sentiments."

Public attitudes toward Chinese marrying white women were reflected as well as intensified by the negative tone of newspaper reports of these unions. In 1898 the *Augusta Chronicle* reported one such marriage between a Chinese grocer, Li Choy and a 17-year old white woman, a descendant of Governor Pinckney of South Carolina, in these biased terms, "Another of the Augusta colony of Chinese has taken unto himself an American wife in lieu of a cramped-footed daughter of the Celestial empire." It went on to say that the bride had been "in love with Li Choy for some time, but her mother, who was her only natural protector, was opposed to the match though Li Choy is a devout member of the Chinese mission Sunday school at the First Baptist Church." The article did allow that "Li Choy is a 'good business man and has accumulated some property."

In 1883, a Chinese, Loo Chang, who opened a store to sell "fans, notions, and other trifles" in Waynesboro, Georgia felt the wrath of many residents, whites as well as blacks. They attacked him and Ah Sing, his assistant, with blows, driving them out of town one night, and then proceeded to trash his store. Subsequent investigation suggested that Loo Chang, who had married a young white woman from Waynesboro, was encouraging more Chinese to move there. Concern that these Chinamen would be marrying more white women may have triggered the violence toward Chang.

Marriages to Daughters of Chinese Merchants

An alternative to interracial marriages developed when Chinese merchants began to have children. Some of their American born daughters as well as those born and living in China married Chinese immigrant laborers either in arranged matches or via traditional American courtship. Accounts of these marriages were not reported in newspapers because marriages of Chinese men to Chinese

women were not as newsworthy as mixed Chinese-white unions.

“We have even more problems with the notion that in 1900 one out of every twenty American Chinese men had white wives. The statistic comes from *Observations on a Trip to America* (1903) by Liang Qichao:

"There are more [Chinese] women and children on the West Coast than on the East Coast. But in America, most Chinese try to make a living and then to return [to China], which is quite different from those [Chinese] in Hawaii and Southeast Asia. Because so few families are here, those who marry western women are approximately one in twenty. . . I estimate that there are not more than 120,000 Chinese in America." [editors' translation]

Liang was a founder of the Baohuanghui and a brilliant intellectual and keen observer. One observer noted, "However, his figures seem to us incredible. According to the1900 U.S. Census, half of all American Chinese (45,000 of 90,000) lived in California, and almost a quarter of the rest (10,000 of 45,000) were in Oregon. If Liang's figures are valid, this would mean that in 1900 there were 2,750 white Chinese wives in those two states. But neither state permitted Chinese-white weddings to be performed within their borders. The same was true of Arizona, Nevada, Idaho, and Utah. Some couples could have gone elsewhere to be married: to Washington, Canada, Mexico, or on the high seas beyond state jurisdiction. But so many? When West Coast newspapers still treated such marriages as interesting novelties and yet never reported more than ten or twenty in any one year?"

We find it easier to believe that Liang was making a rhetorical point rather than reporting a statistical fact. Generally critical of Chinese Americans, on one occasion he commented that some had married American women, "and thus their sense of Chinese patriotism had faded."As this threatened support for his program of radical reform in China, he may have been exaggerating the intermarriage problem in order to instill a sense of urgency in his readers.
Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/interracial-marriages-of-chinese.html

#138

On The Physical Fitness of Chinese Laborers

When southern planters were considering bringing Chinese laborers to work in cotton and rice fields or on construction projects in the late 1860s and early 1870s, they raised questions about the fitness of Chinese for heavy labor.

In Augusta, Georgia, Chinese were recruited in 1873 to expand the canal to generate power for mill operations. A reporter for the *Augusta Chronicle* asked the labor contractor, Mr. E. L.Rider, in light of the "small stature and effeminate appearance of the Chinamen," just "how they stood on such severe manual labor as that required upon railways and canals."

Mr. Rider, himself half Chinese, replied:

"*the effeminance of the immigrants was in appearance only. They are exceedingly hardy and muscular, and have never failed to beat the six footer with the pick and shovel. Physicians who have occasion to see their naked bodies when attending them for injuries are astonished at their firm flesh, and large and well developed muscles."*

Anticipating the general belief of Americans that Chinese were "very filthy and abhored cold as the devil does holy water," Rider went on to reassure them:

"Their habits of personal cleanliness, which are always rigidly adhered to, render them less liable to contract disease than many other classes of laborers."

Rider was anxious to introduce the Chinese laborers upon the rice plantation of the coast. "He is confident that the results... would be a marked reduction in expenses, and a large increase in production...it would force the colored labor of the coast back into the cotton belt of Middle Georgia."

The Chinese acquitted themselves well in their work on the canal, and when that was completed, it is not known what happened to them. They must have moved on to find work in other places although it seems plausible that some may have remained in the Augusta area, perhaps operating the small grocery stores in the black neighborhoods. In the Mississippi Delta, Chinese originally recruited

to work in the cotton fields did not find that work suited them and some of them also turned to opening family-run grocery stores in black neighborhoods.
Permalink: https://chineseamericanhistorian.blogspot.com/2013/09/on-physical-fitness-of-chinese-laborers.html

#139

Two Opposing Views of Chinese in early 1900s

Among the many problems faced by immigration officers in processing Chinese immigrants was the language barrier. They did not speak or understand Chinese and most of the immigrants did not speak or understand English. Hiring Chinese as translators was necessary but the immigration officers were unsure if they would give accurate or honest translations during interrogations. They worried that some Chinese translators would help a Chinese immigrant pass the interrogation either out of compassion or even bribery.

An extreme example, perhaps, of the suspicion that Immigration officials had of Chinese is found in this 1900 letter in which an official in upstate New York despairs that an "*honest Chinaman"* interpreter can ever be found, even if we go to Heaven to search for one.

In marked contrast, is the praise a newspaper article heaped upon Chinese children in their native attire, many wearing queues, at the Oriental School in San Francisco in 1908 (at that time Chinese were not permitted to attend white schools). The journalist fairly gushes over the adorable, intelligent, and polite little Chinese children who show great respect for their teacher.

Today, over a century later, in some respects these opposing attitudes persist. Incoming Chinese immigrants are still looked upon with some suspicion but Chinese school children are admired as model students.

immig+cheap+shot+at+Chinese+integrity.jp

chinese+schoolkids.jpg

Permalink: https://chineseamericanhistorian.blogspot.com/2013/07/two-opposing-views-of-chinese-in-early.html

#140

Assimilation of Chinese Children in New Orleans, 1912

A reporter for the Times-Picayune newspaper in New Orleans analyzed the children of Chinese immigrants in 1912. He found, to his surprise, that their parents were raising their children to fit American fashions, language, and customs. He expressed amazement that despite coming from a culture several thousands of years old the Chinese could so quickly assimilate in one generation.

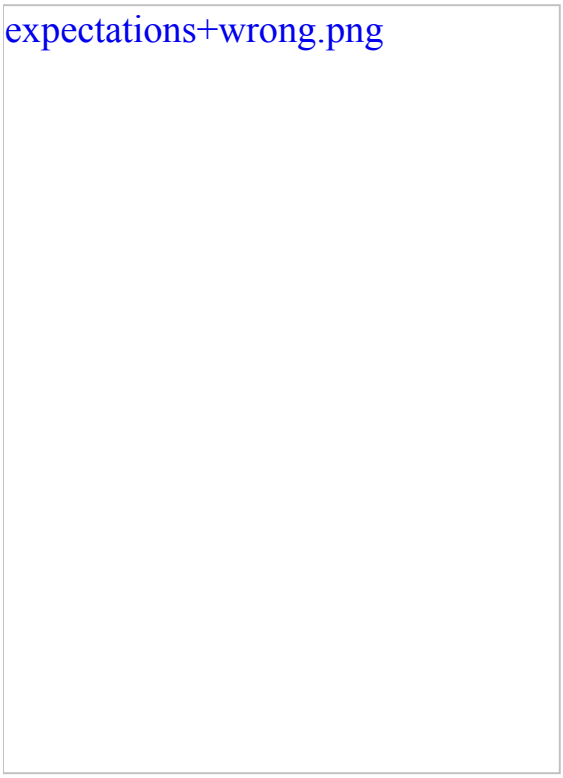
Obviously, he held a strict hereditarian view and was unaware of, or rejected, the behavioristic revolution of John Watson that would come to dominate American psychology for the next 50 years or more.

+chinese+parenting.png

In recognition of his misconceptions, the journalist did allow that one Chinese mother spoke English as well as he did, if not a bit better.

Nonetheless, he could not avoid noticing and emphasizing the "solemn black slanting eyes" of the Chinese babies gazing into his admittedly "strange ones."

It seems the reporter was having more trouble accepting the Americanized Chinese children than the latter were having in acquiring the customs of the children around them in New Orleans.



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https://chineseamericanhistorian.blogspot.com/2014/04/assimilization-of-chinese-children-in.html

#141

Give Chinese Wisconsin...and...

In the spring of 1918, news was reported that a substantial portion of Chicago's Chinatown will invade Munro and Juno counties for the purpose of farming certain marsh regions, stating **"the Chinese will desert the laundries of the Windy City to brave the cold and raw spring of chilly Wisconsin."** The objective of the yellow men will be agriculture. They intend to raise humble "Spud," the odoriferous onion, the carrot, the radish, and other American vegetables before the summer has progressed far.

Daniel Burkey, a Tomah land dealer closed contracts for several hundred acres of land with Hip Lung, the unofficial "mayor" of Chicago Chinatown. All leases and options are in the name of Hip Lung and the new organization will be incorporated as the "Chinese American Farming Company." They plan to give each farmer 20 acres. The 1918 crops will be potatoes, onions, celery. Chinese will be furnished with farm implements, seed, and horses but they will be required to hire their own labor.

Hip Lung proclaimed, "Give the Chinese Wisconsin for farming purposes and the rest of the country can turn to the business of beating Germany!" Score one for Chinese enterprise!

Permalink: https://chineseamericanhistorian.blogspot.com/2014/07/give-chinese-wisconsinand.html

#142

Pioneer Chinese Immigrants in the Mississippi Delta

Chinese Merchants in the Delta

The Chinese Exclusion Act of 1882 subjected Chinese all over the U. S. to investigation by Immigration officers as they searched for Chinese immigrant laborers who were not admissible. The extension of this act in 1892, Geary Act, for another decade added the stipulation that all Chinese merchants now had to carry a Certificate of Residence or "choc chee," as Chinese called it, or they would be deported.

For example, Chang Kam in Gunnison, Mississippi was investigated by an immigration officer in 1903. Chang testified that he had been a merchant in partnership in Gunnison for about three years following a dozen years as a merchant in Rosedale.

His assertion was insufficient evidence and he was referred to as an "alleged merchant"in the investigation. Like other Chinese, he had to find 2 white witnesses who would testify that they knew him and that he had lived and worked in the area. Since the Chinese Exclusion Act singled out Chinese laborers, witnesses had to testify specifically that they had never seen the Chinese person do any "manual labor," which was another way of establishing that he was a merchant, not a laborer, and eligible to be here.

Origins of Chinese in the Mississippi Delta

Many people are surprised to learn that Chinese immigrant communities existed in the Mississippi River Delta regions in Arkansas and Mississippi for many decades, and are curious about how they came there.

An account by an elder member of the Arkansas Chinese community, Mr. Chao, included in a 1951 Master's Thesis by Pao Yun Liao provides a typical story of how Chinese came to the Delta and how they earned a living. It generally involved chain migration in which a relative already in the Delta recruited a new young immigrant to join him in running a grocery store. In the

1903+rosedale+&+gunnison+Chang+Kam.jpg

case of Mr. Chao, he came over in 1904 at the age of 17 to join, and eventually replace, an uncle who had already been there since around 1890. He described how isolated it was for Chinese in the region as there were few other Chinese in the area and they were scattered in different towns.

Mr. Chao further describes how Chinese helped each other establish and open new grocery stores and how they encouraged other relatives to come to the region to open grocery stores.

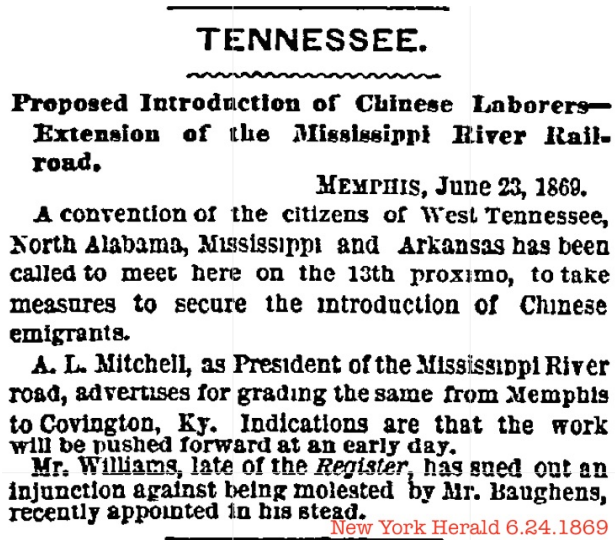
Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/pioneer-chinese-immigrants-in.html

#143

Chinese To The South 1. Recruiting

Chinese immigrants who came in large numbers to California, attracted by the discovery of gold in the Sierras in 1849 initially stayed mainly on the Pacific coast. As opportunities in mining soon declined, thousands of Chinese laborers were recruited to help build the Central Pacific section of the transcontinental railroad.

Upon its completion on May 10, 1869 at Promontory Point, Utah, these Chinese were suddenly without work. Labor contractors recruited many of them to work on other regional railroads as in Texas, possibly, Alabama, and in Mississippi.



TENNESSEE.

Proposed Introduction of Chinese Laborers—Extension of the Mississippi River Railroad.

MEMPHIS, June 23, 1869.

A convention of the citizens of West Tennessee, North Alabama, Mississippi and Arkansas has been called to meet here on the 13th proximo, to take measures to secure the introduction of Chinese emigrants.

A. L. Mitchell, as President of the Mississippi River road, advertises for grading the same from Memphis to Covington, Ky. Indications are that the work will be pushed forward at an early day.

Mr. Williams, late of the *Register*, has sued out an injunction against being molested by Mr. Baughens, recently appointed in his stead.

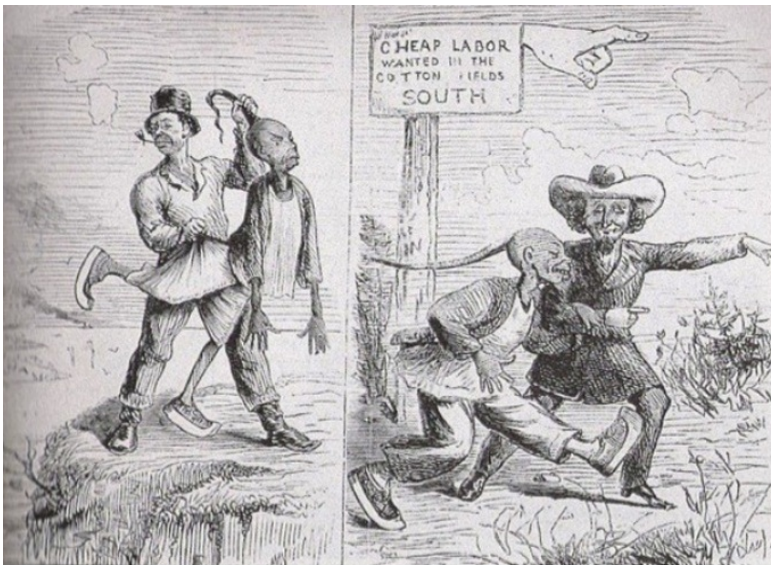
New York Herald 6.24.1869

While some workers headed back to the Pacific coast, others stayed in the rocky mountain area or quickly edged their way into the midwest, south, and east coast. This relocation of Chinese was facilitated by the search for cheap, but reliable, labor. The transcontinental railroad was completed in May of 1869, and before the summer ended, Southern planters had developed plans at a convention in Memphis to bring Chinese from as far away as China to replace the black slaves in the cotton fields.

Newspapers announced any sightings of Chinese headed toward the South. One planter in 1869 was quoted as saying that arrangements had been made to bring "some Chinamen" to Southern Mississippi due to the "negro exodus" from the South. Another article noted that an agent from a St. Louis labor contractor was arranging for a supply of Chinese labor to work in Alabama.

Resolved, That in the opinion of this meeting the best interests of the South require that all legitimate inducements shall be offered at once to encourage the emigration of Chinese laborers in large numbers, direct from China, to supply the great demand now existing in the South for steady and reliable labor.

Resolved, That in order to accomplish this purpose, a convention to consider questions and mature a plan of co-operation be called to meet at this place on the 13th of July, to be composed of delegates from all parts of the South, especially from Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas and Tennessee, and that each county, city and town in those States, are hereby requested to send such delegates without waiting for written invitations to do so. The meeting then adjourned.



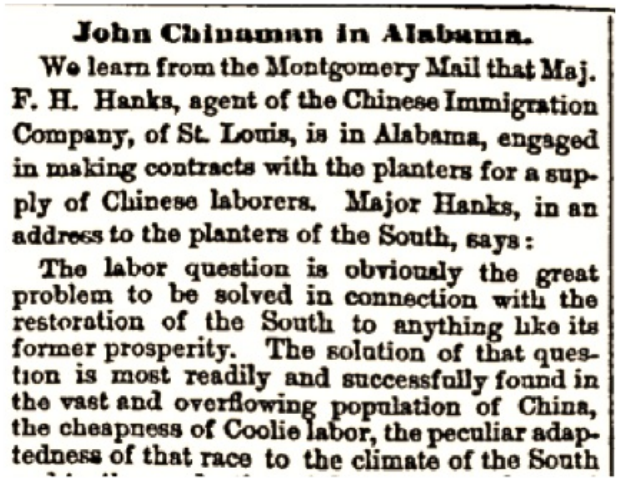
CHINESE FOR THE SOUTH.

ST. LOUIS, Mo., March 8.—The Hon. Henry F. Scharrett, a planter, of Pass Christian, Miss., is now here, and says that in view of the negro exodus from the South, and the disturbed condition of things in California, the planters in his part of the country have canvassed the question to some extent of attempting to obtain Chinese laborers. Correspondence has already been had with one of the Chinese companies, and probably some Chinamen will be set to work in Southern Mississippi in a few weeks.

Accurate evidence on the number of Chinese brought to the South is difficult to obtain. For example, the 1880 Census indicated there were 467 Chinese in Louisiana which is somewhat at odds with a 1873 New Orleans newspaper report that 220 Chinese were brought to Louisiana and 55 to Arkansas in 1869. There was a much larger discrepancy with the 1880 Census count and the claim by Chinese labor contractors of 2,000 Chinese.

Not having had direct contact with Chinese immigrant labor, it is not surprising that efforts had to be made to persuade some planters that the Chinese would be a valuable source of cheap and reliable labor. Newspapers published praise of Chinese workers to reassure the skeptical.

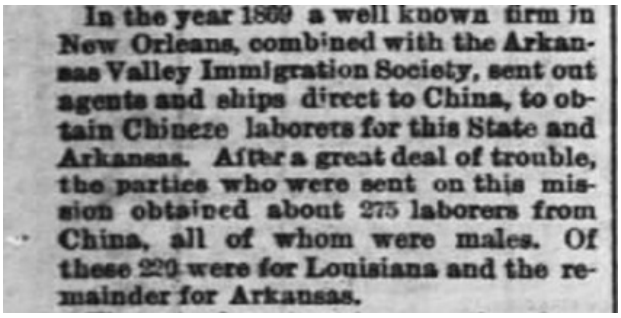
The article went on to say that "It remains to be seen how John Chinaman will be received in the South. The experiment is to be made on a scale worthy of the great national question of labor. Five hundred Chinamen have been landed or will be landed at Memphis in a few days, and



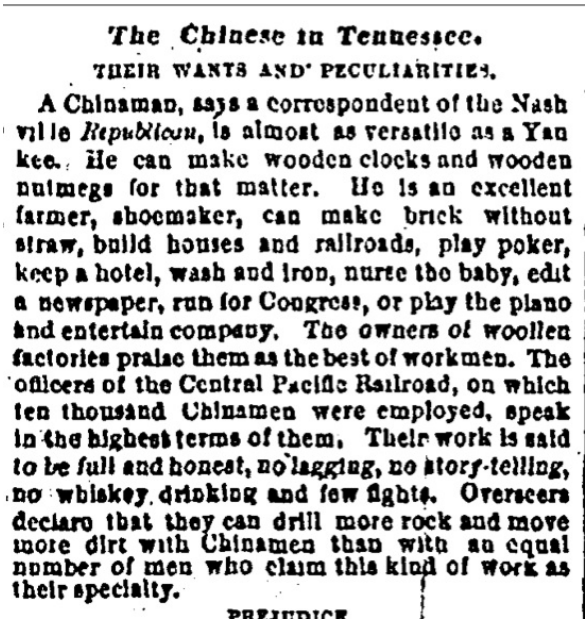
John Chinaman in Alabama.

We learn from the Montgomery Mail that Maj. F. H. Hanks, agent of the Chinese Immigration Company, of St. Louis, is in Alabama, engaged in making contracts with the planters for a supply of Chinese laborers. Major Hanks, in an address to the planters of the South, says:

The labor question is obviously the great problem to be solved in connection with the restoration of the South to anything like its former prosperity. The solution of that question is most readily and successfully found in the vast and overflowing population of China, the cheapness of Coolie labor, the peculiar adaptedness of that race to the climate of the South



In the year 1869 a well known firm in New Orleans, combined with the Arkansas Valley Immigration Society, sent out agents and ships direct to China, to obtain Chineze laborers for this State and Arkansas. After a great deal of trouble, the parties who were sent on this mission obtained about 275 laborers from China, all of whom were males. Of these 229 were for Louisiana and the remainder for Arkansas.



The Chinese in Tennessee.

THEIR WANTS AND PECULIARITIES.

A Chinaman, says a correspondent of the Nashville *Republican*, is almost as versatile as a Yankee. He can make wooden clocks and wooden nutmegs for that matter. He is an excellent farmer, shoemaker, can make brick without straw, build houses and railroads, play poker, keep a hotel, wash and iron, nurse the baby, edit a newspaper, run for Congress, or play the piano and entertain company. The owners of woollen factories praise them as the best of workmen. The officers of the Central Pacific Railroad, on which ten thousand Chinamen were employed, speak in the highest terms of them. Their work is said to be full and honest, no lagging, no story-telling, no whiskey drinking and few fights. Overseers declare that they can drill more rock and move more dirt with Chinamen than with an equal number of men who claim this kind of work as their specialty.

PREJUDICE

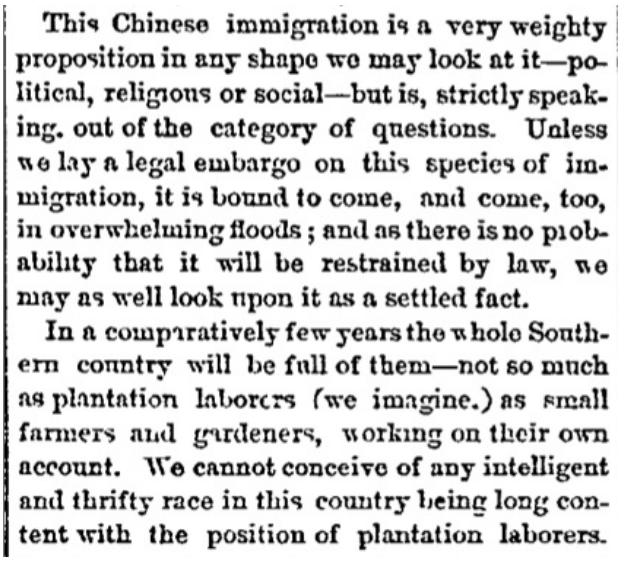
then will be scattered through the large and small towns of the South...Ir remains to be seen how the Oriental will stand the stern Anglo Saxon southern test of labor, capacity and availability."

Only 4 years later, in 1873 Chinese laborers from Indianapolis moved to Augusta, Georgia to work on the construction of the Augusta canal. The Augusta Chronicle on Nov. 5, 1873 confirmed that 25 "Celestials" (as they referred to Chinese then aside from "Chink" and "John Chinaman") had arrived the previous morning via the Georgia Railroad. A labor contractor, Mr. E.L. Rider, himself half Chinese, arranged to bring them from Indianapolis where they had been working to help expand the Augusta Canal.

Curious onlookers gathered as most of them had never seen a Chinaman before. Another 30 were on the way. How many, if any, of these men stayed in Augusta is unknown, but it seems plausible that some of them did. If so, they would have been among the few Chinese in Augusta. where eventually there were several hundred Chinese including women and children, making it the largest Chinese community in the southeast.

One forecast in the Macon, GA. Weekly Telegraph on May 21, 1869

predicted that legal barriers would **not** be created to stem the "overwhelming floods" of Chinese that were certain to come to the South, immigrants who would not be content to work on plantations.

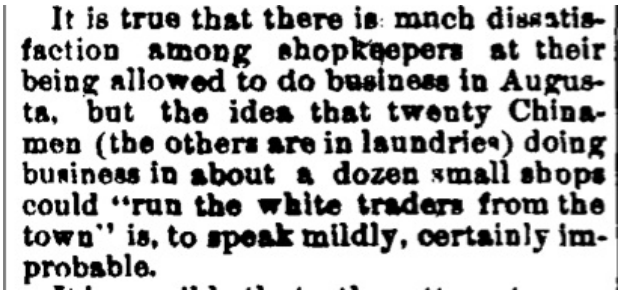


This Chinese immigration is a very weighty proposition in any shape we may look at it—political, religious or social—but is, strictly speaking, out of the category of questions. Unless we lay a legal embargo on this species of immigration, it is bound to come, and come, too, in overwhelming floods; and as there is no probability that it will be restrained by law, we may as well look upon it as a settled fact.

In a comparatively few years the whole Southern country will be full of them—not so much as plantation laborers (we imagine,) as small farmers and gardeners, working on their own account. We cannot conceive of any intelligent and thrifty race in this country being long content with the position of plantation laborers.

An economic depression hit the country in the 1870s and fears that cheap Chinese labor would deprive white Americans of work combined with xenophobic reactions to these foreigners with different customs and language generated growing opposition against Chinese laborers.

In contrast, less vocal advocates of the use of Chinese labor such as a writer for the Augusta Chronicle tried to reassure the public that the size of the threat of a handful of Chinese was minimal.



It is true that there is much dissatisfaction among shopkeepers at their being allowed to do business in Augusta, but the idea that twenty Chinamen (the others are in laundries) doing business in about a dozen small shops could "run the white traders from the town" is, to speak mildly, certainly improbable.

The 1869 prediction proved both right and wrong. Large numbers of Chinese did come to the U. S., as forecast, but the prediction that no legal bars would be imposed was dead wrong. The Chinese Exclusion Law passed in 1882, and would last until 1943, drastically curtailing Chinese immigration for decades.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/07/chinese-to-south-i-recruiting.html

#144

Faces and Places of Chinese Miners on Gum Saan

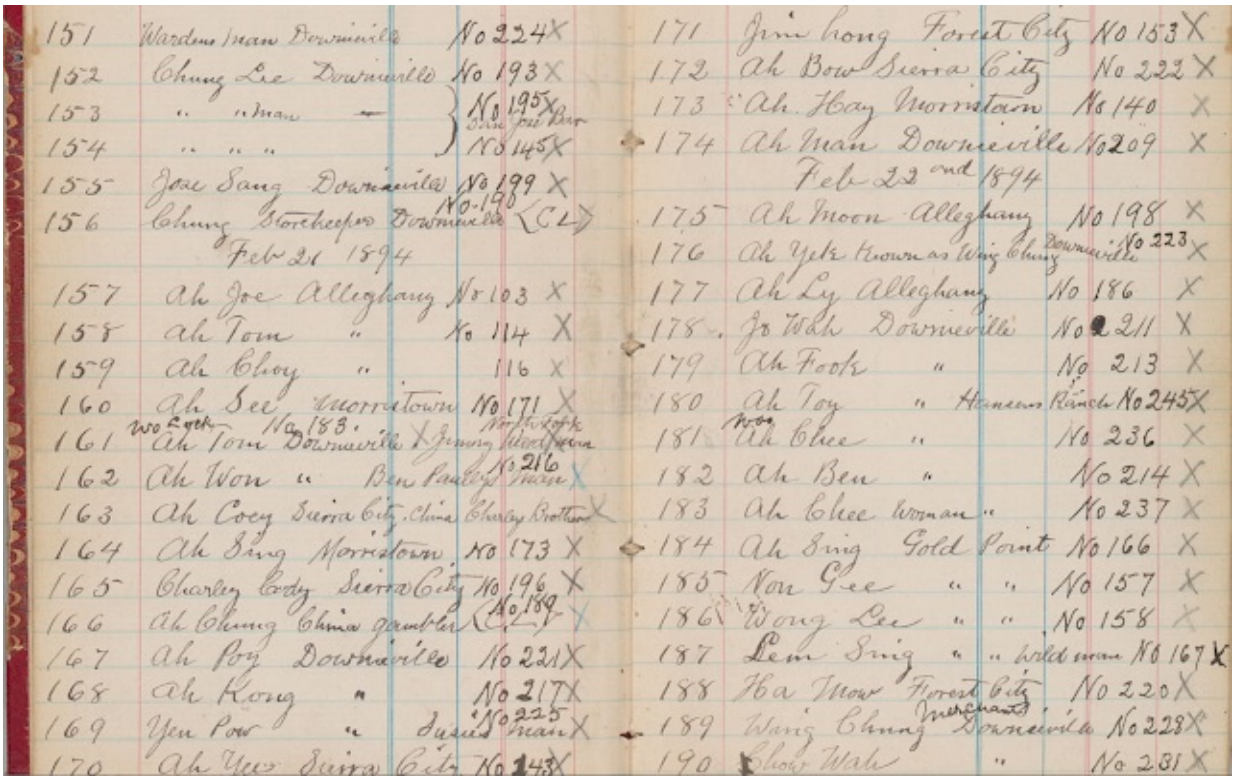
Many Chinese immigrants came to California to seek their fortunes on Gum Saan or "Gold Mountain" after the 1848 discovery of gold in the Sierra mountains. Although many accounts have been written about these men, there is little visual evidence about these men who struggled in their quest for gold.

An unusual and fascinating document at the California Historical Society is a notebook maintained by John T. Mason, a justice of the peace in Downieville, once a thriving gold mining town in the Sierras in the mid 19th century that gives rare and arresting head and shoulders photographs of close to 200 Chinese, the majority being miners, but included some cooks, and several merchants. The collection of photographs, probably taken for use on the identity cards that Chinese were required to carry under the1890 Geary Act. Most of the photos, which resemble police mug shots, were taken in 1894 by D. D. Beatty at Downieville in Sierra County. By this date, Downieville was no longer a major source of gold but some elderly Chinese miners were still there. The grim and sullen expressions on their faces reflect the harshness of their difficult lives as they were met with racial prejudices and physical violence. Each photo is accompanied by brief physical descriptions of the height, age, occupation (miner or cook), physical defects or injuries, and facial marks for almost 176 Chinese, mostly middle and older aged men, with no children and few women.

Partial list of the names of the 176 Chinese, mostly miners.

Photographs of eight of the close to 200 Chinese miners and cooks.

An accomplished contemporary photographer, **Jason Francisco,** took Mason's journal and interspersed his own photographs of the rugged Sierra terrain and their ramshackle dwellings among the 70 or 80 pages of photographs of the Chinese to create a compelling visual document that almost brings the men back to life by embedding the isolated faces in the mug shots in



photographs of the physical surroundings where they once lived and worked.

Francisco aptly describes his creation as “part document, part poetic archaeology.” Picturing the men in the physical landscape where they toiled in search of gold, Francisco gives us a deeper appreciation of the difficulty of their lives.

Two of Jason Francisco’s Photographs Placed Among the Pictures of the Men.

In Francisco’s words: “A Land of Shadows (2005-ongoing) is an inquiry into immigrant Chinese life in rural 19th century California—a communal life that was itinerant, vulnerable, preyed upon, resilient, and centrally important in the state’s and the nation’s history. Taking its title from a traditional Chinese metaphor for the domain of the ancestors, the project integrates my own photographs of the remnants of Chinese settlement in the Sierra Nevada foothills and the Sacramento Delta areas into a forgotten compendium of government mug shots of Chinese immigrants, made by D.D. Beatty in Downieville, circa 1890.” A Land of Shadows, Francisco's creative remake of Mason’s album,

draws attention to the need to include the historical experience of the Chinese miners to help us understand the emptiness that the photographs of the men project.

42

R. 114434. A 11134.

226. 221/(86)

Wah. Tie.
58 years. 5ft 6¾"
Miner
Downieville
Second finger of right hand off at first joint.

R. 114433. A 11133

225. 169/(85)
Mah Yin
45 years. 5ft 6¼
Miner
Downieville.
no marks.

43

R 114432. A 11132

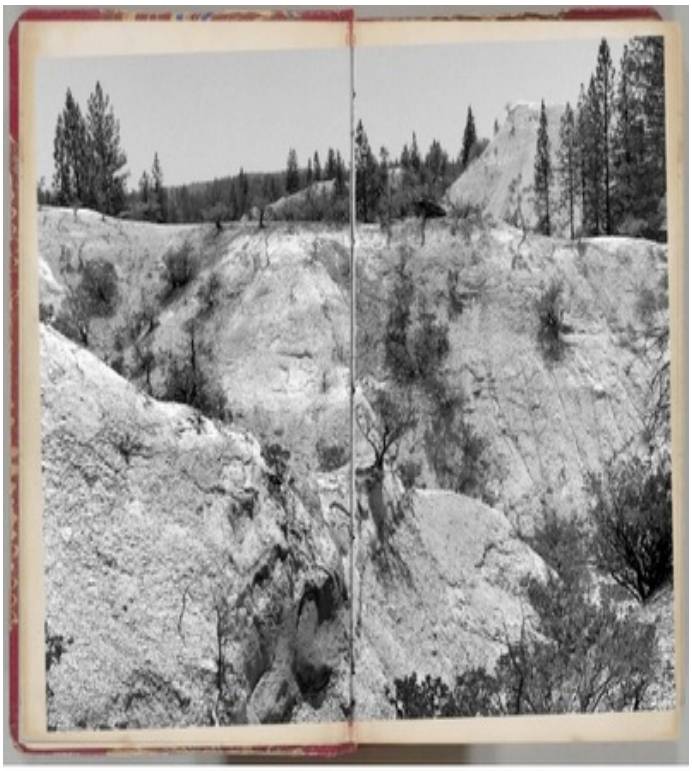
224. 151/(84)
Kok. Sue.
60 years. 5ft 3½"
Miner
Downieville
no. marks.

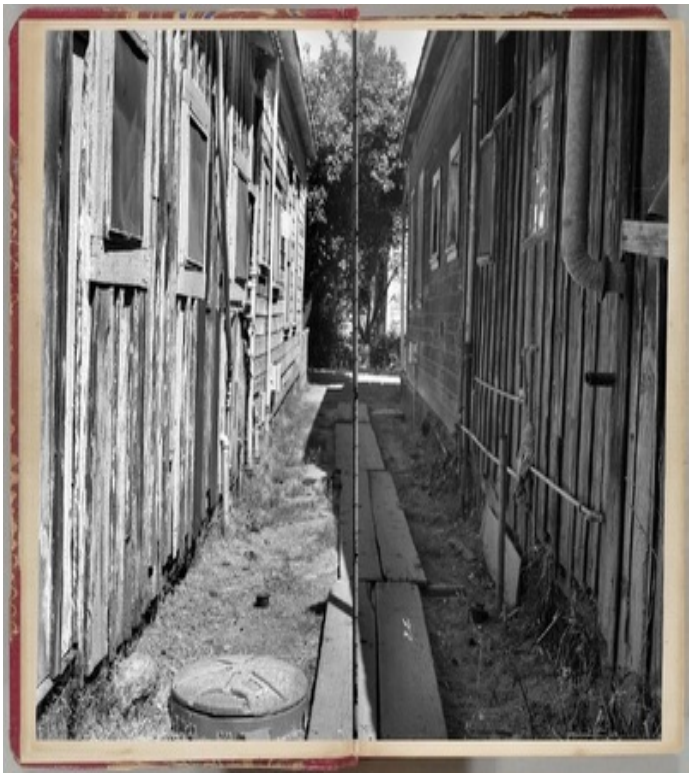
Dead

R. 114430. A 11130.

114430.

223. 176/(83)
Gum Yeck
57 years. 5ft 5¼
Cook
Downieville
no. marks.





Permalink: https://chineseamericanhistorian.blogspot.com/2012/11/faces-and-

places-of-chinese-miners-on.html

#145

Chinese to the South 2. But Will The Chinese Come?

In 1869, interest in bringing cheap Chinese labor to many parts of the Deep South was growing rapidly. They were sought as cheap labor for work in cotton fields, farms, rice fields, and construction of railroads and canals.

But how likely would it be that the Chinese would come to a region where there were so few other Chinese? If they were in California, would they be willing to leave Chinatowns to go to places where they would be among the very few Chinese?

Although the views of a Chinese merchant in New York, Choy Chew, were those of only one individual, he did raise some important factors that might affect the success of recruiting Chinese for the South that made him skeptical.

In a more extensive 1869 report in the New York Herald, reprinted in the Georgia Weekly Telegraph, Choy Chew argued that Chinese would be reluctant to go South because "Chinamen like to die at home," alluding to the fact that San Francisco is much closer to their homeland in China. They "want to make all the money they can and then return" and therefore "do not care to go very far away from San Francisco if they can help it"

Chew did concede that how well the first Chinese that went to the South were treated would be a big determinant of whether "millions will go there."
Permalink: https://chineseamericanhistorian.blogspot.com/2014/07/chinese-to-south-2-but-will-chinese-come.html

#146

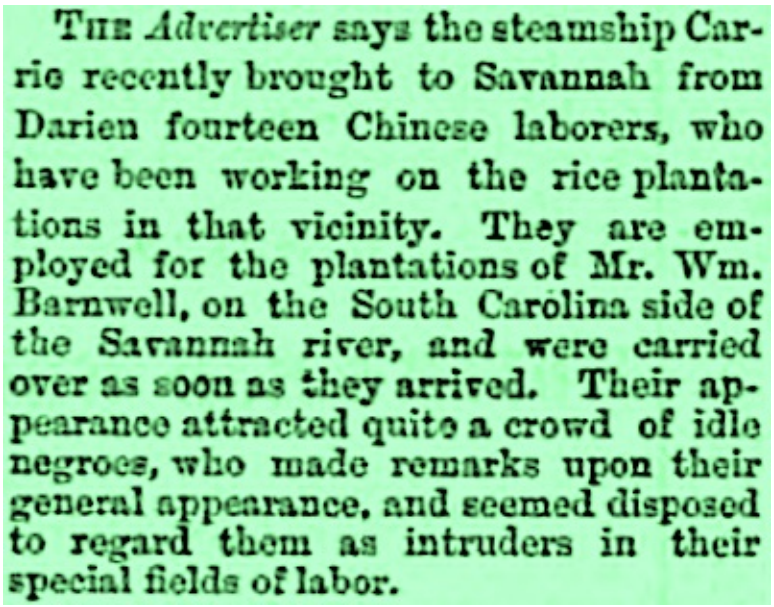
Chinese to the South 3. As Cheap Labor Replacement

A leading labor contractor, Cornelius Koopmanschap, who had earlier success importing Chinese to help build the Central Pacific Railroad made a proposal in 1869 at a Memphis convention of Southern planters to bring Chinese farm laborers to the South to replace black labor lost when slavery ended. He maintained that the Chinese were not only cheaper, but also more reliable workers, but there was also opposition that feared a large influx of Orientals.

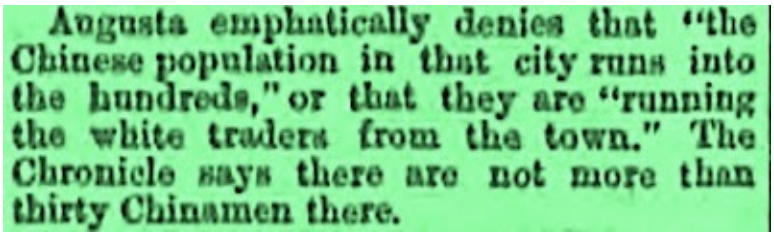
The initial enthusiasm soon waned as Chinese who came did not like to work in the fields, preferring to start their own businesses in grocery stores in the Mississippi Delta and other parts of the South such as Augusta, Georgia. Other Chinese opened hand laundries in many towns in the region. Competing sources of labor, both black and white, complained about the flood of cheap Chinese labor.

A Savannah Georgia newspaper article in 1869 indicated that another contractor already had orders for over 600 Chinese for the region around Savannah. In 1874, another article confirmed that 14 Chinese laborers had arrived recently and were working in the rice plantations.

Resentment was evident among competing sources of labor at the arrival of the Chinese. In 1884, the Chinese in Augusta tried to defuse the tension by denying that the number of Chinese in their city was in the hundreds as the



THE *Advertiser* says the steamship Carrie recently brought to Savannah from Darien fourteen Chinese laborers, who have been working on the rice plantations in that vicinity. They are employed for the plantations of Mr. Wm. Barnwell, on the South Carolina side of the Savannah river, and were carried over as soon as they arrived. Their appearance attracted quite a crowd of idle negroes, who made remarks upon their general appearance, and seemed disposed to regard them as intruders in their special fields of labor.



Augusta emphatically denies that "the Chinese population in that city runs into the hundreds," or that they are "running the white traders from the town." The Chronicle says there are not more than thirty Chinamen there.

opposition claimed and insisting that there were no more than 30 Chinamen in the area.

The Chinese population in the Deep South up until well beyond the middle of the 20th century was never very large. Some moved to other parts of the country where there were larger Chinese communities, but other Chinese came to the South from northern states and as far away as California seeking economic opportunities. In many cases, later arrivals were relatives of the earlier generation recruited to come help in the family grocery stores, laundries, and eventually restaurants.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/07/chinese-for-south.html

#147

Chinese To The South 4. Will They Stay?

It is no surprise that the early Chinese immigrants in the middle 19th century arrived and mostly settled on the west coast and that some moved toward the Rocky mountains when Chinese were recruited to work on the building of the transcontinental railroad in the mid 1860s. What is not so easy for many to comprehend is why and how small numbers of Chinese gravitated to the Deep South, especially Mississippi and Georgia, by the 1870s.

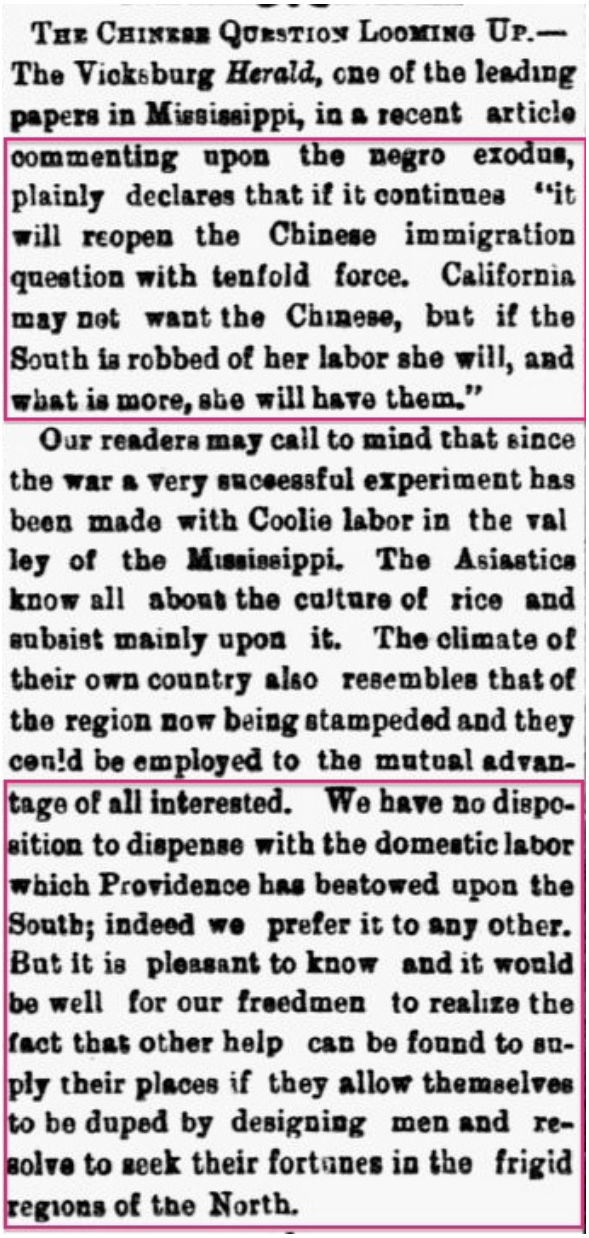
One key factor was the end of slavery in 1865, which posed a serious threat to the availability of cheap labor for the South. Many freed slaves became part of the Great Migration to the large cities of the North such as Chicago. At the Memphis Convention of cotton plantation owners from several states in July, 1869, a proposal was made to recruit Chinese workers, especially because with the recent completion of the transcontinental railroad in May, 1869, many Chinese were no longer needed in railroad work although some did find work on smaller regional rail lines. Chinese workers were viewed as a source of cheap labor to replace blacks in the cotton and rice fields of the South. In Augusta, Georgia, Chinese in the north were recruited to fill the need for cheap labor to help build the Augusta Canal to supply hydroelectric power for their textile mills.

Other parts of the South also showed interest in recruiting Chinese labor. Savannah was receiving 14 Chinese to work on rice plantations across the Savannah river in South Carolina.

In addition, there were some objections among townspeople about bringing Chinese. Fears that hordes of Chinese would overrun communities arose such that Augusta recruiters tried to reassure residents that there were "not more than thirty Chinamen there."

Blacks, who were likely to be displaced by Chinese, showed both curiosity and hostility toward these foreigners when they first arrived in their Chinese

attire, queues, and strange sounding language. An editorial in a Vicksburg, Mississippi paper reflecting on the expulsion of Chinese from California in the 1880s. observed that if negroes are duped to make an exodus to the frozen North, the South will have the Chinese to replace them.



THE CHINESE QUESTION LOOMING UP.—The Vicksburg *Herald*, one of the leading papers in Mississippi, in a recent article commenting upon the negro exodus, plainly declares that if it continues "it will reopen the Chinese immigration question with tenfold force. California may not want the Chinese, but if the South is robbed of her labor she will, and what is more, she will have them."

Our readers may call to mind that since the war a very successful experiment has been made with Coolie labor in the valley of the Mississippi. The Asiastics know all about the culture of rice and subsist mainly upon it. The climate of their own country also resembles that of the region now being stampeded and they could be employed to the mutual advantage of all interested. We have no disposition to dispense with the domestic labor which Providence has bestowed upon the South; indeed we prefer it to any other. But it is pleasant to know and it would be well for our freedmen to realize the fact that other help can be found to supply their places if they allow themselves to be duped by designing men and resolve to seek their fortunes in the frigid regions of the North.

However, once Chinese came to the South, they did not take well to plantation work in the fields, and generally preferred to open their own businesses, mostly grocery general stores and hand laundries. However, they were not well accepted and were sometimes victimized by assaults and robberies. In 1900 whites in Rosedale, Mississippi, ordered Chinese merchants to leave the country within five days, leading the Chinese to seek a meeting with the state governor who promised to protect their rights.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/05/chinese-to-deep-south.html

#148

Chinese to the South 5. Smuggled in.

Among the earliest Chinese in the Deep South were men recruited to build the Augusta Canal in Georgia in the 1840s. Chinese were recruited by plantation owners to come South as cheap labor in the cotton fields after slavery was abolished by the 13th Amendment in 1865 but Chinese did not find such work to their liking and in Mississippi they become grocery store merchants. Other Chinese who moved to the region came to work on regional railroads such as in Alabama after the completion of the transcontinental railroad in 1869. Some of them may have stayed in the region and found other work after railroad work ended. Remigration led some Chinese who settled first in other parts of the country to come to the South to join relatives or other Chinese from their villages in Guangdong.

A less well known source of Chinese in the South were those smuggled in from places in the West Indies such as Jamaica. The *Mississippi Daily Herald* reported on January 6, 1911 that 20 or more Chinese laborers were being smuggled into Mississippi, but that immigration officials knew and would be waiting for them when they arrived from Kingston, Jamaica at Pascagoula and Scranton on the gulf coast of Mississippi.

Thus, there was no single source of Chinese who immigrated to the American South. Even less is known about the extent to which Chinese in the South remigrated to other parts of the United States or returned to China. but it is reasonable to assume relocation occurred either to join relatives or to find better ways to earn a living.

Gulfport, Jan. 6.

Officials of the United States government are making elaborate preparations to intercept a cargo of Chinese now on their way to Pascagoula, Miss., from Kingston, Jamaica. The officials expect an attempt to smuggle the Orientals at Scranton today or tomorrow.

According to a story published in the Mobile Register today they are coming on the American schooner G. M. Cochran, which left Kingston December 26. The government has information that there are twenty Chinamen on board and there may be more. These Chinamen worked their way across the Pacific to Central America and thence to the British island, which, it seems from information in the possession of the government, has become a regular clearing station for Chinese clandestinely entering this country.

Permalink: https://chineseamericanhistorian.blogspot.com/2015/12/chinese-to-south-4-smuggled-in.html

#149

Were "Chinese Abused" in Rosedale, Mississpipi, in 1900?

Jean Pfaelzer's *Driven Out: The Forgotten War Against Chinese Americans* amply documents the violent expulsion of Chinese from many communities on the west coast during the late 19th and early 20th century. Fears that Chinese were taking away jobs from whites and sending money back to China rather than spending it here were major motivators.

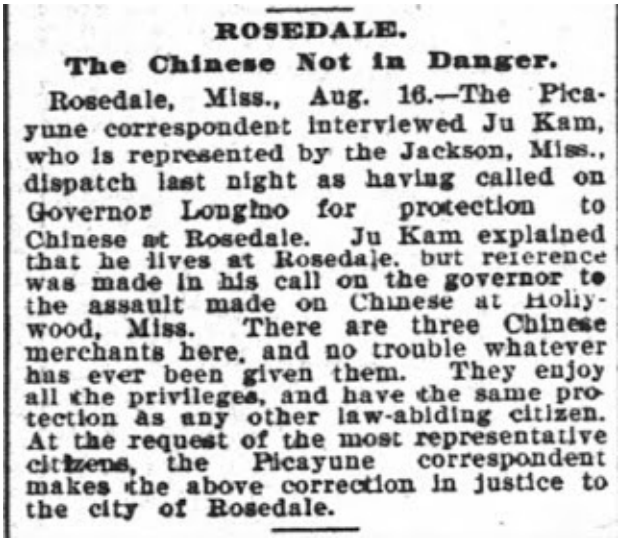
However, such hostile and aggressive actions were not limited to that region of the country as reports of anti-Chinese violence came from places where the Chinese were so few in number that they could hardly have posed an economic threat. On Aug. 16, 1900, the Pawtucket Times in Rhode Island published an report, CHINESE ABUSED, originating from New Orleans that violent attacks against Chinese had occurred in Rosedale, Mississippi and that the beating of one "Chinaman" at Mellowdale had led to the arrest of several white men.

These attacks prompted a delegation of Chinese merchants to seek a meeting with Mississippi Govenor Longino requesting protection as all Chinese in Bolivar County had been ordered to leave the country within 5 days, notwithstanding the fact that they would have to abandon their property. The Governor wrote leaders of Bolivar calling their attention to the problems and urging them "to take hold of it."*

No subsequent reports seem to exist about the aftermath of the 1900 incidents. Given that Chinese merchants operated grocery stores in the following years in Rosedale and other parts of the Delta, calmer heads must have prevailed. Although the efforts to expel the Chinese failed, they were not exactly welcomed either. Rosedale was the same town where Gong Lum, a Chinese grocer, tried without success in the mid 1920s to enroll his daughters in the segregated white school in a case that went all the way to the U. S. Supreme Court, *Gong Lum v. Rice, 1927* that was denied.

*However, the New Orleans Times Picayune newspaper, the alleged source

of the Aug. 16, 1900 article about problems faced by Rosedale Chinese, published the article below on Aug. 17, 1900 in which it stated the earlier article was in error and that the three Chinese merchants in Rosedale "enjoy all the privileges, and have the same potection as any other law-abiding citizen."



ROSEDALE.

The Chinese Not in Danger.

Rosedale, Miss., Aug. 16.—The Picayune correspondent interviewed Ju Kam, who is represented by the Jackson, Miss., dispatch last night as having called on Governor Longino for protection to Chinese at Rosedale. Ju Kam explained that he lives at Rosedale, but reference was made in his call on the governor to the assault made on Chinese at Hollywood, Miss. There are three Chinese merchants here, and no trouble whatever has ever been given them. They enjoy all the privileges, and have the same protection as any other law-abiding citizen. At the request of the most representative citizens, the Picayune correspondent makes the above correction in justice to the city of Rosedale.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/03/chinese-abused-in-mississippi-delta-in.html

#150

Could Chinese Attend White Schools in Mississippi in the 1950s?

Jin Jue, a Chinese who was born in and grew up in Mississippi during the 1950s shared his observations about how it was determined whether Chinese children could attend white public schools. Although Mississippi law at that time was unfavorable toward Chinese, he pointed out that the situation was not handled the same way in different communities:

Chinese rights to attend a white school were determined on a county by county basis. While my family attended a white school, my sister's husband was not allowed in the county he lived in, and he had to travel 40 miles to another county (to attend school). One summer, my parents moved from Cary, Mississippi, where the Chinese attended a white school, to Warren County where there were no Chinese attending the local school. My dad asked a local customer when the local school was starting and where the bus stop was. That morning of the first day of school, my dad sent my older brother and sisters out to stand at the bus stop to see what would happen. The bus came by, and my brother and sisters boarded the bus with the other (white) kids. As was common in those days, the Chinese parents never went with their kids to school. The kids had to fend for themselves and somehow were enrolled in their proper classes. The bus driver, who most likely, never saw an Asian in his whole life, didn't know what to do about these strange looking (Chinese) kids boarding his bus. He could have refused to let them on (anyone can say no), but figured it was none of his business to decide what to do with these kids. My brother and sisters arrived at school, and the teachers didn't know what to do, so probably the Principal was called and the matter placed in his hands. The Principal called the Superintendent of Education for the County and some time after much debate, a decision was made to let them enroll. So the first

integration of Chinese in (a) white school in Warren County was allowed because a bus driver was passive enough not to get involved, or wasn't "redneck" enough to say "No way they getting on my bus!!!," which in turn started the chain of event that led to their eventual enrollment.

My discussions with other Chinese who grew up in the Delta between the 1940s and 1960s confirm Jin Jue's experience that in some towns Chinese were accepted into white schools with little difficulty while they were denied admission in other nearby towns. His cousin, Lillie, in fact, who stayed in Cary was able to attend white schools. Apparently if your father was well-regarded and or knew the 'right people' his kids found little opposition in attending white schools.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/06/could-chinese-attend-white-schools-in.html

#151

Gong Lum v. Rice (1927) Chinese School Segregation Before Ole Miss Blocked James Meredith (1962)

Long before Mississippi governor Ross Barnett stood in the doorway to block the admission of James Meredith half a century ago in 1962 as the first African American student to enroll at Ole Miss, Chinese in the Delta faced similar barriers. Back in the fall of 1924 the Rosedale, MS. school administration denied admission of Chinese children to the local elementary school. Gong Lum, a local Chinese merchant, filed a lawsuit on behalf of his two daughters, Berda and Martha, against this ruling. He was initially successful, but the Supreme Court of Mississippi in 1925, and the U. S. Supreme Court in 1927 upheld the decision to deny Chinese admission to whites-only public schools. The family portrait below in 1920 before the girls were old enough to attend school shows Berda in the lower left and Martha near the center.

Photograph Courtesy of Carolyn Hong Chan.

Although the Lum sisters were dismissed from the school on the first day of the fall term in 1924, they had actually, despite the Mississippi law, been attending the school during the previous year, and possibly earlier since they were in the 3rd grade. A recently discovered photograph of a 3rd-4th grade class at Rosedale school, dated April 16, 1924, was posted on Facebook by Linda Gatewood Bassie. The

two Chinese girls in the bottom left were identified as Berda and Martha by Carolyn Hong Chan, a relative who grew up in the area. Moreover, the photograph shows another Chinese girl on the right side and two older Chinese boys in the upper left top row. (It might seem odd to have such wide age differences in the same class, but some Chinese children were recent immigrants and not fluent in English) Even though the attendance of these 5 Chinese was in violation of Mississippi law that restricted white schools to caucasians, in practice, different local authorities varied in their adherence to the law and it was not uncommon for some towns to accept Chinese children while a nearby town might not. Gong Lum may have lost the legal battle, but he did realize his goal of his children attending white schools by moving his family across the river to Elaine, Arkansas, where they were admitted.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/11/before-ole-miss-blocked-james-meredith.html

#152

1927 Historic Gong Lum v. Rice Mississippi School Segregation Case

Long before the 1954 Brown v. Board of Education decision in which the U. S. Supreme Court *overturned* school segregation, there was the Gong Lum v. Rice case decision in which the 1927 U. S. Supreme Court *upheld* Mississippi's exclusion of a Chinese American girl, Martha Lum, from attending a white school in Rosedale, MS.

Also pre-dating Brown v Board of Education was the 1941 School Board in Clarksdale, MS. denial of a petition supported by the Clarksdale Baptist Church pastor and 88 citizens for admission of the 7-yr old daughter, May (Magen) of Henry and Edith Jue to a white school for the 1941-2 school year. However, the School Board reconsidered and in the fall granted her conditional admission to a white school in Rosedale.

These two Mississippi cases were not the first instances where a Chinese American child was denied the right to attend a white school.

As far back as 1859, Chinese in San Francisco were not allowed to attend white schools. In fact, San Francisco did not fund any schools at all for Chinese until the landmark 1885 Tape v. Hurley case. The city lost the case but managed to still exclude Chinese from white schools by building them the Oriental School, a segregated "Chinese Primary School."

In 1913, objections arose in Covington, Kentucky when Pong Dock applied to attend a white school.

The Hartford, Kentucky paper wrote on Nov. 12, 1913, "The little chubby fellow is an oriental, who, with his brother, intends to make the city of Covington their home in America. He is fourteen years old... born in America, but his parents took him to China when he was three years old....Two months ago they sent him back to America...He is the first Chinese youth ever to apply

for admission to the public schools of Coving. But to what school does her belong?" In the end, the Attorney General decided over objections of some white parents that Pong could attend a white school.

And prior to that case in 1910, a young girl from China, Mei Ling Soong, in Macon, Georgia, was denied admission to a white public school.

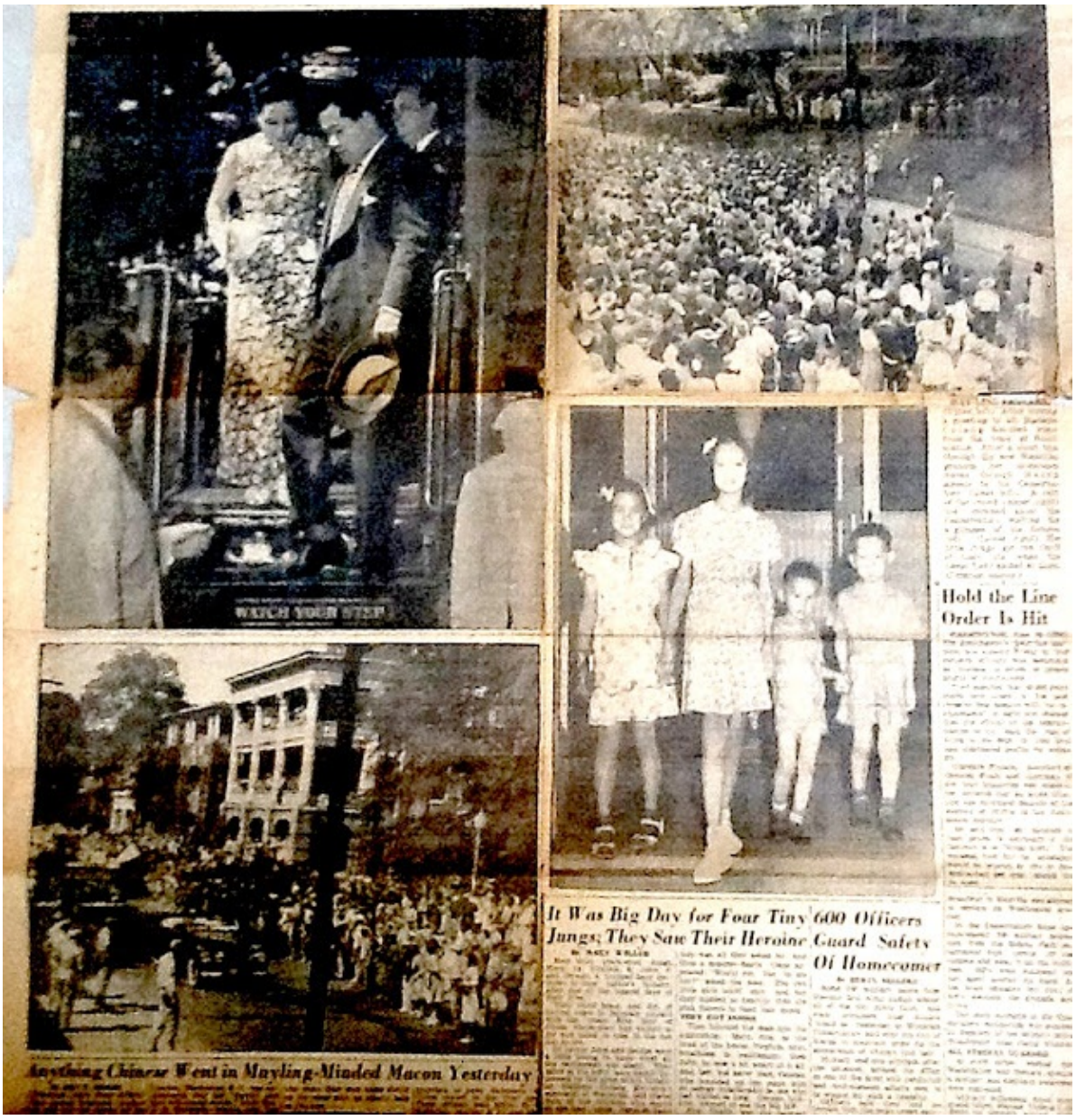
YOUNG CHINESE GIRL
CAN'T ATTEND GRESHAM

Aliens Not Admitted Under the Law—Pupils Must Be Naturalized and of the Caucasian Race According to Act Creating Bibb Schools.

Interestingly, 33 years later, in 1943 she returned to Macon, as Madame Chiang Kai-Shek, to receive an honorary doctorate from Wesleyan Women's College before throngs of admirers. She was in the U.S. to speak to the U.S. Congress to gain support against Japan during WWII, and to visit Chinatowns to raise money for China.

ON A PERSONAL NOTE, I WAS AT THIS HISTORIC OCCASION IN MACON, WHERE MY FAMILY WAS THE ONLY CHINESE IN TOWN, AND I AND MY SIBLINGS WERE SUMMONED TO THE EVENT FOR A PHOTO OP, ALTHOUGH I DO NOT RECALL THAT WE ACTUALLY GOT

CLOSE TO HER.



Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/before-historic-gong-lum-v-rice-school.html

#153

Far Reaching Impact of Gong Lum v. Rice (1927) Supreme Court Ruling

Although this landmark U. S. Supreme Court case, Gong Lum v. Rice (1927) dealt with a challenge to the exclusion of Chinese children from a white school in Mississippi, it had an impact that extended far beyond Chinese or Mississippi.

As reported in the *Trenton Evening Times* on Nov. 21, 1927, the high court decision had implications for policies at a school in Toms River, New Jersey. Only a few months earlier in June, the State Commissioner of Education had ordered that "colored children of the district who had been grouped in special classes at South Toms River" be readmitted to the school at Toms River. He maintained that special grouping should be imposed only on criteria *other* than religion, nationality, or color.

However, in the wake of the adverse outcome of the Gong Lum v. Rice case, the new School Commissioner immediately stated on Nov. 27 that the court ruling would permit local school boards "to exercise the right of segregation if they so desire."

Although this article dealt with only one instance, in all likelihood, the Supreme Court ruling for Mississippi encouraged consideration of and, in many places, implementation of restrictions on equal access to schools in many other communities. It would not be until a quarter of a century later that the U. S. Supreme Court would finally rule against school desegregation in the Brown v. Board of Education (1954) decision.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/06/far-reaching-impact-of-gong-lum-v-rice.html

#154

Mississippi Delta Chinese Grocery Stores

Chinese in the Delta

AIR DATE 09/19/11

An isolated group of Chinese Americans managed to maintain a vital, albeit small community in the Mississippi Delta for roughly a hundred years. Now largely forgotten, Chinese groceries once dotted small Delta towns, serving mostly the black community. They also provided the essential ticket to survival for the Chinese immigrants in a society strictly segregated between black and white. MPB's Sandra Knispel spoke with California State University professor emeritus John Jung. Jung is the author of four books about the life,

Magnolias and Chopsticks: The Mississippi Delta Chinese Experience Part 1

PUBLISHED BY SANDRA KNISPEL ON 21 SEP 2011 04:25PM

The Chinese of the Mississippi Delta are an often-overlooked part of the history of the Deep South. In part one of our two-part series, MPB's Sandra Knispel tells the story of what made them come all the way to the small towns of the Delta.

China is a long way from the United States. Yet many made the voyage, hoping for a better life. In the late 1860s, the first Chinese reached the Mississippi Delta. According to data collected by the University of Mississippi's Center for Population Studies, in 1870 only 16 Chinese lived in the Magnolia state.

The Chinese of the Mississippi Delta are an often-overlooked mosaic in the history of the Deep South. In the second installment of our two-part series, MPB's Sandra Knispel looks at their rapid economic and social ascent -- from grocery store owner to professional. She interviews three Chinese in the MississippiDelta, Harold Lum, Luck Wing, and Frieda Quon whose families owned grocery stores .

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Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/mississippi-delta-chinese-grocery-stores.html

#155

Chinese and School Segregation in Mississippi Before 1950

Separate schools existed for blacks and whites in the Deep South for many decades, but where did Chinese children, and others of Asian descent, attend school?

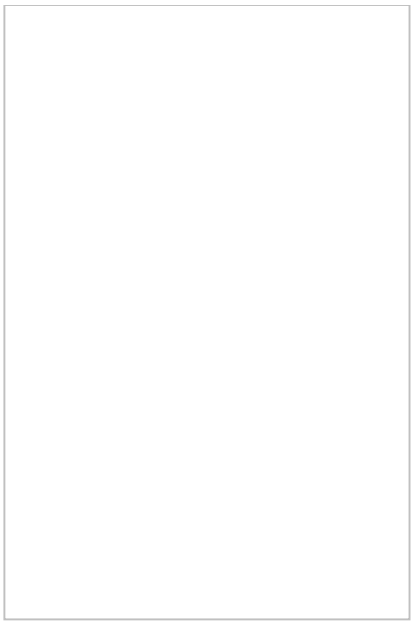
In Mississippi, the State Constitution of 1890 specified that white schools were for caucasians only, a view that the U. S. Supreme Court in 1927 upheld in *Gong Lum v. Rice* when a Chinese grocer in Rosedale failed to get his two daughters admitted to white schools in 1924. Consequently, until the late 1940s Chinese in the Delta had to form their own schools with the help of the Baptist church to educate their children although enforcement of school segregation policy against Chinese varied widely in different communities. In some towns, it was rigidly enforced while it was ignored in other towns.

For example, on Feb. 21, 1941 the School Board in Clarksdale denied a petition supported by the Clarksdale Baptist Church pastor and 88 citizens for admission of the 7-yr old daughter, May (Magen) of Henry and Edith Jue to a white school for the 1941-2 school year. In the minutes of the meeting, Jue was referred to as "Chinaman." Furthermore, his name was misspelled as "Jeel" and the name of the daughter, May, was not specified.

However, on September 3, 1941 the School Board, despite the opposition of 30 petitioners, granted "conditional admission" to a white school for May on the grounds that the Chinese school that she had been attending in nearby Lula had been discontinued. However, the decision was clearly described as "subject to revocation at any time." Mr. Jue's name was still misspelled in the minutes, but this time as "Jeu" instead of "Jeel."

1941+7+yr+old+daughter+ofHenry+Jeel+DENI

1941+condit+appr+Henry+Jeu+child+crop.jp



In 1941, Henry and Edith Jew (Jue), accompanied May (Magen) on the first day of class to the white school, Oakhurst Elementary School, Clarksdale, MS.

In 1950, fully a decade later, it was still necessary for School Board approval before May's cousins, Chat and Ben Sue, could attend a white school in Clarksdale for the 1950-51 school year.

appr+Chat+and+sis+Clarksdale+crop2.jpg

It must be noted that these inroads were made before the 1954 U. S. Supreme Court ruling against school segregation in the historic *Brown v. Board of Education* decision.

Times *do* change, and for the Chinese in the Delta, their status improved substantially since 1941 as they made valuable contributions to their communities over the years. In 2012, the Clarksdale newspaper gave recognition of the breaking of the racial barriers at school by the Jue family, paving the way for other Chinese children in the following years.

Source of documents: Betty Jue Dickard

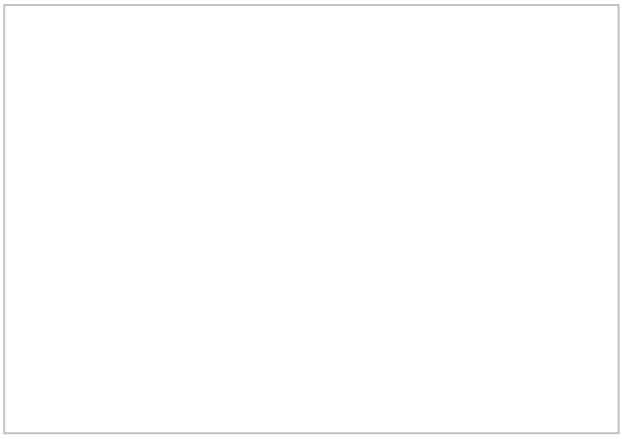
Clarksdale+PressJew+Fam+oct+17+lores++pg

Permalink: https://chineseamericanhistorian.blogspot.com/2013/02/chinese-and-school-segregation-in.html

#156

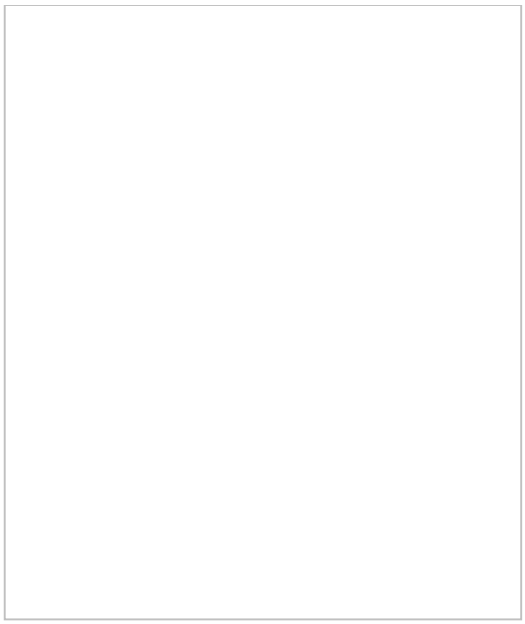
Mississippi Delta Chinese High School Athletes in 1950s

Prior to the 1950s, Chinese were not even allowed to enroll in white schools in many parts of Mississippi. However, during the 1950s, not only were they admitted but some of them were competing well on high school football, baseball, and basketball teams. Their participation is somewhat surprising because they had to work many hours to help in the family grocery businesses. In addition, some Chinese parents probably disapproved of their sons competing in physical competition. However, the motivation of Chinese youth to fit in with American societal customs prevailed over any opposition from their immigrant parents.



Boyle High Baseball 1951,
Walter Joe, left end front row
and Ed Joe, right end front row.

Interestingly, a Greenville clothing store, Nels & Blum, featured high school athletes, including Chinese players, as 'fashion models' in their newspaper ads.



Ruleville: George Jue
Boyle High: Walter and Peter Joe,
Greenville High, Charlie Chu

Permalink: https://chineseamericanhistorian.blogspot.com/2012/05/mississippi-delta-chinese-high-school.html

#157

An "Undercount" of Mississippi Delta Chinese

Historian Charles Bolton published *The Hardest Deal of All in 2005*, an analysis of school desegregation from1870-1980 in Mississippi. While it is quite understandable that the struggle between blacks and whites would receive the preponderance of the book's coverage, it unjustifiably fails to make any mention of the contest that the Delta Chinese fought in an attempt to gain admittance to the state's white schools.

Since the late 1800s Mississippi maintained that white schools were for caucasians only, and that since Chinese were not caucasian, it was ruled that they could not attend white schools. Chinese fought this situation in court, a generation before the landmark 1954 decision *(Brown vs. Board of Education)* that overturned school desegregation nationwide. The Chinese lost their case, and the ruling was upheld by the U. S. Supreme Court, Gong Lum v. Rice, 1927. Chinese had to establish their own schools to provide better education for their children with the assistance of local churches until white schools finally began to admit them during the late 1940s in a few small Delta towns.

A computer search of the book for "Chinese" and "Gong Lum" found "0 results" for both terms. Like the denial of their access to schooling for almost half of the past century, this historical account of Mississippi schools also short-changed the Chinese in Mississippi by ignoring their struggles.

Charles+Bolton+No+ref+to+Chinese+in+Ms+s

Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/an-undercount-of-mississippi-delta.html

#158

Did the Chinese have equivalents of Columbus' "Santa Maria, Pinta, and Nina"?

As a school kid, I was taught that Columbus sailed across the Atlantic with three ships, the Santa Maria, Pinta, and Nina. But what do we know about the vessels that brought the Chinese immigrants of the 19th century to North America? I certainly learned nothing about this in school. There is much historical research about what happened to Chinese once they crossed the Pacific to reach North America, but detailed information about the operations of the ships that transported them has been ignored, as if this process was unimportant.

Fortunately, a scholar in Hong Kong, Elizabeth Sinn, published a monumental work last year, Pacific Crossing, that fills this gap admirably. It is the most fascinating and enlightening book I've run across in recent years about Chinese immigration to North America. Scholarly, but highly readable, this masterpiece by Elizabeth Sinn examines the huge economic and social impact of the business of transporting immigrants back and forth on ships between China and North America. These developments, she holds, helped transform Hong Kong into its significant place linking the East and West.

Sinn coins the term, *in-between places*, to describe the transitory and fluctuating domiciles of many immigrants who were neither here nor there for long periods. She not only details the economic and trade profits of shipping human cargo to and from China, but also material goods including gold, granite, opium, flour, sugar, and Chinese food and spices. She provides rich details of the traffic in prostitutes and slave girls as well as the transport of bones of Chinese who died overseas.

pacific%2Bcrossing%2BEliz%2BSinn%2B2013.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/10/did-chinese-have-equivalents-of.html

#159

Connections Between the Soong Sisters, a Chinese who served in American Civil War, and Macon, GA.

It might seem very unlikely for there to be connections between Macon, Georgia with the Soong sisters, arguably the most influential trio of sisters in modern world history, and with a Chinese who fought for the South in the American Civil War.

Cao Zishi, a 14-year old Chinese boy adopted by missionaries in China was brought to the American South in 1859 just before the outbreak of the Civil War. Adopting the American name of a benefactor, C. K. Marshall, he volunteered for the Confederate army although it is unclear whether at his young age he actually engaged in combat or was just part of the support personnel. In an interview in 1905, Marshall's son mentioned that Marshall had lived near Macon, Georgia. After the war, Marshall attended college in Tennessee and then returned to Shanghai as a missionary in 1869, and he founded a school that later became Suzchou University.

During his stay in Shanghai, Marshall met Charlie Soong, another Chinese who lived in the American South for many years. He had studied theology in Wilmington, North Carolina as well as at Vanderbilt University in Nashville, Tennessee. After his return to China, Charlie Soong made a fortune selling Bibles, funds that he used to help Sun Yat Sen's revolution in 1911.

The common background of Soong and Marshall with Christian religion in the American South might have led to Soong and Marshall becoming acquainted in Shanghai. Marshall, in fact, became a tutor for the Soong daughters teaching them rudiments of Chinese characters and some of the classics.

Soong met and married a well-educated Chinese woman from a prominent family. They were ahead of the times and wanted their daughters to

be educated, but China did not have colleges for women so they turned toward the United States. Due to his own positive experiences in the American South, Soong chose to send his three daughters to the American South for their schooling. He asked W. Burke in Macon, Georgia, a former classmate at Vanderbilt who became a Methodist missionary, to accept them as his wards.

The two oldest daughters enrolled at Wesleyan College for Women in Macon. However, Macon seemed to have been a bad choice for 13 year old May-Ling as she was not allowed to attend a white middle school in Macon because she was not white. This actually worked out to her advantage as she received a better education from a private tutor than a public school could provide.

The three Soong daughters would later have great influence in China's, and world history. The oldest daughter, Ai-Ling married H. H. Kung, richest man and finance minister of China, Ching-Ling, the next oldest married the leader of the Chinese revolution, Sun Yat Sen, and the youngest, May-Ling, married Chiang Ka--Shek, the first President of the Republic of China.
Permalink: https://chineseamericanhistorian.blogspot.com/2014/05/connections-between-soong-sisters.html

#160

A Culturally Appropriate Chinese Funeral in 1904 in Washington, D. C.

A Chinese laundryman, Moy Sue Wing, died suddenly of heart failure in 1904 in Washington, D. C. Six fellow Chinese, described as "almond-eyed Chinamen" arranged for his funeral, which was fully described in the Washington Times of April 19, 1904, featuring a photograph of his friend, Moy Jim, kneeling at the open grave to deposit chickens, fake paper money, bowls of rice, a jug of wine, chopsticks, and tea cups, and a pot of tea. The article noted that in addition to his six countrymen, the procession to the cemetery included about 600 curious white women and children onlookers.

Moy+funeral.jpg

No mention, however, was made as to whether the undertaker was Chinese, but judging from the situation in New York City noted in the previous post on this blog that there was no Chinese licensed undertaker until 1930, it is most likely than a caucasian undertaker was employed here, as throughout the country. Fortunately, for Moy Sue Wing, his friends were there to ensure that his funeral service followed Chinese customs and beliefs, one that thousands of other Chinese who died in places where they were the only Chinese would not have received.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/12/a-culturally-appropriate-chinese.html

#161

Qiaopi: Remittances from Gold Mountain to Guangdong

Starting around the middle of the 19th century, a Chinese diaspora grew as tens of thousands emigrated from Guangdong villages to many places around the world. They saved some of their earnings to send back to their parents and if married, to their wives and any children back in China.

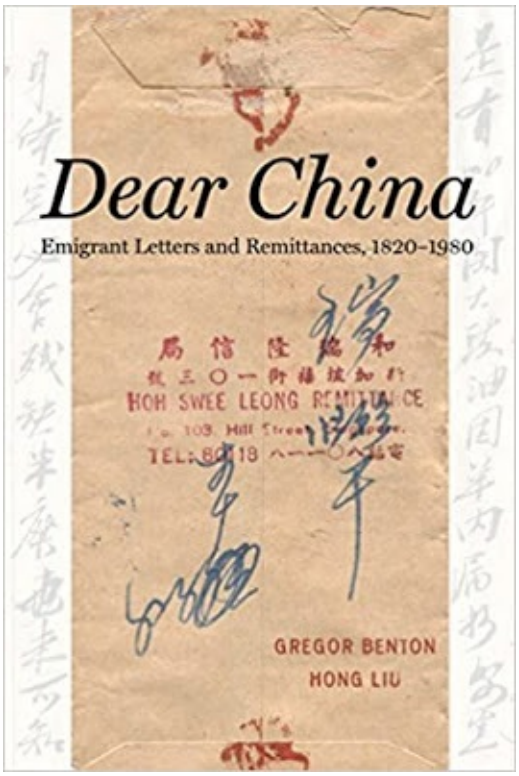
Qiaopi is one of several names given to the “silver letters” Chinese emigrants sent home. These remittances of money were typically accompanied by brief letters that described how the funds were to be distributed as well as personal expressions to family. Letters sent back to the emigrants were called huipi.

Access to these correspondences accompanying the remittances could provide valuable insights about relationships between the emigrants and their families. A detailed examination of a collection of these letters, which have not been studied in depth previously, estimated to number over 160,000 in private collections, has been analyzed in a 2018 book by Gregor Benton and Haiming Liu in **Dear China: Emigrant Letters and Remittances, 1820 -1980.**

Using archival data collated from different parts of the world, the authors analyze the institutions for receiving and delivering the remittances and letters as well as delivering the huipi to the emigrant emitters. Since many families of emigrants were illiterate, they had to rely on the couriers (pijiao) to prepare the huipi or letters to send to the remitter to not only acknowledge receipt of funds but ask for more money, beg the emigrant to return, or seek guidance to help them emigrate to join them in America, among many other topics of family matters.

Unlike in today's world of instantaneously delivered communications with secured access, it must be recognized that in the not too distant past, the process was much slower and possibly subject to fraud. (As a child, I wondered how swiftly and safely were my father's remittances to a small village in Hoiping.)

The qiaopi trade involved several major components ranging from the



couriers (shuike), remittance shops or "clearing houses (piju), and the Chinese banking system. There were differences in the details of the operation in different regions as well as in other Asian countries but to succeed they all involved a deeply embedded trust between the piju, the remitter, and the recipient. Modifications to the process occurred over time in response to factors as varied as political and social class changes in Chinese society, changing literacy rates, and resistance to nationalization.

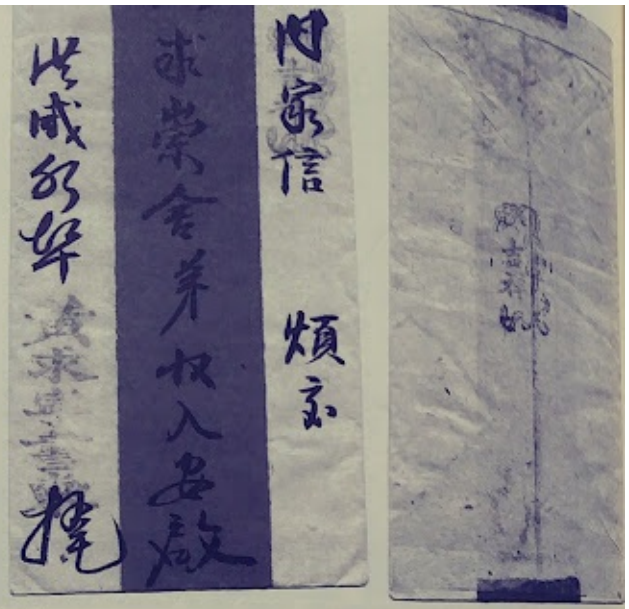
The benefits of the remittances went far beyond the individual recipients, according to Benton and Lui, who argue that qiaopi not only connected Chinese emigrants with their families back home but significantly contributed to China's substantial economic and transnational development.

Due to the rapid growth of Chinese immigration and their remittances, the qiaopi trade quickly grew from one-man operations to the formation of larger *piju*, a sustainable industry that connected China's modern banks and post office with national, transnational, and international trade networks.

For many years the qiaopi trade was obscure but in the 1990s with the finding of archives of thousands of qiaopi a new research area has been created that looks at emigrants, their descendants, and dependents to describe routines of their daily lives.

Qiaopi had a profound impact on developing China's national economy especially in the coastal regions of Guangdong and Fujian. Chinese migrants throughout the world utilized networks that were uninterrupted for long periods of time linking Chinese throughout the world with their hometown villages.

Some examples of the correspondences in qiaopi and huipi.



Family Values, 1903. Envelope. Source: City of Vancouver Archives, no. 110817.

12. FAMILY VALUES, 1903

Letter from Ms. Chen to her son Huang Qiuchong in Vancouver

Qiuchong my son, read and know this,

Now all of us at home, old and young, are safe and sound, there is no need to worry. But because of a poor harvest, the price of rice is currently rising. Goods are expensive, and it's hard for the poor to make ends meet, but what can you do? It's important that you avoid drinking, visiting prostitutes, and gambling. And you must not be idle at work, or engage in luxury. Don't drink, or engage in bribery or gambling. Make sure you send

Appendix

Selected Qiaopi *and* Huipi *Letters*

1. REMITTANCE AND IMMIGRATION PROCEDURES (NORTH AMERICA), 1905

From Li Rurong in Vancouver to [his younger brother] Li Rurong in Tangshan

Third day of the fourth month, 1905.

Respected [Brother]

I have already received your two letters. I have also received the two seals sent by Uncle Li Wuchang. You say you want to come to Gold Mountain, but it's very difficult to get in.[1] In July and August, the Westerners didn't allow anyone into [North] America, new migrants and [returning] old migrants alike. If you want to come, you can go to Chicao.[2] Brother Huangde knows it is very difficult for people to get in. Once you reach Saltwater Port, the Westerners will cut your eyes.[3] If you really want to come, there's someone in Hong Kong who stands guarantor for people. You can wait and see if there is someone that can help to settle the migration procedure and be your guarantor in a few years' time. If there is someone who can do this, write and let me know. If there is no guarantor to carry out the procedure, you might need 1,300 silver dollars. Geji and I are in Yunlibi [in Canada]. We're both safe and sound, there's no need to worry. Here in the exterior, so far I don't have money to send back. I reckon I'll be able to send some in July or August at the latest. You told me in detail about the troubles you've been having in China, but my situation overseas is also difficult.

All best wishes,

Please pass on this letter to Huangde

Li Rurong

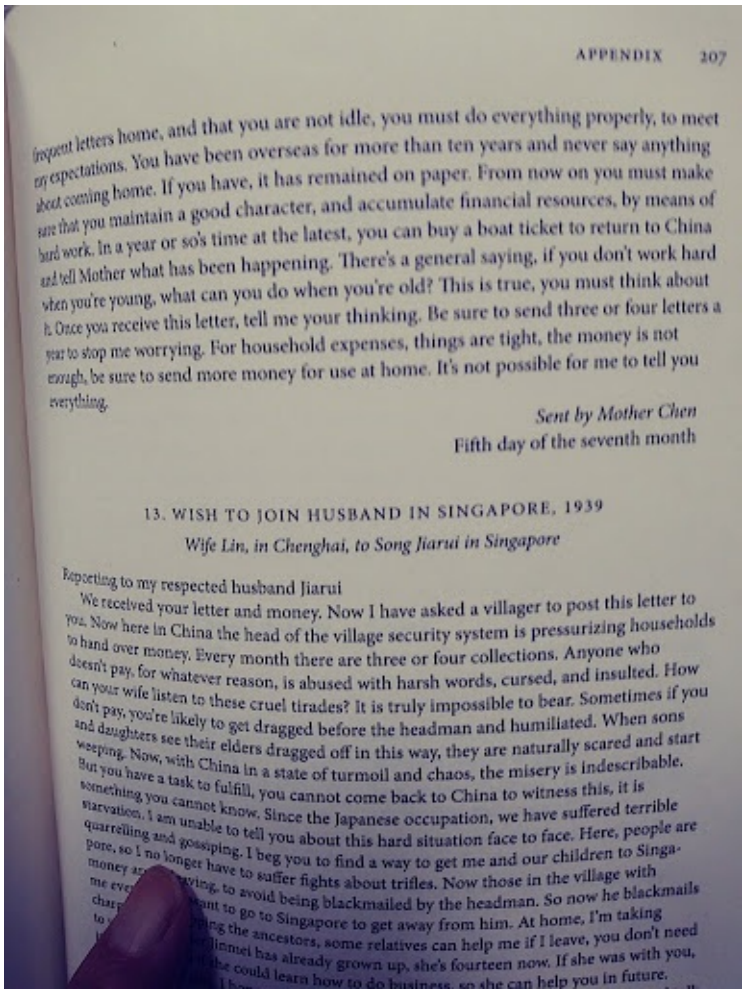
Local Politics and Society after the War, 1946. Source: Chaoshan lishi wenhua yanjiu zhongxin ("Chaoshan Historical and Cultural Research Center"). 2007. Vol. 1, no. 3, of *Chaoshan qiaopi congkan* ("Collection of Chaoshan *Qiaopi*"). Nanning: Guangxi shifan daxue chuban she, 67.

8. FAMILY REUNION, 1957

Letter from Zeng Jiafeng in Thailand to wife, Xiubi, and mother in Chenghai[8]

My Wife Xiubi,

I have received and read your words. Today I sent Elder Brother Qinhui HK $50, fifteen dollars each for Younger Brothers Qinran and Yiran and twenty for Elder Brother Qinhui. You say you intend to come to Siam with Mother. I'm so happy to hear that, because I am constantly thinking of Mother and you. I fully understand that I left as a last resort, and the hardships you have suffered. That is why, until today, although it is many years since I left



APPENDIX 207

frequent letters home, and that you are not idle, you must do everything properly, to meet my expectations. You have been overseas for more than ten years and never say anything about coming home. If you have, it has remained on paper. From now on you must make sure that you maintain a good character, and accumulate financial resources, by means of hard work. In a year or so's time at the latest, you can buy a boat ticket to return to China and tell Mother what has been happening. There's a general saying, if you don't work hard when you're young, what can you do when you're old? This is true, you must think about it. Once you receive this letter, tell me your thinking. Be sure to send three or four letters a year to stop me worrying. For household expenses, things are tight, the money is not enough, be sure to send more money for use at home. It's not possible for me to tell you everything.

Sent by Mother Chen
Fifth day of the seventh month

13. WISH TO JOIN HUSBAND IN SINGAPORE, 1939

Wife Lin, in Chenghai, to Song Jiarui in Singapore

Reporting to my respected husband Jiarui

We received your letter and money. Now I have asked a villager to post this letter to you. Now here in China the head of the village security system is pressurizing households to hand over money. Every month there are three or four collections. Anyone who doesn't pay, for whatever reason, is abused with harsh words, cursed, and insulted. How can your wife listen to these cruel tirades? It is truly impossible to bear. Sometimes if you don't pay, you're likely to get dragged before the headman and humiliated. When sons and daughters see their elders dragged off in this way, they are naturally scared and start weeping. Now, with China in a state of turmoil and chaos, the misery is indescribable. But you have a task to fulfill, you cannot come back to China to witness this, it is something you cannot know. Since the Japanese occupation, we have suffered terrible starvation. I am unable to tell you about this hard situation face to face. Here, people are quarrelling and gossiping. I beg you to find a way to get me and our children to Singapore, so I no longer have to suffer fights about trifles. Now those in the village with money are [illegible]ying, to avoid being blackmailed by the headman. So now he blackmails me eve[illegible] char[illegible]ant to go to Singapore to get away from him. At home, I'm taking to [illegible]ing the ancestors, some relatives can help me if I leave, you don't need [illegible]inmei has already grown up, she's fourteen now. If she was with you, [illegible]he could learn how to do business, so she can help you in future.

Permalink: https://chineseamericanhistorian.blogspot.com/2020/08/qiaopi-remittances-from-gold-mountain.html

#162

Asians and Pacific Islanders and the Civil War: National Park Service Book for Winter 2014-15

After a career of over 40 years as an academic psychologist, I started a new career as a public historian of Chinese American history that led to five Yin & Yang Press books and over 100 book talks about the lives of early Chinese immigrants and their families operating laundries, restaurants, and grocery stores. This blog contains more research of interest to supplement my books.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/06/asians-and-pacific-islanders-and-civil.html

#163

Chop-Chop's Makeover: From Sidekick and Cook into Bruce Lee

There have been changes over time in the media portrayal of Chinese, with more positive representations finally emerging. In the past, Chinese might be portrayed like Hop Lee, a subservient houseboy who fawned over his employer on one hand, and on the other extreme, like Fu Manchu, evil incarnate, out to conquer the world. Then by mid century they were replaced by the sagacious yet still inscrutable, detective, Charlie Chan. Next he was depicted as the brainy computer nerd by the 1960s.

These changes involved replacing one stereotype with another; they did not involve changes within a specific character. A striking instance where a fictional character was rewritten drastically to reflect changing social attitudes was with Chop Chop, the token Chinese comic relief companion of the Blackhawk fighter squadron, a 1940s forerunner of the "Magnificent Seven."

Throughout the 1940s and well into the 1950s, Chop-Chop was used to provide comic relief in the Blackhawk comic book where artist Reed Crandall depicted him as a somewhat emasculated caricature. Chop Chop is chubby, buck-toothed, wears a queue tied with a bow, and wears coolie looking clothes. Speaking sing-song English, his gibberish is nonsensical or undecipherable. An offensive racist stereotype by current standards, it was an accepted and typical of depiction of Chinese and other Asian males until beyond the middle of the 20th century.

Primarily serving as Blackhawk's sidekick, Chop Chop flew on combat missions in the back seat of a fighter plane piloted by the squadron leader, Blackhawk, presumably because he did not have the skill to fly his own plane. In hand to hand combat, while other members of the Blackhawk crew, all of European heritage, fought with hand guns, Chop Chop rushed into the fray

armed only with a meat cleaver (after all, he was the group's cook).

With changing times and more favorable attitudes toward Chinese after World War II, Chop-Chop was "promoted" and even featured in his own comic, Chop Chop, from 1946 to 1955.

In 1952, he became cast as a full member of the team, and from 1955 to 1964, he was a more realistically drawn character. However, in the 1980s revival of the series, Chop-Chop was "demoted" wearing a variation of his original outfit (even clutching a meat cleaver on the cover of the first issue).

When it was decided to portray him as proficient in martial arts, perhaps due to the popularity of Bruce Lee, Chop Chop was renamed, Liu Huang. In the 1960s, Chop Chop (now Dr. Hands) endowed with beryllium-encased hands, could "smash through practically anything." By the late 1970s, channeling Bruce Lee he was recast as a Chinese master of martial arts as well as the team's most skilled flier, "save for Blackhawk himself." In the 1980s he was no longer named Chop Chop, but Wu Cheng, a martial arts master.

In the late 1960s he achieved the rank of Lieutenant, and is not only a master pilot but also a skilled mechanic. Despite these achievements, he was still providing his skillful services as a cook. Some stereotypes may never change!

Source:

http://en.wikipedia.org/wiki/Blackhawk_(DC_Comics)

Permalink: https://chineseamericanhistorian.blogspot.com/2014/03/chop-chops-makeover-from-sidekick-and.html

#164

Chinese Mission School Historic Marker, Cleveland, MS.

Most discussions, even today, of school segregration in Mississippi, and elsewhere, focus on black and white children with little or no mention of other children such as Chinese.

In an earlier post on Sept. 23, I noted that:

"Since the late 1800s Mississippi maintained that white schools were for caucasians only, and that since Chinese were not caucasian, it was ruled that they could not attend white schools. Chinese fought this situation in court, a generation before the landmark 1954 decision *(Brown vs. Board of Education)* that overturned school desegregation nationwide. The Chinese lost their case, and the ruling was upheld by the U. S. Supreme Court, Gong Lum v. Rice, 1927. Chinese had to establish their own schools to provide better education for their children with the assistance of local churches until white schools finally began to admit them during the late 1940s in a few small Delta towns."

MARKER.jpeg

Overdue recognition from the State of Mississippi of how Delta Chinese coped with this problem came on Oct. 21, 2012 with the dedication of an historic marker on the site of the Chinese Mission School established in 1937 by the Delta Chinese with the support of the First Baptist Church and Cleveland community leaders to

provide a better education for Chinese children than was available to them. Over 200 attended the ceremony, including some alumni from as far away as New York and California to celebrate the recognition given to this vital collaboration to educate Chinese children and to visit the newly created Mississippi Delta Chinese Heritage Museum housed at Delta State University.

It was a joyous homecoming for the Delta Chinese to pay tribute to their rich historic past.

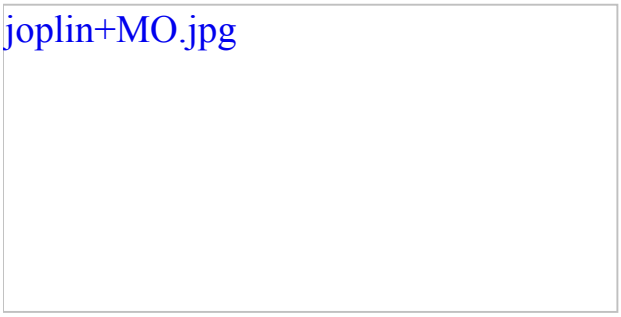
Permalink: https://chineseamericanhistorian.blogspot.com/2012/10/chinese-mission-school-historic-marker.html

#165

Small Town Chinese Life: Example of Joplin, MO.

Early Chinese immigrants initially settled on the west coast, but gradually moved to areas in the middle of the country, partly to escape the violence inflicted on "Chinatowns" during the late 1800s in the western states. In the communities where they settled, they were often the only, or among few, Chinese so that they suffered cultural isolation as well as racial prejudices. Moreover, they were not safe from physical violence as they were robbed, assaulted, and even killed.

For example, in Joplin, Missouri the 1870 U.S. Federal Census listed no Chinese immigrants but in 1880, at least one Chinese immigrant, 27 year old Lum Wong lived there was described as, "servant – clerk in store." A few years later, in1883, an advertisement appeared in the Joplin Daily Herald for a Chinese Laundry. Soon five other Chinese immigrants are listed as residents of Joplin. Due to anti-Chinese prejudices, they were not allowed to work in the mines and had to eke out their living in whatever activities they could find open to them so most, if not all, worked in the laundry business.



In the following decades the Chinese population in Joplin grew and some moved from laundries to open Chinese restaurants, often bringing relatives from China to work as cooks and waiters.

Life was difficult enough without the additional burden of racial prejudice that sometimes led to violence toward them. Some were robbed, assaulted verbally and physically, and even killed. In 1909 one restaurant owner was working late at his restaurant one evening when four strange men entered and sat down as if they were going to order a meal. Without warning, the men jumped to their feet and attacked the Chinese with a

blackjack, beating and choking him into unconsciousness.

One evening in January, 1916, a free-for-all erupted at the Shanghai Low restaurant after a patron refused to pay for his dinner. When confronted by the owner of the restaurant, the man put on a pair of brass knuckles and hit him. Chinese wait staff rushed to the rescue which prompted other diners to join the fray. Brass knuckles, a knife, and several chairs were used in the ensuing melee. Sixty year old Jung Ginn was seriously injured when someone hit him over the right eye with a pair of brass knuckles.

Although this example cites the plight of Chinese in Joplin, Missouri in the late 1800s and early 1900s, it is not intended to single out this town. Similar mistreatment of Chinese occurred in many other small towns. In fact, a current website, Historic Joplin, to its credit, acknowledges this terrible past treatment of Chinese immigrants.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/06/small-town-chinese-life-example-of.html

#166

Chinese Americans and Problems in U. S. Census Records

The decennial U. S. Census is an important source of information for many purposes including federal allocation of resources to states and localities as well as apportionment of seats to each state in the House of Representatives based on population size. Information about individuals such as where they lived, what work they did, and demographic information is invaluable for genealogical and historical research.

However, getting complete and accurate census information is much more difficult than one might realize. Viewing a government video created for the 1940 census (records which were only released last year) is illuminating. Even though the film uses a mock census interview, it shows how demanding the process was and one can imagine how many ways it could involve errors.

1940+Census+scene.jpg

Problems of getting valid information about Chinese immigrants is especially difficult. The unfamiliarity of Chinese names for census enumerators (most, if not all, from white European backgrounds) made for problems of accurate transliteration of names. The name order for Chinese being the reverse of Eurocentric names added inaccuracy. Distrust and fear of the purpose of the census, especially for the many Chinese with false or paper son names, undoubtedly led them to be absent when the census taker came. An earlier post gives more details of these problems that existed with census records of Chinese.

One illustration of other problems was the egregious error in some census data involved confusion of the codes used to distinguish Chinese (C 4) from Colored (C 2), the term used for decades for black Americans leading to an

"overcount" in some cases because "Colored" was counted as "Chinese"as detailed not only for 1940, but also as early as 1910. These are only two small examples of errors involving the count of Chinese. They are just the "tip of an iceberg" but I did not try to determine how large that iceberg might have been. Permalink: https://chineseamericanhistorian.blogspot.com/2014/02/chinese-americans-and-problems-in-u-s.html

#167

Year 2013 is Now "History:" Reflections of Chinese American History

The Chinese American history posts on this blog are not "philosophical" essays by any stretch of the imagination, so the present post may come as a surprise. Given that last night, New Year's Eve, was an evening when most of us did a bit, maybe too much, celebrating (of what?), today on January 1, 2014, I wonder what will become some of the 2014 additions to Chinese American history.

One intriguing question is what exactly defines a "Chinese American?" Compared to the distant past, say, the 1930s, the variety of people who could be categorized as, or call themselves, "Chinese Americans" has become considerably more varied as the "face" of Chinese in America has changed greatly since the liberalized 1965 immigration law.

face+prezi.jpg

Accordingly, one might think the content of Chinese American history would be more varied to reflect the subgroups of Chinese coming from different parts of China and other parts of the world. Compared with the earlier immigrants from Guangdong, mostly poor and less educated, many of the recent immigrants from Taiwan, Hong Kong, and some parts of mainland China are wealthy educated professionals while there are also the Fujianese immigrants at the other end of the ladder. These groups are arguably all Chinese. To what extent do these

groups interact with each other socially, politically, culturally? How well do they get along with each other, how much are they aware of each other? Why or why not? My observations suggest they do not mingle much and may even not feel much respect toward each other.

Yet, my sense is that many non-Chinese are unaware of these differences and generally see all of us as Chinese or Chinese Americans. There are many social, political, and psychological aspects of these differences that should be researched, but don't yet seem to be adequately reflected in the historical analyses of Chinese America. We may all "look the same" to outsiders, but looks can be deceiving.

A different, but related issue of importance, is the relationship between Chinese in China and Chinese in America, especially those born or long time residents in the U. S. Although the Chinese in America and those in China are worlds apart in many respects, many non-Chinese tend to see us as members of one large group, Chinese. And, while most American Born Chinese (ABCs) and even some Fresh Off the Plane (FOPs) and older Fresh Off the Boat (FOBs) experience some pride in many aspects of China's improved world status, we recognize that many policies and practices of Chinese in China are deplorable and dangerous. And, what is worse, is that as U. S.- China relationships go, so will the way that we Chinese in America will be treated, or mistreated. If you doubt, just recall what happened to Japanese Americans after Pearl Harbor. History is known to repeat itself.

The important impact of history can also be seen in our daily personal lives. Many of us of a certain age have or had parents who were immigrants from China who came during the Great Depression and lived during World War II, and the Cold War, etc. A"generation gap" existed between them and us that involved differences of values, facility with English and Chinese language, etc. Now we have grown up, and most have become parents, (and for many, grandparents), we can see that there is still a "generation gap" between us and our adult, or adolescent, offspring but it is qualitatively different from the one that existed between us and our parents. Why? Because the historical era during which each generation grows up is typically quite different. My parents grew up

in difficult times in China while I grew up during the prosperous post WW II boom times. My children, in turn, grew up in the 70s and 80s, which were markedly different from the 50s.

This is a long-winded way of raising this question. How was the relationship that you had with your parents different from the one you have (had) with your children? Implicit in this comparison is the impact of history. That is, what was going on in the world when you were growing up is quite different from the world in which your children grew up. History tries to explain the past, but not always accurately, since it gets rewritten occasionally, but my real question is whether we can use history to predict Chinese America in 2014. I'll let you know what I think next January 1.

Permalink: https://chineseamericanhistorian.blogspot.com/2014/01/year-2013-is-now-history-reflections-of.html

#168

History of Chinese in Grand Rapids, Michigan

Why is the history of Chinese in Grand Rapids, Michigan, so noteworthy? It may have been similar to the history of Chinese in many other cities of its size in some other parts of the country. However, the Grand Rapids Historical Commission has created an outstanding record of the Chinese (as well as all other ethnic groups, I should add) in their community using documents and photographs using text and audio presentations.

The excerpt below from their website gives a bit of historical context, followed by a description of the first three Chinese, all in the laundry business, as described in a podcast.

"The Chinese entered the laundry business because they were kept out of any job where they were seen as taking "American" jobs, plus it was a business that could be started with almost no capital. The Chinese Exclusion Act of 1882 was renewed for ten years in 1892 by the Geary Act, and again in 1902 with no terminal date. This kept most Chinese out of the country and prohibited them from obtaining citizenship until it was repealed in 1943. Unless they were a relative of someone here prior to 1882 or a "paper son" they were excluded from entry. Some of the newspaper articles in our on-line archive describe the indignities suffered by these immigrants."

"The first Chinese residents of Grand Rapids were three men working in the laundry business ca. 1875. Wau Lee and Ah Tun were at 19 Canal St. Lung Sam operated his O.K.Laundry under the Rathbun House, an hotel located at 31 Monroe, until 1880 when Fee(Fu) King is listed as the operator. After 1880 Young Joe became the owner of the Rathbun House laundry. In 1889 Lam Fook, the proprietor of the O. K. Laundry who had lived here for two years, was found dead in his "dark, damp basement room by his partners, Wong Young and Lee Tsee." His belongings included a certificate of deposit for $100, many letters, a brass tobacco pipe, a bag of tobacco, and a few trinkets and charms."

The website proudly notes that in 1874, one of the most important Chinese in America, Wong Chin Foo, came to lecture in Grand Rapids, where he also filed his citizenship application, making him the first Chinese to become an American citizen. Wong Chin Foo started a bi-lingual newspaper, the *Chinese American*, and civil rights activist with the Chinese Equal Rights League of America, of which he was founder and secretary in 1892.

Wong+Chin+Foo.png

The Grand Rapids Historical Commission website, as shown below, is exemplary as it posted a total of 30 documents related to the historical record of early Chinese in the community. We can only speculate that the story of the Chinese is Grand Rapids is similar for small groups of Chinese who settled in other communities, where they ran laundries initially, and then, as described in this podcast, some opened restaurants, all living as foreigners in an often hostile environment.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/12/history-of-chinese-in-grand-rapids.html

#169

Who Was Bert V. Eutemey, And What Was His Importance for New York City Chinese?

It was not until the 1930s in New York City that Chinese who died could receive mortuary services from a Chinese. For decades, a caucasian undertaker, probably Irish or Italian, performed these services because discriminatory prejudices did not allow Chinese to enter this profession. Unfortunately, white undertakers were not familiar with or incorporated many Chinese cultural practices and beliefs about funerals.

Bert V. Eutemey, a name that does not appear to be Chinese, was born in Jamaica with a mixed English, African, and Chinese ancestry. He became the first licensed Chinese undertaker in New York City in 1930 with his *Chinese Cheung Sang Funeral Corporation* at 22 Mulberry Street, a name that ironically translates as "*The Chinese Wish You Long and Happy Life Corporation.*" Historian Shirley Yee noted in her recent book "*An Immigrant Neighborhood: Interethnic and Interracial Encounters in New York*, that since he was born in Jamaica, Eutemey was able to gain entry into the mortuary business using the non-Chinese part of his identity as a white British citizen. His Chinese background and bi-lingual fluency then facilitated his acceptance in the Chinese community. It is paradoxical that Eutemey's mixed racial heritage, usually a stigmatized condition, actually worked to his advantage in this situation.

Despite this obvious advantage, Eutemey still occasionally faced some delicate situations such as whether to conduct a funeral using western or Chinese customs. In 1930, an article in the *New York Sun*, Jan. 8 reported that Eutemey was in a dilemma planning the funeral of Charlie Boston, a Chinese Christian, as different relatives disagreed about whether he should receive a western or Chinese-style send-off. It was reported that Eutemey was prepared for either decision by hiring both an American and a Chinese band.

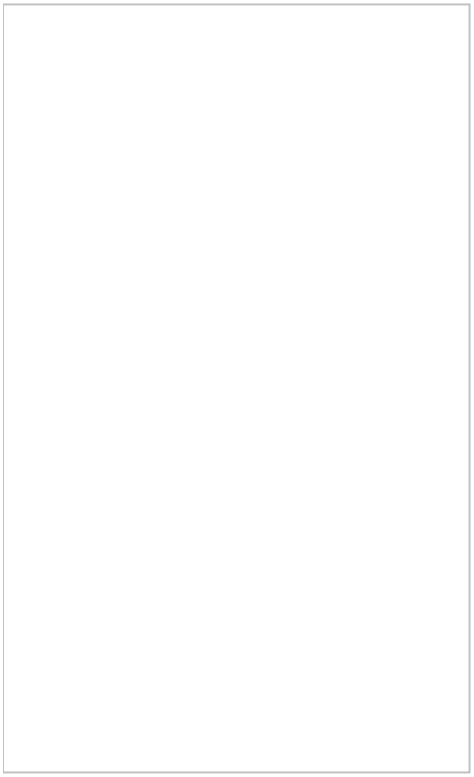
I had never thought about this problem before I learned about the significant impact that Eutemey had for the Chinese community in New York City. It raises questions of what happened to Chinese who died in the rest of the country, and how did Chinese elsewhere break the racial barriers in this profession?
Permalink: https://chineseamericanhistorian.blogspot.com/2012/12/who-was-bert-v-eutemey-and-what-was-his.html

#170

Anti-Chinese Sentiments Not Limited to White Managers

White labor was usually the strongest advocate of Chinese exclusion in the late 19th century, but there were also instances where Chinese were pitted against other Chinese. In 1895 in San Francisco, Sam Wah wanted Chinese workmen to pay for half the expenses of sewing machine repairs because he felt their carelessness contributed to machine breakdowns. In protest, the Chinese men walked off the job. Undaunted, Sam Wah did not try to replace them with other Chinese men but instead recruited 41 white women to work under white supervision in their place.

Similarly in 1896, when Chinese women at a blouse-waist factory in San Francisco walked out over low wages, taking their sewing machines with them, the Chinese manager elected to replace them with white women, providing them with steam driven equipment that greatly increased productivity.



The fact that white women were favored because they were willing to work for less is a bit ironic because the Chinese were widely condemned for that very reason by whites in the past.

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Permalink: https://chineseamericanhistorian.blogspot.com/2013/10/anti-chinese-sentiments-not-limited-to.html

#171

Boycott Brown's Bakery for Hiring Chinamen (1899)

1889+BOYCOTT+a+white+restaurant+that+hir

A flyer called for a boycott of Brown's restaurant-bakery in Los Angeles in 1899 because it hired Chinamen and denied work for deserving whites. Notice the tactic at the bottom of the flyer showing that the restaurant was next door to a mortuary followed by the claim that flies and insects find nourishment alternately on dead bodies and the bread, pies, and pastries of the bakery.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/boycott-browns-bakery-for-hiring.html

#172

Over Count of Chinese in the Census: Part 2

In an earlier and lengthy post on this blog about how to use the newly released 1940 Census to search for Chinese immigrants, about halfway through the entry under the heading, "**Some Strange Findings"** I noted that I had found a few instances of a serious over-count of the number of Chinese in a few communities where I was searching for some other purpose.

As noted in that earlier post, the Census uses classification codes for recording information during face to face visits to households. Thus, in recording the race of the respondent, a code of C2 stood for Colored and C4 for Chinese. However, I found several instances where the count given for Chinese did not seem valid. Checking the original census record sheets online, I discovered that the codes had been accidentally reversed, and C2's got counted as Chinese and C4's as Colored, thus inflating the number of Chinese.

Recently, while on a search for a different reason, I found yet another example in the 1940 Census for Perry County, Alabama. As shown below, there were about 40 names, none of which "appear" to be Chinese, a suspicion confirmed by examination of the actual online record sheets that revealed they were all African American or in the term used in 1940, Colored.

This problem did not begin with the 1940 Census as I also recently found the same error had occurred in a much earlier census. The 1910 Census listing for Summerville, Georgia, shown below indicated there were 21 Chinese (only labelled as C on this summary table, but the names in the list do not 'appear' to be Chinese. An online check of the actual record sheets confirmed that none of the 21 were Chinese but were Colored.

I did not check samples from the 1920 or 1930 census, but given that this over count of Chinese occurred in some locales for 1910 and 1940, it is reasonable to assume that the same error may have occurred in those intervening Censuses, and possibly even in some prior to 1910. I only found the tip of the iceberg, but the exact size of the unseen part of the iceberg remains to be determined.

1940+Perry+Ala+misclassif.png

1900+ga+mis-class+Colot+as+Chinese.png

Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/over-count-of-chinese-in-census-part-2.html

#173

Trends in Racist Terms in Text Referring to Chinese

Google's ngram tool, provides frequency counts of the occurrences of words and phrases in books and other printed text across decades. Although it is not flawless, results obtained for ethnic epithets or racial slurs might mirror prevailing social attitudes. This illustration shows a count of the occurrence of two negative terms describing Chinese, *Chinaman (in blue) and Chink (in red)*,from 1800-2000. The occurrence of 'chink' is relatively constant and lower than the occurrence of 'Chinaman,' which showed a sharp rise from 1840 to 1900 and large drop in occurrence from 1900 to about 1960. Whether these trends matched spoken use of these terms is a separate question, but one might think they would parallel each other.

ngram%2Bchinaman%2Bchink.jpg

Permalink: https://chineseamericanhistorian.blogspot.com/2012/11/trends-in-racist-terms-in-text.html

#174

Categorizing Chinese

People of Chinese ancestry... are they white? colored? oriental? mongoloid? The categorical labels placed on them have varied over time, place, and purpose.

Consider a study by Jian Li of the Chinese in Charleston, South Carolina at the beginning of the 20th century as an illustration. Chinese were listed in the white section of the Charleston City Directory but Census enumerators most often listed them as Chinese, but sometimes as Mon (Mongolian) or white.

There were only 3 marriages for which certificates could be found although there were probably common-law arrangements between Chinese men and women of other races. Of the three marriage licenses found, one involved a Chinese married to a white woman (1901), another a Chinese married to a black woman (1913) and one with a Chinese, described on the license as "brown," married to a "brown" woman (1919).

Children of mixed race parentage were considered white if they had Chinese fathers and white mothers and they attended white schools. In contrast if the fathers were Chinese and the mothers were racially mixed, they were classified as black and attended private black schools. However, children of mixed parentage varied in their self- identification, with some seeing themselves as black, others as mixed, and still others as Oriental or Chinese.

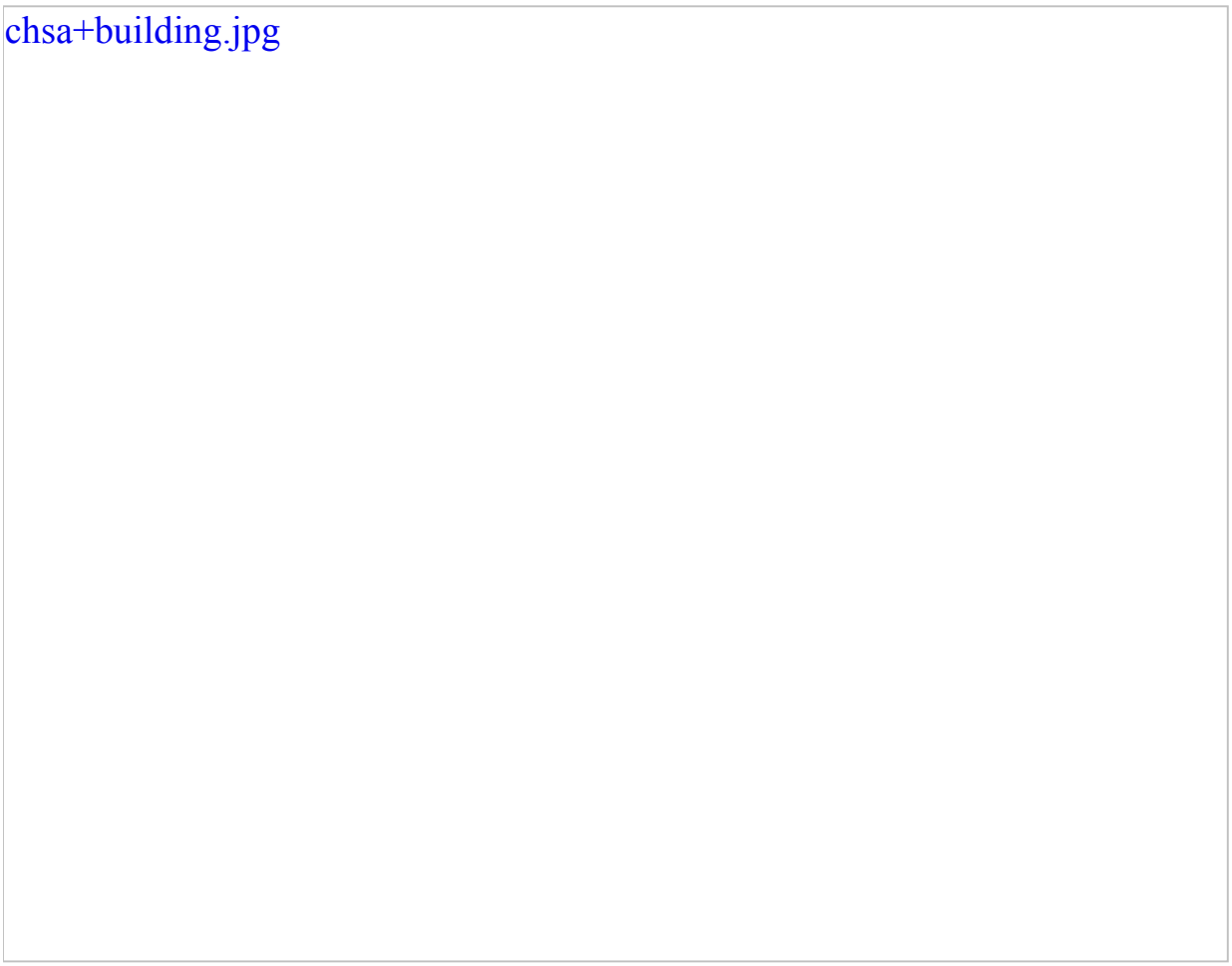
When they died, the death certificate identified them as either white or Chinese but they were buried in the white cemeteries.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/08/categorizing-chinese.html

#175

A Site of Great Significance at 965 Clay Street, San Francisco

chsa+building.jpg



The Chinese Historical Society of America at 965 Clay Street occupies this historic landmark building built in 1932 from the design of noted architect Julia Morgan to serve as the YWCA in Chinatown.

Its significance for the Chinese community of San Francisco goes back much further to around the 1906 quake and fire when the same site (see superimposed image below) was used to build the Oriental School for Chinese and other Asian children who were not allowed to attend white schools.

This site was also where a turf battle between Chinese and white youth led to

whatwasthere+965+Clay+St+SF.png

the accidental shooting in 1912 by a Chinese boy that led to the death one white boy as detailed in an earlier post on this blog.
Permalink: https://chineseamericanhistorian.blogspot.com/2013/02/a-site-of-great-significance-at-965.html

#176

Challenges in Obtaining and Using Census Records of Chinese

Census records are valuable for many reasons. For governments, they are essential for planning. For historians, demographers, and sociologists, they provide data for research. And for genealogists, they can inform family histories. But Census records are only as useful as they are complete and accurate or they may lead to faulty conclusions.

Today, most Americans are somewhat familiar with and accepting of the importance of cooperating with census takers. But in the early years, people were unaccustomed to such procedures and may also have been suspicious and reluctant to answer questions from strangers at their doors.

In 1880, the *New York Tribune* described some of the experiences in gaining cooperation from residents in answering questions from census enumerators, especially among groups such as the Chinese, many who did not speak or understand English. (Note the often patronizing side comments)

"The Chinese as a class jealously guard against intrusions into their habitations but the Census Commission, however, opened all the doors yesterday. A person unacquainted in the district might easily enough ask one of the Chinamen all the questions and then 10 minutes afterwards, meeting the same Celestial in another house, innocently endeavor to repeat the examination. They all look alike. Most of them were dressed in blue blouses and trousers some more black gowns of material resembling cambric; and others had discarded entirely the blouse for the costume and short hair, "Allee samee Melican man." Nearly all the Chinese live in basements or first floors. If a door happened to be unlocked the proprietor usually appeared with the proprietor appeared with a gruff, "what wantee."

"Upon showing him the formidable, official looking book, however, and

explaining the object of the visit in very "pigeon English," the callers were invariably treated with distinguished consideration and in many places were escorted through the house. Some places were plainly furnished, most of them were shockingly dirty, and nearly all were pervaded with the sickening odor of opium smoke. Some of the dialogues with Chinamen were very amusing. When asked if they were married, many of them would answer first, "No," and then qualify the answer by adding, "not married in America, married in China." None of them appeared to be particularly lonesome, however, but nearly everyone of them expressed his intention to return to China as soon as he made "plenty money."

When asked how enumerators were selected to count Chinese, an official pointed out in another newspaper article in 1880 how difficult it was finding people who could speak Chinese. One Chinese-speaking applicant was not hired because he could not write English even though he could speak it. Also, since the district where most Chinese lived also had many white people, he felt that a Chinese enumerator would not be able to get good cooperation from whites.

While his concerns were probably valid, the use of non-Chinese enumerators evoked the same problems counting Chinese. Moreover, they often confused the given and surnames since they are in reverse order to American names and the phonetic transcription of Chinese names was inconsistent. These problems, in addition to occasional poor pensmanship, make it difficult for genealogical and family history research which require names, and not just demographics and counts, of the residents.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/07/challenges-in-obtaining-and-using.html

#177

Nutritional Analysis of Chinese Immigrant Diets

Early Chinese immigrants worked long hours on farms, in laundries, restaurants, and grocery stores, generally with meager amounts of food to eat. Observers were curious about the characteristics of the Chinese diet that enabled them to survive their long labors, and wanted to determine if it was a nutritious and healthy fare.

In 1900, Professor Myer E. Jaffa, a highly respected chemist who was the first professor of nutrition at the University of California in Berkeley undertook a research study to measure what a sample of 12 Chinese workers ate over 18 consecutive days.

A newspaper account of the research reported in the *San Francisco Call* began with derogatory insinuations about the palatability of Chinese food.

The study compared three groups of Chinese, professionals, laundrymen, and gardeners, based on the extent of physical labor involved with their occupations, as noted by the reporter.

The article summarized some of the findings but only after first making light of one Chinese who was suspicious initially that the study was a veiled attempt to tax him for the amount of food he ate. The reporter also described the types of food that laborers ate as things that "sound strange to the Caucasian ear, and taste stranger yet to his palate."

The reported finished with Prof. Jaffa's findings that the total protein

3+groupd.png

each day was low, as the Chinese had little meat and relied on a low-fat diet. He felt that their diet had “an ample amount of nutrition.”

M. E. Jaffa, "Nutrition Investigations Among Fruitarians and Chinese at the California Agricultural Éxperiment Station, 1899-1901," U.S.D.A. Office of Experiment Stations, Bulletin No. 107, Washington, DC, 1901.

reaction.jpg

concl.jpg

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/nutritional-analysis-of-chinese.html

#178

Hung Liu's Parody of 1892 Chinese Registration Certificate Requirement

As if the Chinese Exclusion Act of 1882 was not sufficiently degrading for Chinese, when it was extended in 1892 for another decade with the Geary Act, they were required to apply for an identity card or Certificate of Registration that they had to have with them at all times or risk deportation, as specified in Section 6. (Although some countries, including China, have or plan to have national identity cards, it would apply to **all** residents, and not just to one ethnic group as with the Geary Act)

Hung Liu, an activist artist living in the Bay Area was a child of the Cultural Revolution in Mao's China who left for the United States in 1984. Her work is strongly influenced by these roots as she noted, *"History is not a static image or a frozen story. It is not a noun. Even if its images and stories are very old, it is always flowing forward. History is a verb. The new paintings are my way of painting life back into my memories of a propaganda film that, over time, has become a document of the revolutionary sincerity that permeated my childhood."*

In her 1988 installation, *Resident Alien*, Liu expressed her contempt for the outrageous identity certificate requirement imposed on Chinese in America with her mocking back-in-your-face defiant rendition of an identity card.

Resident+Alien+Card+parody+by+Hung+Liu.j

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comments+on+parody.jpg

Excerpt from"Self As Diasporic Body: Hung Liu's Self-Portrait Resident Alien"
by Dong Li Isbister Ohio State University, 2009

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/hung-lius-

parody-of-1892-chinese.html

#179

The Ordeal of Being A "Secret Asian Woman" (or Man)

This post is not an 'historical' item except indirectly. "Secret Asian Woman" is a personal reflection by Dmae Roberts, Peabody Award Winning journalist, about how she was, as a mixed Chinese-white child, tormented by hostile and demeaning comments from white children that stem from America's history of racism toward Chinese and other Asians.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/the-ordeal-of-being-secret-asian-woman.html

#180

Early Chinese Laundries & Restaurants in Halifax, Canada

Early Chinese immigrants in the Canadian maritimes, like those in other parts of Canada and throughout the United States, began to open laundries, and then restaurants, in the last decades of the 19th century. The laundries started to give way to restaurants by the mid-1900s, with the greater availability of home washing equipment and the growing acceptance of Chinese cuisine. Albert Lee, who grew up in his father's Halifax laundry, describes this history in the video below.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/early-chinese-laundries-restaurants-in.html

#181

Deportation And Chinese Stool Pigeons

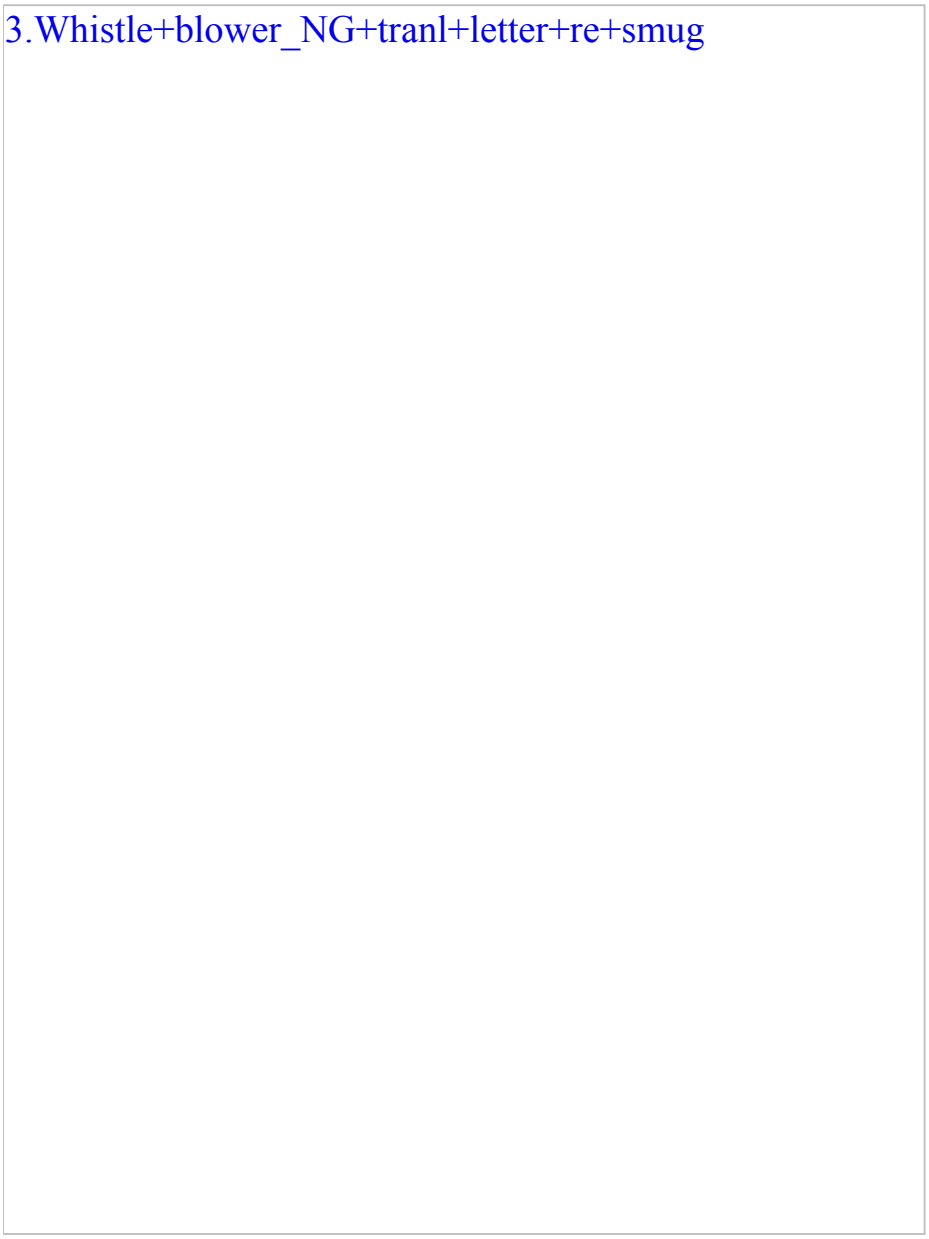
Most deportation cases were initiated by federal authorities who brought charges against suspected illegal Chinese immigrants. However, there were also cases where a Chinese would be deported based on a tip to the immigration authorities, usually anonymous, from another Chinese who, perhaps, had some grudge against him. The letter below in 1925 from the Customs Service of the U. S. Treasury Department notifies the Commissioner of Immigration at Ellis Island that an anonymous informant identified a Chinese without a passport and the address of a laundry where he could be found. The hand written note is attached to the letter.

In another case (undated), a Chinese named Charley Sung sent the letter below (translated from Chinese) informing authorities that Ng King in Newark, New Jersey, was not only smuggling Chinese into the country from Mexico but was also dealing opium. One might suppost that the informant was exacting some type of revenge against Ng King.

Interestingly, the translator prefaces the name of the informant, Charley Sung, with the identifier, Chinaman. No further information was found about the outcome of the investigation.

http://njdigitalhighway.org/exhibits/chinese_exclusion/index.php

unsign1925+Note+to+IMMIG+re+Hom+Jin+Fung



Permalink: https://chineseamericanhistorian.blogspot.com/2013/02/deportation-and-chinese-stool-pigeons.html

#182

Counting How Many Chinese Live in Chinatown

What is going on in this photograph from New York Chinatown in 1925? Perhaps the white man is asking the Chinese man where he can find some good chop suey?

Well, actually the photograph shows a white census enumerator speaking to the Chinese man with two young children on a New York Chinatown street. One wonders whether he is seeking directions, just having a friendly conversation, or actually conducting a census interview right on the street. After all, living quarters in Chinatown were pretty crowded and Chinese may not have been eager to allow white strangers into their places of residence. If he is collecting census information, one wonders whether the Chinese man has sufficient command of English to understand the questions. And, whether he is anxious or suspicious about the uses that the data will have, especially if he is an illegal immigrant?

U. S. Census data serves many useful purposes for different fields of research and application including demography, social policy, history, immigration, migration, and genealogy. Given the difficulty and expense of locating people at their residences, there are still many people who are not counted and their demographic, occupational, and familial data are missing. Such issues are not as troublesome if one is primarily interested in determining general patterns or relative counts of the size of subgroups, but can be disastrous when one is searching for specific individuals.

I found a fascinating blog post recently (first of nine posts) by writer S. Tremaine Nelson describing how he and two friends, one an artist and the other a photographer, made some naturalistic or ethnographic observations in a small public area, Columbus Park, in the heart of New York's Chinatown. His blog post provides transcripts of their comments and interpretations of the observed patterns of behavior and social interactions among people, accompanied by

wonderful candid black and white photographs. Their work provides a qualitative portrait of the Chinese community in contrast to a census enumeration which focuses on quantitative aspects. Nelson wrote:

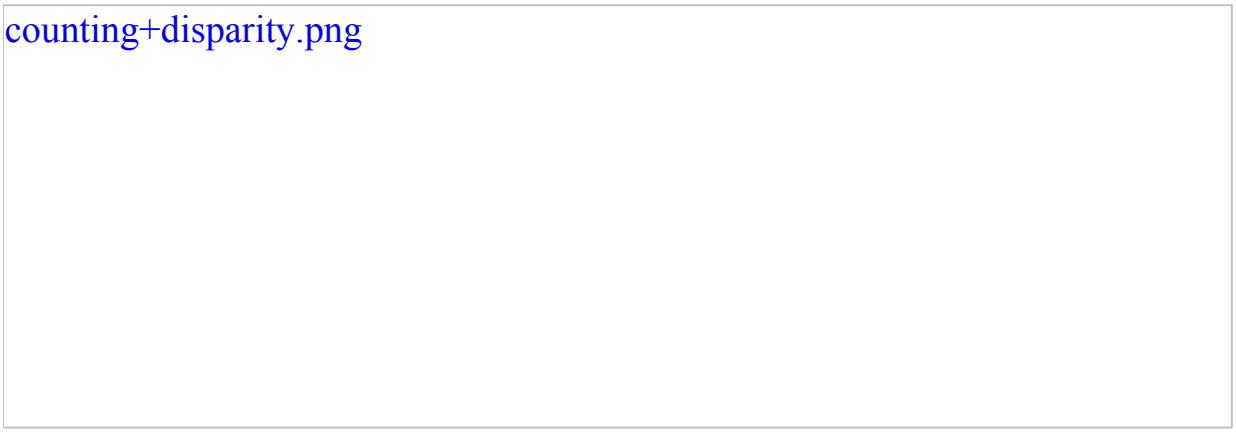
columbus+sq.png

The part of Nelson's post that grabbed my attention was his explanation for how he became interested in making his study of Chinatown daily public life. I am only going to describe these *background experiences* that led the author to decide to make the naturalistic observations in the first place because those experiences illustrate some major weaknesses of census data collection that are rarely discussed. I will not discuss their actual observations and analyses, intriguing and enlightening as they are, but I encourage you to read the posts in their entirety,

Specifically, in 2010 Nelson worked for the Census Bureau in New York's Chinatown. He was struck by the huge disparity in the count of residents (15) that a field-worker obtained and the count (70) that a Chinese-speaking co-worker obtained from followup phone calls made to check on reliability of results at a single address that served as a dormitory where Chinese male workers rented bunks, stacked four high in a 10 ft. x 10 ft. room, by the hour.

Nelson described the procedures used by the Chinese-speaking coworker.

Thus, 'residents' only spent a few hours at this dormitory, with different shifts of workers sleeping there at different hours throughout the day. By taking



samples at different hours, the count continued to increase whereas a single sample would yield a much smaller count.

This example illustrates one of the many unforeseen problems that can yield inaccurate census information. If the census enumerator had knowledge of the living conditions of working men in Chinatown, the undercount might not have occurred.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/03/counting-how-many-chinese-live-in.html

#183

Self Deportation By A Chinese Immigrant in 1941

When we think of immigration problems facing the Chinese, what generally comes to mind are the federal barriers, which were formidable and numerous, either preventing entry or prompting deportation.

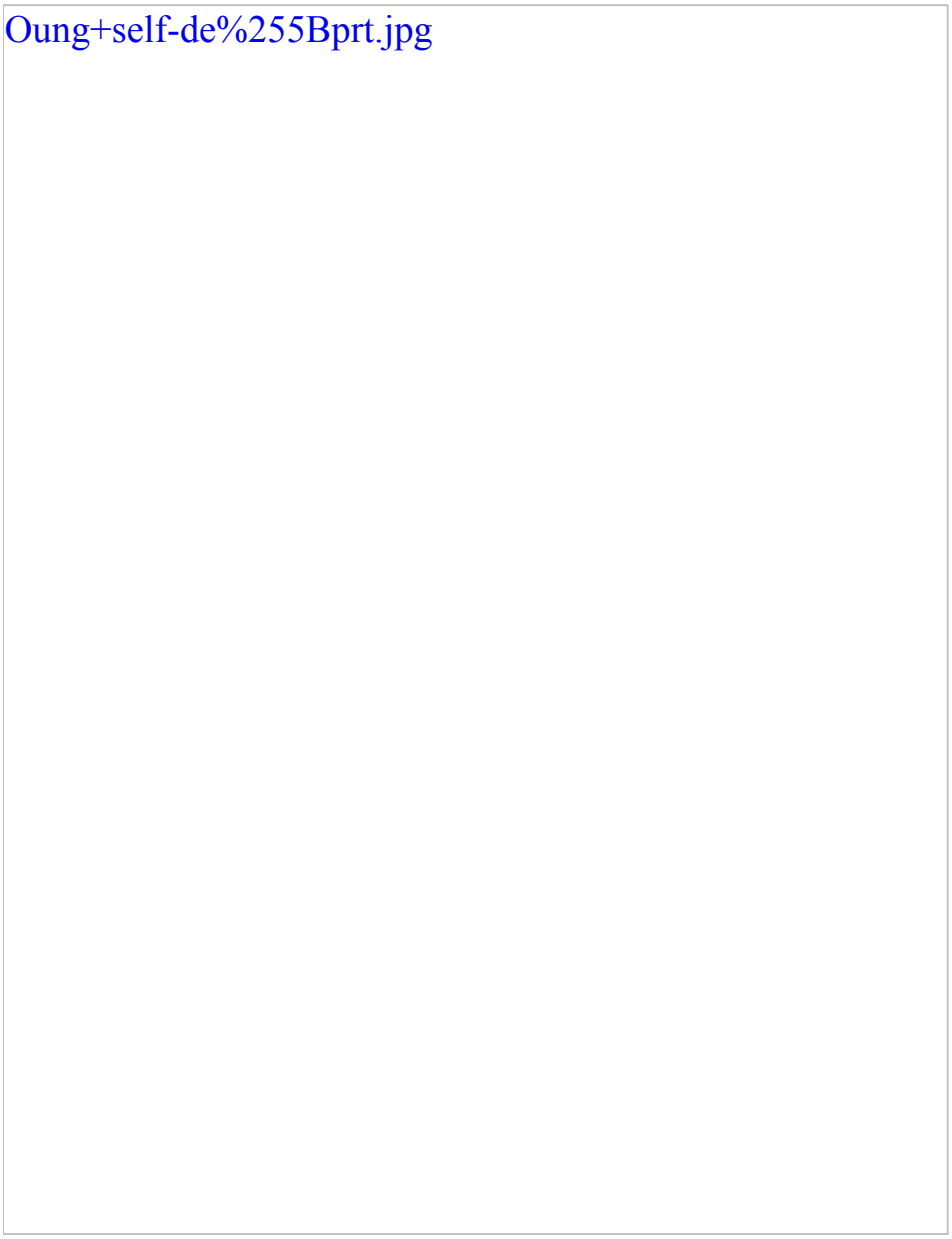
In addition, there were less well-known procedures that led to deportation of Chinese immigrants. Long before 2012 Presidential candidate Milt Romney advocated "self-deportation" for dealing with the immigration issue, such a mechanism already was available for a Chinese who *wanted* to be deported! However, you could not just leave the country but first had to complete an application form for the U. S. Department of Labor.

Consider the case of 85-year old Oung Don You in New Jersey who entered the U. S. at age 14 as a laborer in 1893 but in his old age become dependent on public assistance. In 1941, which was not exactly an ideal time to return to China in view of the war with Japan, he voluntarily filed for 'removal to native country' and was promptly deported.

Inasmuch as Oung was destitute, his passage back to China was probably at the expense of the Immigration Service. Perhaps that was why he had to first complete the application form.

Source: http://njdigitalhighway.org/exhibits/chinese_exclusion/index.php

affidav+remov+86+yr+old+due+to+public+ch



Permalink: https://chineseamericanhistorian.blogspot.com/2013/02/self-deportation-by-chinese-immigrant.html

#184

Chinatown Turf Wars Between Chinese and White Children

Today, one can find Chinese living throughout the city of San Francisco but a century ago, racial animosity toward Chinese restricted them to living in the confined area known as "Chinatown," which did not extend west beyond Stockton Street until the early 1900s.

Due to prejudices against them, Chinese elementary school students were not allowed to attend white schools as far back as 1859. In fact, San Francisco did not fund any schools at all for Chinese until the landmark 1885 Tape v. Hurley case which required the S. F. Board of Education provide public education to Chinese. The city lost the case but maintained its exclusion of Chinese from white schools by building a segregated "Chinese Primary School." It was renamed, "Oriental Public School" (when it was decided to segregate Japanese students as well) in 1906. Sometime after the April, 1906 earthquake, the school was rebuilt on Clay Street halfway up the hill between Stockton and Powell Streets. Below is a photograph of the school sometime around 1908.

Although the Oriental School was already on Clay Street for several years, in October, 1912 protests were made at the Board of Education over its proximity to white schools. One protest leader argued that:

"Any oriental school located outside of oriental territory near to any school of the Caucasian race will greatly injure the discipline of each school, as a constant race war will be kept up between the boys of the schools."

Perhaps these protests were triggered by the tragic event earlier that year in February involving a stone throwing confrontation between Chinese and white students near the Oriental School. At one point, a group of white boys found themselves trapped between two groups of Chinese boys so one of them, Jose Aguilar, fired a B. B. shot air rifle twice hoping to frighten the Chinese so they could escape. However, Wong She*, a 10-year old Chinese boy had a gun and

fired back. One bullet passed through Aguilar's coat sleeve as he ran and fatally struck James Kane, a 14-year old white boy in the school yard. The newspaper account described Wong as "a gunman of the powerful Wong family" and reported that "four companions of the slain youth picked out Wong as the man last seen chasing the boy." One Chinese boy testified he saw Wong She carrying the body of Kane.

BOY IS SLAIN BY
CHINESE GUNMAN

San Francisco Call, Volume 111, Number 64, 2 February 1912, 1.

On Feb 12, Judge Weller, to the surprise of most, granted bail at $5,000, defending his unpopular decision on the grounds that "Chinese witnesses were not reliable."

At the May 19 trial, the jury was unable to reach a verdict on the guilt of the accused as much of the evidence against the prisoner was worked up by detectlves as the result of statements by schoolmates of James Kane. Ten of the jurymen found in favor of conviction for manslaughter, while two held out for murder. A second trial was to be set by Judge Dunne.**

Dominic Kane, father of the slain boy, upon hearing the verdict, whipped out a .44 caliber revolver and tried to avenge his son's death. A sharp struggle ensued to remove the revolver from the man's grasp, and total chaos was averted as over 50 Chinese were present, and apparently, ready to defend the Chinese boy.

In the present day context of school shootings, the Wong-Kane case is erroneously included in a listing of school shootings:

January 31, 1912: San Francisco, California In a brawl between the white and Chinese students at the Oriental School, James Kane was shot dead.[59]

The tragic Wong-Kane case did not occur in a school nor did it involve students at the same school. It is the story of how hostility of one group toward another group can escalate into further harm and tensions between the opposing groups.

* "She" may be a misspelled name and might have been "Shee."

** No information could be found about the second trial or what happened to Wong She.

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/chinatown-turf-wars-between-chinese-and.html

#185

Mr. Yee's English Kitchen Restaurant, Jerome, AZ

People from all over the world came to work in the mines of Jerome, Arizona, during its heyday. According to Herbert V. Young, in **They Came to Jerome**, by the 1920's the following nationalities were represented in a workforce of 2,200: American, Austrian, Bulgarian, Canadian, Dutch, English, Finnish, French, German, Greek, Irish, Italian, Mexican, Portuguese, Russian, Scottish, Scandinavian, Serbian, Slavic, Spanish, Swedish, and Welsh. There was also a miscellaneous classification.

Falling into this later classification were the Chinese. The Chinese, here from the beginning of the mines, were viewed with mixed reactions by the rest of the predominately occidental townsfolk. The asians did not fall into the usual categories. For instance, few if any ever worked in the mines. They were all self-employed. In the majority of cases, they established restaurants and laundries. There were other practices that set them apart from the rest of their fellow citizens - some that caused much concern in certain segments of the community. Bill Adams, editor of the Jerome Mining News, took on a personal campaign to have the Chinese run out of town in 1909. Mr. Young says that "Front page attacks were the rule. One man, it was reported, found maggots in his soup while eating at Hong's restaurant. Another report was that cockroaches and bedbugs had been found in the food. The Chinese, shouted Adams, should be barred from Jerome . . ." Perhaps it was not so much a health issue that bothered Adams and others, but what they might have considered to be a moral one. It was well known that certain members of the Chinese community had imported the vice of opium smoking to the town. Opium dens, much like those of Hong Kong and old Peking, were set up in the basements and backrooms of various Chinese-owned establishments, complete with bunks, pipes, burners, and sticky balls of the poppy extract. These dens were frequently raided by the local police, but like the speakeasys in the twenties, they would reappear a few days later, a few doors

down. The majority of Chinese people were, of course, law abiding citizens who worked hard to establish a place for themselves out on the American frontier. The last of these first generation Chinese to remain in Jerome was a Mr. Yee, who operated, paradoxically enough, the English Kitchen Restaurant. Mr. Yee acted as sole waiter, chef, and dishwasher of the eatery.

Eating at the English Kitchen was always somewhat of an adventure, because not only did Mr. Yee not speak English very well, but the menu might be different from day to day. Somedays, a customer might not be sure what he was getting until the food arrived at the table. Mr. Yee's specialities were his made-from-scratch fruit pies, the ingredients for which he harvested from the fruit trees around town that the Italians had planted. They included some of the tastiest apricot, peach, and apple pies to be found west of the Mississippi.

Mr. Yee was a good example of what hs been called Chinese inscrutibility. Although he lived in Jerome for over fifty years, he apparently never learned to speak English very well. He was almost unintelligible. During the sixties, however, he was observed talking to the proprietress of Jerome's last grocery store - in fluent Spanish.

Many thought that Mr. Yee knew much more than he wanted to let on. A local who lived here during that time tells of an encounter with Mr. Yee one spring morning in the restaurant. "I had developed a habit of going down to the English Kitchen for a cup of oolong tea after my breakfast. As I entered this day, Mr. Yee was sitting under a cloud of blue smoke at a booth in the back, reading a Chinese newspaper of unknown vintage. I took a stool at the counter and waited for him to respond to my presence. Eventually he rose and came over. He was wearing his usual outfit: long skirt-like white pants, black slippers, a calf length stained white apron, and a white coolie/chef's hat. I told him that I would like some hot tea. He stood there for a second, looking quizzically at me with his old yellowed eyes. In back of him was a wall of dark brown hardwood shelves filled with boxes of oolong, jasmine, and Earl Grey tea. Looking at me as if dumbfounded, cocking his head to the side he asked, "Ot tee . . . ot tee?" He paused and finally, with a startled realization, he said "OOOOOOO . . . ot tea!" Then he smilied and laughed - for a long time - like it was the funniest thing in

the world." When Mr. Yee died in 1973, the townsfolk drove his hearse down Main Street and tolled the Jerome Bell hanging in front of the Mine Museum in an unusual gesture of love and respect.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/mr-yees-english-kitchen-restaurant.html

#186

Chinese Self-Employment and Taxes

Countless numbers of Chinese immigrants lived frugally and saved as much as possible from their meagre earnings as laborers in factories, sweatshops, laundries, and restaurants with the hope that they might someday be able to own their own business. Even though they risked losing their investments due to competition and/or lack of business acumen, being one's own boss offered a sense of being in control and freedom from often arbitrary orders from employers.

A generation or two ago, self-employed business owners did much, if not all, of their business transactions on a strictly cash basis, immediate or deferred, and bookkeeping records of income and expenses were easily manipulated to their advantage taxwise.

Tax auditors, however, did audit these businesses to try to detect fraud and tax evasion. One defense used by Chinese was 'ignorance' of the American system of doing business. For example, in one case involving the popular Joy Young restaurant in Birmingham, Alabama, a tax audit based on the taxpayer's bank deposit records revealed that sales tax had been underreported by approximately 40% per month during the audit period of several years. The taxpayer's attorney invoked a "*cultural defense*,"arguing that the "*Chinese way*" of keeping records differed from the "normal"American method and cannot be held to the normal standard of compliance. An argument against this defense was that as the taxpayer had successfully operated a restaurant since 1919. he certainly knew or should have known he had to keep adequate records for sales tax purposes.

The case was eventually closed after the taxpayer died during the deliberations. As a rule, sales tax must be assessed within 3 years from the due date but the state revenue office failed to do so in this case. Hence, the court barred the assessment by the three year statute of limitations unless

the Department proved that the Taxpayer filed false or fraudulent returns with the intent to- evade tax.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/chinese-self-employment-and-taxes.html

#187

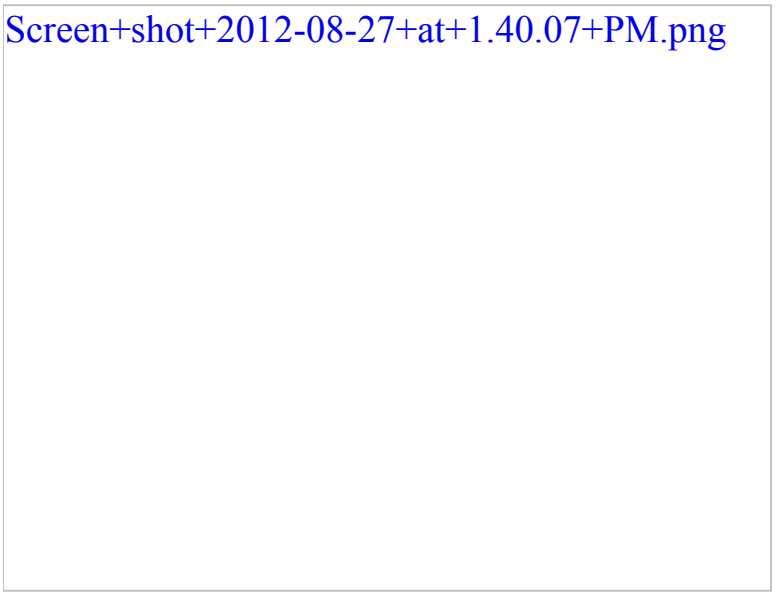
Racism Can Make A Person "Fighting Mad"

Racism can have pernicious and enduring harmful effects on its victims, many who may feel 'fighting mad,' but see no remedy. One exception, however, is Leo Fong. The story of his encounter with racism in Widener, Arkansas back in the 1930s, where his immigrant parents ran a grocery store illustrates how a resourceful person can make "lemons into lemonade." At age 7 on his first day of school where he was the only Asian, a group of students surrounded him at recess and made racial slurs. After he returned home, his father asked, "How was school?" Leo replied, **"Great! Everybody likes me. They even sang to me.**" His puzzled father asked, "What did they sing?" Leo replied, **"Ching-chong Chinaman."**

As Leo recalls: "... father turned red in the face and said, **"They don't like you. Don't you know they are making fun of your racial heritage?**" Next day at recess, the playground teacher organized a softball game and I was designated to play first base. One of the kids hit a single and ended up on first base. He looked at me and remarked, **"Chink!"** Without hesitation I punched him in the nose, knocking him to the ground. The playground teacher grabbed me by the neck, spanked me and sent me to the office. I had to stand in the hall for two days while the other students taunted me. Unlike his cousins who dropped out of school because of racial intimidation, I chose to remain in school and fight."

Thus, began the **career of Leo Fong** who would go on to become first, a superb boxer, martial arts expert and sparring partner of Bruce Lee, movie actor and director, and eventually a Methodist minister as he discusses with cable tv interviewer John Robert Cruz.

[Thanks to Ed Soon for information about Leo Fong who was 80 at the time of the video and still actively teaching marital arts]



Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/racism-can-make-person-fighting-mad.html

#188

Chinese Opium Smoking And Prison

Opium use in China dates back to the Ming Dynasty when it was considered a 'luxury' among the elite. However, by the19th century it had become a 'necessity' among the lower classes from which came a large number of the Chinese who immigrated to many countries in the last half of the 19th century. Their opium habit continued as many used it to cope with their difficult lives. Fears of dangers to white women from the Chinese led to laws in the 1880s directed against opium smoking by Chinese although its medicinal use by whites was tolerated until the Harrison Narcotic Act of 1914.

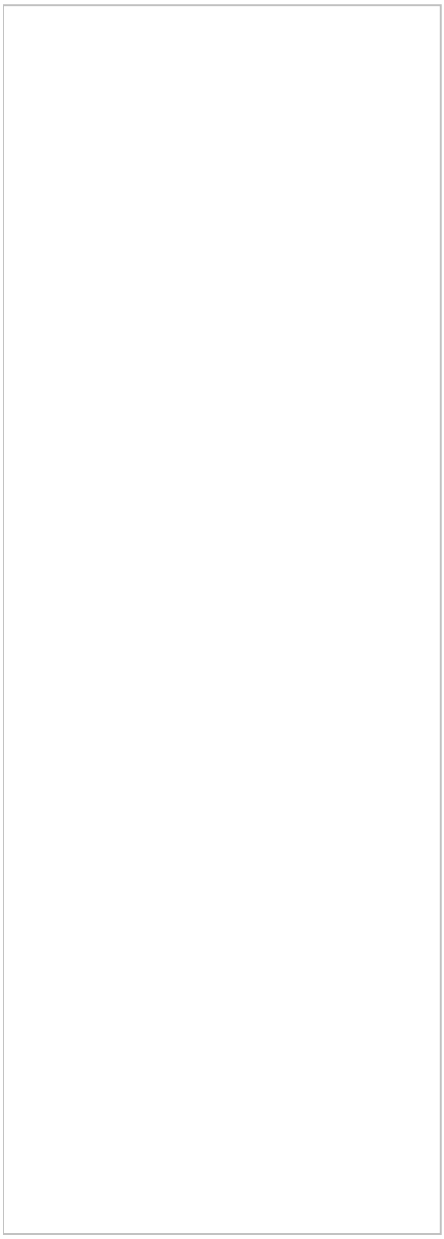
Smoking opium became a federal offense that led to a prison sentence of a year and a day in a federal penitentiary, the earliest which were located in Leavenworth, KS., McNeil Island, WA, and Atlanta, GA.

Although I've seen several accounts about the widespread use of opium among Chinese, I have not yet found any discussion of what penalties Chinese received when apprehended until I ran across the 1919 prison file of Charlie Lee Onn, a 54-year old, married Chinese servant who had been in this country for 26 years. Charlie was arrested for "concealing smoking opium" in 1919 and sentenced on June 24, 1919. Although he lived in New York, he was sentenced for a year and a day and sent to the nearest federal penitentiary in Atlanta, GA where his sentence began on July 4, 1919. He was eligible for probation on Nov.4, 1919, which was denied, but he did not have to serve his full sentence as he was released on April 23, 1920. Note that on his file his "Color" was listed as "Chinaman."

Like other inmates, Charlie was allowed to exercise in the prison yard between 1 and 3:30 on Sundays, *weather permitting,* but he had to sign the form below agreeing to follow rules such as not trying to escape! It seems quaint and naive today that prisoners would be expected to understand and accept the terms required in this agreement.

Charlie+Lee+Onn+1919+Atlanta+penitit.jpg

During his imprisonment of about 9 months, Charlie received visits from only 4 or 5 friends, each lasting for 30 min. He received seven pieces of mail, one of which was from his wife. He wrote 11 letters, one to his wife. It is fair to say, he had limited contact with the outside world.



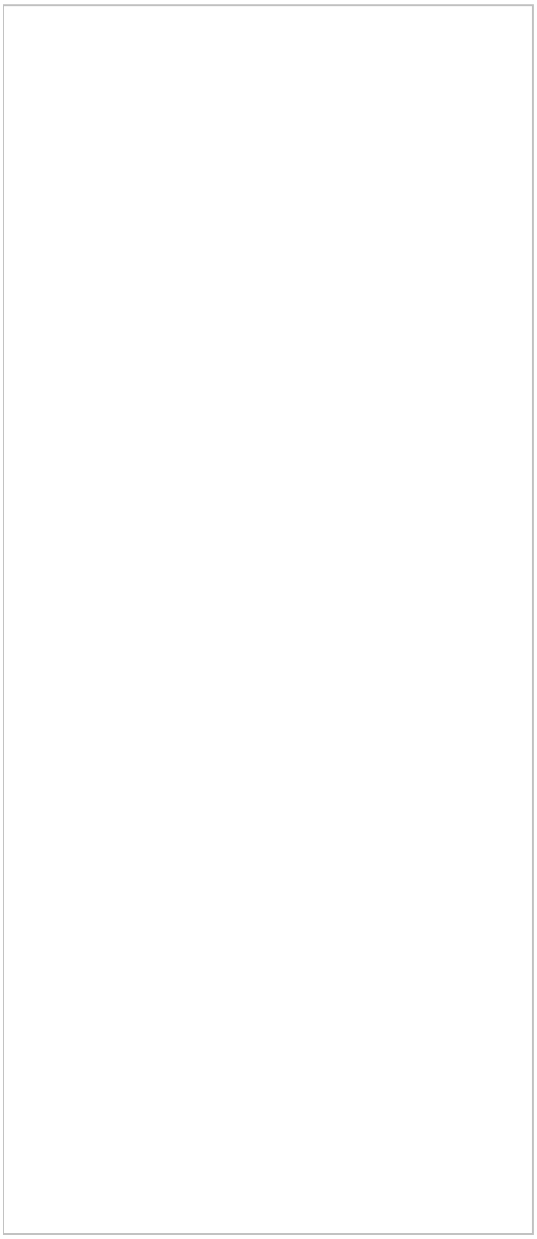
Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/chinese-opium-smoking-and-prison.html

#189

Atlanta's Celestial Lottery in 1909

Chinese, or Celestials, as journalists liked to call them a century ago, were pioneers, running a lottery in Atlanta as early as 1909.

Of course, those apprehended got jail time. (*Atlanta Georgian, Oct. 27, 1909. p. 1)*



Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/atlantas-celestial-lottery-in-1909.html

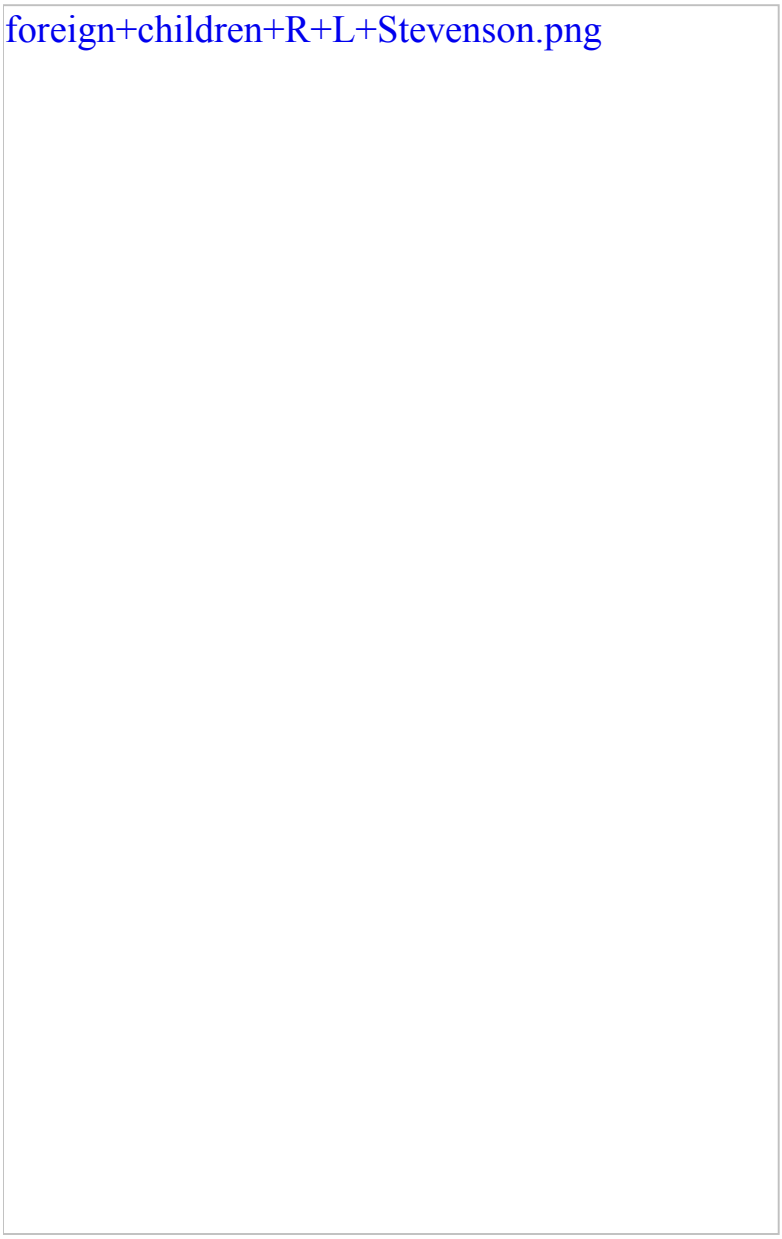
#190

Teaching White Children To Feel Superior to Foreign Children

Growing up Chinese, I sometimes got the feeling that white kids looked down on me just because I was Chinese. I doubt if it is an innate tendency but that it is much more likely to be an attitude learned at an early age.

Consider the message conveyed in a poem, *Foreign Children,* by the great American writer, Robert Louis Stevenson in his classic collection of poems, ***A Child's Garden of Verses.*** *(I emphasized some lines in red in case they are not sufficiently blatant to you)*

Of course, reading such a poem is not the only, or even, primary cause of ethnocentrism. Furthermore, many children who never saw this or similar poems also feel superior to "foreign children." But its popular acceptance shows an insensitivity in the larger society to the damaging effects such attitudes can have on children. Fortunately for me, I was never exposed to this poem until I was an adult and had learned how to discount such drivel.



Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/teaching-white-children-to-feel.html

#191

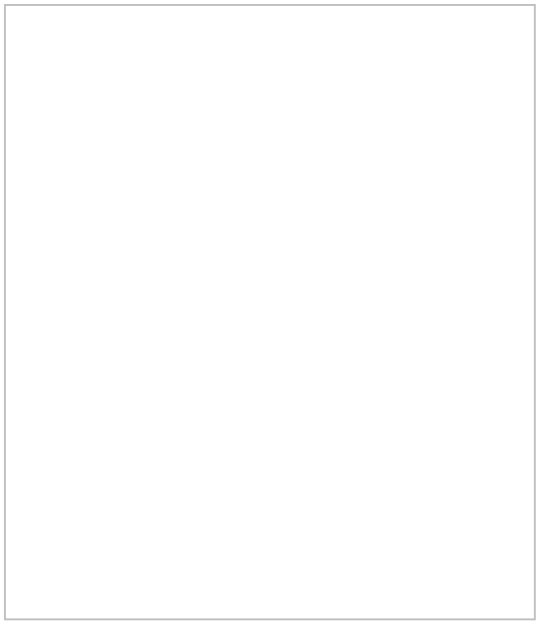
Americans As Seen By A Chinese Visitor

Accounts of Chinese immigrants written by Americans often smugly dwell on the strangeness of their customs, behaviors, and beliefs. Rarely do we find accounts of how Americans might appear to the Chinese, but one exception is a book by Zongren Liu, Two Years in the Melting Pot (1984).

Z+liu,jpg.png

Liu came as a visiting scholar to study English in Chicago and in this book he describes his mostly depressing stay there and in other parts of the country. Among his observations, he described some American behaviors that we might not think of as out of the ordinary but which he found to be perplexing, if not downright irrational.

Here is one charming example that shows that the Chinese do not have the corner on irrational behaviors.



Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/americans-as-seen-by-chinese-visitor.html

#192

"Over Count" of Chinese in the 1940 Census?

The U. S. Census is an invaluable resource for historical and genealogical research. I was excited when the 1940 U. S. Census was released earlier this year, but frustrated because it was released without a name index, which made it virtually impossible to use and maintain sanity. Fortunately, it is now much more functional with the addition of a name index generated with the help of hundreds of volunteers who transcribed information from the original handwritten record sheets collected in the field to create a searchable online digitized database.

I gave it a test run by first trying to locate the record of our family in Macon, Georgia.

That test was not a difficult search since we were the only Chinese in the entire city at the time. This initial success led me to make several additional searches which, much to my surprise, suggested that the U. S. Census may have over counted the number of Chinese in many states. **Before I explain why I reached this conclusion, I first need to retrace the process to show how I discovered the errors. So, be patient**!

How to Use Ancestry.com to Search the Census Database

On the initial search screen shown below, you enter as many of the listed fields as possible: first and last name, birth year, exact or within a range, location (where they were born and location and approximate year of "any event" (marriage, divorce, for example).

Choose "match all terms exactly" to prevent finding too many cases, but if that fails, you can then widen the yield by removing that constraint.

Depending on how unique your target is, you might locate that person by entering only part of the requested information.

SUCCESSFUL SEARCH FOR THE JUNG FAMILY

On lines 42-47 of the census record shown below, our family is listed for 1940 at 519 Mulberry Street. I highlighted in bright green how our race was

Simpe%2BSearch%2Bby%2BName%2BLocation%2B

coded, "C 4."

Failure Locating My Uncle

I also wanted to find my uncle who came to Atlanta in 1937, but I had no success finding him. Possibly, he was not in his laundry on the days when the census taker came. Or, I used the wrong spelling of his name or the census taker, or transcriber, entered it differently from the way I spelled it.

If you examine a sample of original record sheets, you can easily understand why these errors occur because some of the handwriting is poor or the record sheet did not scan clearly.

An alternative approach is to use **Advanced Search**, which allows you to specify several filters such as GENDER, and more importantly for my purpose, **Race/Ethnicity.** By adding CHINESE to the Race/Ethnicity field (see bright green field) I was able to retrieve only the Chinese cases for a specific Location (you can specific a City, State, or Both). I specified Georgia (See bright green field).

Since there were very few Chinese in Atlanta in 1940, my thought was that my uncle's name would come up even if they misspelled his name. Then since I knew the street address where he lived, I should have been able to locate him even if his name were misspelled. Of course, this method would not work easily for cities where there were hundreds of Chinese.

(My brother George was listed as "Georgia" and my sister Eugenia as

"Eugennia," and Joe Yip in Mississippi was listed as "Qck Zip")

However, even this approach failed to locate my uncle in Atlanta in the 1940 census. He must have been out of his laundry when the census taker came.

Searching For Trends or Totals

Instead of trying to find a specific person by name, one might be interested in seeing patterns or trends in the number of Chinese over decades. Thus, I looked at changes in the total number of Chinese in Georgia for each decennial census.

Results for Chinese Living in Georgia

When I searched for CHINESE in Georgia for all decennial Censuses, I found a gradual increase from 203 in 1900 to 445 in 1940.

I then restricted my search to Chinese in Georgia who were born in China. The percentage declined with successive decades. Only about half, or 222, of the Chinese living in Georgia in 1940 were born in China. In contrast, a decade

earlier in 1930, around 80% or 206 of the 253 Chinese in Georgia were born in China and in 1900, 100% of the 203 Chinese in Georgia were born in China.

Some Strange Findings

When I examined some of the cases classified as Chinese on the index lists, many of their surnames, e.g., ADAMS, did not seem to be Chinese. Nor were their occupations typical of Chinese immigrants such as laundryman, restaurant cook. or waiter.

I therefore examined images of the original census record sheets for these suspicious cases.

Below is a 1940 census record for one Adams family in Missouri that was indexed as Chinese.

The original handwritten census record appeared with the searched name highlighted in yellow, and family members in green. Beneath this info shows how it was entered in the searchable database.

On the original sheet for the Adams family, RACE had a code of “C 2“ but

%2BMissuiri%2BRobt%2BAdAms%2B%2Bmiscl%2B

they were recorded in the Index as

“Chinese.”**[See the Column I highlighted in bright lime green]** In other words, in the 1940 Census many “C 2” cases that should have been recorded as Colored or Black were counted as Chinese.

The same error occurred in other states I sampled including Missouri, Mississippi, Delaware, North Carolina, Nebraska, and Alabama. This error did not show up in Minnesota, at least for the the cases I sampled!

Other support for this conclusion is that the RACE code on the original sheet (See the first image on this post) for my own family was not "C 2," but "C 4." [Actually, it seems to have been “Chi” but that was lightly crossed out and replaced with ”C 4.”

As a type of 'reverse' check, for RACE/ETHNICITY I searched for **COLORED (the term in 1940 for Blacks). When I examined the original record sheet for cases retrieved in this search, the code was usually “C 2.” [In one state it was “Col” and in another, “Neg.”] Birth Rates for Chinese in Georgia The misclassification error also occurred for birth data. I did a a**

search for Chinese births in 1939 in Georgia on the 1940 census. Given that the majority of Chinese in Georgia, as elsewhere, were single men, or men with wives in China, one would not expect them to have had many babies born in Georgia. [Therefore to get a fair-sized sample, I used a range of years from 1929-1939] In this decade, there were 56 Chinese females born (and roughly the same number of males). [Note: the point of this analysis is not to determine the number of Chinese babies but to examine the accuracy of the coding.] A look at the Table below shows many of the surnames of the babies did not "look like" Chinese surnames. You get definitive evidence of

GA%2B56fem%2Bbabies%2BChin%252Cjpg%2B%2B

errors if you examine a sample of the original record sheets for births with a non-Chinese looking surname. The RACE column for these cases shows a code of "C-2" or Colored (the prevalent term for Blacks in that era) as in

the record shown below for Bessie Butler and her relatives. In other words, these babies got misclassified in the index as Chinese, for whom the correct code is "C-4." While one hopes for, but does not expect 100 percent accuracy for such a complicated undertaking as taking a national census, egregious errors such as the ones described above simply should not have happened and could have been caught with minimal review.

baby%2Bbessie%2Bbutler%2Bc2.png

Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/over-count-of-chinese-in-1940-census.html

#193

An Ethnocentric View of Chinese Music

William H. Brewer, a Professor of Agriculture at Yale University, wrote about his impressions of early California from 1860 to 1864 in a journal which was published by Yale University in 1930. These observations provide a rare and detailed view of how life in California appeared to an educated traveller.

In the preface by Russell H. Chittenden, Professor Brewer is praised in these glowing terms:

A close observer, a careful and sagacious thinker, slow to arrive at a conclusion until all the facts were available, he embodied all those attributes that contribute to success in the conduct of any investigation that calls for wise judgment and logical reasoning. As these letters show, even in his younger days, at the time when he became the "principal assistant" in this survey of California, he it was who had the knowledge and the power to take charge of and carry through a scientific enterprise, under conditions often far from favorable, and without doubt such success as the survey attained was due in no small measure to his resourceful leadership in the field.

During his visit to San Francisco, Brewer was curious to learn about the Chinese, and even attended a Chinese theatrical performance. In the excerpt below where he describes his reaction to Chinese 'music,' he seems to have lost his objectivity in his appraisal. He did not find much to his liking, and did not hesitate to mock that which he did not understand.

And these were the views of a man considered to have "wise judgment and logical reasoning." One shudders to think of what the common man in the street thought about the musicality of the Chinese.

Up%2Band%2Bdown%2BCalif%2Bcrit%2BChinese

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/an-ethnocentric-view-of-chinese-music.html

#194

RTHK Documentary on Chinese in North America

RTHK, the Hong Kong television network, produced an excellent documentary on Overseas Chinese in North America consisting of 4 hour-long episodes aired over the late summer of 2012.

This ambitious project, although it could only scratch the surface of the history of Chinese in North America, nonetheless was a significant contribution by providing audiences in Hong Kong with an overview of the many difficulties that Chinese who left for Gold Mountain had to suffer, but were able to eventually overcome. This documentary serves as an invaluable historical resource for Hong Kong Chinese.

Below are links to the 4 programs on YouTube. Some of the commentary is in Chinese, and the subtitles are also in Chinese, but most of the interviews are conducted in English. I was a consultant and interviewee in the fourth episode which focused on Chinese laundries and restaurants.

Roots Old and New, Stories of Chinese Emigrants - North America -#1 Angel island

https://podcast.rthk.hk/podcast/item.php?

pid=469&eid=30029&year=2013&lang=en-US#

Roots Old and New, Stories of Chinese Emigrants - North America - #2 Chinese, Railroad, and Head Tax

https://podcast.rthk.hk/podcast/item.php?pid=469&eid=30030&year=2013&lang=en-US#

Roots Old and New, Stories of Chinese Emigrants - North America #3 Chinese laundries and restaurants

https://podcast.rthk.hk/podcast/item.php?pid=469&eid=30028&year=2013&lang=en-US

Roots Old and New, Stories of Chinese Emigrants - North America #4 WWII Veterans

https://podcast.rthk.hk/podcast/item.php?pid=469

Permalink: https://chineseamericanhistorian.blogspot.com/2012/10/rthk-hong-kong-television-network.html

#195

Before There Was "Lin-sanity"

The meteoric and sudden rise of Jeremy Lin to professional basketball stardom last year is of historic importance for Americans of Chinese, and other Asian, ancestry. The attention he deservedly received should give interest to the story of the Hong Wah Kues, a Chinese professional basketball team that barnstormed the country in 1939-1940 playing the likes of the Harlem Globetrotters.

Hong+Wah+Kues.jpg

Sociologist Kathleen Yep published a book, *Outside the Paint: When Basketball Ruled at the Chinese Playground*. that documents in rich detail the story of the brief shining moment of this band of spirited and talented Chinese athletes with an unconventional style that relied on speed and aggressive play to offset their size disadvantage against taller opponents.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/10/before-there-was-lin-sanity.html

#196

Immigrants Stayed Connected With China Through Music

Chinese immigrants stayed culturally connected to their homeland in many ways, bonds that were especially vital in the face of the hostility and discrimination they suffered historically in America. Those living in Chinese communities that came to be referred to as "Chinatowns" had access to theaters when they flocked to see live Chinese opera on stage, as suggested in a documentary, *A Moment in Time* by Ruby Yang, showing how meaningful this experience was for them in a time before television.

Unfortunately, many Chinese lived in areas across the United States where their numbers were too few to have access to such cultural experiences. I grew up in Macon, Georgia, for example, where our family was the only Chinese in town. My parents received Chinese newspapers in the mail, probably once a week, that was their window on news from China and about Chinese issues in the United States. Still, we did have ONE Chinese phonograph record, the Chinese National Anthem, that provided a smidgen of contact with China. When I was around 4 or 5 years old, my brother and I, would crank up the old manual phonograph to play this marching music known also as the "March of the Volunteers" and we would march around the room enthusiastically even though we didn't understand the Chinese lyrics.

A friend in Chicago, Bill Tong, recently told me about his more extensive contact with Chinese music in listening to his parents' records and tapes of Chinese music as he was growing up. His father listened to Cantonese opera as well as Chinese pop music that his mother favored. In the Hoisan dialect it was called "see oy cook," or Shidaiqu (in Mandarin). This Mando-pop style of music based in Shanghai and sung in Mandarin fused Chinese folk songs with American jazz and enjoyed enormous popularity from the 30's through the 50's. Among its biggest stars were Zhou Xuan, one of his father's favorite singers and Wu Ying Yin (one of his mother's favorites).

Despite separation by thousands of miles across an ocean from their homeland, Chinese immigrants sought ways to experience familiar and treasured aspects of their Chinese culture. Anti-Chinese sentiment was often based on their apparent unwillingness to assimilate to American culture. However, having nostalgia for one's homeland should not be seen as incompatible with acceptance of the host culture. Furthermore, which is the chicken, and which is the egg? Had Chinese been afforded equal opportunity, perhaps they would have more easily come to embrace American culture.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/10/immigrants-stayed-connected-with-china.html

#197

A Bite of China, CCTV Chinese Food Documentary Series

China Central Television, CCTV, China's state-run television, produced "A Bite of China," a series of 7 hour-long documentaries about the culture and history of Chinese food. Here is episode 6, "Flavors of the Harmonic." It has a Chinese sound track, but some YouTube uploads like this one, has English subtitles. The episodes are exquisite feasts of visual presentation.

Use this LINK to find a listing of the other 6 episodes with English subtitles on YouTube. Be aware that there has been an allegation in the video below that the documentaries are fraudulent government managed propaganda! (CCTV, a government-controlled resource, has had previous problems of credibility, especially in the realm of political and social issues, censorship,etc.)

A problem with this critique, however, is that it is produced by the Shen Yun Performing Arts, which itself has been criticized as a thinly veiled propaganda tool to fight China's persecution of the religious organization, Falun Gong. While some parts of the CCTV narrative seems a bit overstated and self-congratulatory, I didn't feel that the whole series could be dismissed as propaganda for the state.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/cctv-chinese-food-documentary-series.html

#198

What Was Chinatown Like Before It Became "Chinatown"?

Chinatown, originally, was an area in many cities where its Chinese population lived. In undesirable sections of towns, Chinatown provided shops and housing for their daily needs as well as some safety in numbers against societal hostility toward them. Before the early 1900s, non-Chinese visitors and tourists were infrequent and the Chinese did not try to market curios and other Orientalia to them. Once Chinatown was reinvented to exploit commercial opportunities, it took on a different appearance aimed at attracting non-Chinese to visit, shop, and dine in an exotic space. Its streets soon teemed with non-Chinese visitors while Chinese residents receded into the background.

But what did Chinatown look like before there were busloads of gawking tourists, many who had never seen a Chinese before? The most influential photographer of San Francisco's Chinatown was a German immigrant, Arnold Genthe**,** who took numerous street photographs of the public activities of Chinese in San Francisco's Old Chinatown at the turn of the twentieth century prior to the 1906 earthquake and fire that destroyed much of the original Chinatown. His photographs are a valuable visual portrait of this 'exotic' community. When I first saw them many years ago, I was fascinated by his images and thought how fortunate it was that he made these photographs so that later generations could see what street life of the early Chinese was like.

A few years later, however, I had second thoughts after reading historian John Kuo Wei Tchen's critical analysis in his introduction to a 1984 book of a selection of Genthe's photographs. Tchen pointed out some of the selective editing, manipulating, and cropping that Genthe performed on many of his photographs. Genthe's Eurocentric vision of the Oriental soul guided his photographic evidence. In his photographs, he 'saw' what he imagined. His work, more artistic than ethnographic in its goals, emphasized the notion that the Chinese were exotic, and different, from Anglos. Genthe's photographs

portrayed Chinese in isolation from the larger community, and strengthened the view that Chinese were unassimilable or forever foreign. Art historian Anthony Lee in his book, **Picturing Chinatown,** also examined the social and political context of Genthe's photographs and their lasting impact that to this day blocks acceptance of revised views of Chinatown and its residents.

The noted novelist, **Maxine Hong Kingston,** also raised questions earlier in 1978 about the subjective biases of Genthe's portrait of Chinatown. She noted, "What is missing from Genthe's Chinatown photographs are white people, whose presence would have broken the spell of a self-contained, mythical Cathay." She pointed out that this absence of white people was not because they did not frequent Chinatown in those days because, "Chinatown depends on a vigorous, aggressive relationship with white America to survive. Surely, white businessmen, tourists, gamblers, customers could be seen dealing with the Chinese inhabitants."

Genthe believed that Chinese did not like having their pictures taken because of primitive superstitions so he always hid his camera, which on the positive side, enabled him to capture more unposed photographs.

However, Kingston suggested that his conclusion about the reticence of Chinese to being photographed was naive. A more plausible reason was, "They refused to let Genthe take their pictures, not because of exotic beliefs but because they were afraid of incurring trouble from the white authorities with their Exclusion Acts and deportation laws."

Kingston also noted and questioned the reality suggested by the many pictures that contained children, which "gives the impression that Chinatown was a healthy community of flourishing families when exactly the opposite was the actual, lonely situation… It was not until the second half of this century that the American immigration laws allowed Chinese women to enter the U.S. on the same basis as men—whose own immigration was restricted by the Chinese Exclusion Acts."

Genthe's photographs are of value, but have to be examined critically. Cameras may never lie or distort, but photographers can.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/what-was-chinatown-like-before-it.html

#199

Chinese 'Fixing' of Laundry and Restaurant Prices?

I was intrigued by the Chinese laundry sign in this photograph by the great Walker Evans. I never knew that Chinese laundries engaged in price fixing as implied by the assertion on the neon sign that this particular laundry was "Not in the Trust."

Doing some research, I found that in Atlanta as far back as 1906, a laundry trust had been established so that prices could be maintained at a higher level than if no trust existed.

Trusts created to regulate prices were not limited to laundries, as it was also practiced by Chinese restaurants, although it is not known how widely or for how long they existed. But, at least in Prescott, Arizona, chop suey house owners formed a trust to keep prices high as reported on Dec. 27, 1906 in the *Tucson Daily Citizen* in an article that proclaimed: *"The Yellow Peril" Hits Prescott Hard. Chinese Restaurant Keepers in Northern City Form A Trust And Boost Prices."*

Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/chinese-fixing-of-laundry-and.html

#200

A Darwinian View: How Chinese Survive on Less Food

DOCUMENT #10: Debate Over the Chinese, California Constitutional Convention

Delegate J. H. Miller, Demr 9, 1878.

Miller was from San Francisco. He was a lawyer who had played an important role in Indiana

politics. He had been a Brigadier General in the Union Army and came to California after the

Civil War. A conservative Republican, Miller had run on the Non-partisan ticket.

"| answer, cheap labor may, under certain conditions, be in an economic sense, an

advantage, but not so to us. immigration has been a blessing to the United States; not

because it cheapened labor, but because it brought within our borders, in aid of the great

work at development, men who established homes, whose accumulations swelled the

aggregate of the wealth of the nation; men who have become a part of the nation and

contributors to Anglo-Saxon civilization... For thousands of years, China has been tilled to the

verge with a redundant population. **The life of the average Chinaman has been a mere**

struggle tor animal existence. He bears with him the heredity of poverty and unrelenting toil

for food for thousands of years. His physical organs have become adapted to insufficient

food. There has been a process of selection going on in China under which the heavy

feeders have fallen out and under the law of the 'survival of the fittest' none but those who

can practice the most rigid self-denial as to food remain. They have also been trained by

centuries of incessant toil to procure the maximum of subsistence from the soil."

Permalink: https://chineseamericanhistorian.blogspot.com/2012/06/darwinian-view-how-chinese-survive-on.html

#201

Tragic Case of History Repeating Itself

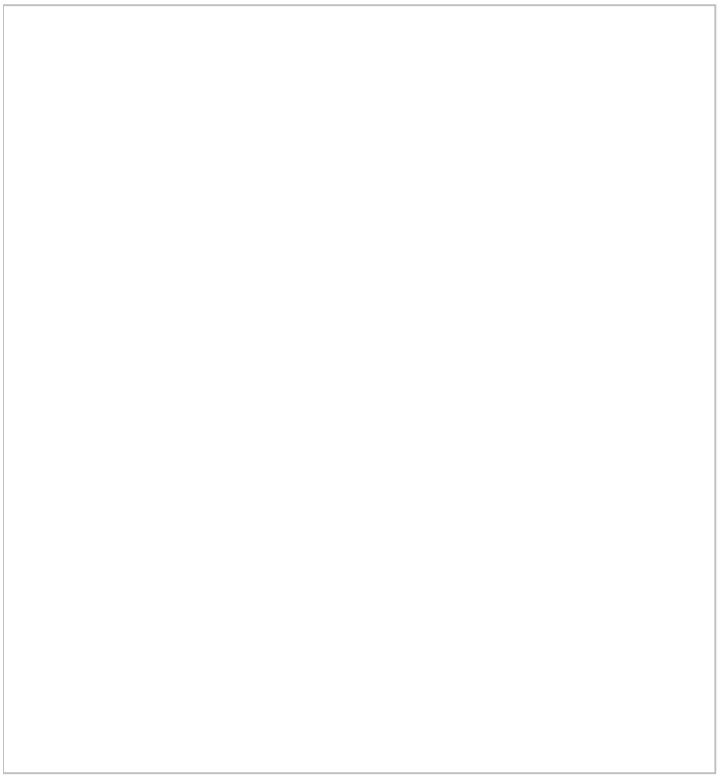
The life of Chinese restaurant deliverymen is a dangerous one as they can be assaulted, robbed, and even killed. A recent case in Wilmington, N. C. in June, 2012, involved six adolescent boys robbing and killing a 60 year-old Chinese after which the murderers polished off the delivered food. *Star News Online* reported that:

wilmington+nc+june+22,+2012.png

Similar instances of this type of crime have occurred many times over decades. For example, in 2009 in North Hanover, Massachusetts, another Chinese man was murdered when delivering food to a fake order to an unoccupied address that was made using a phone number that police traced to a throwaway cell phone.

Another case occurred in 2000 when a Queens, New York restaurant owner was bludgeoned to death late one evening when he was making a delivery to an isolated area of town. According to the *New York Times* article:

Sadly, these men must risk their lives regularly to eke out a living, support their families, and in some cases, send money back to China to help relatives. Predatory hoodlums look on them as easy and helpless prey.



lured+deliv+man+killed.jpg

Permalink: https://chineseamericanhistorian.blogspot.com/2012/06/tragic-case-of-history-repeating-itself.html

#202

Interactive Map of Number of Asian Americans Per County

The just released Pew Center Survey Report, The Rise of Asian Americans has a handy mapping of the number of Asian Americans for 6 major subgroups for each county in the U.S. If you place your cursor over any spot on the map on this link, you will see how many **Chinese** (or you can choose another of the 6 Asian American subgroups surveyed by the Pew Center) live in that county as well as its total number of all Asian Americans and its total population.

The illustrative map below for Hyde County, S. D. shows there is 1 Chinese out of the 7 Asian Americans among the 1420 residents there.

pew+Chin+hyde+cty+S.+D.county+++map.png

Permalink: https://chineseamericanhistorian.blogspot.com/2012/06/interactive-map-of-number-of-asian.html

#203

A Chinese Laundry in Georgia Before the Civil War

My parents immigrated from China and opened a laundry in Macon, GA in 1928. The thought never occurred to me when I was a kid growing up and working there that some other Chinese may well have operated it prior to 1928. I did discover, much to my surprise, about 10 years ago from archives, that the same building that housed our laundry and living space had served continuously as a Chinese laundry since the mid 1880s.

And, now, I discover (see below) that there were Chinese laundries in Georgia much earlier than ours. **Jung Wing** (no relation) was in what would later become Atlanta running a hand laundry BEFORE the "War Between the States" broke out in 1863, which suggests he was born before the gold rush in California. His obit gives no detail but suggests Jung Wing must have been held in some positive regard, having been sent as "a delegate" to President Cleveland's first inauguration!

obit+Jung+WIng+Atlanta+Constitution,+29+

Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/chinese-laundry-in-georgia-before-civil.html

#204

Story of Chinese restaurant origins all over the world

[Chinese immigrant restaurant in Mexico]

Although this documentary features a Chinese immigrant family-run restaurant in Mexico, the story it tells is virtually the same one you'll find all over the world about how Chinese immigrants sought an economic niche in their new homeland despite little knowledge of the new language, customs, and lifestyle.

Even though they often had little or no experience running restaurants, these Chinese saw it was a means to survival. Their hope was that their children, growing up in the new land, would be able to advance to less arduous and more enjoyable work.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/05/story-of-chinese-restaurant-origins-all.html

#205

Teaching Chinese American History to School Kids

Elementary school history books include virtually nothing about the story of Chinese immigrants who came to North America in the 19th century other than to acknowledge their labor in helping build railroads. Why did they leave their homes, and often wives and children, to come to these shores? How, and why, did so many of them work in family businesses such as laundries, restaurants, and grocery stores? What harsh racial discrimination, including exclusion laws, did they face? What were 'paper sons' and why did Chinese resort to this device? Why did Chinatowns exist and how did they serve Chinese and non-Chinese in different ways? How did they overcome huge obstacles to achieve the 'American dream' for themselves and their descendants, making significant contributions to their new homeland?

I had an opportunity in 2011 to present a class talk covering all of these topics, and more, in an hour to 5th graders at the Campus School at the University of Memphis. Students showed an active interest and I hope that the lesson I provided stimulated their awareness and curiosity about this ignored aspect of our history, and will help promote their understanding of racial issues.

One topic that fascinated some of the students was the discovery of poems etched on the wood walls of the Angel Island Immigration Station barracks by Chinese detained there, some for more than a month or two. I read several of these poignant and heart-breaking poems to the class. During the Q&A, one eager student asked where he could find the poems as he wanted to read more of them! That reaction alone made my day and I viewed it as one sign that my talk was a success!

Permalink: https://chineseamericanhistorian.blogspot.com/2013/01/teaching-chinese-american-history-to.html

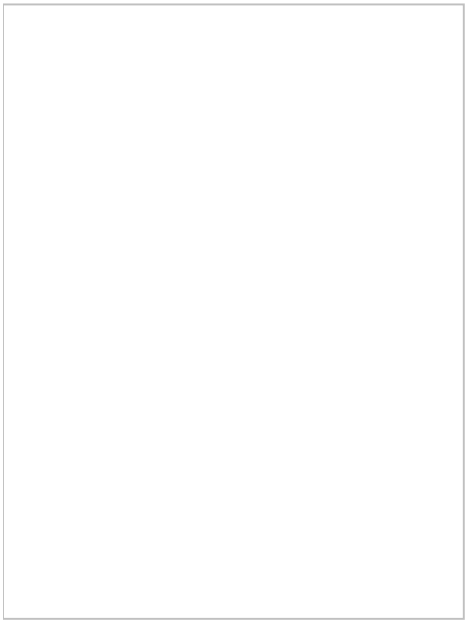
#206

Sun Yat Sen and Madame Sun Yat Sen in Georgia?

The three most powerful women in China in the first half of the 20th century, the Soong sisters, Ai-Ling, Ching-Ling, and May-Ling were in Macon, Georgia around 1910-1913 where the 2 oldest attended Wesleyan College for Women. Ching-Ling would later marry revolutionary leader, Sun Yat Sen, May-Ling would marry Chiang Kai-Shek, President of Nationalist China, and Ai-Ling would marry H. Kung, Finance Minister.

From the wording of the caption below the photograph from the Georgia Archives one might think it was taken in Macon, but the dates, 1920s-1930s, are incorrect (as is the spelling of her name). I doubt that the photograph was taken in Macon even if it is in the Georgia Archives.

In any case, note the caption urges the viewer to "Note their clothing" although it is not clear if this is a positive or negative comment.



"Macon, 1920s-1930s. Sun Yat Sen and Madame Sun Yat Sen. She was the former Chungling Soong, one of three sisters to attend Wesleyan College. She received her degree in 1913. Her husband became the first president of Nationalist China. Note their clothing."

The postcard shows Wesleyan College atop Washington Park. It is the site of Madame Chiang Kai-Shek's visit to Macon to receive an honorary doctorate in 1943 during her historic visit to the U. S. to raise funds for the war effort against Japan. (There is some irony in this honor because when she was an adolescent in Macon, she was denied admission to a white school on the grounds that she was an "Alien.")

The buildings burned down sometime later, probably in the 1970s, and the college is now located further from the city center.

Wesleyan_College_Macon_Ga.jpg

Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/sun-yat-sen-and-madame-sun-yat-sen-in.html

#207

"Chinese Laundry Kids," CBC Radio documentary

Chinese hand laundries used to be a fixture in every town and city. They were so common place that the occupation of "laundryman" became synonymous with the Chinese. They were socially isolated, and endured a life of drudgery and racial hostility. CBC producer **Yvonne Gall** explores the legacy of these Chinese pioneers through the stories of the children who grew up in their parents' laundries.

Why did so many Chinese immigrants turn to owning and operating laundries?

They were first enticed to North America by the gold rush of the mid 1800's and were later hired to build the railways in both Canada and the United States. But when the gold rush ended and the railways built, the Chinese immigrants were no longer wanted. They were socially isolated and struggled to deal with a growing tide of racism. They gravitated to jobs shunned by the white community, jobs like washing clothes. But hostility and racism persisted and was often expressed in violence and sanctioned by law.

Despite these obstacles, the Chinese laundryman persevered and they endured so that their children would have a better life.

Reading List

Chinese Laundries:Tickets to Survival On Gold Mountain by **John Jung**.

Published by Yin and Yang Press, 2007.

Southern Fried Rice: Life in a Chinese Laundry in the Deep South by **John Jung**. Published by Yin and Yang Press, 2005.

The Year of Finding Memory by **Judy Fong Bates**. Published by Random House Canada, 2010.

China Dog and Other Tales from a Chinese Laundry by **Judy Fong Bates**. Published by Sister Vision, 1997.

Enduring Hardship: the Chinese Laundry in Canada by **Ban Seng Hoe**. Published by Canadian Museum of Civilization, 2003.

The Chinese Laundryman: A Study of Social Isolation by **Paul C. P. Siu**. Published by New York University Press, 1987.

A White Man's Province: British Columbia Politicians and Chinese and Japanese Immigrants 1858-1914 by **Patricia E. Roy**. Published by University of British Columbia Press, 1989.

The Oriental Question by **Patricia E. Roy**. University of British Columbia Press, 2003.

Chinese Islanders: Making a Home in the New World, by **Hung-Min Chiang**. Published by Island Studies Press. Charlottetown, 2006.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/chinese-laundry-kids-cbc-radio.html

#208

A Yosemite Mountain Named in Honor of A Chinese Chef

Tie Sing was a talented Chinese camp cook at Yosemite in whose honor a 10,000+ ft. mountain in Yosemite National Park was named Sing Peak in 1899. When the USGS cartographers were mapping out the park and campaigning with people to preserve Yosemite, the Chief Geographer of the United States Geological Survey, Robert Marshall, handpicked Ty Sing in 1915 to cook for the Mather Mountain Party in Sequoia, led by conservationist Stephen Mather to support the idea of unified federal agency to preserve and expand the nation's national parks.

Tie Sing, a marvelous camp cook whom Mather had borrowed from the U.S. Geological Survey for the occasion, would construct a dining table, usually out of logs, and then . . . a linen table cloth would show up, and real napkins for everybody. Tie Sing would put together his collapsible stoves and calmly prepare soup, lettuce salad, fried chicken, venison and gravy, potatoes, hot rolls, apple pie, cheese, tea and coffee.

Creating the National Park Service (1999), an account of the origins of the National Park Service by assistant director, Horace M. Albright, includes many references to the high regard that the staff members had for Ty Sing as evident from these excerpts from Chapter 7, The Mather Mountain Party 1915.

"He had been handpicked by Marshall, who knew him from Geological Survey expeditions as the finest gourmet "chef" available. Ty Sing had worked for the survey for twenty-eight years, and for this trip he had brought Eugene, another USGS veteran, as his assistant."

"Roughing it" was not a term to be used for our dining. As it was every night on our trip, the table was set with a snowy white linen tablecloth and napkins, silverware, and china. Ty Sing and Eugene somehow managed to wash and iron the linen each day in addition to packing, traveling, unpacking, baking, and cooking meals.

At the farewell dinner, Albright noted:

Ty Sing had personally written his notes in Chinese and English. They showed that this man could be counted not only as the "gourmet chef of the Sierra" but as the "philosopher of the Sierra."

Sing is reported to have died in an accident in 1918, but it was not specified exactly where or how.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/07/yosemite-mountain-named-in-honor-of.html

#209

Raising Chinese Community Support for China To Fight Japan's Invasion

Japan started an armed conflict with China in 1937 that eventually exploded into World War II in 1941. Overseas Chinese around the world rallied to make financial contributions to organizations such as the United China Relief Fund to aid China in its struggle for survival.

Chinese all over the United States showed their patriotism by contributing funds to support China's war effort. In Memphis, Tennessee, Lam Soon, a successful restaurateur who operated the Mandarin Inn and his wife spearheaded fundraising efforts for China. An article in The *Memphis Commercial Appeal* publicized a "Feast of the Lanterns" dance and auction fundraiser held at the Peabody Hotel, which was attended by the celebrated actress, Tallulah Bankhead. The photograph in the article showing Mrs. Lam Soon and some of the event planners was taken at the Mandarin Inn.

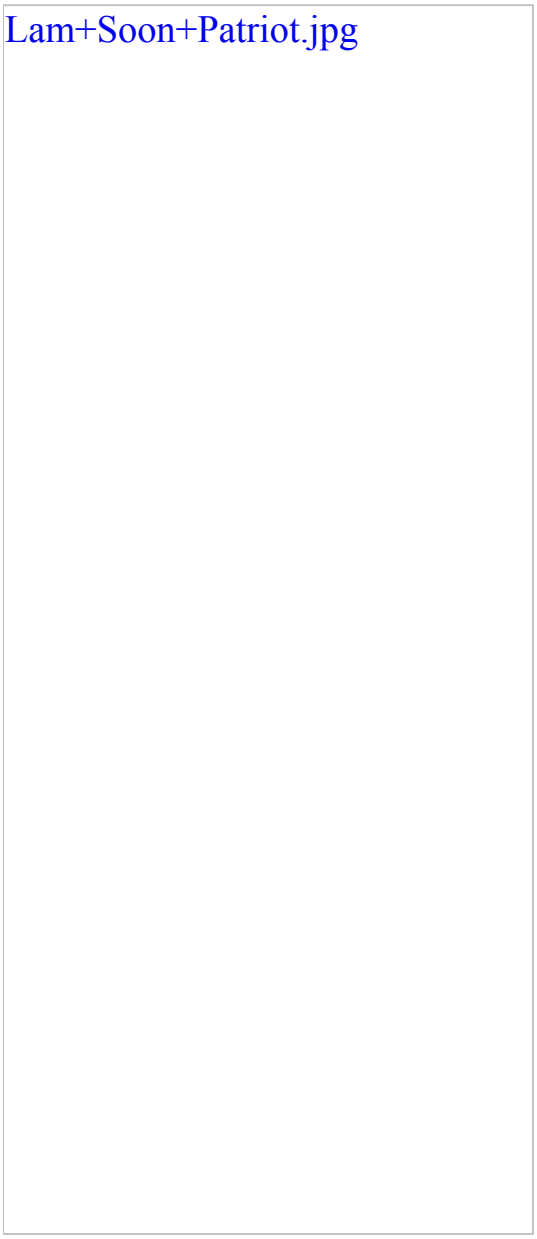
Articles from the Press Scrimitar (below) described another fundraising event held at the Loew's Palace Theater and gave Mr. Lam Soon recognition for his leadership role in the fundraising efforts for China.

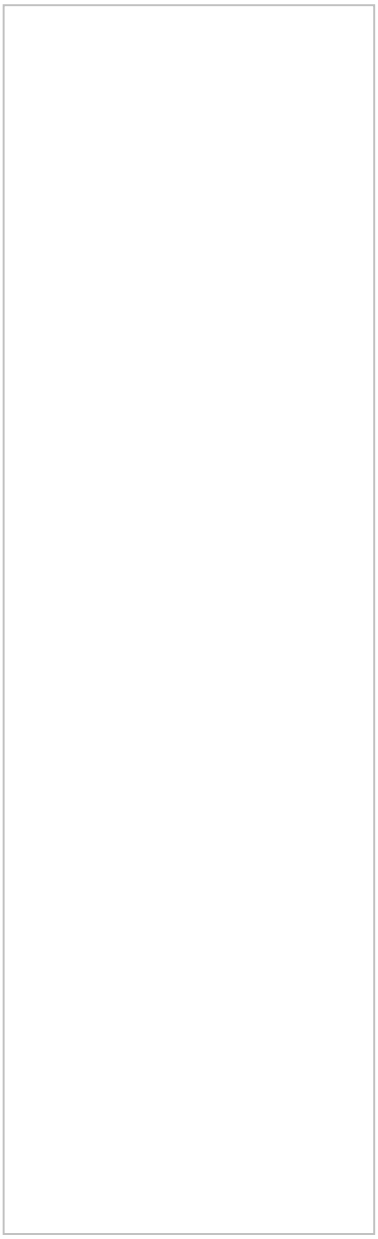
China_Relief_Fund.jpeg

newspaper+page+Memphis+chip+in+for+china

hearlding+aid+to+china+Mrs+Soon+and+son+

feast+of+lanterns+Mrs+Soon+and+son+oercy





Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/raising-chinese-community-support.html

#210

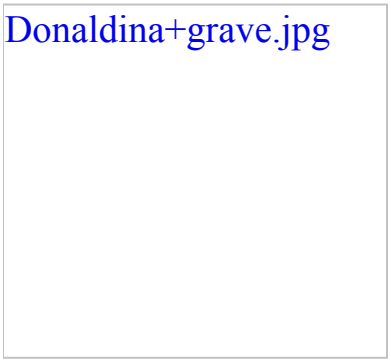
"Making" Chinese Family Portraits Before Photoshop

I have seen many Chinese immigrant family portraits that resemble a posed portrait studio shot where everyone is stoically staring blankly at the camera. The parents are seated in the front center, perhaps holding an infant in the mother's lap, and older children or other relatives standing behind or seated on both sides of the parents. I never thought about the logistics of getting all these people together for the portrait, especially when the father might have been working somewhere in the middle of the U. S. or Canada whereas the wife, and most of the family members, might have been living back in the Guangdong village. Some of these family portraits in the earliest days might have been, as suggested in the video with Albert Lee of Halifax, Canada, composite photographs where individual photographs were 'pasted' of merged onto a single photograph! Why didn't I think of that solution?
Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/making-chinese-family-portraits-before.html

#211

Ching Ming Remembrance in Los Angeles Included Visit to Miss Donaldina Cameron's Grave

Ching-Ming, the annual spring Chinese 'sweeping of the graves' ritual remembrance of ancestors was held today at Evergreen Cemetery in East Los Angeles with a ceremony sponsored by the Chinese Historical Society of Southern California. It was an especially significant event now that the unearthed bones of about 100 unidentified Chinese immigrants from over a century ago have been given a respectful resting place in the cemetery after protests by the Chinese community when these remains were initially 'discarded' when they were discovered during the excavation for a light rail line.

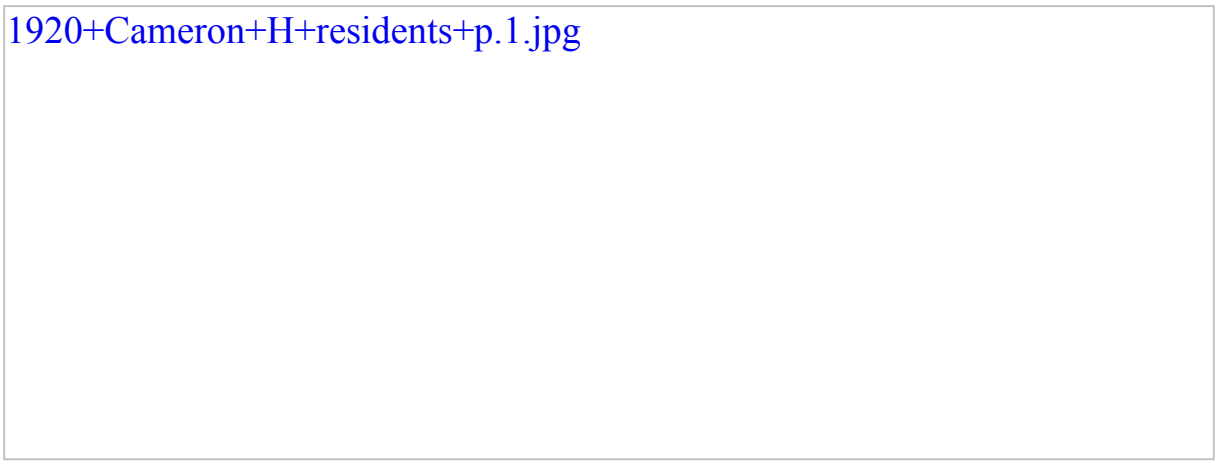


Following the ceremony during which Daoist monks performed ritual chants, there was a Chinese lunch with roast pig, dim sum, and jook. Finally, we gathered at the nearby grave of Donaldina Cameron, a renown Presbyterian missionary who devoted her life to rescuing and helping young Chinese women who were essentially sold into slavery and prostitution in Chinatown during the early decades of the last century. Although this native of New Zealand served the Chinese of San Francisco, she is buried in Los Angeles where her relatives resided. We wanted to pay respects to her for the substantial contributions she made to Chinese women.

Donaldina Cameron (center back) in front of the Julia Morgan designed building at 920 Sacramento St., San Francisco with Chinese girls that she rescued or who received daycare.

Below is the 1920 Census Record listing Miss Cameron and her staff (in green) at the top of the sheet. Note the ages of the girls, highlighted in the green column with some as young as 16.

The census sheet below is also for 920 Sacramento and contains names of much younger girls, possibly children left for daycare by working parents. The listing does not cover all the women that received shelter at Cameron House over many years, only the one residing there on the day the 1920 Census taker was there.



The visit to her gravesite was meaningful to me in a personal way as I spent many hours at 920 Sacramento St., named Cameron House in her honor, during my high school and college years in the Bay area during the 1950s and

made many friends among the Chinese youth who frequented this Chinatown service center.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/04/ching-ming-remembrance-in-los-angeles.html

#212

It's A "Small World" Among Chinese Americans

An excerpt from an invited talk I gave in the spring of 2011 on "Psych Day"at California State University, Long Beach that describes how I was surprised yo discover the close connections among Chinese Americans, at least of my generation. There seemed to be fewer than the "six degrees of separation"or "small world" phenomenon studied by psychologist Stanley Milgram, among others.

The closeness in this population greatly facilitated the development of the research for my 4 books on the Chinese American experience. For specific and detailed examples, visit **Expected the Unexpected: In Search of Chinese American History**.

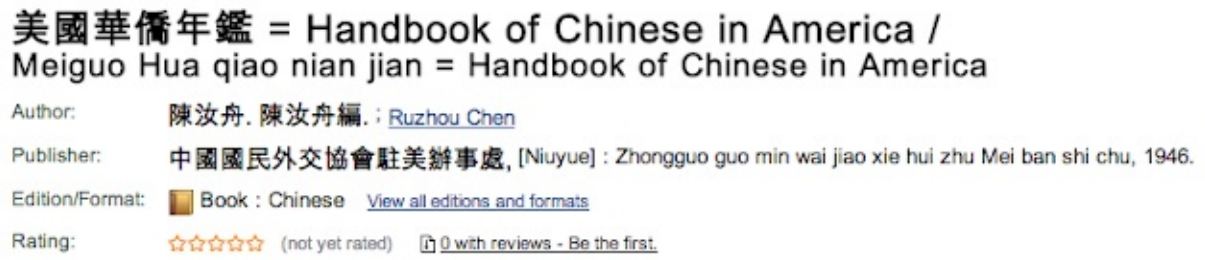
Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/its-small-world-among-chinese-americans.html

#213

Handbook of Chinese in America (1946)

Published in 1946, the Handbook of Chinese in America, is an invaluable resource for examining the primary businesses and organizations of Chinese across the United States. I could find no information about how the listings were gathered but I assume the businesses in the Handbook paid a fee to be included. (My parents had a copy of this hardbound 646 page book, which as I recall had a red cover.)

I was 'disappointed' to discover that our laundry was not listed. Since then I have discovered several other laundries that were not in the list. My assumption, perhaps speculative, is that many laundry owners did not see any advantage in being listed and did not bother being listed. In contrast, restaurants and grocery stores, listed in large numbers across the country, would stand to benefit from having their businesses listed.)


美國華僑年鑑 = Handbook of Chinese in America /
Meiguo Hua qiao nian jian = Handbook of Chinese in America

Author: 陳汝舟. 陳汝舟編. ; Ruzhou Chen

Publisher: 中國國民外交協會駐美辦事處, [Niuyue] : Zhongguo guo min wai jiao xie hui zhu Mei ban shi chu, 1946.

Edition/Format: Book : Chinese View all editions and formats

Rating: ☆☆☆☆☆ (not yet rated) 0 with reviews - Be the first.

I had not thought about this book until I was at the Association of Asian American Studies in Chicago a few years ago. Steve Dao, a dedicated collector and vendor of Chinese American history ephemera, had a table at the conference. As I was talking with him, a book on the table that looked strangely familiar caught my eye. As it had been about 50 years since I last saw our copy, I was not certain at first. Upon closer examination, I was excited to realize that it was a copy of the very same Handbook I last saw half a century ago. I immediately called it to the attention of a historian friend who eagerly shelled out $50 for it, which turns out to be a bargain as I found a copy online in

Vermont recently that was going for $100!

I must confess that I borrowed a copy from a library and shamelessly xeroxed it (at 646 pages, maybe I should have just bought the book). At the time I wasn't sure I would ever find much use for it. Although I had a sentimental feeling about the book, I wondered if was it worth $50 to me. Today, in retrospect, it has proved to be a great resource for identifying the types of businesses Chinese were operating, where they were located, and in what number, across the entire country. Since the addresses are listed, one could use the information to map out where "Chinatowns" were located in many towns with Chinese communities. Examination of the names chosen for businesses back then is also interesting since many of them reflect the times, e.g., New China Cafe, New Republic Cafe, Good Earth Cafe.

To give you some sample listings, I uploaded the listings of the Chinese grocery stores in the Mississippi River Delta in Mississippi and Arkansas which have proved to be very helpful to my research on Chinese in these communities.

Update, March 18, 2019.

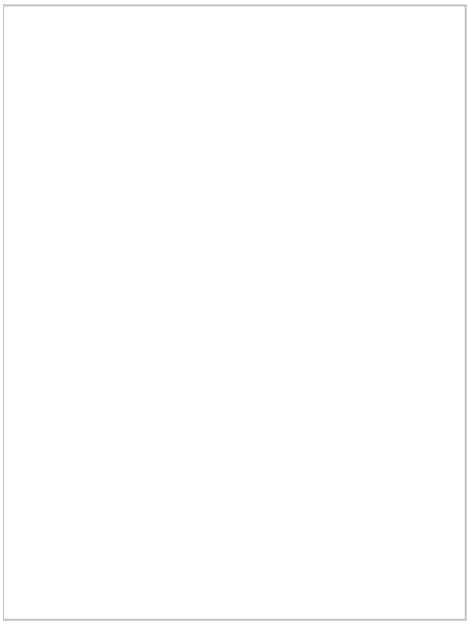
I just searched the National Central Library, a site in Taiwan with many online documents but mostly in Chinese, for information on another topic following a link provided by Chao Chen, a reference librarian at Tufts University. I was pleasantly surprised to discover a beautifully scanned copy of the 600+ pages of the Handbook available for free access online!

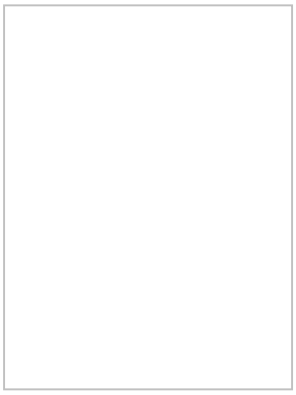
Permalink: https://chineseamericanhistorian.blogspot.com/2012/09/handbook-of-chinese-in-america-1946.html

#214

Will History Speak of "Linspiration" or "Linsanity"?

The current saga of Jeremy Lin is truly an instance of "truth being stranger than fiction." If Hollywood produced a film based on his meteoric, albeit still young, career as an professional basketball star, it would surely receive an F rating for "Fantasy."





"Linsanity," the most popular pun used to refer to the phenomenon is misguided as it focuses on reactions of the media and general public over Lin's unexpected outstanding performance. Historians of Chinese, and Asian, America will see the true significance of this classic rags-to-riches story of an underdog defying stereotypes and prejudices as a positive influence in the way Chinese and other Asian Americans are viewed both by themselves and by other Americans. "Linspiration" hopefully will continue long after "Linsanity" fades away.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/will-history-speak-of-linspiration-or.html

#215

The Impact of The Changing Face of Chinese in America

Perhaps the most generally accepted 'label' for categorizing descendants of the immigrants from China to the United States starting around the mid 19th century is "Chinese American" (or "Chinese Canadian" above our northern border). Even though we are usually lumped into the politically pragmatic catch-all category, "Asian American," and we sometimes passively accept it, this designation fails to reflect the fact that Chinese Americans, Japanese Americans, Korean Americans, Vietnamese Americans, and so forth, are as different from each other as are Americans with European ancestors such as French, German, Italian, Swedish, Danish, and English, etc.

Chinese in America were a relatively homogenous group before the 1950s, generally poor rural immigrants from Guangdong province who came to seek gold, but wound up building railroads, and working in laundries and restaurants. Their descendants, born here or in China, were the majority of the Chinese in America then. But today, Chinese have come here from many places other than Guangdong including Hong Kong, Taiwan, People's Republic of China, Southeast Asia, and other countries in the region.

Not only do these Chinese have some proficiency in English, they read and write Chinese, which most descendants of earlier Chinese immigrants can not. Moreover they speak Mandarin rather than Cantonese or Toishan-wa, the language of the earlier cohorts of Guangdong immigrants. Many newer Chinese do not seek to assimilate to the extent that earlier generations did. Indeed, many of these Chinese are transnational in outlook, with one foot here and the other foot in their country of origin. Moreover, many of them are highly educated and are often affluent. Yet, there are also newer Chinese from Fujian province next to Guangdong, who must work long hours for low wages trying to pay off the debts incurred for illegal entry.

To call all of these diverse groups "Chinese Americans"obscures such vast

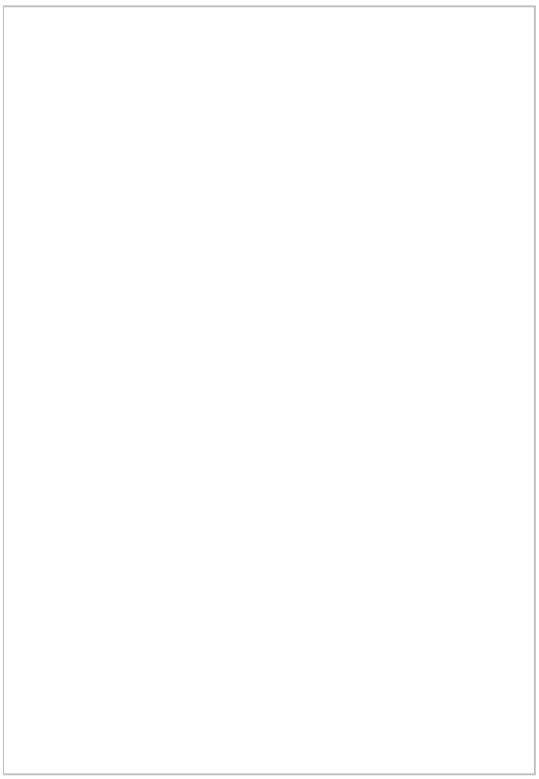
differences. For one matter, many of these groups do not relate well to each other, reflecting historical conflicts among them. The language differences as well as social class variations also serve to keep them separate. For example, in the 1950s, American Born Chinese (ABCs) who were making strides in being accepted in mainstream America dissociated themselves from new less educated immigrants that they disparaged as "fresh off the boat" (FOBs). Today, the tables are turned as some newer affluent Chinese look down on the ABCs as not being fully Chinese because they can't speak Chinese well or at all. The **Changing Face of Chinese in America**, is a significant development stemming from the different histories and backgrounds of the different subgroups that has transformed the social structure of Chinese communities.

Chinese in America have their problems among their subgroups but they also face concerns about their place in American society. For, unfortunately, to many non-Asian Americans, these subgroups of Chinese 'look the same'and accordingly they will be prone to treat all Chinese the same way, despite their differences. Until recently, America's inability to distinguish among Chinese subgroups favored them because attitudes toward Chinese improved substantially from after W. W. II until the rise of Red China. Today, however, there is a growing trend toward China-bashing due to the threat of China's economic growth as well as to China's faults that include corruption, human rights violations, censorship, contaminated food and product exports.

Chinese in America, irrespective of where they came from, how long they have been here, how educated they are, or assimilated they are, will suffer if non-Asians think all Chinese here "look the same." We will be viewed as more "Chinese" than as "American." (Ironically, if we visited China, we would be clearly seen as American, not as Chinese.) The old negative images and prejudices that have been dormant for decades will resurface as we become once again, the yellow peril. The challenge for Chinese in America is how to transcend our differences and unite to counter these dangerous trends.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/11/the-impact-of-changing-face-of-chinese.html

#216

Chinatown Inside Out (1936)



Many accounts of Chinatown(s) I've read have been written by 'outsiders' who dwell on "oriental" aspects to emphasize its exotic and foreign features. I recently discovered a fascinating "insider"perspective published in 1936 by a somewhat "mysterious" Leong Gor Yun. The noted historian, Sucheng Chan, asserts, without any documentation, that no one knows for sure if the author was a man or woman, Chinese or non-Chinese, and that the name is actually a pseudonym that can be translated into Cantonese as "two persons."

It is, of course, just the views of one (or two) persons. Nonetheless, I found it to be a revealing discussion of what goes on behind-the-storefronts of Chinatown written in an authoritative, but breezy and sometimes flippant style.

And, guess what, Chinatown Inside Out is available to read online for free on the website for HathiTrust Digital Library.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/06/chinatown-inside-out-1936.html

#217

Chinatown, My Chinatown?

I have been fortunate to have presented talks on Chinese American history in the most important "Chinatowns" in the United States, San Francisco, New York, Chicago, and Los Angeles. Chinatowns have changed substantially over the past century and a half. They have become major tourist attractions where delicious, and often inexpensive Chinese food can be found along with often cheesy souvenirs as well as authentic Chinese clothing, art, jewelry, and furniture. Chambers of Commerce proudly promotes their Chinatowns as a civic prize.

But the Chinese who actually live in and near Chinatowns also have a legitimate claim that it is their Chinatowns, and that they are not just places where sightseers, armed with arsenals of cameras, come to gawk and take pictures of "Orientals," pagodas, and chicken feet to take home to show folks back in mid-America. For interspersed among the stores catering to tourists are markets and shops that serve the daily needs of residents of Chinatown who live in the crowded spaces of substandard living quarters above, and beside, the restaurants and curio shops.

Chinatown inhabitants had their quarters stolen from them as far back as the early 1900s. Today, it is forgotten that Chinatowns, often relegated to the worst parts of town, were *not* attractive then to non Chinese. They were to be avoided as dangerous and sinful places plagued by tong wars, opium dens, prostitutes, and gambling halls. Racial intolerance of Chinese did not allow them to live outside of Chinatowns; Chinese felt safer from physical harm by staying in the enclave. If they crossed the boundaries into other territory, they would be beaten, if not killed.

Then, by the 1900s Chinatowns were discovered and reinvented as tourist attractions, and they were rebuilt to be Oriental "Theme Parks," with exotic pagodas and other decorations emblematic of Chinese culture. Chop suey

became the gastronomic and economic engine that triggered the new fascination with Chinatown, as reflected by the popular 1910 classic ode to Chinatown.

Chinatown, my Chinatown,

Where the lights are low,

Hearts that know no other land,

Drifting to and fro,

Dreamy, dreamy Chinatown,

Almond eyes of brown,

Hearts seems light and life seems bright

In dreamy Chinatown

The songwriters, William Jerome and Jean Schwartz, clearly took the perspective of outsiders, as their song concludes that, "Hearts seem light and life seem bright in dreamy Chinatown," which is hardly a true reflection of the condition of most of the Chinese. Perhaps, the songwriters were making a veiled reference to the soporific effects of opium on Chinese as in the lyric:

Drifting to and fro, Dreamy, dreamy Chinatown.

This suspicion is supported by the two rarely sung opening stanzas of the song.

WHEN THE TOWN IS FAST A-SLEEP, AND IT'S MID-NIGHT IN THE SKY, THAT'S THE TIME THE FES-TIVE CHINK STARTS TO WINK HIS OTH-ER EYE, STARTS TO WINK HIS DREAM-Y EYE, LA-ZI-LY YOU'LL HEAR HIM SIGH. STRANG-ERS TA-KING IN THE SIGHTS, PIG-TAILS FLY-ING HERE AND THERE. SEE THAT BROK-EN WALL STREET SPORT, STILL THINKS HE'S A MIL-

LION-AIRE. STILL THINKS HE'S A MIL-LION-AIRE, PIPE DREAMS BAN-ISH EV-'RY CARE.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/01/chinatown-my-chinatown.html

#218

Chinatown, My Chinatown Part II

"Chinatown" holds a certain mystique and charm whereas "Chinaman" is seen as insulting and demeaning. Yet, both labels share the effect of setting Chinese people apart from mainstream society by focusing on the exotic and oriental associations of Occidental supremacy that have existed for well over a century and a half in North America, and elsewhere outside of China.

In my earlier post on Chinatowns, I examined the romanticized exotic view of Chinatowns held by non-Chinese in contrast to the realistic and harsh view held by Chinese who worked and lived within its confines. Prior to the end of World War II, Chinese in San Francisco, and undoubtedly other communities, had no choice but to live in Chinatown because they were not allowed to buy, or sometimes rent, living quarters elsewhere. Many lived in cramped quarters, often in cold water flats above storefronts where several families vied for use of communal kitchens and bathrooms. After World War II as soon as they could afford it, Chinese moved their families away from the slums of Chinatowns to suburban spaces, returning only to shop and dine.

By the 1950s, Chinatowns like the iconic one in San Francisco showed signs that it might die as its residents moved away while urban renewal and freeways demolished parts or entire Chinatowns like those in Detroit and St. Louis. Then a reprieve came over the next several decades as new sources of Chinese immigrants, *fresh off the boat* (FOBs) with many of them on the bottom rung of the economic ladder, replaced the upwardly mobile *American Born Children* or ABCs of the second and latter generations.

There has been recent concern expressed in the national media about whether "Chinatowns" were again dying because immigration of Chinese was declining. If Chinatowns die, it may be not for a lack of Chinese immigrants, but more to the irrelevance to the newer immigrants of the traditional Chinatowns that the Chamber of Commerce and Tourist Bureaus promote. Whereas the pioneer Chinese immigrants from Guangdong from the mid-19th century up through the 1940s were generally poor, many Chinese immigrants in the last half of the 20th

century from Taiwan, Hong Kong, and Mainland China were well-heeled financially and highly educated. They had no need or inclination to live in old Chinatowns, often located in the seedy part of town; they could afford to move into Menlo Park, Atherton, Hillsborough in northern California or into Monterey Park, San Marino, Arcadia in southern California. Nor did they want to shop or dine in the old Chinatowns of the inner city; they created their own new "Chinatowns" in the ethnoburbs that did not bother to create a Chinese-y looking "theme park" to attract non-Chinese visitors. The "Chinatown" of the San Gabriel Valley, unlike the inner city Chinatowns, goes on mile after mile stretching from Monterey Park and Alhambra through Arcadia and Rosemead to Rowland Heights and beyond. From all appearances, it does not need, or at least depend on, tourists, for economic success. It is unabashedly Chinese in serving its growing and prosperous Chinese population, the majority of which was born outside of the U. S.

Like the 'good old days,' which turn out not to have been that good after all, "hearts were not as light and life was not as bright in dreamy Chinatown" as the classic song, *Chinatown, My Chinatown,* would have us believe. This is not, by any means, to say that living in Chinatown had no redeeming value for its residents. It was a close-knit community, even if imposed from without, and people who grew up within its confines have fond memories and lifelong friendships forged from their common history and experiences. Ample evidence of this affection can be found in a Facebook page of over 1,000 members with nostalgic memories and emotional bonds to San Francisco's Chinatown. Even though many (most?) members no longer live in the area or even visit it, they have created a "virtual Chinatown"for themselves!

Will the younger Chinese generation develop similar bonds to future Chinatowns? Frankly, I doubt it. Chinese can now live where ever they can afford and their contact with people of other ethnicities is more accepted. Subtle discrimination against Chinese still lurks but there is much greater freedom for all ethnic groups to form friendships and even marriages that are do not require they be of the same ethnic background. This is not to say that the younger generation of Chinese will not be interested in Chinese culture, concepts, and

values but that they will not have to rely on living in a Chinatown to develop this identity. If Chinatowns are to exist in the future, they may need to adapt to changing social circumstances.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/08/chinatown-my-chinatown-part-ii.html

#219

The Power of Google

A few days ago I posted about the Chinese Historical Society of Southern California's annual observance of Ching Ming in Los Angeles followed by a visit to the gravesite of Miss Donaldina Cameron, the San Francisco missionary who rescued Chinese girls enslaved by prostitution rings. Thanks to Google, it found its way to a talented writer of children's fiction, Robert A. Black. He contacted me to tell me about the relevance of the information in my post to his forthcoming book, *Unswept Graves*, which is a sort of "science fiction" story involving time travel about a young Chinese girl kidnapped into servitude and her rescue to the protection of a mission home back in the 1890s. It's great to hear of his book and hope that it will help inform a wide range of middle school aged children about the historical realities of the past.

Permalink: https://chineseamericanhistorian.blogspot.com/2012/04/power-of-google.html

#220

Using A Facebook Group To Find Chinese Historical Gold

Chinatowns originated as safe havens for Chinese immigrants from the late 19th century until the middle of the 20th century because anti-Chinese laws, prejudices, and hostility restricted where they could live. Chinatowns provided "safety in numbers" for the early Chinese for if they ventured across the borders of Chinatowns, they risked being insulted, robbed, and physically harmed, if not even killed.

Usually located in the worst parts of town, Chinatowns were *avoided* by non-Chinese they were dangerous and sinful places plagued by tong war violence, opium dens, prostitution, and gambling halls. But by the 1900s Chinatowns were "discovered" and promoted as tourist attractions. They were rebuilt to resemble Oriental "Theme Parks," decorated with exotic pagodas and other symbols of Chinese culture. Chop suey became the gastronomic and economic engine that triggered a fascination among younger whites with Chinatowns.

As more of the children of Chinese immigrants acquired higher education and the social climate became more tolerant of Chinese after mid-century, the younger generations enjoyed the freedom to move from crowded and dilapidated living spaces in Chinatowns to the suburbs, returning to Chinatowns only to shop in Chinese stores and eat in Chinese restaurants.

Important questions of historical value concern the nature of and consequences of living in ethnic enclaves such as Chinatowns. What impact was there, negative as well as positive, of having little choice but to live in an all-Chinese neighborhood? Archival documents and records that were produced a generation ago can provide some insight, but other answers might be found using retrospective accounts from contemporary interviews and memoirs. Each of these sources of information has strengths and weaknesses but both merit attention. However, a major problem with the collection of new accounts is difficult because of problems and costs of identifying, locating, and persuading respondents to be interviewed.

One modern method that technology offers at virtually no cost is social media such as**Facebook (FB),** an electronic "bulletin board" where individuals post information about themselves or on topics of interest to them, and presumably to their FB "friends." Most FB posts on pages of individuals do not generate many comments even when viewers click the LIKE button for specific posts.

However, unlike FB accounts of individuals, FB **Group** accounts consist of 'members' who share some common background, interests, or goals. They can generate lively responses among members on many topics. These informal discussions sometimes include views that might not be expressed in person or at least not in the presence of a large audience. Posts on FB, Group or Individual pages are not made face to face, a condition which may encourage a higher level of responding and less self-censored opinions than might be expected in face to face discussion.

One example of this potential of a FB Group is **We Grew Up In San Francisco Chinatown (WGUISFCT)**. The brainchild of San Francisco Chinatown artist, photographer, and community activist, Leland Wong, WGUISFCT provides a unique and rich source of personal reflections from Chinese who grew up in San Francisco's Chinatown (CT), most from the 1940s to 1980s, about how their lives in this close knit ethnic enclave shaped their ethnic identity and personality.

The purpose of the We Grew Up In San Francisco Chinatown Group is to provide a forum for people who grew up in San Francisco Chinatown, for people whom San Francisco Chinatown played a part in their lives to discuss and contribute to conversations related to growing up in Chinatown.

This group is very active and is rapidly attracting new members because of the friendly and helpful environment its participants have created. Help maintain and promote this valuable resource by fostering a welcome atmosphere, thoughtful conversation and a free exchange of ideas, information and experiences about growing up in San Francisco Chinatown.

Thank you for joining us! Our motto "m soi pa chiu"

WGUISFCT creates a lively virtual community meeting with a dedicated following of Chinese (mostly). Even though some members no longer live in or nearby CT, FB allows them to maintain their ties across many miles. The content on WGUISFCT varies widely from nostalgic reminiscences about what life was like growing up in CT, family life, generational conflicts, feelings about China, experiences of racial prejudice, school life, political commentary, social observations, and, of course, some idle and innocuous social chatter.

Although WGUISFCT currently lists over 1,000 members, probably fewer than100 post regularly. There seems to be at least 50 who contribute frequently. The majority of members never join any discussions. No one knows how many of them are 'lurkers' who tune in regularly but rarely post and how many of them are completely inactive as no unsubscribe option exists.

WGUISFCT provides a sense of virtual community that seems to enrich the experiences of the active participants, and probably has similar benefits for many of the passive members. Moreover, WGUISFCT provides a rich and growing body of information about the perceived self-reported influence of growing up in a close-knit community of Chinese (mostly ABC) whose parents and/or grandparents were immigrants.

Although this growing archive of posts is not ideal for scholars and social scientists because of potential biases in samples, accuracy and bias in self-reports, it can supplement data obtained from more rigorously collected academic surveys and interviews. WGUISFCT offers a veritable mountain of social data that contains potential nuggets for exploration, analysis, and hypothesis generation that could further our understanding of personal development under the constricted circumstances of living in enclaves like Chinatowns.

Below are several examples of topics that I have posted on WGUISFCT. In the first example, I wanted to examine the prevalence of “paper sons” or the use of false identity papers among family members to immigrate to the U. S. I also wanted to see what type of impact this condition had on the descendents of immigrants who had paper son status. I created a brief simplistic survey posted on the web with Survey Monkey that people could answer

anonymously. Despite that safeguard, I failed to get many (less than 15) respondents completing the survey. The low response rate is consistent with my belief that paper son status is a taboo topic even years after these individuals have died.

The survey is about the "taboo topic" of "Paper Sons" but I hope you will participate. Thanks in advance
A second post that I created was an informal poll asking group members about their experiences in Chinatown elementary schools back in the period from around the 1940s to 1960s. It was aimed at determining how many, and in what years, had a Chinese teacher during that period, or if all of their teachers were of "Caucasian" ethnicities?

Glancing through old Jean Parker (School) and Spring Valley (School) class pix posted on this site from the late 50s and 60s, it seems the classes were 99.9% Asian (Chinese?), AND all the teachers were young white women. Just out of curiosity DID anyone from that era ever have a CHINESE, female or male, teacher? If not, was it because Chinese teachers were very few and/or they sought or were given assignments beyond Chinatown?

This question generated much greater participation, and generally confirmed the evidence from class photos that people posted on the site that showed most elementary classes contained 99+ percent Chinese children and a white female teacher.

A third post I made dealt with relations and experiences that WGUINSFCT Group members [most of whom were American Born Chinese (ABCs) with immigrant parents from Guangdong] had with new immigrants not born in the U. S. or "fresh on the boat" (FOBs) during the period when they were growing up.

Judging from the name of this group, most members are ABCs or maybe "1.5"s. Growing up, did you get along well with FOBs? Or was there a type of social separation generally between ABCs and FOBs (With jet travel, FOB is more accurately FOP, but that has other interpretations that may offend)

This question generated over 100 postings, with some respondents making more than one response. A wide range of experiences were described ranging from complete dissociation to negative encounters to positive interactions. Moreover, even though the question referred to their experiences when they were growing up, which would have been back around the 1950s to 1970s, many posts dealt with contemporary relationships and tensions among newer subgroups such as immigrants from Taiwan, People's Republic of China, and even those from the original source of Chinese in America, Guangdong.

One fascinating point raised was that whereas many ABCs admitted they looked down on FOBs back in the 1950s, they felt the tables had been turned today. That is, ABCs felt that the Mandarin-speaking immigrants from Taiwan and People's Republic of China today, many of whom are highly educated and affluent, disdain contact with the ABCs with Toishan-wa speaking immigrant parents. In addition, unlike Chinese who came over almost a century ago from Guangdong, some of the more recent immigrants from the same region came with higher education and financial resources than the pioneering Chinese did. Some older ABCs felt that these newer Guangdong immigrants look down on them.

Not all of the gems on WGUISFCT involve controversy. A totally different type of posting on WGUISFCT is the sharing of Chinese recipes. Organizers plan to collect recipes to create a WGUISFCT Cookbook. Some (many?) of these recipes are family recipes that involve home cooking of the dishes that Guangdong immigrant families enjoyed at home rather than dishes served at banquet restaurants. Collecting these recipes that may ohterwise become lost is of historical interest.

- **Let's preserve the ABC home cooking. Submit your recipes..... COMFORT FOOD!!!!!!!! Let's get to 100 recipes and then PRINT and Bound it!!!!!!! half of the Way. Also, as some of you try these recipes, take pictures and post, I will collect the pictures and incorporate them, but you will need to help the book by posting.**

As societal attitudes in the U.S. and Canada have become more accepting of Chinese than in the past, and as the Chinese have become more affluent, many Chinese no longer must live in traditional Chinatowns. In southern California, for example, the suburban San Gabriel Valley "Chinatown" which sprawls for mile after mile does not resemble the old compact inner city Chinatown that occupied only a few space of several blocks. Thus, future generations of Chinese in America will not have the same experiences, for better or worse, that the generations that grew up in substandard living spaces in congested Chinatowns encountered. WGUISFCT offers one source of valuable information about the experience and consequences of growing up under the conditions in traditional Chinatowns. The next few years may be the last chance to obtain new evidence about this aspect of the history of Chinese in America.
Permalink: https://chineseamericanhistorian.blogspot.com/2012/03/using-facebook-group-to-find-chinese.html