

CHINESE AMERICAN

美籍华人

EXCLUSION / INCLUSION



Classroom Materials for the Exhibition

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CHINESE AMERICAN EXCLUSION / INCLUSION



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Cover Photo: Linda (Lun Chee Moy) and Pang Fook Chin shortly after their marriage, with brother Pang Dick Chin in his school uniform, Toisan, China, 1948. Courtesy of the Family of Linda and Pang F. Chin.

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Letter from the President, Dr. Louise Mirrer

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Dear Educator:

The New-York Historical Society is proud to present this collection of educational materials and resources to accompany *Chinese American: Exclusion/Inclusion*. This exhibition highlights the heretofore little-known but surprisingly integral story of Chinese Americans. Beginning with early trade relationships between China and the new United States, the narrative spans the Gold Rush and construction of the transcontinental railroad, anti-Chinese sentiment and the Chinese Exclusion Act, and Chinese immigrants' experiences on and after Angel Island. It then continues through World War II and Exclusion's repeal, immigration reform in the 1960s, and to the present. *Chinese American: Exclusion/Inclusion* is on view September 26, 2014 through April 19, 2015.

These materials are made up of three units: The "Chinese Question," 1784–1882; The Exclusion Period, 1882–1943; and A Journey of Unforgetting, one Chinese American family's story from the mid-nineteenth century through today. Each includes classroom activities along with primary and secondary resources intended for use by teachers and students, and each supports the Common Core State Standards as well as the New York State Learning Standards for Social Studies. Elements within these classroom materials, including works of art, photographs, documents, and films, illustrate how U.S. policies toward China and the Chinese evolved during this over-200-year history. The life stories provide a close personal look into the lives of both prominent and lesser-known individuals, highlighting how policies played out on a personal scale and how individuals' actions impacted history.

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The Education Division of the New-York Historical Society is committed to providing stimulating and useful materials and programming to enhance the teaching and learning of New York and American history in the classroom. This collection of materials and resources has been designed both to complement and extend school visits to the exhibition and to help teachers and students from across the country address this central, though largely unknown, aspect of American history.

To learn more about school programs designed for *Chinese American: Exclusion/Inclusion* and all education programs at the New-York Historical Society, contact us at 212-485-9293 or visit the Education Division online at www.nyhistory.org/education.

Sincerely,

Louise Mirrer, Ph.D.
President & CEO
New-York Historical Society

About the Exhibition

CHINESE AMERICAN: EXCLUSION/INCLUSION

The New-York Historical Society

September 26, 2014 – April 19, 2015

Chinese American: Exclusion/Inclusion explores the complex history of Chinese Americans. The exhibition's title encapsulates the challenges of immigration, citizenship, and belonging that shaped both the Chinese American experience and the development of the United States as a nation.

The exhibition begins with the American Revolution and concludes with the present. The objects displayed, and the stories told, show the profound impact of Chinese American history on U.S. laws, policies, and attitudes. The cumulative effect leaves no doubt that this history has been fundamental to the development of the United States, to the evolving definition of who is an American, and to the character our society assumed as it emerged and expanded as a nation.

Employing a range of story-telling techniques to bring this important history to life, the exhibition includes displays of artifacts, reproductions, and facsimiles; evocative models, mini-di-oramas, 2-D and 3-D installations; and audio and video presentations. Chinese-language audio will be avail-

able for visitors. An exhibition website, <http://chineseamerican.nyhistory.org>, provides a glimpse into some of the highlighted items and stories contained in the exhibition.

Introduction

At the entrance to the exhibition, a brief video installation presents the Boston Tea Party in a new light, as a sign of the already established China trade in colonial America, though it was firmly under British control. The cargo thrown defiantly into Boston Harbor in 1773 was *Chinese* tea, which the colonists had come to love but destroyed in the name of patriotism. Colonial merchants' desire to trade directly with China, instead of through imperial agents in London, was a key motivation for the rebellion against British rule.

Section 1: The United States and China, 1784–1905

The exhibition begins with the 1784 story of the *Empress of China*, the first trading vessel to sail toward China's riches under the flag of the United States of America. Important points in early U.S.–China relations are introduced, including the imposition on China of trade policies benefiting the West through the two Opium Wars (1839–1842, 1856–1860). Wide-scale immigration of Chinese people to America began against this backdrop in the 1850s, when the promise of gold brought many Chinese laborers to California. This section explores the experiences of those early immigrants, and moves forward over several decades to follow the increasingly hostile environment encountered by Chinese people in America.

Following the Civil War, industrialization and expansion provoked conflicts over labor, tinged with racism. A vicious anti-Chinese movement emerged advocating discriminatory legislation and at times racial violence that culminated with the passage of the Chinese Exclusion Act in 1882, the first in a series of laws that severely limited the ability of Chinese people to enter the country and forbade their naturalization as citizens. Chinese immigrants and their allies mounted substantial and sustained resistance to the efforts to harm and exclude them, seeking to use the legal system of their adopted land to

defend their rights. The 1898 court case of Wong Kim Ark secured Fourteenth Amendment protections for birthright citizenship for all people born in the United States, and remains a critical landmark in American law. Nevertheless, America's Chinese exclusion policy was made permanent in 1902, an event that China bitterly protested in the 1905 Shanghai boycott that completes the narrative in this section.

Section 2: The Machinery of Exclusion, 1882–1943

The second section of the exhibition covers the years between 1882 and 1943, when Chinese exclusion was the law of the land. Visitors enter an evocative reconstruction of an immigration station, with barracks, a medical-exam room, and an inspector's office. Chinese immigrants and returning residents were examined and detained in such facilities, most prominently Angel Island in San Francisco, until they could prove their right to enter. The interactive stage set is stocked with media, documents, photographs, and evocative artifacts that interpret the experience and enforcement of Chinese exclusion from the perspectives of immigrants and officials. These materials also reveal how the enactment of Chinese exclusion laws fostered the bureaucratic and intellectual scaffolding for the subsequent expansion of restrictive immigration

policies. Border patrols, certificates of identity, and the very idea that the U.S. could bar immigrants by race or nationality were all born during the exclusion era.

Section 3: Journeys in America, 1882 to Today

This section explores the lived experience of Chinese Americans over the past century, with a focus on a distinctive yet typical New York Chinese American family. Supporting this personal story are explorations of American Chinatowns in the early twentieth century; the repeal of the exclusion laws in World War II, when China was a U.S. ally and the laws were an embarrassment and liability; the freeze and thaw in U.S.–China relations in the postwar decades; and the Immigration Act of 1965, which ended the 1924 quota system and triggered a wave of new immigration from China.

Section 4: Epilogue

This reprise considers the legacies of the Chinese American experience, its centrality to our collective American history, and its contemporary relevance. One focus of this section is the 2012 Congressional resolution that officially expressed regret for Chinese exclusion, acknowledging that previous Congressional action had limited the civil rights of Chinese Americans, legitimized racial discrimination, and induced persisting trauma.

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About the Curriculum

These education materials tell the extraordinary story of the Chinese experience in America, a narrative that includes six decades of Chinese Exclusion as U.S. law. The focus is national, with much of the story based in California and other Western states as well as New York. Drawn on the extensive resources and narrative of the New-York Historical Society's exhibition, *Chinese American: Exclusion/Inclusion*, the curriculum has been tailored to coordinate with the American history curriculum at the middle school and high school levels. It meets the New York State Learning Standards for Social Studies and the Common Core Standards for Literacy in History/Social Studies for grades 7–12.

The curriculum opens with an **essay** that provides a brief overview of the history explored in the curriculum. All of the materials in the curriculum are referenced in this essay, so you and your students can tell where individual resources and life stories fit in the larger narrative.

The story of the Chinese people in the United States connects directly to some of the most compelling themes in American history: immigration, American identity, westward expansion, racism and nativism, the importance of work and workers, the power of individual and family stories. These themes weave through the units, which are organized chronologically. **Unit 1** explores the context of the anti-Chinese movement in the nineteenth century, beginning with the China trade in the immediate aftermath of the American Revolution, and ending with the passage of the Chinese Exclusion Act in 1882. **Unit 2** examines the six decades when the exclusion laws were in effect, and when the American immigration bureaucracy was invented and formalized. **Unit 3** is an in-depth portrait of one Chinese American family over several generations in New York City. Each unit contains:

❖ **Classroom Notes.** Written for teachers, this piece introduces the unit content, describes each item in the unit, and provides suggested activities, discussion questions, and links to helpful websites. Guiding questions for each resource and life story in the curriculum are provided in the Classroom Notes.

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❖ **Numbered Resources.** These are primary and secondary sources for students to explore in depth, supported by descriptive text. The three films are on the separate Classroom Films DVD. **Other numbered resources can be viewed and printed as full-page items by clicking on the image or document.** This gives you the option of introducing the item without supporting text, to encourage students to read the resource closely.

❖ **Life Stories.** These profiles introduce people who played important roles in the story of the Chinese in America, or whose daily lives were profoundly affected by U.S. policy.

Other classroom materials in this curriculum include a description of the exhibition, a timeline entitled *Laws Affecting the Chinese in America (Appendix A)*, a short background piece on the Chinese language (*Appendix B*), a glossary, a list of sources consulted in writing these materials, suggested books for students and teachers, and a chart showing how individual units address the Common Core and New York State Learning Standards for Social Studies.

The units are designed for maximum flexibility in the classroom. Collectively, the numbered resources and life stories in each unit address a topic or time period, but they can be used in-

dividually, or combined in other ways. Please feel free to make use of the items in this curriculum in whatever way works best for your classroom.

Most of the classroom materials are contained on the first disc. (The three films, Resources 13, 18, and 29, are on the second disc, labeled the Classroom Films DVD.) Individual materials (except the films) can be reached from the Table of Contents and from the essay entitled *The Chinese in America: An Overview*. To return to the Table of Contents from any page, click on the page number in the lower right-hand corner. To return to the essay,

click on the exhibition logo on each page.

Individual resources can also be reached by clicking on the thumbnail image in the Resources and Guiding Questions section of the Classroom Notes for each unit. All full-screen versions can be accessed together in the Resources folder on this disc.

Suggestions for pre-visit and post-visit activities (which also function as introductory and wrap-up activities for the curriculum) can be found online at <http://www.nyhistory.org/education/teacher-workshops/curriculum-library>.



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Curriculum Materials

The Chinese in America: An Overview

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America's desire for trade with China is older than Independence, yet in 1882 the nation's borders shut for the first time to exclude Chinese workers. A long and bitter contest over immigration and citizenship ensued, influenced by tensions within the United States and the changing tenor of relations between the two countries.

This struggle over freedom and the right to belong shaped the Chinese American experience and the very formation of American society. It is a story of extraordinary individuals, fearful and courageous acts, and unexpected twists and turns that have surprising relevance to our world today.

The United States and China: 1783–1905

Global Trade

In 1783, the United States was brand new and nearly bankrupt. Some Americans pinned their hopes on trade with China, thought to be the world's richest market. Merchants from New York and Philadelphia sent the first ship to China flying an American flag. The *Empress of China* sailed from New York in February 1784, and returned in 1785, laden with the porcelains, silks, and teas that brought a large profit to investors. The journey showed that trade with China could enrich its backers, funnel customs duties into the national treasury, and make the U.S. a competitor on the world stage. (Resource 1.)

Westerners eager to purchase tea and silks followed earlier traders from Asia and the Middle East to the rich port city of Canton (Guangzhou) in southeastern China (Resource 2). Great Britain led the pack. Americans worked hard to catch up, nearly tripling their trade with China from 1845 to 1860.

China's system of trade required outsiders to stay within a foreigner's district and conduct business through a government-licensed group of merchants. Chinese law forbade the sale of opium. Such conditions infuriated some Western traders, but did not deter them from coming, or from defying China's ban on

smuggling opium. Only the sale of this drug could provide enough revenue to fund the tea and other goods they desired.

Western colonialists waged two successful Opium Wars between 1839 and 1860, in order to force China to open its ports to the trade of opium and other goods. The resulting treaties turned relations on their head, giving all Westerners in China significant new privileges. Efforts to reverse these unequal treaties animated Chinese politics and diplomacy for decades.

"Peace, Amity, and Commerce" with China

The 1868 Burlingame Treaty (Resource 5) heralded a new day in U.S.–China relations. Its author, Anson Burlingame, went to China as an American diplomat. He returned as China's envoy, acting on its behalf to secure a better treaty. In an era when treaties with China gave all advantages to the West, the Burlingame Treaty reaffirmed China's national sovereignty, encouraged interaction among Chinese and Americans by securing mutual rights to emigrate and study abroad, and provided reciprocal protection for worship and against discriminatory laws. And it promoted trade, elevating America's stature in the world.

Burlingame was an abolitionist. His treaty reflected the belief in a common humanity that also animated the 14th Amendment to the Constitution (Resource 4). This

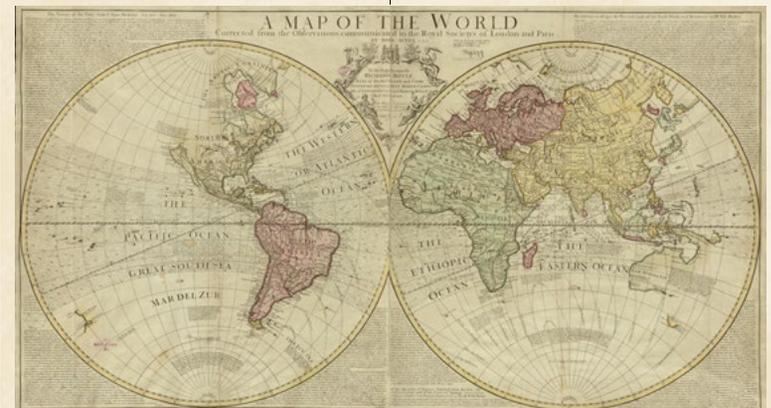
post-Civil War amendment declared everyone born in the U.S. a citizen, and secured equal rights for all under the law. Fittingly, both documents took force on the same day.

Against Burlingame's wishes, the treaty was amended to clarify that its provisions did not suggest that Chinese or Americans could become citizens of each other's country. This was in line with a 1790 federal law limiting naturalized citizenship to "free white persons" (expanded to include "persons of African descent" in 1870). In 1854 California judges had defined Chinese as "non-white" in that state, where most Chinese Americans lived, preventing their naturalization there. But judges in many other states considered Chinese immigrants eligible to naturalize until the Federal courts ruled on the subject in 1878.

Chinese in the U.S.

After 1848, thousands from the Canton area of southeastern China headed to California to join the gold rush (Resource 3). Many stayed on, continuing to send money to relatives in China. From the 1850s to 1870s, tens of thousands of Chinese migrants mined for gold and silver, shrimped and fished, labored on railroads, drained agricultural fields and built levees, rolled cigars, cobbled shoes, and started businesses.

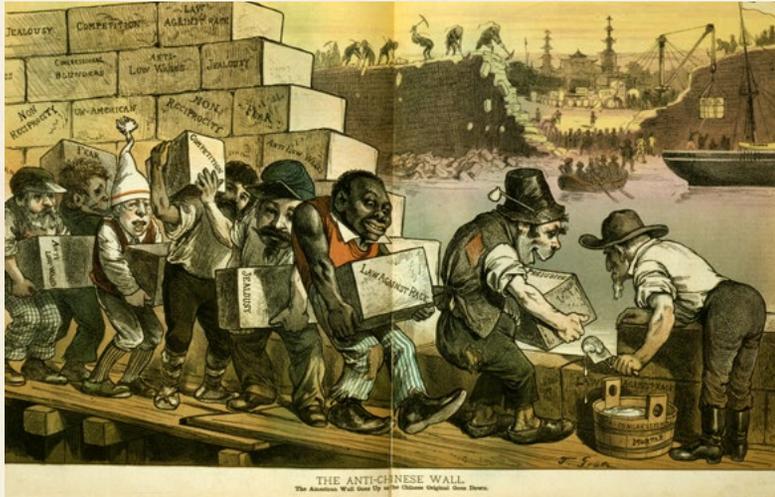
Chinese immigrants came voluntarily, but many white Americans mischaracterized them as "coolie" labor. The term referred to the longstanding practice of sending Chinese or South Asian indentured laborers, sometimes coerced or tricked into service, to work on Spanish and British plantations in Latin America and the Caribbean. White workers in the U.S., anxious to protect their status in an industrializing economy,



John Senex, *A Map of the World*, 1725. Courtesy of the Norman B. Leventhal Map Center at the Boston Public Library.

The Chinese in America: An Overview *continued*

CHINESE AMERICAN EXCLUSION / INCLUSION



F. (Friedrich) Graetz, *The Anti-Chinese Wall*, 1882. Library of Congress Prints and Photographs Division, LC-USZC4-4138.

associated “coolies” with slaves and feared Chinese immigrants as unfree and unfair competitors. Longstanding European ideas about a despotic Orient, and the horrific nature of “coolie” labor where it was actually practiced, reinforced the view that Chinese individuals could not act as free men.

As part of his assault on American slavery, President Lincoln signed an Act to Prohibit the “Coolie Trade” (1862) during the Civil War. The act mainly sought to target American shipping companies engaged in transporting “coolies” to Latin America and the Caribbean, but it also required Chinese immigrants to obtain certificates from the American consulate attesting to their voluntary emigration. It was the first federal law to control immigration procedures, but it did

little to quell American workers’ fears about competing for jobs against Chinese immigrants who they felt weren’t really free, and would be easily exploited by their bosses.

Progress and Discontent

Transcontinental! This new term excited Americans in 1869, as railroads linked the coasts and opened a path to the Pacific (Resource 6). Many believed in the “manifest destiny” of Anglo Americans to rule and civilize the New World. But the confidence behind this belief ignored the volatile, competing interests that ensnared the Chinese. Rivalry over jobs on the railroads and in other industries drove wedges between white and Chinese workers. Antagonism increased as transcontinental travel brought strangers into uneasy contact and

gave industrialists new power to control labor and crush opposition. When railroad speculation set off an economic depression in 1873, the movement against Chinese workers gained strength. (Resource 7.)

The “Chinese Question”

As America industrialized in the 1870s, intense social conflicts divided economic classes, people of different races, and immigrants from native-born. Economic depressions spawned widespread hardship and insecurity as well. A search for culprits began. Fear and envy of the Chinese—imagined to be too industrious, too different—started in the West (Resource 9) but spread nationally as political parties used the “Chinese Question” to lure supporters and win power (life stories of Denis Kearney and Wong Chin Foo.) At the same time, long-time abolitionists weighed moral arguments about ideals and rights in considering the plight of Chinese immigrants (Resource 8).

In 1882, Congress passed the Chinese Exclusion Act (Resource 10) after re-

vising and weakening the Burlingame Treaty. The new Angell Treaty allowed the U.S. to prohibit Chinese laborers from entering the United States but exempted merchants, students, teachers, tourists, and diplomats in order to protect U.S. trade interests. This compromise resolved the political contest between those eager to ban Chinese laborers and those interested in trading with China.

The act also codified the prohibition barring Chinese immigrants from naturalizing as citizens. The Chinese Exclusion Act marked the first time the United States explicitly restricted voluntary immigration based on race and class. Chinese and their commercial, religious, and diplomatic allies reacted swiftly, and often successfully, mounting civil disobedience campaigns and suing for their civil rights (Resource 13). But violence against Chinese laborers (Resource 11) and fierce anti-Chinese rhetoric (Resource 12) increased in the early exclusion period.

“This country is the land of liberty for men of all nations except the Chinese.”

Saum Song Bo, 1885, *New York Sun*.

centers established around the country, like Angel Island in San Francisco Bay.

Here they faced periods of detention, humiliating medical exams, and high-stakes encounters with inspectors. Growing hostility and new barriers to entry reduced the Chinese population in America from 105,000 in 1880 to 75,000 in 1930.

The Barracks

Chinese women arriving at America’s ports of entry waited out the hours, days, or months in female-only dormitories, while immigration officials considered their cases (life story of Soto Shee). Far fewer Chinese women than men migrated to the U.S. In part this resulted from cultural proscriptions, the high cost of travel, and inhospitable conditions in America. But U.S. laws also kept women out. An 1874 California law sought to discourage the immigration of “lewd” Chinese women. Twenty-two Chinese women denied entry on these grounds challenged this designation in court. Their case struck down the California law only to have it replaced at the Federal level by the Page Act the following year. The Page Act required Chinese women to prove they were *not* prostitutes, a difficult task given the racial biases of immigration inspectors.

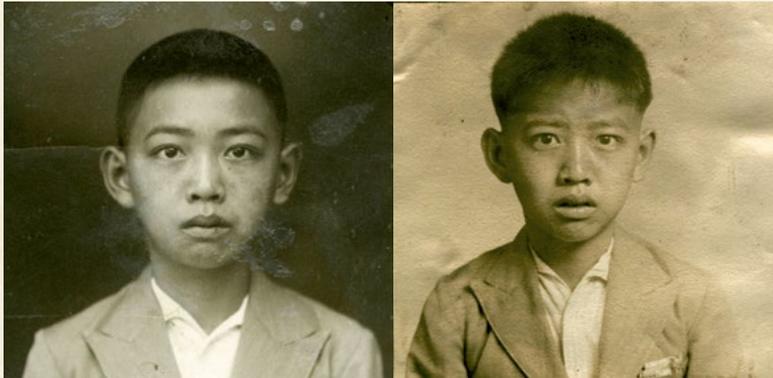
The Machinery of Exclusion: 1882–1943

Immigration Continues

Congress repeatedly reauthorized Chinese Exclusion and further narrowed its exemptions. President Theodore Roosevelt made it permanent in 1902. Nevertheless, many Chinese laborers

still tried to enter the United States. A few crossed the land borders from Mexico or Canada (Resource 21, life story of Bok Ying Chin). But most traveled by sea and arrived at one of the new immigration and detention

The Chinese in America: An Overview *continued*



Left, Pang Yee Chin at 14, leaving Hong Kong. Right, Pang Yee Chin after two months of detention in Seattle. 1936. National Archives, Seattle.

Chinese men, some hardly out of boyhood, crowded into separate barracks. Often, they represented the best hopes of families and village clans back home. Some villages sent 80 percent of their men overseas to

earn money for families at home (Resource 23). One period account estimated that one-quarter of even the lowest U.S. wage kept a family out of poverty in China.

Many men carved their hopes and sorrows onto the barracks walls.

Each day my sorrow increases as I stay on Island.

My face, as well, grows sallow and my body, thin.

My detention and mistreatment has not yet ended.

I am afraid my petition will be denied and I, sent back.

Him Mark Lai, Genny Lim, and Judy Yung, *Island: Poetry and History of Chinese Immigrants on Angel Island, 1910-1940* (Seattle: University of Washington Press, 1980), 153.

Immigration Interviews

Inspectors interviewed applicants (Resource 15) and scrutinized identity documents. They also summoned witnesses and cross-referenced their answers with records from their voluminous files. Suspicion-filled encounters prompted all entrants to prepare carefully for the ordeal (Resource 22), lest an innocent mistake be used to deport them. This was especially true for those whose desperation or determination to come induced them to circumvent the rules. These “paper sons” and a few “paper daughters” obtained fraudulent papers and assumed false identities (Resource 18). Fearing such tactics officials made their rules and procedures harder and harder to comply with, making such encounters more and more antagonistic and tense.

Medical Inspections

All immigrants arriving at U.S. ports of entry after 1891 routinely underwent physical examinations. Public Health Service inspectors looked for signs of contagious diseases as well as medical conditions that might prevent applicants from supporting themselves.

But Chinese immigrants and returning residents, as well as other Asians, underwent the most rigorous inspections (Resource 14). For many years during Exclusion, treatable conditions like hookworm could be grounds for deportation. Authorities justified the hated exams and laboratory tests in part by

claiming that Asians—unsupported scientifically but oft repeated—carried intestinal parasites and contagious diseases such as cholera that would prove particularly devastating to non-Asians.

Rise of the Immigration Bureaucracy

Enforcement of Chinese Exclusion fostered an expansive federal bureaucracy with field offices around the country. The Chinese Bureau, later absorbed into the Bureau of Immigration that handled European immigrants, created and maintained records on every Chinese person entering or leaving the U.S. (Resource 17). Records included ID documents, photographs, transcripts of interviews with friends and family, affidavits from witnesses and sponsors, and proof of business partnerships. Files fat with documents crisscrossed the country to help field officers verify accounts.

Entering the U.S. as a person of Chinese descent was not for the faint-hearted. Successful entrants mastered the arcane rules, provided the required white witnesses, found ways to afford the expense, and secured legal and other kinds of help. They tried to master the system but could never eliminate the possibility of being turned back at the gate, or being detained while officials investigated their claim, or later facing an inspector’s surprise visit to their home or shop. (Resource 16).

Expansion of Immigration Restrictions

Beginning in the 1890s, immigration restrictionists campaigned to expand the nation’s gatekeeping barriers. They raised alarms about the surge of immigrants, infectious diseases they might carry, and the rise of violence they attributed to immigrant anarchists, socialists, and Communists. After the global turmoil and flu pandemic following World War I, their movement successfully pressed for a series of laws that restricted entry based on race, political beliefs, and presumed physical and moral fitness. Eugenicists injected their ideas about racial hierarchy into the campaign for immigration restriction.

Chinese Exclusion helped forge America’s system of border controls. It created the new categories of illegal immigration and “aliens ineligible for citizenship.” And it established the principle of race-based immigration that subsequent acts of Congress amplified. By 1924, U.S. laws embodied a racial hierarchy that excluded suspected political agitators and all Asians, and severely restricted southern and eastern Europeans — for the most part Italians and Jews — while giving preference to admissions from northern and western Europe.

The Chinese in America: An Overview *continued*

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Journeys in America: 1882–Present



One Family's Story

Chinese Americans challenged Exclusion and discrimination even while they struggled within its limits to build lives for themselves in the U.S. and support relatives in China. The family history of one of the Chin families of New York represents not only their own struggles and successes, but those of many Chinese families in America during and after the exclusion years. (Unit 3).

Linda (Lun Chee Moy) and Pang Fook Chin shortly after their marriage, with brother Pang Dick Chin in his school uniform, Toisan, China, 1948. Courtesy of the Family of Linda and Pang F. Chin.

Meet Me in Chinatown: 1900s–1940s

The discriminatory laws, social practices, and racial violence that sought to drive out and isolate Chinese migrants were largely responsible for the creation of “Chinese Quarters” or “Chinatowns” throughout the U.S., even though many Americans imagined these communities to be the voluntary creations of the supposedly “clannish” Chinese. But Chinatowns also became the cultural hearts of migrant Chinese communities,



Arnold Genthe, *A Street of Painted Balconies, Chinatown, San Francisco, 1896–1906*. Library of Congress Prints and Photographs Division, LC-G403-0047.

where people established mutual aid societies, found work and lodging, took part in familiar traditions, and pursued various interests. And some Chinatown residents managed to complete their educations and achieve success, if not acceptance, in mainstream America (life story of [Henry Docfoo Cheu, M.D.](#))

Chinese migrant settlements were hubs of engagement—with Chinese and non-Chinese coming and going—but Chinatowns were not the only places where Chinese American residents lived and worked. In turn-of-the-century New York City, one journalist estimated that less than one-quarter of the city's Chinese population lived in Chinatown. Instead, laundry workers, restaurant operators, and domestic servants located themselves throughout the metropolitan area.

World War II and the Repeal of Chinese Exclusion, 1940s

After Japan invaded China in 1937, Chinese Americans and others in the U.S. worked feverishly to build support and send money to China's war victims and soldiers. Like many of Republican China's political leaders, China's first lady Madame Chiang Kai-Shek had gone to school in America. She returned to the U.S. in order to galvanize support for her country's struggle. Her 1943 rally at New York's Madison Square Garden drew 17,000 supporters. Mme. Chiang helped shape American policy toward China during the war years.

The Japanese air attack on Pearl Harbor brought the U.S. into the Second World War. It also incited vigilante violence against people with Asian features. *Life* magazine published an article advising readers “how to tell Japs from the Chinese” (December 22, 1941). Many Chinese served in the U.S. Armed Forces, and a good number lost their lives. For their families, these losses caused wrenching pain but also provided evidence of the patriotism of Chinese Americans ([Resource 24](#)).

During World War II, with China a U.S. ally, the effort to repeal the Chinese Exclusion laws gained momentum ([Resource 19](#)). In the face of Japanese propaganda criticizing the exclusion laws, advocates argued successfully that repeal of Exclusion would help secure victory and good relations with Asian allies after the war. On December 17, 1943, President Franklin D. Roosevelt signed the Magnuson Act ending the six-decade-long policy of Chinese Exclusion.

The Act overturned the most onerous prohibitions on Chinese immigration and naturalized citizenship, though not for other Asians excluded by the Immigration Acts of 1917 and 1924. Even for Chinese Americans, its impact was limited. Only 105 Chinese could immigrate each year; and this cap applied to all people of Chinese descent from any part of the world, not just China. Nevertheless, Chinese immigrants already in the U.S. could now finally naturalize as citizens.

The Chinese in America: An Overview *continued*

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U.S. vs. China: 1950s–1960s

In 1949, Mao Zedong's Communist Party won China's civil war, inaugurating the People's Republic of China (PRC). As part of its Cold War Anti-Communism, the U.S. refused to recognize the PRC and continued to support the Republic of China, which the defeated Generalissimo Chiang Kai-shek moved to the island of Taiwan. Cold War hostilities and wars in Korea (1950–1953) and Vietnam (1954–1975) turned the U.S. and the PRC into adversaries for nearly 30 years.

This long period of enmity took a steep toll on Chinese people hoping to immigrate (life story of [Linda Chin](#)) and on those already in the United States ([Resource 25](#), [Resource 26](#)). Political and ideological power struggles between Mao and Chiang Kai-shek supporters roiled families and communities. FBI dragnets for Communist sympathizers led to widespread suspicion and surveillance.

In 1956, amidst rising fears about Communists in America, the Immigration and Naturalization Service inaugurated its Chinese Confession Program ([Resource 27](#)) to encourage people who entered the U.S. fraudulently to tell their real stories in exchange for leniency and the freedom to use their real identities. The confessions sowed fear and recrimination as they exposed others to investigation regardless of their immigration status and complicity, or the accuracy of the information.

Immigration Begins Again

After World War II, growing numbers of ordinary Americans, policy makers, and politicians determined to rid U.S. immigration laws of their racial bias. The specter of Nazism and the inspiration of African Americans' struggle for civil rights stirred some. Others argued the racially biased immigration laws were contrary to U.S. claims that it symbolized freedom and equality in a world divided by the Cold War.

President Lyndon Johnson signed the Immigration and Nationality Act, also known as Hart-Cellar, on October 3, 1965 (to take effect in 1968). The bill brought immigration policy in line with international concerns and new civil rights legislation, such as the 1965 Voting Rights Act. Hart-Cellar replaced national origins quotas and the last vestiges of Asian Exclusion. It privileged family members and desirable skills, and marked a change in official U.S. attitudes toward Chinese immigrants.

But in a blow to immigrants from the Americas, it included the first widespread caps on admissions from the Western Hemisphere (beginning in 1976).

Americans made better use of the law to reunite families ([Resource 28](#)) than legislators expected. Chinese immigrants came to the U.S. from Hong Kong, Taiwan, the People's Republic of China, and Vietnam as well as from across the rest of the diaspora, diversifying a Chinese American population that was largely Cantonese.

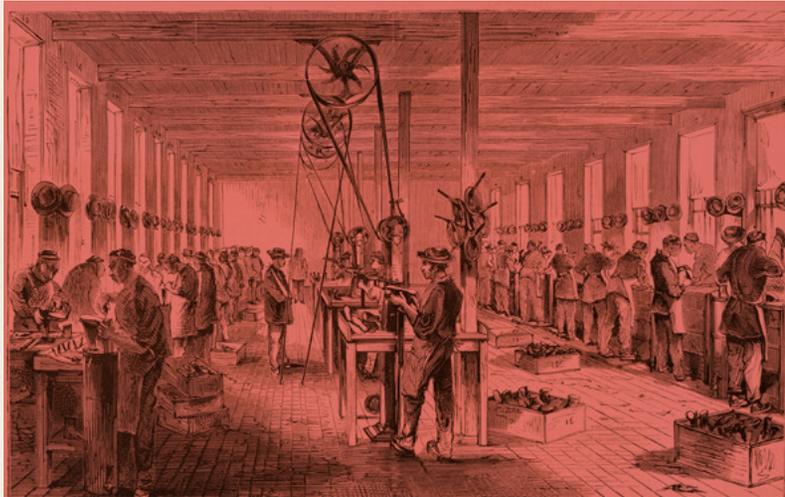
Today

Many Chinese Americans are the children, grandchildren, or great grandchildren of people who immigrated during the long period when they were not welcome. Some, like Amy Chin ([Resource 29](#)), are working to tease their true family history out of their own memories, family stories passed down through the generations, inherited secrets, and mountains of official paperwork once used to track their family members.

Descendants of earlier immigrants and newcomers alike are seeking to define their identities and rights as Americans, and to challenge persisting barriers and stereotypes. A national coalition of organizations petitioned Congress to acknowledge and apologize for Chinese Exclusion. Senate Resolution 201 passed in 2011. Under the sponsorship of California Congresswoman Judy Chu—the first Chinese American woman elected to Congress—House Resolution 683 passed in 2012. Both resolutions included expressions of regret, but neither apologized for official government actions that had continued for decades.

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Top: Theodore R. Davis, "The Chinese in New England—The Workshop," *Harper's Weekly*, July 23, 1870. New-York Historical Society.
Center: J. D. Starkweather, *Head of Auburn Ravine*, 1852. Courtesy of the California History Room, California State Library, Sacramento. 1317148451.
Bottom: William M. Ginter, *Wong Chin Foo*, 1870. Reproduced with permission from Special Collections/University Archives, Bertrand Library, Bucknell University, Lewisburg, Pa. Image may be protected under U.S. Copyright and may not be reproduced.

Unit 1 • Classroom Notes

THE "CHINESE QUESTION," 1784–1882

Unit 1 spans the years from 1784 to 1882 and explores two related, sometimes conflicting, themes: the importance of the U.S. trade relationship with China, and the anti-Chinese movement that began in the Western states, spread across the country, culminating in the Chinese Exclusion Act.

Ten primary resources are included, numbered and arranged, for the most part, chronologically. **Resources 1 and 2** address the crucial China trade in the first decades of American independence, and the shift in power favoring Western countries as a result of their victories in the Opium Wars (1839–42, 1856–60). **Resources 3–10** tell the domestic story—the reasons for Chinese immigration to California, the work the immigrants found, the attitudes they confronted, the actions they took to fight back. **Resources 4 and 5** specifically examine the legal documents that addressed Chinese immigration and citizenship.

Life stories (short biographies) of **Denis Kearney** and **Wong Chin Foo** help to personalize the opposing sides in the debate over Exclusion. Denis Kearney was a fiery-tongued Irish immigrant who led the workingmen's movement to end Chinese immigration. Wong Chin Foo was a China-born journalist, lecturer, and activist who challenged Kearney to a debate, and, by all accounts, won.

The resources and life stories are further described below. Guiding questions for students are suggested for each. These Classroom Notes also include suggestions for activities, discussion questions, and a research project, as well as links to websites that may prove helpful in the classroom.

A special note about Appendix A, **Laws Affecting the Chinese in America**. From 1850 onward, dozens, perhaps hundreds, of laws were passed by federal, state, and local authorities that harassed or limited the rights of Chinese people in or wishing to come to America. Some of these laws are excerpted in this curriculum. Many others are summarized in this Appendix, which will be useful in your classroom throughout the study of this topic.

Resources and Guiding Questions

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Following are summaries of the items in Unit 1, along with guiding questions that will help your students explore them. For each of the numbered primary resources, the guiding questions are in two categories. The Text-Dependent Questions require a careful study of the primary source. The Discussion Questions ask students to think more broadly, to add the information in the resource description, and sometimes to consider other resources as well. Because the life stories are secondary sources written for this curriculum, no text-dependent questions are provided, but discussion questions will help your students read and understand the important roles played by Denis Kearney and Wong Chin Foo.

When answering the guiding questions, students should draw on the evidence in the materials. This is an exercise in close reading of both primary and secondary sources. Ideally, students should probe the source so deeply that they start to notice small but telling details they might easily miss in an initial reading. They should find themselves faced with questions that the resource raises but doesn't answer. If you wish, you can print and distribute full-page versions of the numbered resources, minus the resource descriptions, by going to [Printable Resources](#). Reading the primary resource alone will focus students entirely on the information in the text.

In answering the questions, students should cite specific elements in an image, or words in text, that support their conclusions. They should also keep track of the new questions being raised. Sometimes a later resource will provide the missing information, but good unanswered questions are a positive outcome of any study of history, and may be powerful topics for discussion in your classroom.

RESOURCE 1:



The *Empress of China* Sea-Letter

Dispatched by a hopeful, and very young, United States in 1784, the *Empress* was the first ship to sail for China under the Stars and Stripes. She carried this deferential letter, written by the U.S. Congress. It was meant to introduce the ship's captain and establish good trade relations with China, the world's richest market. China's upper hand, and U.S. eagerness, can be clearly seen in the language of the letter.

Text-Dependent Questions:

- ❖ When was this letter written? How does the context impact your understanding of the source?
- ❖ What is the U.S. asking for in this letter? Cite examples from the text.
- ❖ What is the overall tone of this letter? Which specific words and/or sections convey that tone? What does the language imply about the power relationship between the U.S. and China?

Discussion Questions:

- ❖ Why would the United States government equip a private merchant vessel with such a letter?
- ❖ What goods did the *Empress of China* take to China? What goods did it bring back to New York? What do these items suggest about the American economy versus the Chinese economy? What does it suggest about Americans' tastes and needs?

RESOURCE 2:



The Canton Waterfront

The city of Canton—known in China as Guangzhou—was the only port where Westerners were allowed to trade. Rules for foreigners were strict, and frequently broken, especially by British smugglers who transported opium to Chinese peasants. When the Qing Dynasty clamped down on the opium trade, the British army retaliated, and the two Opium Wars (1839–42 and 1856–60) resulted in defeat for China. The painting of the waterfront gives students a view of Canton between the wars, and it introduces the city that was the birthplace of nearly all the early

Chinese immigrants who arrived in the United States.

Text-Dependent Questions:

- ❖ Describe the large and small vessels in the harbor. What types are most plentiful? What is happening on these vessels?
- ❖ What evidence of a Western presence do you see in this image? What does that tell you about the relationship between Western nations and China at this time?
- ❖ How would you describe the overall mood of this image? What elements convey that mood?

Discussion Questions:

- ❖ What is the painter's point of view about Canton after the first Opium War?
- ❖ Compare this painting with images of San Francisco from a similar time period (<http://bit.ly/TADNt6>). What differences do you think Cantonese men would have noticed when they arrived in San Francisco? What would have seemed familiar, or strange, about the city and harbor? (San Francisco was called Yerba Buena when it was part of Mexico.)

Resources and Guiding Questions *continued*

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RESOURCE 3:



Auburn Ravine

This photo was taken at the head, or top, of California’s Auburn Ravine, in the heart of gold country. At a time when most Chinese miners worked either alone or in groups with other Chinese prospectors, it shows a racially mixed group of men, although it suggests that the men may not have been peers. The date of the photo, 1852, was a turning point. Easily mined gold was running out, Chinese migrants were arriving in staggering numbers, and white miners were turning against them, as were the laws of California.

Text-Dependent Questions:

- ❖ Describe the people in the image, including their clothing, posture, and tools. Describe the composition of the photo, including how the people are positioned in the frame and relative to one another.
- ❖ Based on these details, what do you think the power dynamic was in this group?

Discussion Questions:

- ❖ What is the date of this image? Consider the history of the California Gold Rush. How does the context impact your understanding of the image?
- ❖ Do you think these men worked on the same mining crew, or that the photographer brought them together from neighboring sites to stage this shot? Cite details in the image and/or the resource description to support your claim.

RESOURCE 4:



Naturalization Laws, 1790–1870

Before the concerted move to prevent Chinese people from entering the United States, withholding citizenship was the main strategy for controlling their place in American society. This resource provides the text of three important rulings: the 1790 Naturalization Law, which limited naturalized citizenship to free, white persons; the Fourteenth Amendment, which opened citizenship to anyone of any race born in the U.S., including Chinese Americans, and further guaranteed

access for anyone, even non-citizens, to constitutional protections and equal protection under the law; and the 1870 Naturalization Act, which specifically allowed African Americans born abroad to become citizens, but did not extend that possibility to Chinese Americans.

Text-Dependent Questions:

- ❖ Summarize the main point of each of these legal documents. How would each have affected Chinese people in or wanting to come to America?
- ❖ What rights did Chinese Americans gain under the Fourteenth Amendment? How did the wording of the Naturalization Act of 1870 change Chinese Americans’ ability to naturalize as citizens?

Discussion Questions:

- ❖ How did the arrival of large numbers of Chinese immigrants in the 1850s complicate Americans’ understanding and definition of race?
- ❖ Section 1 of the Fourteenth Amendment (the excerpt provided in the resource) does not mention specific races. How could Chinese Americans use it to protect themselves from discrimination?
- ❖ How would these legal documents have affected Chinese miners during the Gold Rush (Resource 3)? How would they have affected Chinese laborers working on the railroads (Resource 6)?

RESOURCE 5:



The Burlingame Treaty

In 1868, after an effort initiated by China, the Burlingame Treaty became China’s first equal treaty with the West. It recognized the right of Chinese and American people to travel to each other’s country, even to relocate permanently, and to be treated as well as each nation’s favored trading partners. America signed because it hoped for more freedom to do business in China. In order to win Senate approval the language explicitly stated that the treaty did not imply an intention to grant naturalization rights. Despite this restriction, the Burlingame’s terms, particularly the freedom to come and go, would pose a barrier to the growing movement to end Chinese immigration.

Text-Dependent Questions:

- ❖ Put the first sentence of Article V into your own words. What does it mean?
- ❖ What does the word “allegiance” in the first sentence mean? Why would the drafters have chosen to include this word?
- ❖ Put the last sentence of Article

VI into your own words. What does it mean?

Discussion Questions:

- ❖ Why would American lawmakers worry that the first two sentences of Article VI might seem to offer citizenship?
- ❖ How did trade agreements between the U.S. and China affect people’s lives?
- ❖ What did the United States stand to benefit from this treaty? What did China stand to benefit?
- ❖ What would this treaty have meant for the Chinese men then building the transcontinental railroad (Resource 6)? For poor Cantonese men hoping to go to America? For white workers like Denis Kearney (see the Denis Kearney life story)?

RESOURCE 6:



Chinese Laying the Last Rail

Chinese laborers almost singlehandedly built the western spur of the transcontinental railroad, from California to Utah. But in A. J. Russell’s famous handshake photo of

Resources and Guiding Questions *continued*

the Promontory Point celebration in May 1869, no Chinese workers are visible in the crowd. They had been sent to work on a problematic section of track a few miles away. A half dozen or so Chinese men, however, had remained at Promontory Point to lay the final section of track in advance of the celebration. Three of them were photographed, perhaps unwittingly, by Russell. This resource is the only known visual record of the Chinese presence at Promontory Point that day. It shows them in the blurry distance, overshadowed by their white counterparts and the story unfolding around them.

Text-Dependent Questions:

- ❖ Describe the composition of this photograph, including how the people are positioned relative to each other and the objects in the scene. What do you think the photographer sought to highlight in this image?
- ❖ What differences, if any, do you notice among the people in the photograph? What might account for these differences? What evidence does the photo provide about how the two groups might have interacted?

Discussion Questions:

- ❖ What story is the photograph telling? How does it compare to the larger story conveyed in the resource description? Why is the crowd in the photograph predominately white men?
- ❖ Why do you think the Chinese workers are not featured prominently

in this photo? What does that imply about the experience of Chinese Americans at this time?

- ❖ How were the Chinese laborers recognized in the Promontory Point celebrations? Who honored them, and why?

RESOURCE 7:



The Chinese in New England

In 1870, a factory owner in Massachusetts, facing strikes by his employees, hired seventy-five Chinese workers in California and paid their way to his shoe manufacturing plant. They worked longer hours than the white workers at a lower wage. Throughout the East, factory owners saw a success worth copying, and white working people saw worrisome competition for jobs. The “Chinese Question” had gone national. *Harper’s Weekly*, a journal associated with business interests, ran this engraving of an orderly assembly room in a shoe factory, along with a short article praising the Chinese workers.

Text-Dependent Questions:

- ❖ What are these men doing? How are the tasks divided among the men? Who seems to be in charge?

- ❖ How would you describe the tone of this image?
- ❖ Based on evidence in this image, what do you think *Harper’s Weekly’s* point of view was in regards to the “Chinese Question”?

Discussion Questions:

- ❖ Why were white workers upset by the arrival of Chinese laborers in the eastern United States? What did they fear would happen? Why did members of white and black labor organizations refuse to allow Chinese workers to join?
- ❖ How did *Harper’s Weekly’s* political persuasions influence this view of the Chinese in a New England shoe factory? How might this portrayal contrast with other factory workers’ views?

RESOURCE 8:



Abolitionists and the “Chinese Question”

In many ways, the “Chinese Question” reinforced old divisions over slavery. But two abolitionists viewed the issue differently. Frederick Douglass felt immigration was

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RESOURCE 9:



The Legal Opinion in *Ho Ah Kow vs. Nunan*

From the 1850s through the 1890s, the state of California and the city of San Francisco both passed laws meant to control or harass Chinese immigrants, often without mentioning them by name. One San Francisco ordinance required every prisoner of the city jail to have his hair cut to the length of one inch. Chinese men wore long braided queues, a custom required by the Qing government, and were the law’s main target. In 1876, Ho Ah Kow was jailed, and his queue was cut off by the sheriff. He sued in court, and won a \$10,000 settlement. This excerpt of the decision shows Justice Stephen J. Field’s reasoning on the queue ordinance, and on the exclusion question.

Text-Dependent Questions:

- ❖ What issue is this case addressing?
- ❖ On what grounds does Justice Field declare the queue ordinance illegal?
- ❖ How does Justice Field feel about the influx of Chinese in America?

a moral right and should not be interfered with. Wendell Phillips supported Chinese immigration but believed the huge numbers of Chinese laborers would push white workingmen into poverty and weaken the nation.

Text-Dependent Questions:

- ❖ What is Frederick Douglass’s argument? Which phrase from the passage best captures it?
- ❖ What is Wendell Phillips’s argument? Which phrase from the passage best captures it?
- ❖ How are Douglass’s and Phillips’s arguments similar? How are they different?

Discussion Questions:

- ❖ How does each man envision America? What do they see as the threat? What do they value most?
- ❖ Which argument do you find more compelling? Why?
- ❖ How do you think white laborers would have responded to each argument? How do you think African American or Chinese laborers would have responded?

- ❖ What does Justice Field fear will happen if Chinese immigration continues? Does this influence his decision in the Ho Ah Kow case?

Discussion Questions:

- ❖ How did laws target the Chinese in California?
- ❖ What does Justice Field mean by “fierce antagonisms of race”? What does he hope limiting Chinese immigration will prevent? Is fear of riots an acceptable reason for immigration restrictions? Why or why not?
- ❖ Reread the excerpt of the Fourteenth Amendment (Resource 4) and locate the equal protection clause. How did Justice Field interpret the equal protection clause in this case?
- ❖ Why is this case significant for the history of the Chinese in America?

RESOURCE 10:



The Chinese Exclusion Act

This unit ends with selections from the 1882 Chinese Exclusion Act, which was the first time that the United States restricted immigration based on race and class. It aimed to stop entirely the immigration of Chinese laborers, but allowed students, teachers, tourists, merchants, and diplomats to enter the country. The law and its extensions required an elaborate bureaucracy and introduced the category of the “illegal immigrant” to America for the first time.

Text-Dependent Questions:

- ❖ Rewrite these excerpts in your own words. What are the specific restrictions and punishments outlined?
- ❖ According to the first paragraph, why was this law necessary? What does the phrase “the good order of certain localities” mean? What does this phrase imply?
- ❖ What methods for keeping track of Chinese people did the law specify? The last word in the passage is “canceled.” What was being canceled, and why?

Discussion Questions:

- ❖ What implications did the passage of the Chinese Exclusion Act have for Chinese people already in the United States? What would it have meant for Chinese people who had hoped to emigrate to the U.S.?
- ❖ The initial period of Chinese immigration spanned from about 1850 to 1882. These were also the years when the United States was embroiled in conflict over slavery, the Civil War, and Reconstruction. How do Chinese Americans’ experiences add to your understanding of race in nineteenth century America? Include Resource 4 in your consideration.
- ❖ How was the Chinese immigrant experience different from or similar to that of other large immigrant groups during the nineteenth century? How were Chinese Americans’ experiences different from or similar to those of African Americans?

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DENIS KEARNEY LIFE STORY



An Irish immigrant, a workingman, and a powerful speaker, Denis Kearney moved to San Francisco in 1868, at the age of 21. He spearheaded the workingmen’s movement to end Chinese immigration, ending every speech with his battle cry: “Down with monopolies! The Chinese must go!”

Discussion Questions:

- ❖ In what ways was Denis Kearney similar to the Chinese laborers in San Francisco? In what ways was he different?
- ❖ Why do groups need a powerful speaker as their leader? How did Kearney use his oratorical gift to make San Francisco’s poor workingmen into a political force?
- ❖ How does the story of Denis Kearney and the Workingmen’s Party highlight the importance of citizenship for immigrant Americans?

WONG CHIN FOO LIFE STORY



Born in China and raised in part by American Baptist missionaries, Wong lived most of his life in the U.S., working as a journalist and activist for Chinese Americans’ rights. He and Denis Kearney, two immigrants of the same age who became community leaders, once debated in New York, and by all accounts, Wong won.

Discussion Questions:

- ❖ In what ways was Wong Chin Foo similar to the Chinese laborers who were working in America? In what ways was he different?
- ❖ What aspects of Wong’s personal history gave him links to both the Chinese and the white communities? Why were those links important to his role as a Chinese American leader?
- ❖ In what ways were Wong Chin Foo and Denis Kearney similar? In what ways were they different? Why did they insult each other before and during their debate? Do you think they understood each other’s point of view? Why didn’t they have a respectful debate of the issues involved?

Classroom Suggestions

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ACTIVITIES

Once your students have considered the guiding questions, they can move on to some of the activities suggested below. The activities are organized within the two major themes: the China Trade and the anti-Chinese movement that led to the Chinese Exclusion Act.

America’s China Trade, 1784–1850s

The following map activities are an option if you think your students need to refresh their understanding of Asian geography.

To help students visualize global trade at the time of the *Empress of China’s* voyage, use a world map of the period. One good online option is an 1800 British map, “A New Mercator’s Chart Drawn from the Latest Discoveries,” easily viewed, navigated, and printed at <http://bit.ly/1pmC8WS>

- ❖ Ask students to locate the United States and China, and then New York and Canton.
- ❖ Print out copies of the map, and ask students to draw in the approximate sea route of the *Empress of China*. As a guide, they can refer to the line labeled “Return of the Resolute in 1780.” The *Resolute* was returning to Britain, but the general route around Africa toward the East was followed by ships from New York.
- ❖ Using the map and **Resource 1**, ask students what the length of the voyage from New York

to Canton indicates about the safety of sea voyages in 1784. What does it indicate about Americans’ desire for Chinese luxury goods?

To explore the greater Western access to China after the first Opium War (1839–42), use the guiding questions for **Resource 2**. Then, study Colton’s China, an 1855 American map.

<http://bit.ly/1o6GePb>

- ❖ Ask students to use the note at the top of the map to find the ports that had been opened by the treaties after the first Opium War.
- ❖ Ask students why an American mapmaker might produce such a detailed map of China in 1855.

Resources 1 and 2 capture the before-and-after moments in the power shift between China and the West. After students answer the guiding questions for each resource, ask them to write a sea-letter the U.S. might have sent with a China-bound ship in the 1850s. They can either start from scratch, or edit and rewrite the *Empress of China* sea-letter. The new letter should reflect the different language, tone, and demands that would have resulted from China’s loss in the war and the growing strength of the United States.

The Anti-Chinese Movement in America, 1850–1882

Resources 3–10 trace the process by which Chinese immigrants were rejected and ultimately excluded. To introduce this theme, focus on

what it means to be an insider or an outsider in any group.

- ❖ Ask students to use their own experiences and generate a list of terms that identify people as a member of a group. They might cite attending the same school, dressing or speaking alike, having similar taste, or sharing a code of behavior, but encourage students to use specifics, not generalities.
- ❖ Ask them to think about what marks people as outsiders, and use their list of terms to think about the process of becoming an insider. What makes a group welcome someone new? What makes a group ostracize a member, or refuse to accept someone new?
- ❖ Chinese people were considered so fundamentally different from white Americans that they were labeled—this word was used often—unassimilable. They were seen as people who would never fit in and then they were legally prevented from doing so. Ask students to use **Resources 3–10** and the two life stories to explore this idea. Is the notion of permanent separateness apparent, for example, in the photos of the Gold Rush (**Resource 3**) or the transcontinental railroad (**Resource 6**)? How did the U.S. legally define insiders and outsiders (**Resource 4**)?

Compare the life stories of **Denis Kearney** and **Wong Chin Foo**. How did each man define the “Chinese Question”? Whom did they see as the enemy? How did their personalities work for or against their success?

Introduce “The Chinese Question from a Chinese Standpoint,” an 1873 essay at <http://bit.ly/1wBcFZt>. Focus on pages 14–17, where the five authors offer their “proposition” for addressing the “Chinese Question.” With anger and some sarcasm, they connect the anti-Chinese movement to the importance of America’s trade with China.

- ❖ Ask students to write a letter to the San Francisco Board of Supervisors, where this essay was read as the Board considered further anti-Chinese efforts. In their letter, students should use additional details from **Resources 1–8**, the life stories of **Denis Kearney** and **Wong Chin Foo**, and **Laws Affecting the Chinese in America** (Appendix A) to either support or challenge the authors’ argument.
- ❖ To use the entire essay as the basis of a research project, see the Research Project below.

DISCUSSION QUESTIONS

Some of these questions ask students to think broadly about several of the resources. Others are focused on bigger questions about human nature, why people behave as they do. In both cases, students should base their responses on the text, using examples from history as well as their understanding of the world around them.

- ❖ Using **Resources 1–9**, trace how policies toward the Chinese evolved. What interim steps ultimately culminated in Exclusion in 1882? What were the most important steps along the way? Students should explain why the steps they chose were important.
- ❖ What were the turning points in the march toward Chinese Exclusion? Where could people or governments have made different choices?
- ❖ How much of the treatment of Chinese immigrants was based on economic fear, and how much on racial hatred?
- ❖ How did white Americans justify their anti-Chinese feelings? What did they tell themselves?
- ❖ Why do certain ideas gain currency at particular times?

Classroom Suggestions *continued*

RESEARCH PROJECT

Ask students to take the perspective of a Chinese man in San Francisco in 1873. Using the materials in this unit, ask them to write a letter from him to white workingmen, defending the Chinese people and proposing a solution to the “Chinese Question.” The letter can be angry, humorous, logical, sarcastic, or deferential—whatever tone students think will be most persuasive. Next, introduce them to “The Chinese Question from a Chinese Standpoint,” an essay written by five Chinese men in 1873 and read before the San Francisco Board of Supervisors as it debated further anti-Chinese regulations. The full text is online at <http://bit.ly/1wBcFZt>.

Ask students to analyze the essay for content and tone, and compare it with their own letter. What was the crux of the essay’s argument? How did the authors use China’s history and national attitudes to counter America’s treatment of Chinese immigrants? Students should incorporate and cite specific passages. How different was the authors’ proposition from students’ own proposals for a solution to the “Chinese Question”?

LINKS

For Chinese American history, see “Chinese Immigration and the Chinese in the United States,” National Archives, <http://1.usa.gov/1oohvbf>.

For early images of Chinese immigrants in California, see the Online Archive of California, <http://bit.ly/1qyp-wZK>.

For Thomas Nast’s political cartoons about the “Chinese Question,” <http://bit.ly/1pE6HD0>.

For contemporary reactions to an influx of Hassidim in a Catskill village in New York State, <http://nyti.ms/1qKXnRw>.

To explore how science supported racism, see “The Samuel George Morton Cranial Collection: Historical Significance and New Research,” Penn Museum, University of Pennsylvania, <http://bit.ly/1qKYCjF>.

For the full text of the 1882 Chinese Exclusion Act, <http://1.usa.gov/UMy0BJ>.

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Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That . . . it shall not be lawful for any Chinese laborer to come, or, having so come . . . to remain within the United States. **Chinese Exclusion Act, 1882**

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Unit 2 • Classroom Notes

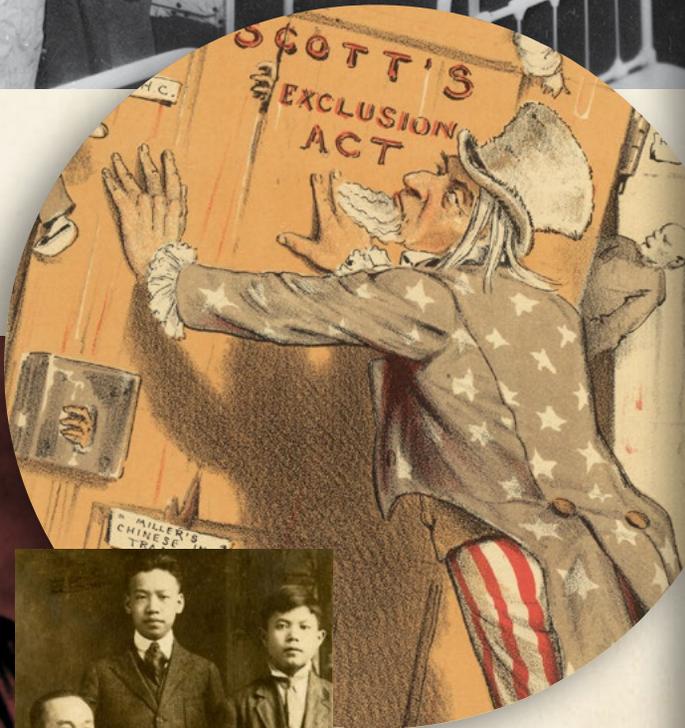
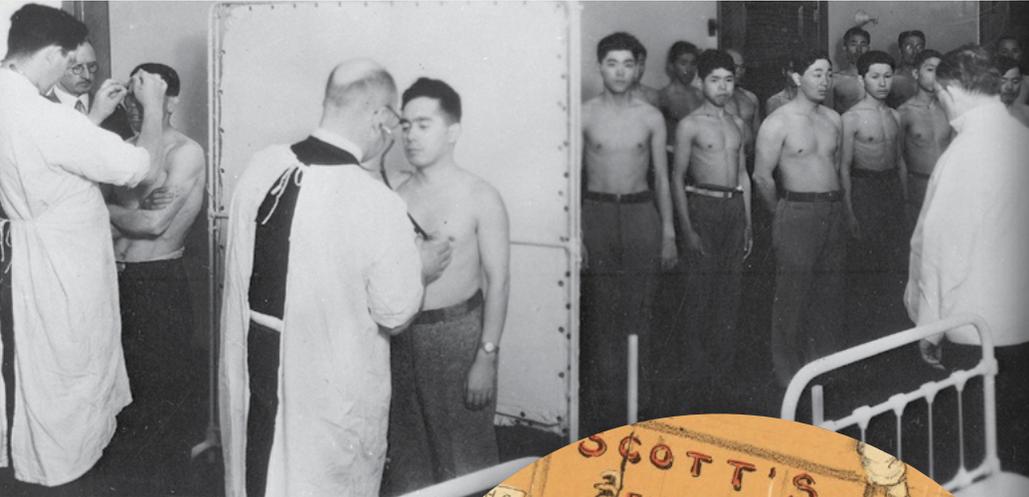
THE EXCLUSION PERIOD, 1882–1943

Unit 2 explores the years from 1882 to 1943, the period when Chinese Exclusion was American law. The themes include increasing pressure on and violence against the Chinese in America, the passage of ever more restrictive laws, efforts by Chinese immigrants to circumvent them, and the changed environment of World War II, when Chinese Exclusion was overturned.

The unit includes nine primary sources. **Resources 11–13** explore the increasingly potent anti-Chinese sentiment in the U.S., even after the 1882 Chinese Exclusion Act was passed, as well as the landmark legal case in which one Chinese man resisted, and won. **Resources 14–18** focus on the workings of immigration itself, from the perspective of both inspectors and the Chinese arrivals. **Resource 19** addresses the repeal process in the 1940s.

Life stories of **Soto Shee** and **Henry Docfoo Cheu, M.D.** provide personal perspectives on the restrictive exclusion laws. Soto Shee faced tragedy at Angel Island after the United States barred the entrance of foreign wives of U.S. citizens. At age 14, Henry Cheu was chosen by his family to assume a cousin's identity and immigrate to the U.S. to study medicine.

A timeline entitled **Laws Affecting the Chinese in America** summarizes the major points in legislation intended to keep Chinese laborers out of the United States. It will be helpful throughout this curriculum.



Top: *Public Health Service Officers Conduct a Medical Inspection of Chinese Men at Angel Island Immigration Station, 1923.* National Archives, College Park, Md., RG 090-G-152-2039.

Center: "The Chinese Question Again" (detail), *The Wasp*, November 16, 1889, v. 23, July–December 1889. Courtesy of The Bancroft Library, University of California, Berkeley, F850.W18:20.

Bottom left: *Soto Shee, 1924.* Courtesy of David Ang and the Ang Family.

Bottom right: *Cheu Docfoo (center), Shun Gee (seated), and Unidentified Boy from Nam Moon, ca. 1915.* Photograph provided by Richard Cheu from his forthcoming book, *Excluded Americans: The Silent Generation of American-Born Chinese.*

Resources and Guiding Questions

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Following are summaries of each item in Unit 2, along with guiding questions that will help your students explore them. For each of the numbered primary resources, the guiding questions are in two categories. The Text-Dependent Questions require a careful study of the primary source. The Discussion Questions ask students to think more broadly, to add the information in the resource description, and sometimes to consider other resources as well. Because the life stories and films are secondary sources developed for this exhibition and curriculum, no text-dependent questions are provided, but discussion questions will help your students read and understand these resources.

When answering the guiding questions, students should draw on the evidence in the materials. This is an exercise in close reading of both primary and secondary sources. Ideally, students should probe the source so deeply that they start to notice small but telling details they might miss on a quick view. They should find themselves faced with questions that the resource raises but doesn't answer. If you wish, you can print and distribute full-page versions of the numbered resources, minus the resource descriptions, by going to [Printable Resources](#). Reading the primary resource without the help of this text will focus students entirely on the evidence.

In answering the questions, students should cite specific elements in an image, or words in the text, that support their conclusions. They should also keep track of the new questions being raised. Sometimes a later resource will provide the missing information, but good unanswered questions are a positive outcome of any study of history, and may be powerful topics for discussion in your classroom.

RESOURCE 11:



The Rock Springs Massacre

The first exclusion law was passed in 1882 and dramatically reduced Chinese immigration. But in many places, especially in Western states, it unleashed more anti-Chinese feeling. In a campaign that became known as the Driving Out, many Chinese communities were harassed, threatened, or attacked in an effort to make them vanish from the scene entirely. One of the most deadly actions took place in Rock Springs, in Wyoming coal country, where twenty-eight Chinese miners died. The primary resource for this story is an engraving from *Harper's Weekly*.

Text-Dependent Questions:

- ❖ Describe the composition of this image. Who is in the background and foreground? Where does the artist draw the viewer's eye? What is happening?
- ❖ How are the Chinese men portrayed in this image? How are the white men portrayed?
- ❖ Based on the image and caption, what is the artist's/publisher's point of view of each group and of this event?

Discussion Questions:

- ❖ How had life for the Chinese in the United States changed in the years since the Chinese Exclusion Act? How had it remained the same?
- ❖ What motivated such extreme violence against Chinese miners? How did different stakeholders respond: the Union Pacific Railroad, the government, the press, the Chinese miners themselves?

RESOURCE 12:



The "Chinese Question" Again

Immigration authorities were often suspicious of Chinese entering the country, and many Chinese Americans returning to the U.S. had to prove their exemption from the exclusion law in court in order to get in. Critics felt this cumbersome system could be easily abused. This cartoon depicts the rights of students, merchants, and prior residents as "loopholes" that should be closed, lest any Chinese exploit them. In this vein, anti-Chinese politicians offered a simple

solution: block all returning Chinese laborers, even if they had legitimate return certificates. The Scott Act did just that, stranding thousands of Chinese Americans traveling abroad when the act passed. Chae Chan Ping was one of those Chinese Americans denied re-entry under the Scott Act. He appealed to the Supreme Court, which ruled that Congress had no obligation to allow non-citizen residents to re-enter the country.

Text-Dependent Questions:

- ❖ What is the title of the cartoon, as printed in the credit line? What does "again" reference and imply?
- ❖ How does the cartoonist portray the Chinese? How does he portray the barrier keeping them out of the United States? How does he portray their continuing immigration despite this new obstacle?
- ❖ What is this cartoon's point of view regarding the Scott Act? What message is it sending about Chinese people in America?

Discussion Questions:

- ❖ Compare the way the Chinese are portrayed in this cartoon in *The Wasp* and in [Resource 11](#) in *Harper's Weekly*. Where was each published? How might these cartoons reflect the politics/readership of the journals in which they appeared?
- ❖ How did the Scott Act further restrict Chinese Americans?

Resources and Guiding Questions *continued*

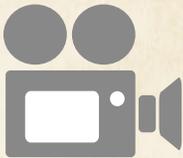
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movement? What implication did it have for Chinese laborers in the United States? How did it affect Chae Chan Ping?

- ❖ What action did the Chinese community take to fight the law? What justification did the Supreme Court give for its decision?

RESOURCE 13:



United States vs. Wong Kim Ark

Wong Kim Ark was an American-born Chinese man who left the United States with his parents after the passage of the Chinese Exclusion Act. He was a U.S. citizen, though his parents were not. In 1894, he returned to the U.S. to find better paying work than was available in China. The customs official argued that he was not a citizen because his parents were not, despite the terms of the Fourteenth Amendment. Wong sued, and the Supreme Court supported his case and upheld the birthright citizenship clause of the Fourteenth Amendment. The resource is a four-minute film about this landmark case.

Discussion Questions:

- ❖ What was at issue in the Wong Kim Ark case? What did he want? Why did the U.S. government challenge him in court multiple times?
- ❖ Why did the court decide the way it did? What factors contributed to the Court's decision? Was the Supreme Court decision "just" given the context of the time? Why or why not? (Consider Resources 9, 10, and 12.)
- ❖ How would America be different had the case been decided in the government's favor?

RESOURCE 14:



Ellis Island and Angel Island

In 1891, the federal government assumed control of immigration to the United States. In 1892, Ellis Island opened in New York Harbor. Angel Island opened in San Francisco Bay in 1910. Both sites processed a flood of immigrants, but they did so very differently. The Ellis Island procedure was fairly quick and most people passed. At Angel Island, Chinese immigrants faced a far more rigorous

process than Europeans at Ellis Island, a process clearly intended to exclude them. The resource focuses on two photographs that capture the differences in the medical exam for Europeans in New York and Chinese immigrants in San Francisco. And it puts immigration station procedures in the context of the Eugenics movement, then at its high point.

Text-Dependent Questions:

- ❖ What do you notice about the two inspections? Who is being inspected? How, where, and by whom? Read the visual details carefully: the settings, the clothing worn by the immigrants and inspectors, the gender, race, and ages of the people shown.
- ❖ Based on evidence in the photos, how long do you think inspection and the immigration process took for each group relative to one another?

Discussion Questions:

- ❖ How might Europeans and Asians have experienced the immigration process differently? What particular fears might have been on Chinese immigrants' minds that were not as pressing for Europeans?
- ❖ Do you agree with historian Iris Chang's comment about the differences between Ellis Island and Angel Island? Why or why not? Use specific examples from the other resources in this unit to support your argument.

- ❖ What do the differing treatments of Chinese and Europeans imply about how each group was viewed by mainstream American society? Why might that be the case?

RESOURCE 15:



The Questioning of Jung Joong

Chinese people who arrived at Angel Island (or at any immigration station in the country) were questioned at length about their families and hometowns. This resource is the six-page transcript of the 1911 examination of Jung Joong, a member of the exempt class because his father was a merchant. A seventh page was a map of his village that was drawn by an inspector during the earlier questioning of Jung's father. Jung Joong's responses were expected to match the information his father had provided. Jung Joong's answers were satisfactory, and he was permitted to enter the United States.

Text-Dependent Questions:

- ❖ Focus on the top portion of the document first. Who is being

questioned? How many people are involved in the examination and what are their roles?

- ❖ How old is Jung Joong at the time of this session?
- ❖ Focus on the questions themselves. What type of information is the inspector asking for? How does the inspector know whether Jung Joong is giving the correct answers?

Discussion Questions:

- ❖ Which member of Jung Joong's family was in the United States? How many remained in China? What trends do you notice?
- ❖ What do we learn about family and community structures in China from this examination?
- ❖ Could you quickly and accurately answer all of these questions about yourself and your family? What might make that challenging? What made it especially challenging for Chinese trying to enter the country in the exclusion era?

RESOURCE 16:



The Case of the Alleged Merchant

Since the 1880 Angell Treaty, a distinction was made between poor Chinese laborers and Chinese immigrants of a higher social class. As a result, merchants, students, government officials, and tourists were supposed to be exempt from the exclusion laws. But as inspectors well knew, many immigrants tried to enter the United States by falsely claiming one of the exemptions. This resource focuses on three photos from the case file of Lee Wong Hing. They were used as evidence of his operating a laundry. Inspectors determined Lee was not a merchant, as he claimed, and he was deported.

Text-Dependent Questions:

- ❖ Examine the three photographs individually. What details do you notice about this business?
- ❖ What evidence convinced McCabe that Lee Wong Hing was not “a bona fide merchant”?

Discussion Questions:

- ❖ In what other ways could the evidence in the photos be read? How might it support Lee’s claim?

- ❖ How long did this case last? What does that tell us about Exclusion and the logistics that went with it?
- ❖ How did the government seek to enforce evolving exclusion laws?
- ❖ What would it be like to be a Chinese merchant at that time? A Chinese laborer? What might you fear? What might you hope for? How would these ideas affect your day-to-day life?

RESOURCE 17:



Certificate of Identity

The exclusion laws required every Chinese person in the United States to carry identification, or face deportation. These certificates, along with the physical facilities and procedures of Exclusion, required an enormous bureaucracy, which became the basis of the immigration system we use today. This resource focuses on a single Certificate of Identification for one immigrant and introduces the patriarch of the Chin family profiled more extensively in Unit 3.

Text-Dependent Questions:

- ❖ Focus on the photograph first. What do you notice about this man? Describe his clothing, expression, etc. What impression does he convey?
- ❖ What specific details about this man does the document outline?
- ❖ Read the printed text at the bottom. Did all immigrants and/or citizens have to carry identification documents? How could the authenticity of these documents be discerned?

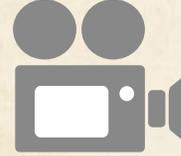
Discussion Questions:

- ❖ Why did the government require Chinese immigrants to carry identification? Why did Chinese Americans resist carrying this ID?
- ❖ Chin Bok Ying may not have been the citizen he claimed to be. How might he have gotten an official certificate of identity? Consider **Resource 13** in answering this question.
- ❖ What purposes do IDs serve today? What connotations do they have for those who carry them?

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RESOURCE 18:



Paper Sons & Daughters

In this six-minute film, historian Judy Yung describes the false ID systems used by many Chinese people who entered during the exclusion era. Paper sons and daughters had to live with a double identity once they arrived in the United States. Yung, whose parents took assumed names to enter the country, describes how her family used the paper son system, and suggests some of the psychological wounds it created for later generations.

Discussion Questions:

- ❖ Why did Judy Yung’s family have two names? What implications did that have for her growing up? What does it mean to her now as an adult?
- ❖ How did she find out her family’s true history? Why did she not learn it earlier in her life? Why does she feel she should ask her deceased father for permission to tell his story?
- ❖ What kinds of “psychological wounds” did Exclusion inflict on Chinese immigrants and their families? Do they still affect the Chinese American community today? Do other immigrant and/or minority groups have similar stories?

RESOURCE 19:



Support the Repeal

The global upheaval of the 1930s, and the outbreak of World War II, made the exclusion laws a political liability for the United States. In this heated atmosphere, numerous organizations lobbied for the repeal of the Chinese exclusion laws. This resource is an ad encouraging readers of *Chinese Press* to contact their congressman and press for repeal. Three months after it ran, the United States passed the Magnuson Act, which repealed all the laws that legalized Exclusion. The 1943 law, however, offered no amnesty from prosecution to those who had entered illegally during the exclusion period. And it meant that the 1924 quota system now applied to Chinese immigrants.

Text-Dependent Questions:

- ❖ What reasons does this document give for supporting the repeal of the Chinese Exclusion Act? Which reasons are highlighted in the suggested form letter?
- ❖ What actions does the document suggest individuals take to advocate for repeal?

Resources and Guiding Questions *continued*



- ❖ Who supports repeal of the Exclusion Act? What similarities do you see among these organizations? What might account for their support?

Discussion Questions:

- ❖ How did WWII impact Americans' views of China? Of Chinese Americans? How did it impact the politics of the Chinese exclusion laws? How did it impact the ways Chinese Americans saw themselves?
- ❖ How were the Chinese exclusion laws ultimately repealed? What was the immediate impact of repeal?
- ❖ How do the reasons in support of repeal compare with the reasons in support of Exclusion in the nineteenth century (see [Resources 8, 9, 10](#), and the life story of [Denis Kearney](#))? How had thinking changed? Why?
- ❖ Focus on the language in the Frederick Douglass quotation in [Resource 8](#). Is Douglass's argument present in the "Support the Repeal" ad? What might explain any differences?

SOTO SHEE LIFE STORY



Soto Shee was the wife of a U.S. citizen, and would have been allowed to enter the country if a new law had not eliminated

the foreign wives exemption shortly before she arrived. During her roughly six-month detention on Angel Island, her infant son died, and she was constantly threatened with deportation while lawyers worked on her behalf. She attempted suicide, but survived. Ultimately, she was allowed to join her husband in San Francisco, but several more years passed before the foreign wives exemption was partially reinstated and the deportation threat against her was lifted for good. (Soto was her maiden name, and "Shee" signified that she was a married woman. It was the equivalent of "Mrs.")

Discussion Questions:

- ❖ How did changing exclusion laws impact Soto Shee and her family?
- ❖ What specific and particular hardships did Soto Shee face on Angel Island?
- ❖ What hardships did she and her young family face once she was allowed to leave the island?
- ❖ What might explain her long silence on her Angel Island experience?

HENRY CHEU LIFE STORY



Chew Docfoo—he later changed the spelling and was known as Henry Docfoo Cheu, M.D.—grew up in China as the beloved

grandson of the village doctor. His grandfather practiced traditional Chinese medicine but recognized the effectiveness of Western medicine. Docfoo was selected by his grandfather to go to America to become a doctor, with the expectation that he would return to China to practice. This life story offers details about his childhood in China, his arrival in the U.S. as his merchant uncle's supposed son, his enrollment in first grade as a 14-year-old, and his ultimate graduation from Stanford University School of Medicine.

Discussion Questions:

- ❖ Why did Chew Docfoo come to the United States?
- ❖ How did his family facilitate Docfoo's immigration to the U.S.? What challenges did he and his family overcome?
- ❖ What challenges did Docfoo overcome once he was in the United States? How did he adapt to life here? How did he contribute to his own success?

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all laws now in force prohibiting and regulating the coming of Chinese persons . . . are hereby, re-enacted, extended, and continued . . . until otherwise provided by law.

Extension of Chinese Exclusion Act, 1902

Classroom Suggestions

ACTIVITIES

The first two activities are designed to work as a pair, but could be done individually.

Activity 1: How Chinese Americans Were Treated

Many actions were taken against Chinese Americans during the exclusion era, either by individuals, organizations, or the government. Focus on Resources 10, 11, 12, 14, 16, 17, *Laws Affecting the Chinese in America*, and the life story of Soto Shee.

- ❖ Ask students to select one of these items (or assign them to ensure that all are read) and find evidence of what kind of actions were being taken, and by whom. (They will see evidence of violence, intimidation, insults, and many anti-Chinese laws and regulations.)
- ❖ Ask students to work in small groups and merge their findings across all the documents. They can keep track of their groups' work on a chart.
- ❖ In a class discussion, ask students whether one of these strategies seems more effective than the others. Were they all legal? Were they justified? How would they have worked together to create an overall national barrier to Chinese immigration or assimilation?

Activity 2: How Chinese People Responded

From the beginning, Chinese people had their own strategies for resistance and survival. To explore this idea, use Resources 12, 13, 15, 16, 18, 19, and the life story of Henry Cheu. You can add Resource 6 and Resource 9 from Unit 1 as well.

- ❖ Ask students to select one of these items (or assign them) and find evidence of how Chinese people dealt with the anti-Chinese actions being taken against them. (Students will see evidence of people understanding and using the American court system, adopting paper son strategies, taking part in civil disobedience, and working hard to remember the absurd details necessary to prove one's identity.)
- ❖ Ask students to form in small groups and share the strategies they have found in several items. They should keep track of their findings.
- ❖ In a class discussion, ask students to consider the advantages and disadvantages of the different strategies. What strategies were used by other immigrant groups? (See the Denis Kearney life story for example.) What strategies do immigrants use today?

Activity 3: Examination

This classroom activity focuses on the most intimidating part of the immigration process: the questions they faced at Angel Island or any one of the nation's points of entry. There are two exercises in the activity, but if time is short, you can do them individually or shorten them. The goal is to help students think about this very high-stakes moment in an immigrant's life.

Part 1: Noticing and Remembering Details

In general, questions focused on an immigrant's personal life, relatives, and home village. This exercise recreates part of that experience by asking students about a place in their school that they all know well. You can identify the location that would work best, but it could be a cafeteria, gym, lobby, or any area other than your classroom.

As the teacher, you should play the role of the inspector and read the questions. You can adapt the questions to the location you select. Students should write their answers individually.

- ❖ When were you last in this area?
- ❖ Who were you with?
- ❖ What color are the walls?
- ❖ How high are the ceilings?
- ❖ How many windows are in this area?
- ❖ What furniture or objects are in this area?

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- ❖ What is the floor made of?

- ❖ Describe the light fixtures. How many are there?

- ❖ Draw a floor plan of the area.

In a class discussion, ask students to share their answers. Let them correct each other or argue about details. Then take the class to the selected area to compare their answers to the actual space.

- ❖ How good were their memories?

- ❖ What kinds of details did most people get right?

- ❖ Were some questions hard for almost all students?

- ❖ Did some students have better memories for physical details than others?

Part 2: Being Questioned

Introduce Resource 15, the transcript of Jung Joong's exam, and answer the guiding questions. Then, have students examine the family and personal questions on pages 1–3. Working in small groups, ask students to identify some questions that seem very easy, and others that seem more difficult.

- ❖ Why would the first questions be the easiest?

- ❖ How did Jung reply if he didn't know an answer?

- ❖ Did he seem nervous?

- ❖ How do you think he knew all this information?

Have students examine pages 4–6, which are focused more on the details of Jung's home and village. The inspector was holding a sketch of his village, which had been made during the questioning of Jung's father eight days earlier. He expected the son's answers to be identical to the father's.

- ❖ How well did Jung answer these questions?

- ❖ Based on Jung Joong's responses, which row in the sketch is Row 1?

- ❖ Compare Jung Joong's answers with the sketch. Did father and son answer questions in the same way?

- ❖ How did students' experience with Exercise 1 affect their understanding of Jung's responses?

Classroom Suggestions *continued*

UNIT 2 DISCUSSION QUESTIONS

- ❖ How do people respond when they think they're being treated unfairly?
- ❖ How were questioning sessions similar to high-stakes tests taken by students today?
- ❖ Is it fair that the government excludes some immigrant groups and welcomes others?
- ❖ Do people have an ethical obligation to follow all laws? What is the right response to a law that seems wrong? Consider the actions of Chinese immigrants as well as vigilante groups ([Resource 11](#) and [Denis Kearney](#) life story) and immigration officials who tried to deny as many Chinese immigrants as possible.
- ❖ Unit 2 covers the sixty-one years of the exclusion period. Looking at the resources and life stories, do you see a fundamental change in attitudes toward Chinese people? If so, what was that change? If not, why were the exclusion laws repealed?
- ❖ Paper sons and paper daughters were technically “illegal immigrants,” the terminology used by the U.S. government. The term often used today is “undocumented,” or “undocumented aliens.” Are those better terms? Why or why not? Do the words matter?
- ❖ How does the history of Chinese Exclusion relate to contemporary debates about immigration?

RESEARCH PROJECTS

Research the Indian Removal Act, the Trail of Tears, or the Long Walk, all of which were U.S. efforts to force Native Americans to move from land desired by whites. Compare the arguments used by the government in these cases to the arguments behind the passage of the Chinese exclusion laws. What similarities and differences do you see?

Chinese Americans in the U.S. were required to carry paperwork that proved who they were and where they lived. Research the kinds of official identifications people may carry today: passports, drivers' licenses, school IDs, etc. How are they different from each other, or from [Resource 17](#)? How are IDs used today? Do they represent adulthood and belonging? Are they an invasion of privacy? How are they related to concerns about illegal immigration today? What issues surround the use of voter ID laws?

LINKS

For Chinese American history, see “Chinese Immigration and the Chinese in the United States,” National Archives, <http://1.usa.gov/1oohvbf>.

For more about the Rock Springs massacre, go to <http://bit.ly/1qKZAwc>.

To search the online collections of the Museum of the Chinese in America, go to <http://bit.ly/1wBiF4E>.

For a PDF of the Immigration Act of 1924, also known as the National Quotas Law, go to <http://bit.ly/1lSekWL>.

For a PDF of the Magnuson Act, the 1943 law that repealed all existing Chinese exclusion laws, go to <http://bit.ly/1lhbXIX>.

About importance of IDs in NYC today, especially if stopped by police for any reason: <http://on.nyc.gov/1qKZVPM>.

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No person shall receive any preference or priority or be discriminated against in the issuance of an immigrant visa because of his race, sex, nationality, place of birth, or place of residence. **Immigration and Nationality Act of 1965**

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Courtesy of the Family of Linda and Pang F. Chin

Unit 3 • Classroom Notes

A JOURNEY OF UNFORGETTING

This unit focuses on the history of a single family to tell the personal side of the Chinese American story. The point of view is that of Amy Chin, a contemporary New Yorker and arts consultant. She is the daughter of a laundryman and the granddaughter of a Chinese American who entered the country, probably illegally, in the early 1900s. The story is typical of many Chinese American families during and after Exclusion. What makes the family special, extraordinary really, is the wealth of its archives—the Chins saved virtually everything—and Amy Chin’s generous sharing of her ongoing genealogical research. She continues to request official files that have been filed away for decades. She calls this search for her family’s true history her “journey of unforgetting.”

The unit begins with [Resource 20](#), a graphic novel that uses a child-friendly cartoon format to capture the story as Amy understood it before she began her serious genealogical research.

[Resources 21 through 28](#) use the Chin archives and recently located immigration files to explore the family story as it is currently unfolding. [Resource 29](#) is a short film of Amy today, reflecting on her family’s history.

Two life stories support these resources. One is a profile of Amy’s grandfather, [Bok Ying Chin](#), who convincingly claimed to be a native-born American citizen and thus opened the way for his sons (and paper sons) to claim citizenship as well. The other life story profiles Amy’s mother, [Linda Moy Chin](#), from her childhood in China, to her life as a refugee in Hong Kong, to her years in the Bronx helping her husband run the family laundry.

A note about the treatment of Chinese surnames: Traditionally, the family name appears first. So Amy’s grandfather was known in China as Chin Bok Ying, Chin being the surname. In the 1930s, however, Chinese Americans began to conform to U.S. usage, and list the surname last. In documents from this later period, the patriarch of this family appears as Bok Ying Chin. To avoid confusion, and to reflect this broad change, in materials written for this unit the surname appears last. Some of the primary sources may still follow the older system, sometimes capitalizing the surname for clarity. For more about Chinese naming customs, see [Appendix B](#).

Resources and Guiding Questions

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Following are summaries of each item in Unit 3, along with guiding questions that will help your students explore them. For each of the numbered primary resources, the guiding questions are in two categories. The Text-Dependent Questions require a careful study of the primary source. The Discussion Questions ask students to think more broadly, to add the information in the resource description, and sometimes to consider other resources as well. Because the life stories and film are secondary sources developed for this exhibition and curriculum, no text-dependent questions are provided, but discussion questions will help your students read and understand these resources.

When answering the guiding questions, students should draw on the evidence in the materials. This is an exercise in close reading of both primary and secondary sources. Ideally, students should probe the source so deeply that they start to notice small but telling details they might miss on a quick view. They should find themselves faced with questions that the resource raises but doesn't answer. If you wish, you can print and distribute full-page versions of the numbered resources, minus the resource descriptions, by going to [Printable Resources](#). Reading the primary resource without the help of this text will focus students entirely on the evidence.

In answering the questions, students should cite specific elements in an image, or words in the text, that support their conclusions. They should also keep track of the new questions being raised. Sometimes a later resource will provide the missing information, but good unanswered questions are a positive outcome of any study of history, and may be powerful topics for discussion in your classroom.

RESOURCE 20:



Meet the Chin Family

The term “graphic novel” applies to contemporary works, either fiction or nonfiction, that use a cartoon format to tell a story. This twelve-page graphic novel was created for the exhibition *Chinese America: Exclusion/Inclusion*. It tells the story of the Chin family from Amy’s perspective, prior to her serious (and ongoing) genealogical research. It begins with the California Gold Rush and progresses through the stories of Amy’s grandfather, her parents’ laundry business, her childhood in the Bronx in the 1960s and 1970s, and her trip to her ancestral village in China in 2011.

Discussion Questions

- ❖ What hardships did the Chin family face over the generations? How did they persevere?
- ❖ What turning points did the Chin family experience in world history, U.S. history, and their family history? How did each event impact the family’s life?
- ❖ What are the advantages of the cartoon format for telling this story? How is it different from a documentary film, or an essay, or a short story?

RESOURCE 21:



Judgment of Discharge

In 1903, Bok Ying Chin was arrested as he crossed the border from Canada into New York State. He and several Chinese men who traveled with him were jailed for violating the Chinese Exclusion Act. At the end of September, Bok Ying was found innocent and released, probably thanks to the efforts of a smuggler, a lawyer, and a witness who may have been paid to lie. This document, which he was required to carry with him, formally freed him. It may also mark his first entrance into the United States, and the beginning of his claim to U.S. citizenship as a native-born American.

Text Dependent Questions

- ❖ Identify all the names in the document and what role each person plays.
- ❖ What did this Judgment of Discharge grant Bok Ying?
- ❖ What do you think Bok Ying and his lawyer presented to the presiding judge, H. C. Owens?

Discussion Questions:

- ❖ How did Bok Ying Chin enter the United States? Why might he have chosen this route?
- ❖ Why would Bok Ying have had to carry this paper with him at all times?
- ❖ Why might Chinese Inspector Joseph Wright have charged Bok Ying with violating the Chinese Exclusion Acts? Why might Judge Owen have found Bok Ying not guilty of violating the Chinese Exclusion Acts?

RESOURCE 22:



The Coaching Book

Chinese laborers were questioned by immigration officials on their arrival

in the United States, sometimes for hours or days. Questions were probing, extremely detailed, and difficult even for those using their true identities. For anyone trying to enter with a false ID, these sessions were a landmine. To prepare, families put together (or hired a professional to do so) information that people memorized in China or during their voyage to the United States. In 1933, Bok Ying Chin prepared a coaching book for the man who would claim to be his son, Pang Ngip. The questions and answers selected for



this resource are representative of the more than 200 entries in the coaching book. (Pang Ngip and Pang Shen were identities that Bok Ying Chin sold to men who wished to immigrate as U.S. citizens. They, and others who entered using illegal methods, were called paper sons.)

Text-Dependent Questions:

- ❖ Based on these questions, who were the members of the Chin family in 1933? List their names and birth years, and organize them by age.
- ❖ According to the coaching book, how many doors does the house have?
- ❖ Who was born first, Pang Shen or Pang Ngip?
- ❖ Compare this document with **Resource 17**, Bok Ying's Certificate of Identity. According to these documents, where was he when the "twins" were born?

Discussion Questions:

- ❖ What is the format of the study guide? Why might that format be more useful than a list of facts?
- ❖ Which question(s) seems most obscure? Why might they have been included?
- ❖ Do you feel you could memorize so many small details about your home and family? Are you confident that all members of your family would answer identical questions in the same way?

- ❖ Why is it so remarkable that this historical document has survived? What might it represent to descendants of those who lived through the exclusion era?

RESOURCE 23:



Pang Fook Chin, Age 10

This photograph shows Amy's father, Pang Fook Chin, as a 10-year-old

boy in China, shortly after his father and older brother have gone to America. It focuses attention on the lives of families left behind when men departed, often for years at a time—wives without husbands, and children without fathers. Since the seated woman was Pang Fook's stepmother, and the baby his half-brother, the photo challenges Bok Ying's claim, made consistently in the official version of the family story, that he married only once.

Text-Dependent Questions:

- ❖ Describe the setting. What items do you notice? What perspective has the photographer chosen for this image?
- ❖ Describe the people in the photograph, including their clothing, posture, expressions, and proximity to one another.

- ❖ What do all the details in the photo imply about the people and their lives?

Discussion Question:

- ❖ Who is not in this family portrait? What accounts for those who are missing?
- ❖ How does this photograph present the family, and how does this differ from what you know to be the more complicated history?
- ❖ Why might they have constructed this photograph this way? What does it communicate about Bok Ying, even though he is not present in it?
- ❖ Compare this image with the **studio portrait of the family** in the Linda Moy Chin life story. What similarities and differences do you notice between the settings, the people, and they way they are positioned? What might account for these differences?

RESOURCE 24:



Private Pang Yee Chin

Bok Ying's oldest son, Pang Yee, was 14 when he traveled with his father

to New York City and joined him in the laundry business. Together they supported themselves and the family members who remained in China—Bok Ying's wife and three more children. After Pearl Harbor, Pang Yee was drafted into the U.S. Army and was killed in the line of duty in 1944. Later, Bok Ying received this certificate, signed by the president. He, or perhaps another family member, taped a photograph of Pang Yee in the corner, and slipped the certificate into a frame. After Bok Ying died, Pang Fook displayed the certificate in the front section of his laundry, where customers could see it and recognize the patriotic sacrifice the Chin family had made.

Text-Dependent Questions:

- ❖ Who is this document about and what information does it give about him?
- ❖ How would you describe the language used in the document in terms of its tone as well as key words and phrases?
- ❖ Describe the images on this document. Which do you think were original to the document and which were added? Who might have added these details and why?

Discussion Questions:

- ❖ What does this document communicate on behalf of the government?
- ❖ What message was the family sending by adding the photo to the certificate and displaying it in the

laundry? How might it have been interpreted by customers?

- ❖ Given his own history, what multiple meanings might this certificate have had for Bok Ying?

RESOURCE 25:



Pang Fook Chin at Ellis Island

Amy Chin's father, Pang Fook, arrived in New York with his brother Pang Dick on October 20, 1951. It was eight years after the repeal of the Chinese exclusion laws, but the Chin brothers did not move easily through the immigration station. The rise of Communism in China created a new fear in the United States—that Chinese spies would infiltrate using the well-oiled machinery of the paper son system. As a result, Pang Fook and Pang Dick were held on Ellis Island until mid-January 1952. In this selection from his examination by inspectors, Pang Fook maintains the official version of the family story and claims Pang Shen and Pang Ngip as his actual brothers.

Text-Dependent Questions:

- ❖ How long has it been since Pang Fook's previous questioning?
- ❖ According to details in the



document, about how long does this questioning take?

- ❖ How would you describe the inspector's tone? How would you describe Pang Fook's tone?

Discussion Questions:

- ❖ Compare this transcript with **Resource 15**, Jung Joong's questioning from forty years earlier. What is similar and different?
- ❖ Why might there be so many discrepancies between Pang Fook's answers and those of his father and brothers? Why does Pang Fook seem less concerned with the details than his predecessors? What has changed and what remains the same?
- ❖ Do you think the inspector believes Pang Fook's testimony? Cite specific passages in the text.

RESOURCE 26:



Chek Chin Dressed for Winter

This photograph shows a boy in a coat far too big for him, and a matching hat.

The boy is Amy's brother, Chek, who lived in Hong Kong with his mother and sister while his father, Pang Fook, worked in New York. The coat and hat were meant for winter. They were a gift from Chek's grandfather in America, Bok Ying. The oversized coat may have reflected Bok Ying's unfamiliarity with children Chek's age or it may have

been a gift meant for the day when Chek would arrive in New York.

Text-Dependent Questions:

- ❖ Describe the setting.
- ❖ Describe his clothing in detail. What do you notice about the coat's size?
- ❖ Describe the boy's expression. How does he seem to be feeling?

Discussion Questions:

- ❖ Why do you think this photo was taken?
- ❖ Why might his grandfather have chosen this as a gift rather than summer clothes, a toy, etc.? What note might have been included for Chek or Linda when Bok Ying sent the coat?
- ❖ What does this photograph and its story illuminate about Chinese American families in the mid-twentieth century?

RESOURCE 27:



Pang Fook Chin's Sworn Statement

In 1956, the INS offered a confession program that allowed some leniency

toward paper sons who came forward to tell their story. The program was offered in part to reduce staff time spent verifying immigration applications that hinged on old paper son claims. It also was meant to interrupt the production of fraudulent identity documents that the INS feared might be used by spies. The program required naming names, and when some 14,000 people confessed, they entangled many others in the Chinese community. Both Pang Shen and Pang Ngip, Bok Ying's paper sons, took advantage of the program and implicated members of the Chin family, including Amy's father. In this edited transcript, Pang Fook appears before the INS and admits to the truth. This document is a direct counterpart to Resource 25: Pang Fook Chin at Ellis Island.

Text-Dependent Questions:

- ❖ What is this document? What is the significance of the phrase "sworn statement"?
- ❖ What important details about the Chin family's history does the document reveal? Why were they significant to Pang Fook Chin? Why were they significant to the Chin family? Why are they significant to historians today?
- ❖ What items does Pang Fook submit as evidence of his identity?

Discussion Questions:

- ❖ How does Pang Fook defend or

explain prior false testimonies he gave? Do you think it is a fair defense? Why does he cite kindness?

- ❖ Why might he have chosen to submit the photographs and certificate as evidence in his case?
- ❖ Compare and contrast the investigator's tone in this transcript with that of the investigator in **Resource 25**, the questioning of Pang Fook at Ellis Island. What might account for differences?

RESOURCE 28:



Reunion

The watershed moment in the history of Chinese American immigration—or perhaps the second watershed moment, following the 1882 Chinese Exclusion Act—is the passage of the 1965 Immigration and Nationality Act. Chinese exclusion laws had been repealed in 1943, in the pro-China political climate of World War II. But the repeal subjected Chinese Americans to the terms of the 1924 immigration law that established quotas meant to privilege immigrants from northern Europe. Under this

quota, only 105 ethnic Chinese were permitted to immigrate, which essentially was Chinese exclusion by a different name. The 1965 law undid this, and erased the last vestiges of the exclusionary law. It opened the doors to Chinese immigration, and permitted U.S. citizens, including Linda Moy Chin, to sponsor their relatives' entry into the U.S. This resource is a selection of photographs from the late 1960s and 1970s, as long-separated family members began to reunite in New York.

Text-Dependent Questions:

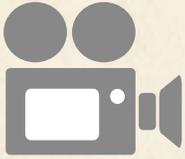
- ❖ Describe the black-and-white close-ups in detail. What do you notice about each person?
- ❖ When did each person arrive in the United States? How much time elapsed between the first and the last?
- ❖ Examine the color family photos. When do you think they were taken? Where?

Discussion Questions:

- ❖ How old were the family members who immigrated in the 1960s and 1970s? Would immigrating at those ages be more or less challenging than immigrating as a child? What do you think motivated them to move across the world as adults?
- ❖ Compare the family photos with Resource 3, the miners at Auburn Ravine. How did these pioneers lay the groundwork for the Chin family? How can you relate their experiences to those of the Chin family over time?



RESOURCE 29:



*From Behind the Curtain:
A Conversation with Amy
Chin*

Today, Amy Chin works as an arts consultant in New York City, with a special focus on Chinese culture. In this seven-minute film, she reflects on her family, her childhood, and the legacy of the exclusion laws.

Discussion Questions:

- ❖ In the opening of the film, Amy talks about secrets. What secrets did the Chin family have? Why were they kept? What affect did they have on different members of the family? How did the secrets shape their experience?
- ❖ What childhood memories does Amy recall? How did Amy's past experiences, both positive and negative, shape her personal identity?
- ❖ What power did those secrets hold over the course of her life? What power do they hold today?
- ❖ What is life like for first- and/or second-generation immigrants today? How do you know?

BOK YING CHIN LIFE STORY



The Chin family's history in the United States begins with Amy's grandfather, Bok Ying Chin, who spent his adult life working as a laundryman, primarily in New York City. This profile contrasts the official version of his story—the one presented by Bok Ying and others over several decades to immigration authorities—with the version that has emerged later, partly as a result of Amy's research. It provides a glimpse of the exclusion period and its aftereffects through the lens of one man's life.

Discussion Questions:

- ❖ Why might Bok Ying have chosen to enter the U.S. via upstate New York rather than the West Coast?
- ❖ How did Bok Ying prove his citizenship? What does this show about the Chinese American experience during the exclusion era?
- ❖ If Bok Ying was a paper son, why might he have decided to enter the U.S. the way he did? How would you approach a decision like that if you were he?

LINDA MOY CHIN LIFE STORY



Before she was Linda Chin, Amy's mother was a girl in China named Moy Lun Chee, Moy being her surname. She was born in 1931 near Canton. Her father was a laundryman in Chicago who died when she was 10. At 17, she rejected the suitor her family selected and married Pang Fook Chin. Their lives became tangled in the powerful political currents of the postwar years. Pang Fook managed to join his father in the laundry business in New York. But Lun Chee and their two children spent nine years in Hong Kong, hoping to join Pang Fook but hampered by their own economic constraints and by U.S. fear of Communist spies infiltrating America. Eventually the family reunited, and ran a successful laundry business in the Bronx. Linda became a U.S. citizen and sponsored several relatives for immigration.

Discussion Questions:

- ❖ What roles did men play in Linda's life? How would their limited presence have shaped her personality?
- ❖ What world events directly impacted Linda's life? How did she respond to them? Why do you think she was so able to make the most of her situations?

- ❖ How did Lun Chee Americanize? What steps did she take to feel part of New York and the U.S.?
- ❖ Were the lives of women immigrants different from those of men? In what ways? Are they still?

Classroom Suggestions

ACTIVITIES

“Meet the Chin Family” (Resource 20) presents the family history as Amy understood it before she became seriously engaged in researching her family’s history. She has since found other documents (Resources 21, 22, and 27 especially) that challenge the earlier version she grew up with. The life story of *Bok Ying Chin* also reflects Amy’s more recent findings. Working in small groups, students can select one of these numbered resources, or a section of the life story, and find the corresponding section of the graphic novel. Have them use the new research to make a corrected storyboard, with rough sketches and simple text to show how the graphic novel might be revised with updated information.

Compare Resource 25 and Resource 27, both of which are transcripts of examinations of Pang Fook Chin. In Resource 25, he is holding to the official version of the family’s immigration history, but in Resource 27, he is admitting to past deception. Compare the two resources closely, and identify specific passages where Pang Fook’s responses differ. Have students work in small groups, and ask them to read those sections aloud, one student playing the inspector and one reading Pang Fook’s answers. In a small-group or classroom discussion, ask students to reflect on how both the inspector and Pang Fook may have experienced each examination. How would it feel to lie, or believe someone is lying to you? How would

it feel to admit the truth when there might be serious consequences for you and your family?

The experience of children is a running theme throughout this unit. Compare the lives of children as portrayed in Resources 23, 26, 29, and the life story of *Linda Moy Chin*. If you wish, add the life story of Henry Cheu from Unit 2. What similarities do you see among these children’s experiences? Were boys treated differently from girls? At what age were children seen as grown up? What was expected of them then? Use your analysis of these materials to write a short story or poem in the voice of a Chinese child, either in China or recently immigrated to America, who describes his or her life, fears, and hopes.

Until the twentieth century, the story of women and girls remained in the background of Chinese American history. But several resources in this unit bring the females’ experiences more to light. Ask students to compare Resource 23, Resource 28, Resource 29, and the life story of *Linda Moy Chin*. Add the life story of *Soto Shee* from Unit 2. Ask students to select one of these materials, and write a diary entry that focuses on a key experience in the woman’s or girl’s life. In a class discussion, ask students to reflect on how the lives of women and girls differed from the lives of men and boys. How were their experiences like or different from those of other women who lived during the same period?

Resource 24 addresses a key issue for immigrants: the sense of belonging, of being American. It is a formal, official document issued by the U.S. government for a man born in China. Ask students to analyze it carefully and answer the guiding questions. Then ask them to focus on the language in the document. What words or phrases communicate that Pang Yee Chin was viewed as an American? Compare it with Resource 17, the certificate of identity issued to Pang Yee’s father, Bok Ying Chin, in 1913. What differences do you see in the language and purpose of these two documents?

Explore your own family history. Find out as much as you can by talking to your relatives, and write a plan for a graphic novel, or a story illustrated with photographs, that would tell your family’s story. Then use online sites (see some suggestions in Links), and look for historic documents related to your family. Use the documents to add details to your plan, or correct details you think are wrong. (But learn a lesson from Amy Chin: Don’t assume that records are always right and family stories are wrong.)

CHINESE AMERICAN

美籍华人
EXCLUSION / INCLUSION



DISCUSSION QUESTIONS

In understanding major themes in American history, do individual and family stories matter? Why?

Amy Chin’s family saved a remarkable collection of items from their past, but most families save at least a few things. What items have you or your family members saved? What are the oldest items in your family? Why were they important enough to keep? What about family stories, which are not objects but which are often passed along from parents to children? How do these remnants of the past affect what you know about your family and yourself?

At the end of *From Behind the Curtain: A Conversation with Amy Chin* (Resource 29), Amy comments that her family’s secrets have lessons for how we treat new immigrants today. Do you agree? What do you think those lessons are?

Should children be told the truth about their family histories, even if it involves secrets that could get the family in trouble? At what age?

Amy Chin (Resource 29) talks about the need to tell family secrets. Judy Yung (Resource 18) refers to the psychological wounds felt by generations of Chinese Americans. In your experience, do children sometimes feel guilty about things their parents or grandparents did? Does it affect how they feel or behave? Does it affect how they think others view them?

RESEARCH PROJECTS

Help Amy with her research. Go to the New York State newspaper archive, www.nyshistoricnewspapers.org, and search for more details about the Chinese immigrants who entered the United States through northern New York State. Use the details in Resource 21 and enter them as search terms: Malone, Rouses Point, Chinese, etc. Use the new details you find to write a revision of the Resource 21 resource description. Keep a list of questions for further research.

LINKS

For Chinese American history, see “Chinese Immigration and the Chinese in the United States,” National Archives, <http://1.usa.gov/1AeUv11>

Patricia Hackett Nicola “Chinese Exclusion Act Records: A Neglected Genealogical Source,” Association of Professional Genealogists Quarterly, March 2006, 25–30, <http://xfm.tv/1uu4gII>

The United States Citizenship and Immigration Services website, www.uscis.gov, provides information about current immigration and naturalization laws. People pursuing family history can go directly to the History and Genealogy page, <http://1.usa.gov/1t0vrrX>

For The Statue of Liberty–Ellis Island Foundation’s Genealogy Learning Center, go to <http://bit.ly/1vJO0ox>

Resource 1

The *Empress of China* Sea-Letter



Most serene, serene, most puissant, puissant, high, illustrious, noble, honorable, venerable, wise, and prudent emperors, kings, republics, princes, dukes, earls, barons, lords, burgo-masters, counsellors, as also judges, officers, justiciaries, and regents of all the good cities and places, whether ecclesiastical or secular, who shall see these patents or hear them read: We the United States in Congress assembled, make known, that John Green, captain of the ship called the Empress of China, is a citizen of the United States of America, and that the ship which he commands, belongs to citizens of the said United States, and as we wish to see the said John Green prosper in his lawful affairs, our prayer is to all the before mentioned, and to each of them separately, where the said John Green shall arrive with his vessel and cargo, that they may please to receive him with goodness and treat him in a becoming manner, permitting him upon the usual tolls and expenses in passing and repassing, to pass, navigate and frequent the ports, passes and territories, to the end, to transact his business where and in what manner he shall judge proper, whereof we shall be willingly indebted.

Empress of China Fan, 1785. Courtesy of the Philadelphia History Museum at the Atwater Kent, The Historical Society of Pennsylvania Collection.

Sea-Letter for the Empress of China, 1784. Image courtesy of Independence Seaport Museum (Philadelphia), 1981.038.006.
Platter, 1784–85. New-York Historical Society, X524.

One late-February day in 1784, a crowd cheered as a fleet of ships left New York Harbor after a bitterly cold, icy winter. For one vessel, the *Empress of China*, the onlookers had great pride and high hopes. It was the first ship to sail under an American flag toward the riches of China. Before the American Revolution, the U.S. had been subject to the British requirement that all trade between British colonies had to travel through London. Once they were free of colonial rule, merchants in New York and Philadelphia eagerly financed the *Empress of China*. The cargo included beaver furs,



Spanish silver dollars, and several tons of ginseng, which grew wild in America and was a prized medicine in China. The ship's captain, John Green, carried what was known as a sea-letter from the U.S. Congress, an

introduction and formal stamp of approval for him to present to the authorities in Canton, the only Chinese port open to foreign traders. The sea-letter, however, was written broadly enough to be useful in other countries along Green's route.

The British army had left New York City in defeat only three months earlier. Victory was sweet, but the war, and the loss of British trade privileges, had left the former colonies bankrupt. A revived economy required that the U.S. establish its own trade, especially

with China, considered the richest market in the world. As the *Empress of China* began her voyage, her backers, and the U.S. Congress, were looking for more than a good return on a single voyage. They were looking to prove that this ambitious young country belonged on the world stage.

The *Empress* arrived in Canton on August 28, 1784 and left four months later, with a second ship hired to help transport all the cargo. When they sailed into New York Harbor in the spring of 1785, they carried an abundance of Chinese riches: silks, porcelains, and tea, for which Americans had developed a strong taste. (Twelve years earlier, the British effort to limit the American colony's role in the China trade had so enraged their subjects that several boarded a ship in Boston Harbor and threw many boxes of the precious import overboard, an event dubbed the Boston Tea Party.)

Captain Green returned with a gift from the Canton authorities: a fan with an image of the *Empress* on the far left. The sister ship carried a set of expensive china that had been ordered by George Washington for his Mt. Vernon estate.

For many years, Chinese porcelain, called "china," had been a symbol of wealth and status in America. With its insignia of an eagle and the Angel of Fame, Washington's china celebrated the success of the Revolution he had led.



Resource 2

The Canton Waterfront



For some six decades after the voyage of the *Empress of China*, when American ships sailed for China, they were bound for Canton, the Westernized name for the port city of Guangzhou. No foreign traders were allowed to enter any other Chinese port. Once on land, they were required to stay within the city's foreign district, known as the Thirteen Factories. (The term came from the English word "factor," which meant "business agent.") Every negotiation had to go through one of the government's licensed merchants.

Selling or smuggling opium was forbidden, but it remained big business for the British, especially since buyers paid for opium with silver. The American trade in opium was smaller, but still an important source of income for U.S. trading houses. Because the illegal trade was draining the nation's silver supply, and because it feared the spread of addiction and corruption, China clamped down repeatedly until the British and French retaliated with military force. The result was the first Opium War (1839–42), which China lost. After the British attacked Canton to force even better trading terms, China lost the

second Opium War (1856–60) as well. The resulting treaties upended the old balance of power between China and the West. Known as the "unequal treaties," they forced a humiliated China to open several more ports, extend favorable trading terms to Western powers, tolerate the opium trade, and make other concessions. The United States played a minimal role in the Opium Wars but benefited greatly from the more open trade.

For many people in Canton, the 1840s were a time of war, poverty, and natural disasters. When news arrived of a gold

strike in California, Cantonese men began to sail for San Francisco. After crop failures in 1852, a staggering 20,000 hopeful Chinese men sailed for the place they called *Gam Saan*, or Gold Mountain. For many decades, nearly all the Chinese people in America were Cantonese.

This painting of the Canton waterfront was made after China's resounding loss in the first Opium War. The artist presents a bustling harbor, not a defeated-looking city, but he does not shy away from the strong Western presence. The Thirteen Factories appear on the horizon, under the flags of the United States, Great Britain, and Denmark. An Anglican church, built by the British in 1847, stands in front of the Thirteen Factories, just to the left of the British flag. The black-hulled steamship in the harbor is the *Spark*, built in Canton with parts shipped from the U.S. in 1849. The *Spark* ferried passengers between the neighboring cities of Canton, Hong Kong, and Macau. All the other boats in the harbor are Chinese. No large foreign ships are seen because, unlike steamships, their hulls were too deep to navigate up the Pearl River to Canton. American and European oceanic vessels were loaded and unloaded a few miles downriver, with the help of local pilots and boatmen. (Decades earlier, these navigation difficulties were one reason why China selected Canton as the only city where foreigners could trade.)

Resource 3

Auburn Ravine



In 1852, Boston photographer J. B. Starkweather took this photo in California's gold-mining country. The setting was the Auburn Ravine, specifically the flat land at the head, or top, of the gorge. In the background, the barn on the left was a horse stable. The white building with windows was a hotel, though miners with active sites slept in tents or huts near

their sites, to protect them from claim-jumpers. The water source was probably the ravine itself, located near the round barrel but not evident in the photo. There was no mining without water.

When California's Gold Rush began, gold lay on or close to the surface of the ground, but it wasn't visible because it was caked

in gravel. Friction and water were needed to release the nuggets, and there were different techniques for doing this. One was to swirl water and gravel in a simple pan like the one held by the man on the left. Another involved a wooden trough or sluice called a "long tom," shown in the center of the photograph. Gravel was shoveled into the high end of the long tom, and carried downward over a series of ridges by a constant stream of water. Miners raked through the flow looking for the glint of gold.

The photo is clearly posed, perhaps to

demonstrate how mining was done or to show the racial mix of mining country. (In other pictures, Starkweather chronicled white and African American miners working together.) The Chinese men may have worked for the white miners, moving rocks or shoveling gravel. Most Chinese miners, however, worked alone or with other Chinese prospectors.

Perhaps these Chinese men mined their own site nearby and joined the photo at the photographer's request. Either way, these men were facing a difficult time. A sudden flood of Chinese miners, numbering 20,000 by the end of 1852, was pouring into the place they called *Gam Saan*, or Gold Mountain. That year, the census for Placer County, where Auburn Ravine was located, showed that some 30 percent of the residents were Chinese. By then, much of the surface gold had been claimed. There simply was not as much gold as people hoped, and this created tensions. White miners, many of them European immigrants, began to argue that the mining fields should be closed to Chinese prospectors. In May 1852, probably around the time this photo was taken, California passed a Foreign Miners' Tax. To target Chinese miners specifically, the law exempted immigrants who intended to become U.S. citizens. Many Chinese miners left the gold fields to find work in San Francisco or in silver mines throughout the American West.

The photo also illustrates an important aspect of Chinese immigration: men usually came alone to earn money to support their families in China. This pattern continued well into the twentieth century, so Chinese men in America mostly lived in a bachelor society.

Resource 4

Naturalization Laws, 1790–1870

The 1790 Naturalization Act (excerpt)

An Act to establish an uniform Rule of Naturalization

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That any Alien being a free white person, who shall have resided within the limits and under the jurisdiction of the United States for the term of two years, may be admitted to become a citizen.

Enacted by Congress March 26, 1790

1 Stat. 103

The Fourteenth Amendment (excerpt)

Section 1.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Ratified July 28, 1868

The 1870 Naturalization Act (excerpt)

Sec. 7. And be it further enacted, That the naturalization laws are hereby extended to aliens of African nativity and to persons of African descent.

Approved July 14, 1870

16 Stat. 256

How does an immigrant become an American? The U.S. Constitution charged Congress with setting the rules, a process that began early. The nation's first naturalization law, passed in 1790, opened citizenship to any "alien" who was free, white, and of good character. The 1790 wording guaranteed that white immigrants could become citizens, but enslaved people, Native Americans, and free blacks could not.

The arrival of Chinese immigrants in substantial numbers around 1850 complicated the picture. In which racial category did they belong? In some states they were seen as white, and a few immigrants, including **Wong Chin Foo**, were even granted citizenship. But in California, where most of America's Chinese people lived, they were considered non-white and denied citizenship under the 1790 law.

After the Civil War, the Fourteenth Amendment, passed on July 28, 1868, extended the right of citizenship to anyone born or naturalized in the U.S. This covered nearly all newly freed slaves but not 60,000 Chinese people then in America. Most were foreign-born, and considered non-white. The amendment did establish that Chinese children born in the U.S. would automatically be citizens. Despite these barriers, the last two clauses of the amendment's final sentence gave non-citizens important new rights. These clauses extended the protection of American law to any person within the jurisdiction of the United States,

whether citizen or not. The "due process" and "equal protection" language helped Chinese people fight and win significant legal battles.

The passage of the Fourteenth Amendment did not cover formerly enslaved African Americans who were not born on U.S. soil. A bill to address this was introduced by Charles Sumner, the Massachusetts senator who had been caned on the Senate floor in 1856 for his abolitionist views. In his bill, Sumner sought to eliminate race as a factor in the nation's naturalization laws. But over his objection, a seventh and final section was added to the bill, and the 1870 Naturalization Law explicitly extended naturalization right to African Americans not born in the U.S., but not to American-born Chinese. In a landmark 1878 legal decision, a California man named Ah Yup was denied citizenship on the grounds that he was neither white nor African American. Since this was a federal ruling, it meant that no state in the union could naturalize a Chinese person.

Even before the Chinese Exclusion Act of 1882, U.S. law had ruled that while Chinese workers could come to the United States, they could never really belong.

Resource 5

The Burlingame Treaty

Article V

The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects, respectively, from the one country to the other, for purposes of curiosity, of trade, or as permanent residents. The high contracting parties, therefore, join in reprobating any other than an entirely voluntary emigration for these purposes. They consequently agree to pass laws making it a penal offence for a citizen of the United States or Chinese subjects to take Chinese subjects either to the United States or to any other foreign country, or for a Chinese subject or citizen of the United States to take citizens of the United States to China or to any other foreign country, without their free and voluntary consent respectively.

Article VI

Citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities or exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. And, reciprocally, Chinese subjects visiting or residing in the United States shall enjoy the same privileges, immunities, and exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. But nothing herein contained shall be held to confer naturalization upon citizens of the United States in China, nor upon the subjects of China in the United States.

Signed in Washington, D.C., July 28, 1868

The treaties that ended the two Opium Wars (1839–42 and 1856–60) were good for the West, but China resented them as unequal and unfair. In 1867, China set out to put its relationship with the United States on better ground. The ruling Qing Dynasty asked Anson Burlingame, an abolitionist and friend of Abraham Lincoln, to represent China in drafting a new treaty. Then serving as U.S. minister to China, he resigned his post to do so. The U.S. was more than willing to discuss a new agreement that would increase its trading and missionary opportunities in China. And American companies, impressed by the Chinese work crews on the transcontinental railroad, wanted the right to directly recruit their own workers in China.

The Burlingame Treaty gave China much of what it wanted, and was its first equal treaty with the West. It reaffirmed China's sovereignty, promoted trade, encouraged exchange between the two countries, and protected the rights of immigrants and visitors from one country to the other. It was widely celebrated as a progressive and democratic model for East-West relations. But it was bitterly opposed by the labor movement and Democratic politicians in California.

Articles V and VI directly affected the lives of the Chinese people living in America. Article V recognized their right to leave China for the U.S., which China had long tried to limit. Article VI opened with

complex language that expressed a fairly simple but new idea, unprecedented in the two nations' relationship. Both agreed to treat immigrants from the other country as well as they treated the citizens of their best trading partners, those with "most favored nation" status. The even-handed language benefited American merchants and missionaries in China, but it also was supposed to protect Chinese immigrants in America, then increasingly the brunt of harsh rhetoric and restrictive laws.

The final sentence in Article VI was added, despite Burlingame's objections, to win Senate approval. Many in Congress worried about giving Chinese immigrants important protections under U.S. law, which might become an argument for extending citizenship and then voting rights. With the added final sentence, the treaty eliminated this possibility.

Resource 6

Chinese Laying the Last Rail



A. J. Russell & Co., *Chinese at Laying Last Rail UPRR (Union Pacific Rail Road)*, 1869. Collection of the Oakland Museum of California, H69.459.2426.

Construction of the nation's transcontinental railway began during the Civil War and gained momentum with the war's end. The plan was to lay track from Nebraska to California, linking the American West to the Eastern states' well-developed railway system. Two railroad companies were involved. The Union Pacific work crew proceeded west from Omaha, and the Central Pacific workers headed east from Sacramento. They would meet at Promontory Point, Utah.

The Union Pacific's crew was mostly white men, including many European immigrants, but the Central Pacific span was built almost entirely by Chinese workers. Supervisor James Strobbridge was initially reluctant to hire them, though his boss, Charles Crocker, suggested it, adding, "Did they not build the Chinese Wall, the biggest piece of masonry in the World?" Strobbridge relented because white laborers, faced with the rugged route over mountains and desert, often quit. Chinese men were willing and would work for lower pay. Of the 17,000 men who lay the Central Pacific tracks, 15,000 were Chinese.

Photographer A. J. Russell chronicled much of the construction and was on hand for the celebration at Promontory Point on May 10, 1869. Most of the Chinese workers were some distance away, helping the Union Pacific crew on a troublesome section. But a few had remained to lay the final track. This image is one side of the

original stereoscopic print. It is the only known photo of Chinese railroad workers at Promontory Point. "Chinese Laying Last Rail" was handwritten on the back of one of the original prints. The title may be Russell's, or it may have been added by publisher O. C. Smith, who distributed the photos in the 1870s. Judging from their position on the tracks, and their clothing, the three men highlighted in the photo are probably the Chinese workers. (The highlighting has been added.)

Supervisor James Strobbridge was so pleased with the Chinese laborers that he invited those present at the ceremony to a dinner that night in his private railroad car. On May 15, the *San Francisco Newsletter* reported on the event: "When they entered all the guests and officers present cheered them as the chosen representatives of the race which have greatly helped to build the road—a tribute they well deserved, and which evidently gave them much pleasure."

Throughout the country, journalists, politicians, and factory owners praised the Chinese crew. And white laborers worried even more about these industrious competitors, men who they feared would take their jobs.

Resource 7

The Chinese in New England



THE CHINESE IN NEW ENGLAND—THE WORK-SHOP.—[FROM A SKETCH BY THEO. R. DAVIS.]

Calvin Sampson, owner of a shoe factory in North Adams, Massachusetts, was in a running battle with his employees, many of whom were French Canadians who had moved south to look for work. They were demanding an eight-hour day and higher wages, and had the help of the Knights of St. Crispin, the country's largest organization of workingmen. Sampson resisted, and instead hired seventy-five young Chinese men from California to replace the striking workers. When they

arrived in the spring of 1870, Sampson put them to work in one department of his plant only, fastening soles onto shoes. They worked eleven-hour days (ten and a half in fall and winter) for less than half of what Sampson paid the white workers. The leaders of the Knights of St. Crispin criticized the factory owner, Calvin Sampson, not the imported Chinese workers. One leader suggested welcoming the Chinese men into the union. But union members voted down this idea.

had “naturally declined” to meet some of the workers’ demands, and called the Chinese workers smart, well-behaved, and scrupulously clean. Other journals, tied to workers’ issues, took a very different position.

The “Chinese Question” had now spread across the country. Many American workers, including immigrants from Ireland and Germany, believed they would be replaced by a flood of Chinese laborers, that they would have no jobs at all. Anti-Chinese rhetoric became louder and more

The North Adams story was widely covered by newspapers in the East, where other factory owners spoke of following Sampson’s lead.

Harper’s Weekly, a popular New York journal, was still strongly associated with Lincoln, anti-slavery, big business, and the Republican Party, but not with labor or unions. *Harper’s* ran illustrated articles about North Adams in late July 1870. The text noted that Sampson

hostile. At a large rally in New York City on June 30, 1870, one speaker predicted there would be a temple to Buddha and Confucius on Wall Street. Another raised the prospect of interracial relationships and mixed-race children when he thundered that “Mongolian blood is a depraved and debased blood” that would flow into the national veins.

Politicians in both parties paid attention to the rage that was spreading across the nation. Most white workingmen, unlike the Chinese, could vote. In the widespread unemployment after the Panic of 1873, politicians used the Chinese workers as a scapegoat, whipping up voters’ emotions to win close elections.

Sampson’s displaced workers went on to found a worker-owned shoemaking collective, and petitioned their representatives in Congress to support 8-hour working day legislation and efforts to curb Chinese immigration. But they distinguished between contract laborers brought in to break strikes, like those hired by Sampson, from voluntary migrants who lived locally and competed for jobs.

Theodore R. Davis, “The Chinese in New England—The Workshop,” *Harper’s Weekly*, July 23, 1870. New-York Historical Society.

Resource 8

Abolitionists and the “Chinese Question”

Frederick Douglass

I have said that the Chinese will come, and have given some reasons why we may expect them in very large numbers in no very distant future. Do you ask if I would favor such immigrations? I answer, *I would*. “Would you admit them as witnesses in our courts of law?” *I would*. “Would you have them naturalized, and have them invested with all the rights of American citizenship?” *I would*. “Would you allow them to vote?” *I would*. “Would you allow them to hold office?” *I would*. . . .

I submit that this question of Chinese immigration should be settled upon higher principles than those of a cold and selfish expediency. There are such things in the world as human rights. They rest upon no conventional foundation, but are eternal, universal and indestructible.

Frederick Douglass, “Our Composite Nationality,” a speech delivered in Boston, December 7, 1869. <http://teachingamericanhistory.org/library/document/our-composite-nationality/> (accessed by M. Waters, 3/31/14).

Wendell Phillips

[Chinese laborers] will be a welcome and valuable addition to the mosaic of our nationality; but . . . they must come spontaneously, of their own free-will and motion, as the Irish, Germans, and English have done. If the capital of the country sets to work, by system and wide co-operation, to import them in masses, to disgorge them upon us with unnatural rapidity,—then their coming will be a peril to our political system, and a disastrous check to our social progress. . . .

The right to be naturalized must not be limited by race, creed, or birthplace. . . .

[E]very adult here, native or naturalized, must vote. In spite of this, give us time, with only a natural amount of immigration, and we can trust the education and numbers of our native voters to safely absorb and make over the foreign element. . . .

The Chinaman will make shoes for seventy-five cents a day. The average wages for such work in Massachusetts is two dollars. What will become of the native working-men under such competition? He met similar competition from the Irish immigrants and the German; but it never harmed him. They came in such natural and moderate numbers as to be easily absorbed, without producing any ill-effect on wages. These continued steadily to advance. So will it be in the case of the Chinese, if he be left to come naturally by his individual motion; imported in overwhelming masses by the concerted action of capital, he will crush the labor of America down to a pauper level, for many years to come. . . .

Wendell Phillips, “The Chinese” (1870). An Editorial in the *National (Antislavery) Standard*, July 30, 1870. www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2001.05.0189%3Achapter%3D14 (accessed by M. Waters, 3-31-14).

After the Civil War, the U.S. increasingly faced what was called the “Chinese Question.” What was the nation to do when businessmen were bringing foreign workers to the U.S. to drive down wages? On the one hand, the nation needed to rebuild as quickly and inexpensively as possible. On the other, white workers, many of them former soldiers, were considered the backbone of the country, and they were losing jobs and wages to Chinese workers. In the aftermath of the war, how should America treat its veterans? After abolishing slavery, how should it treat Chinese immigrants?

In general, the old divisions over slavery carried over. Laborers and immigrants opposed Chinese workers as many had opposed emancipation, in both cases out of fear of losing their livelihood. Many on the anti-slavery side saw parallels between the treatment of black people and the treatment of the Chinese, and sympathized with both. Charles Sumner, the Massachusetts Senator famously caned on the Senate floor for his abolitionist views, tried and failed to make the 1870 Naturalization Law color-blind.

Frederick Douglass and Wendell Phillips were both long-time abolitionists, supporters of women’s rights, and celebrated public speakers. But they saw the “Chinese Question” from somewhat different perspectives. For Douglass, it was a moral issue, as slavery had been. Phillips, like Douglass, believed Chinese people had the right to immigrate, and if they

wished, to become citizens and vote. But for him, eastern factory owners like Calvin Sampson (Resource 7) should not be allowed to contract Chinese laborers from afar to work for lower wages. Phillips saw an enormous problem for the country and for what he called “our working-man.”

Resource 9

The Legal Opinion in *Ho Ah Kow vs. Nunan*

[I]t was held, that the ordinance was invalid, being in excess of the authority of the board of supervisors. . . .

The ordinance being directed against the Chinese only, and imposing upon them a degrading and cruel punishment, is also subject to the further objection, that it is hostile and discriminating legislation against a class forbidden by that clause of the Fourteenth Amendment to the Constitution, which declares that no State “shall deny to any person within its jurisdiction the equal protection of the laws.” . . .

The cutting off the hair of every male person within an inch of his scalp, on his arrival at the jail, was not intended and cannot be maintained as a measure of discipline or as a sanitary regulation. . . . It was done to add to the severity of his punishment. . . .

We are aware of the general feeling—amounting to positive hostility—prevailing in California against the Chinese, which would prevent their further immigration hither and expel from the State those already here. Their dissimilarity in physical characteristics, in language, manners and religion would seem, from past experience, to prevent the possibility of their assimilation with our people. And thoughtful persons, looking at the millions which crowd the opposite shores of the Pacific, and the possibility at no distant day of their pouring over in vast hordes among us, giving rise to fierce antagonisms of race, hope that some way may be devised to prevent their further immigration. We feel the force and importance of these considerations; but the remedy for the apprehended evil is to be sought from the general [federal] government, where, except in certain special cases, all power over the subject lies. . . . [N]othing can be accomplished in that direction by hostile and spiteful legislation on the part of the State, or of its municipal bodies, like the ordinance in question—legislation which is unworthy of a brave and manly people. . . .

Circuit Court Judge Stephen J. Field, July 7, 1879, *Ho Ah Kow vs. Nunan*, 12 F. Cas. 252 (C.C.D. Cal. 1879), “The American Law Register (1852–1891),” Vol. 27, No. 11, Nov. 1879.

Starting in the early 1850s, the city of San Francisco and the state of California passed laws to make the lives of Chinese immigrants expensive, difficult, and unpleasant. (See [Laws Affecting the Chinese in America](#).) Many of the laws did not name the Chinese specifically, but were aimed squarely at them. One made it illegal to carry items at opposite ends of a long pole, a technique used only by Chinese people. The sounding of gongs at theatrical productions was outlawed, removing an essential sound from the Chinese plays that provided lonely men with a reminder of home.

One particularly effective state law required 500 feet of air for every resident of every living space. Chinese men, being both poor and thrifty, often lived together in close quarters, in violation of this law. Passed in 1870, it filled the city’s jails with Chinese men who could not, or would not, pay the fine. Ho Ah Kow was one of them. He was arrested in 1876, just after San Francisco’s Board of Supervisors passed yet another anti-Chinese regulation: the Queue Ordinance, also called the pigtail law. Supposedly written to maintain discipline and cleanliness, it was meant to stop what authorities believed was the intentional flooding of the jails. They thought Chinese men were trying to make the Cubic Air Ordinance unenforceable.

The new law required that prisoners in the city’s jail have their hair cut to a length of one inch. For most American men and European immigrants, it was little more

than a free trip to the barber. But Chinese men wore their hair long and braided, a style known as a queue (pronounced and sometimes spelled *cue*). Originally required as a sign of subservience to the Qing Dynasty, over time it had become an accepted custom. For a Chinese man to lose his queue would mean disgrace and anguish, as Ho Ah Kow told Sheriff Matthew Nunan when he was arrested. But the sheriff cut the man’s queue to within an inch of his scalp.

Ho Ah Kow retained two lawyers and sued in California’s Circuit Court. The case came before U.S. Supreme Court Justice Stephen J. Field, in his capacity as circuit justice. Field ruled in Ho’s favor and awarded the Chinese plaintiffs \$10,000 in damages, a fortune at the time. A significant victory for Chinese immigrants, it affirmed the power of the equal protection clause of the Fourteenth Amendment in cases involving non-citizens. In his written opinion, Justice Field explained his reasoning, and his view of the effort to end Chinese immigration.

After the ruling against queue-cutting, the city had to stop enforcing the Cubic Air Ordinance because it did not have enough jail space.

Resource 10

The Chinese Exclusion Act

An Act to Execute Certain Treaty Stipulations Relating to Chinese (excerpt)

Whereas, in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of certain localities within the territory thereof: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the expiration of ninety days next after the passage of this act, and until the expiration of ten years next after the passage of this act, the coming of Chinese laborers to the United States be, and the same is hereby, suspended; and during such suspension it shall not be lawful for any Chinese laborer to come, or, having so come after the expiration of said ninety days, to remain within the United States.

SEC. 2. That the master of any vessel who shall knowingly bring within the United States on such vessel, and land or permit to be landed, any Chinese laborer, from any foreign port or place, shall be deemed guilty of a misdemeanor. . . .

SEC. 3. That the two foregoing sections shall not apply to Chinese laborers who were in the United States on the seventeenth day of November, eighteen hundred and eighty, or who shall have come into the same before the expiration of ninety days next after the passage of this act. . . .

SEC. 4. That for the purpose of properly identifying Chinese laborers . . . and in order to furnish them with the proper evidence of their right to go from and come to the United States . . . the collector of customs . . . shall . . . make a list of . . . all . . . [departing] Chinese laborers, which shall be entered in registry-books to be kept for that purpose, in which shall be stated the name, age, occupation, last place of residence, physical marks of peculiarities, and all facts necessary for the identification of each of such Chinese laborers . . . and every such Chinese laborer so departing from the United States shall . . . receive . . . a certificate. . . . The certificate herein provided for shall entitle the Chinese laborer to whom the same is issued to return to and re-enter the United States upon producing and delivering the same to the collector of customs of the district at which such Chinese laborer shall seek to re-enter; and upon delivery of such certificate by such Chinese laborer to the collector of customs at the time of re-entry in the United States, said collector shall cause the same to be filed in the custom-house and duly canceled. . . .

SEC. 14. That hereafter no State court or court of the United States shall admit Chinese to citizenship; and all laws in conflict with this act are hereby repealed.

Approved, May 6, 1882.
22 Stat. 58

Increasingly through the 1870s, there was an answer to the “Chinese Question:” Keep them out.

It was a decade of hard times. With the completion of the transcontinental railway and the subsequent bankruptcy of many of its funders, the United States entered a severe depression in 1873. There were fewer manufacturing jobs, and wages were cut. Labor organizations lobbied the federal government to pass laws that would prevent more Chinese workers from entering the U.S. But the 1868 Burlingame Treaty stood in the way. It recognized the right of both Chinese and American people to migrate freely between their two countries. To weaken the Burlingame’s provisions, President Rutherford B. Hayes negotiated a new agreement with China in 1880. The Angell Treaty allowed the U.S. the possibility to “limit or suspend” the immigration of new laborers, so long as it did not restrict the movement of Chinese people already in the U.S. or of exempt groups—students, teachers, merchants, tourists, their families and servants and, a new addition to the list, government officials.

The Angell Treaty gave Washington the legal opening it needed. Senator John Franklin Miller of California introduced a bill that would keep Chinese workers from entering the U.S. for a period of twenty years. President Chester A. Arthur, fearing that China would retaliate and close her ports to American trade, vetoed the bill on April 4, 1882. During the public outcry

that followed, the president was hanged in effigy in California.

A revised bill was introduced in the House of Representatives by California Republican Horace Page. It reduced the term of Exclusion from twenty years to ten. Many Eastern Republicans voted against it, but it passed with the votes of Republicans unwilling to lose the support of Westerners and the working class. The governor of California, George Clement Perkins, declared a state holiday, complete with parades and fireworks.

The Chinese Exclusion Act barred Chinese laborers from entering the United States, but it exempted merchants, government officials, students, teachers, and tourists. Because some Chinese people were allowed to enter the country while most were not, the law required a new bureaucracy to identify, track, test, and verify every Chinese person arriving in America. And it created, for the first time, the idea that some races and nationalities could legally be barred from entering the United States.

Denis Kearney, 1847–1907



Denis Kearney was 21 years old when he moved to San Francisco. For a young man with little education, it was a good place to make a living, as many of his countrymen had discovered. In Boston, where his mother lived, and in many places on the East Coast, Irish Catholic immigrants like Kearney were called foreign or stupid or worse. America, many said, was for Americans. California was more welcoming to the Irish, and Kearney settled in. Within a few years, he was

married, with young children. He bought a dray—a small wooden cart—and started a hauling business. He joined a debating club to develop what he knew was his gift: he could talk to a crowd, entertain them, fire them up. He was a born orator.

When Kearney arrived in San Francisco, Irish workers there were already grumbling about the Chinese. Nearly all of the transcontinental railroad jobs had gone to Chinese laborers, and they were taking many of the unskilled jobs in the city as well. In 1873, a financial panic shocked the nation and stretched into a serious financial depression. Companies lowered wages and cut back on hiring. The few new jobs went to those who would accept the lowest pay, and in San Francisco they were often Chinese. European immigrant workers like Kearney felt shut out. This was not why they had come to America. Their dreams were evaporating. They claimed that as fellow whites, they deserved scarce jobs more than the Chinese did.

For help, white workers turned to unions, which were just starting to form. Many union leaders argued that Chinese workers should be welcomed to join. Members, however, rejected Chinese and black workers, partly because they were seen as the men who drove down wages, but racial prejudice was involved, too. A publication printed by the Knights of Labor, the country's biggest craft union, said the Chinese "bear the semblance of men but live like beasts . . . who eat rice and the offal of the slaughter house." Almost from

the start, the labor movement wanted to ban Chinese immigration to the United States. This pitted the Chinese against a white labor movement, and exacerbated racial animosity.

Denis Kearney's very public life began in 1877, the year he turned 30. In July, railroad owners in the East cut wages steeply, and workers in several states went on strike. It was the first major rail strike in the nation's history, so news spread quickly and inspired workers around the country. In San Francisco, a sympathy rally spun out of control. Over three days, anti-Chinese rioters set fires in Chinatown, and there were rumors of a planned attack on the Pacific Steamship Company, which transported most Chinese immigrants to San Francisco. Police and militia were called out, and four thousand members of a vigilance committee took to the streets to help end the rampage.

In August, with the strike and riot fresh in people's minds, Kearney began speaking at Sunday afternoon rallies in a sand lot—an unused open space—next to San Francisco's City Hall. His audience included men with jobs and men without. In honor of their meeting place, Kearney and his group were called "sand lotters." As a speaker, Kearney was rough-edged, sometimes crude, and riveting. He seized on the worry and discontent in his audience, gave it words and direction. At the first meeting of the sand lotters, he blamed workers' problems on rich men, the business owners who thought

nothing of paying starvation wages. He did not mention the Chinese, but he knew where his listeners' sympathies lay. Soon, he was presenting workers' problems as a conspiracy between the business owners and the Chinese, whom he and others dismissed as "coolies."

Literally, the word "coolie" referred to Chinese or South Asian indentured laborers, sometimes coerced or tricked into service, who were sent to work on Spanish and British plantations in Latin America and the Caribbean. "Coolie" labor was never imported into the U.S. The word was often used in anti-Chinese rhetoric in the United States, but it was meant more broadly. For Kearney and others, "coolies" were pawns of the rich, laborers who were controlled by big business interests that could therefore pay them next to nothing. They saw "unfree laborers," and their bosses as the enemy. Why would employers hire European immigrants like Kearney if Chinese workers could be paid much less?

The use of the term "coolie" also reflected racial attitudes among white laborers. Kearney believed that "coolies" and African Americans were not just exploited, but were subservient by nature. Kearney felt that only white men, *American* men, could stand up for themselves against the rich, but they could never succeed if they had to compete with what he imagined to be "inferior races." Like most Irish immigrants, he had become a U.S. citizen, and he had firm convictions about

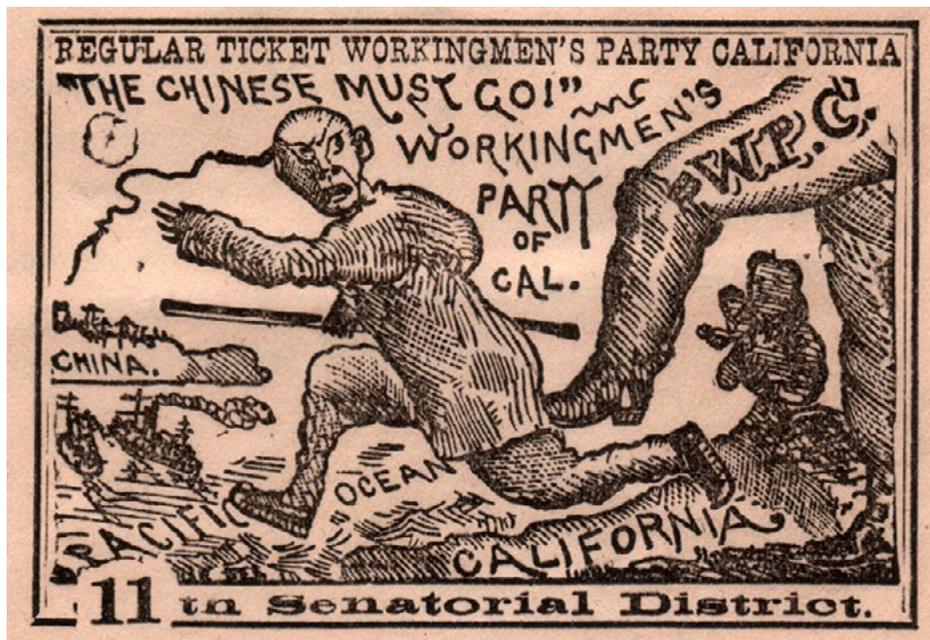
Life Story

Denis Kearney, 1847–1907 *continued*

who should belong in this country, and who should not. He routinely ended his speeches with a rallying cry: “Down with monopolies! The Chinese must go!”

Kearney made use of a powerful set of strategies. One was the weekly fiery speech. Another was encouraging fellow immigrants to naturalize so they could vote for the politicians and policies that benefited them. A third was violence, or the threat of violence. In October 1877, he led two thousand men up to Nob Hill, the wealthy section where Leland Stanford and Charles Crocker both had mansions. As the owner and the executive of the Central Pacific Railroad, these men were the face of the enemy. They had hired the Chinese crew that laid the tracks from Sacramento to Utah, and they still had Chinese workers on the payroll.

With bonfires burning, Kearney shouted that Stanford and Crocker were thieves. He promised that the Workingmen’s Party, which he was then forming, would force these men to give back what they had taken: “I will lead you to the City Hall, clean out the police force, hang the Prosecuting Attorney, burn every book that has a particle of law in it, and then enact new laws for the workingmen. I will give the Central Pacific just three months to discharge their Chinamen, and if that is not done, Stanford and his crowd will have to take the consequences.” A few weeks later, Kearney said, “When the Chinese



question is settled, we can discuss whether it would be better to hang, shoot or cut the capitalists to pieces.”

The talk did not seem like empty words, and many in the city feared a race and class war. Police briefly jailed Kearney for incendiary language, and city supervisors quickly passed a law that made such talk illegal. The Six Companies, an organization that spoke for the city’s Chinese population, asked the mayor for protection, but said Chinese Americans would defend themselves in whatever way was necessary.

Among his supporters, Denis Kearney was a hero, and the Workingmen’s Party

grew quickly. So many of his followers were voting citizens that the party was able to push for a new state constitution, and then dominate the convention that drafted it. They inserted anti-Chinese regulations into the bones of California’s most fundamental legal document. But when the constitution was approved by state voters in 1879, it was minus one provision they wanted: it did not ban all Chinese immigration to California. The Workingmen’s Party was unable to get many of their economic programs passed, and the anti-Chinese provisions they managed to insert were later struck down as unconstitutional.

The party provided Kearney with a platform for his political ambitions. He could not become president, but he had hopes of expanding his party’s reach and even running for vice president. He began making national tours, talking in cities across the country. In Boston, he warned his audience not to patronize Chinese laundrymen. “They are filthy; they spit on clothes, and if they have any disease it is transmitted to men and women through such washed clothing when the body perspires. Do you want leprosy here? By not employing them you can drive them from the country.”

Mainstream political parties adopted Kearney’s anti-Chinese argument, and passed the Chinese Exclusion Act in 1882. The parties also won over many of Kearney’s followers. He continued speaking out against what he saw as loopholes in the law, but his days as an influential leader were over. In New York in 1883, he received an insulting letter from a Chinese journalist named **Wong Chin Foo**, an offer to debate the “Chinese Question.” Kearney turned it down, calling Wong an “almond-eyed leper.” A few years later, he did go head-to-head on stage with Wong. The two men threw accusations at each other and little of substance was said, but all the journalists present wrote that the Chinese man had won.

Wong Chin Foo, 1847–1898



He was not typical of the Chinese people in America. Most of them were poor, came from Canton in southern China, spoke Cantonese and almost no English, and lived in California. Wong Chin Foo was born in northern China and spoke Mandarin. When he was a young teenager, he and his father, both destitute, were taken in by an American missionary family working in China. He converted to their Baptist faith and learned to speak English. When he was 20, he spent a year studying at private schools in Washington, D.C., and Lewisburg, Pennsylvania. Since there were so few Chinese people in the Eastern states, he

encountered more curiosity than prejudice. After his return to China, he married, had a son, and put his flawless English to work as an interpreter. He became involved in revolutionary activities against the Qing Dynasty and fled the country in 1873 to avoid arrest, leaving his wife and child behind.

At this point, he arrived in San Francisco Bay and his story merged briefly with that of the great majority of Chinese people in America, those who had landed in California. But his time there was short-lived. He very publically helped a number of young women who were being imported against their will as prostitutes to gain their freedom and return to China. His life was threatened, perhaps by the importers themselves. He left California, and never lived there again.

Wong could not communicate easily with most of the Chinese people in America; their Cantonese was virtually a different tongue from his Mandarin. But he was fairly comfortable with Western people, had learned their language, religion, and customs from his Baptist family. When he studied in the United States as a young man, he had earned money by giving talks about China, and he resumed his lectures when he returned. He spoke throughout the U.S., an unofficial ambassador between two cultures. He may have worn Chinese clothes and sported a long, braided queue, but he stressed the ways in which he was not foreign. His talks were light-hearted, friendly. He told his audiences what

kitchens were like in China, and how people did their hair. He poked gentle fun at Chinese and Americans both.

As the rhetoric against Chinese immigrants picked up in the mid-1870s, Wong's topics became more serious. To counter accusations that the Chinese were heathens, he explained the underlying values of the Confucian religion in ways the audience could appreciate and respect. (And no, he said, Chinese people did not eat rats or puppies.) He tried to quiet anxiety about the flood of Chinese workers in the country by saying that most of them would soon return to China, and those who remained would adopt American ways and blend in. He resisted all talk of limiting immigration, fighting publically with the Chinese Six Companies, a powerful organization in San Francisco's Chinatown that had suggested taxing incoming Chinese as a way to keep their numbers down. Even if it were somehow possible to bring hundreds of millions of Chinese immigrants to the United States, he wrote, "have they not the same right to come here as men from other nations? Is not this . . . the land of the oppressed and the home of the unfortunate?"

Wong encouraged Chinese people to assimilate into American life, and he followed his own advice. He had become a U.S. citizen in 1874 in Michigan, one of the states where Chinese naturalization was possible. He lived much of the time in Chicago, otherwise traveling the country

to lecture in cities where residents had never seen a Chinese person before. In 1880, he registered to vote. The following year, he permanently adopted Western dress and cut off his queue, a declaration of allegiance to his adopted country. Hoping to take advantage of confused language in the naturalization laws, he urged Chinese people to become citizens of the United States, whose principals he deeply admired. He believed Chinese Americans should have political power.

The 1882 Chinese Exclusion Act changed the conversation about the "Chinese Question," but did not end it. Wong and many in the Chinese community pinned their hopes on repeal. Denis Kearney, the man who whipped up the anti-Chinese firestorm in California's workingmen, argued for the law's strict enforcement and said Chinese people were squeezing through any loophole they could find. When Kearney arrived in New York City to give a talk in 1883, Wong saw a target too good to pass up. He sent Kearney a taunting letter, suggesting a joint appearance on the "Chinese Question." "If you fail to offer me a chance to combat the puerile vituperation you intend to heap on my people, I shall post you as an empty bladder, afraid of being punctured and relieved of the fetid wind it contains." Kearney replied with a quick "no." Always a smart aleck, Wong suggested a duel instead, which Kearney also declined. Wong quipped: "I would give him his choice of chopsticks, Irish potatoes or Krupp guns."

William M. Ginter, *Wong Chin Foo*, 1870. Reproduced with permission from Special Collections/University Archives, Bertrand Library, Bucknell University, Lewisburg, Pa. Image may be protected under U.S. Copyright and may not be reproduced.

Wong and Kearney finally appeared together in New York on October 18, 1887, with journalists from around the country in the audience. Both men went on the offensive and produced an event that was more shouting match than discussion. All the newspaper articles agreed that Wong had won, but it would not change the course of history.

Wong was not a saint. Coming from northern China, he looked down on the Cantonese peasants who had arrived in the Western United States by the thousands. He was a man hungry for publicity, for the limelight. He bragged, and was not above bending the truth to make himself look better. He claimed to be a college graduate, and a fluent speaker of Cantonese, Japanese, and Korean, none of which was true.

But he was a natural leader who spent decades working for the Chinese in America, whom he called “my people.” He published the first Chinese language newspaper on the East Coast and named it *Chinese American*, the first known use of this term. In articles for *Harper’s Weekly*, the *North American Review*, and New York newspapers like the *Herald* and the *Sun*, he lambasted anti-Chinese stereotypes. He established the country’s first association of Chinese American voters. He appeared before Congress to fight the citizenship provision (Section 14) of the Chinese Exclusion Act. Later he formed the Chinese Equal Rights League to lobby

for repeal of the 1892 Geary Act, which extended Exclusion for another ten years and required Chinese Americans to carry registration papers, with a photograph, at all times. By then, he had given up fighting for future immigration, instead focusing on defending Chinese Americans’ claims to equal rights—rights increasingly under attack. The right to re-enter the U.S., to be protected by habeas corpus, to own property, to be free from discriminatory legislation or cruel and unusual punishment—all were severely threatened, and this is where Wong directed his energies.

In 1898, for business and personal reasons, Wong Chin Foo boarded a ship in San Francisco and departed for China, where he reunited with the wife and son he had not seen in twenty-five years. He intended to return to the U.S., but he suffered a heart attack and died, not far from his childhood home. He was 51 years old.



Mei hua shin bao (*Chinese American*), February 3, 1883. New-York Historical Society.

Rock Springs Massacre



For many people in the anti-Chinese movement, the 1882 Chinese Exclusion Act did not go far enough. They wanted every Chinese person to leave the United States. In 1885 and 1886, hundreds of municipalities used intimidation and new laws to force the Chinese out of town. In dozens of cities from Milwaukee to Seattle, Chinatowns were burned to the ground. This campaign became known as the Driving Out.

The transcontinental railroad had been purposely routed through Wyoming coal country because trains ran on coal. The Union Pacific Railroad owned many mines in this area. The largest was at Rock Springs, which was also a stop on the railroad. Most of the miners were either Chinese men who had built the railroad in the 1860s, or white European immigrants. The white miners lived in Rock Springs, the Chinese workers in a community known to the locals as Chinatown.

groups mounted. On September 2, after a fight broke out in a mine, white miners armed themselves and went on a rampage, determined to force the Chinese to leave. They charged into Chinatown and gave the men an hour to pack. They grew impatient and attacked, setting fire to the tents and buildings. Some of those escaping were forced back into the fire, others were shot. This is the moment *Harper's Weekly*, a pro-business, pro-Republican journal, chose to visualize when it covered the

Contact between the two groups was limited to time spent together in miserable conditions, far below ground.

Many white miners had joined the Knights of Labor to agitate for better conditions and wages. The company responded by hiring more Chinese miners, whom the union did not admit. By 1885, the Rock Springs mines employed 300 white and 600 Chinese miners, and tensions between the

massacre on September 26. *The New York Times* took a similar view when it noted the “utter fiendishness of the mob,” and said the Chinese miners had “offered absolutely no resistance.”

Some of the Chinese workers made it to the relative safety of the mountains. Some, on foot, used the train tracks as an escape route. The mob continued to chase them. The local sheriff tried to mount a posse to stop the violence, but no one would join it. Some order was restored when Francis E. Warren, governor of Wyoming Territory, arrived the following day and suggested that the Union Pacific run a train slowly along the tracks and rescue any Chinese men on the route. Over the next days, federal troops arrived and restored a tense peace. The terrified Chinese miners were desperate to leave Wyoming, but the Union Pacific refused to provide them with tickets or their back pay. With Chinatown destroyed, the men lived in boxcars, and most returned to work, reluctantly. All the whites involved in the massacre were acquitted of any crime.

Twenty-eight Chinese men died in the massacre. Another fifteen were wounded. News of the carnage spread, and so did the threats and violence. Fearing for their lives, many Chinese men left small towns and resettled in the relative safety of San Francisco, Los Angeles, and Sacramento, where Chinatowns grew and became permanently segregated communities.

“Massacre of the Chinese at Rock Springs, Wyo.” *Harper's Weekly*, September 26, 1885, p. 637. Courtesy of The Bancroft Library, University of California, Berkeley.

Resource 12

The “Chinese Question” Again

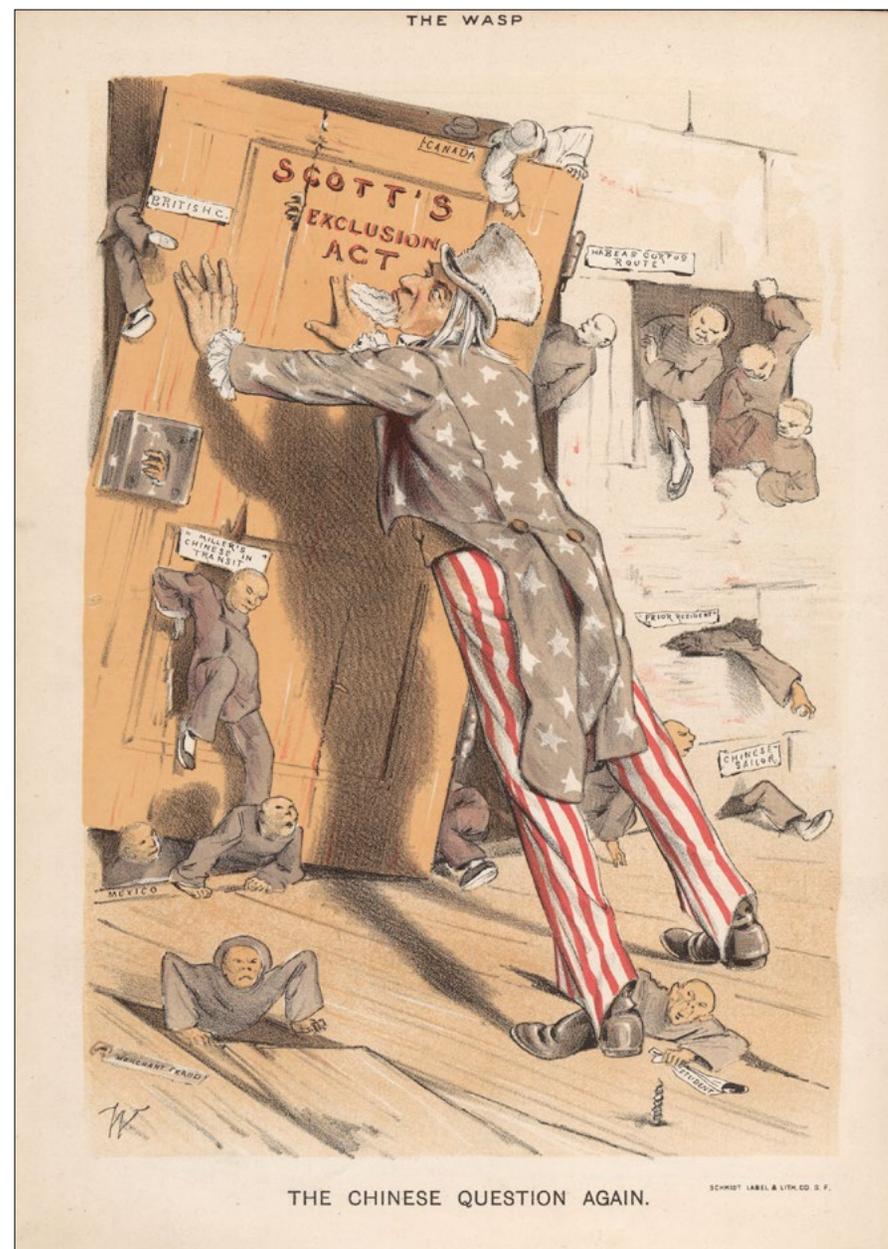
On October 7, 1888, a ship from China sailed into San Francisco Harbor, with Chae Chan Ping among the passengers. He had worked in the United States for several years, and was now returning after a visit to China. According to the 1882 Chinese Exclusion Law, he was a legal resident of the U.S., and he carried the required certificate that would allow him to return. But when the ship arrived in San Francisco, neither he nor other Chinese immigrants on board were allowed to disembark: a new law had changed the rules.

The Scott Act was signed into law on October 1, 1888. It barred the return of any Chinese laborer who was out of the country, and canceled all return certificates. It was named for Representative William Scott, the Pennsylvania Democrat who introduced the bill to prevent new Chinese laborers from entering the U.S. by erroneously claiming they were already U.S. residents. The Scott Act meant that Chinese Americans visiting China would not be allowed back in the U.S., even though the Angell Treaty granted them that right. And those in transit, like Chae Chan Ping, would be turned away.

With legal help from the Chinese Six Companies, a benevolent organization in San Francisco’s Chinatown, Chae sued on a writ of habeas corpus and was allowed to remain in San Francisco while his case was tried. Ultimately, it came before the U. S. Supreme Court, which reached a unanimous decision on May 13, 1889.

Justice Steven J. Field, the same magistrate who had ruled in the case of Ho Ah Kow (Resource 9), wrote the court opinion. He argued that Congress had the right to override any treaty, and to exclude any foreigners it wished. He said the Chinese would never fit into American life. He called further immigration a “grave danger.” After the ruling, a U.S. marshal escorted Chae Chan Ping to a China-bound vessel, and locked him in a guarded stateroom until the ship was safely at sea.

This cartoon echoed an argument popular with Democratic politicians and much of the American public: existing laws, including the Scott Act, were not strong enough to keep Chinese laborers out. Even though very few new Chinese immigrants entered the U.S. after the exclusion law was passed, the cartoon shows Chinese slipping through Mexico and Canada, and depicts the rights of Chinese merchants and students to prove their exemption in court as deception and evasion. It appeared on the back page of *The Wasp*, a San Francisco journal, on November 16, 1889. The previous summer, anti-Chinese furor had erupted when U.S. Attorney General William H.H. Miller had allowed Chinese people to use American railways if they were simply in transit to another country. Miller and President Benjamin Harrison, both Republicans, had opposed the 1882 exclusion law. But faced with a political crisis, the administration agreed to compel railroads to guard Chinese travelers and prevent their escaping from the train.



“The Chinese Question Again,” *The Wasp*, November 16, 1889, v. 23, July–December 1889. Courtesy of The Bancroft Library, University of California, Berkeley, F850.W18:20.

Resource 13

United States vs. Wong Kim Ark

Wong Kim Ark was born in the United States in 1873. According to the Fourteenth Amendment, his place of birth made him a U.S. citizen, even though his parents were Chinese immigrants. As a young man, Wong made two trips back to China. When he returned



after the first trip, in 1890, he was recognized as a U.S. citizen and allowed to re-enter the country. But four years later, after a second

visit to China, the customs inspector argued that he was not an American citizen because his parents were not, and detained him for several months. Wong's lawyers sued and won in California's District Court. But the government appealed the decision, and the case came before the Supreme Court. *The United States vs. Wong Kim Ark* (1898) became a landmark of American law.

The language of the Fourteenth Amendment's citizenship clause seems straightforward: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States . . ." But the meaning of the phrase "subject to the jurisdiction thereof" was contested by the government in its case against Wong.

This wording was originally meant to address children born to people who were physically within the United States but clearly not subject to its jurisdiction, such as visiting monarchs, or foreign diplomats, or even prisoners of war. In the Wong case, government lawyers argued that Chinese people were permanently under the jurisdiction of China, that they were "apparently incapable of assimilating with our people."

The Supreme Court majority ruled in Wong's favor, and confirmed the fundamental right, widely accepted today, of citizenship by birth. In its 6-2 decision, the Court argued, in part: "To hold that the fourteenth amendment of the constitution excludes from citizenship the children born in the United States of *citizens or subjects of other countries*, would be to deny citizenship to thousands of persons of English, Scotch, Irish, German, or other European parentage, who have always been considered and treated as citizens of the United States."

United States vs. Wong Kim Ark is a four-minute film featuring Frank H. Wu, Chancellor and Dean of the Hastings College of Law, University of California at Berkeley, and Judy May Chu, the first Chinese American woman to be elected to the U.S. Congress, and author of the 2012 resolution in which the House of Representatives formally expressed regret for the Chinese exclusion laws.



TO VIEW THIS FILM RESOURCE, INSERT THE CLASSROOM FILMS DVD.

Identification photograph from affidavit, "In the Matter of Wong Kim Ark, Native Born Citizen of the United States," 1904. National Archives, San Francisco.

Resource 14

Ellis Island and Angel Island

After immigration procedures were established as Federal policy by the 1891 Immigration Act, immigrants arriving at U.S. ports of entry routinely underwent physical exams. Behind those exams lay a complex web of attitudes about foreigners, disease, and what it meant to be American.

Many people who wanted to restrict immigration were influenced by the eugenics movement. Eugenists believed that government could biologically engineer a better society. They also believed in a hierarchy of races, and argued that Western Europeans were morally, mentally, and physically superior to everyone else. The farther east one traveled across Eastern Europe and into Asia, they were convinced, the less people exhibited these positive traits. They hoped to expand Chinese exclusion policies to prevent what they saw as other “undesirable” immigrants from joining American society.

The eugenics movement affected government policy. In 1917, Congress completely barred all immigration from Southeast Asia, South Asia, and the Arabian peninsula. “Inferior” Europeans were increasingly targeted as well. The 1924 Immigration Act severely restricted immigration from Russia, Eastern Europe, the Balkans, Greece, and Italy.

Procedures at immigration stations also reflected theories about eugenics. The top image shows European immigrants at Ellis Island, which had been created by the

1891 Immigration Act. All steerage and third-class passengers (but not wealthier travelers) were taken there to be checked, since poor immigrants were thought more likely to carry disease or become dependent on government assistance.

The few Chinese immigrants who arrived at Ellis Island were subjected to detailed questioning and sometimes detention lasting weeks or months. But most European immigrants spent no more than one day on Ellis Island. The questions were brief, as was the medical exam. In this photo, European immigrants are being checked by public health officers for an eye infection called trachoma. Anyone whose health was questionable was detained. Ultimately, though, about 98 percent of Ellis Island’s European immigrants were allowed to enter the United States. While seen as inferior to Western Europeans, they were permitted to file for citizenship, and make their way into American life.

By contrast, most Chinese arrived at Angel Island in San Francisco Bay, which opened in 1910. Because they were thought to occupy a lower position in the hierarchy of races, and to carry worse diseases than Europeans, they faced much harsher treatment. They were interrogated at length (see [Resource 15](#)), and their possessions were fumigated. Like immigrants at Ellis Island, their eyes were checked, but they also endured a long and humiliating medical exam. They were also stripped nude for inspection by officials. Their blood was sampled for

testing. They were required to produce a stool sample—in front of the inspectors and sometimes other immigrants. “Was it really a physical exam,” one immigrant wondered, “or was it designed to insult our entire race?”

At other times, or at different stations, the screening process may have varied somewhat. But in general, the Chinese arriving at Angel Island faced significantly more hurdles than Europeans landing at Ellis Island. Historian Iris Chang commented that Ellis Island was operated to facilitate immigration, and Angel Island to discourage it.

For the account of a woman detained at Angel Island, see the life story of [Soto Shee](#).



Top: *Three Physicians Check Eyes of Immigrants Waiting in Lines, New York, NY*, undated. Courtesy of the U.S. Citizenship and Immigration Services History Office & Library, INS Historical Photo Book 17, 17.011c.
Bottom: *Public Health Service Officers Conduct a Medical Inspection of Chinese Men at Angel Island Immigration Station, 1923*. National Archives, College Park, Md., RG 090-G-152-2039.

Resource 15

The Questioning of Jung Joong

The Chinese Exclusion Act was first passed in 1882, extended for another ten years in 1892, and made permanent in 1902. Under the terms of these and related laws, every Chinese person arriving in the United States had to prove his or her right to enter the country. During inspection, applicants faced dozens of factual questions, with their futures riding on their responses.

Jung Joong had a right to enter the country because his father was a poultry and fish merchant in California. He only needed to convince the inspector he was who he said he was. The inspector began by asking Jung's names, knowing that Chinese men often took new names to mark events like adulthood or marriage.

Jung was asked for details about his family members. He provided names, ages, and dates in Chinese format. If a question involved a woman, Jung noted whether she had bound or natural feet. A 900-year-old custom in China, foot-binding involved tightly bandaging a young girl's foot in a folded position until the tiny shape became permanent. Once considered beautiful and a sign of prestige and wealth, it was falling out of favor when Jung was questioned. But many women still had the painful, contorted feet that resulted from binding. It was a significant identifying mark, so it came up frequently during questioning.

Questioning could last for days. Jung Joong was luckier than many since his session began within a week of his arrival. But like all inspections, his was intended to trip

him up. Inspectors believed most Chinese immigrants were lying, so the questions probed for details they thought only a legitimate applicant would know.

Even people using their true identities, like Jung Joong, could be snagged by the inspector's interview. And if that inspector rejected a Chinese applicant's claim for exemption, the decision was final. Chinese entering the U.S. lost their right to appeal the decisions of immigration inspectors with the Supreme Court's *Ju Toy* decision in 1905. After that, Chinese applicants denied entry were not allowed to challenge the determination of immigration inspectors in court, even if they were American citizens.

Jung Joong's father had been questioned eight days earlier. Inspectors had made a map of the village based on his answers. Inspector Swasey brought the map when he questioned Jung Joong, expecting his responses to be identical. Chinese immigrants knew they might face this kind of detailed grilling, and many memorized answers in advance, sometimes with the help of written coaching notes (Resource 22). Jung Joong and his father may have taken advantage of their time on the *Tenyo Maru* to prepare together for their examinations. ("No. 47" refers to his ticket number on the ship.)

Jung passed his test. He was issued a legal certificate, assigned identification number 4024, and allowed to join his father in San Francisco.

UNITED STATES IMMIGRATION SERVICE
CHINESE DIVISION
Angel Island, California.
June 16, 1911.

No. 47.
"Tenyo Maru," June 8, 1911. Inspector W. N. Swasey.
Jung Joong. Interpreter Bush.
Merchant's Son. Stenographer W. Simpson.

Applicant ----- first duly sworn.

Applicant speaks See Yip dialect; Interpreter
Bush is a Sam Yip man, but is also qualified
to interpret in See Yip dialect.

Q What are your names? A Jung Joong and Jung Oak Yin.
Q How old are you and when were you born? A Nineteen. I was
born K. S. 19-6-4 (July 16, 1893).

Inspector's note. Applicant is fully of the age stated, if
not more, but may be a person large for the age since he is
quite tall.

Q Are you married? A Yes.
Q When were you married? A S. T. 2-3-10.
Q Where? A Sheek Ho village.
Q What is your wife's name and age? A Hom Shee, 18 years old, and
has natural feet.
Q Where is she living? A In Sheek Ho village.
Q Any children? A She is an expectant mother, but has never had
any children.
Q What is your father's name? A Jung Dak.
Q When did you see him last? A We came together on the same
steamer, and his ticket number was 11. He was admitted as a
merchant.
Q How many times has your father been married? A Only once, to
Ho Shee, bound feet, 43 years old, still living in my home vil-
lage.
Q Have you any brothers or sisters? A Two brothers and one sister
Q What are their names and ages and where are they? A Jung Yick,
21 years old, born K. S. 17-11-3, now living in Quong Hoi, work-
ing in a piece goods store. My other brother is Jung Woot, born
S. T. 3-1-6, still living in China.
Q Is Jung Yick married? A Yes, married K. S. 34-11-22, to
Ng Shee, who is 20 years old, has bound feet, has one boy and
no girl. The boy's name is Jung Yee, 2 years old, born S. T.
2-5-5.
Q What is your sister's name? A Jung Ah Lan, 11 years old, born
K. S. 27-10-25, and still living in China.
Q These are the only brothers or sisters you have ever had? A Yes.
Q Is your paternal grandfather living? A No.
Q What was his name? A Jung shong Ling.
Q When did he die? A S. T. 1-10-25.

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PLEASE CLICK HERE FOR THE COMPLETE TRANSCRIPT

Jung Joong Case File. National Archives, San Francisco, 15373/5-8.

Resource 16

The Case of the Alleged Merchant

On December 28, 1903, Lee Wong Hing arrived at the immigrant station in Port Townsend, Washington. He told inspectors he was the proprietor of Quong Hing Wah and Company, a small store in Holyoke, Massachusetts, and asked to be readmitted to the United States as a merchant. He was detained while his file was sent to John A. McCabe, the U.S. Immigration Service's Chinese inspector in Boston.

McCabe read the statements provided by Lee's two white witnesses, and then traveled more than 100 miles from Boston to Holyoke so he could examine the Quong Hing Wah facility. He discovered that the firm's manager was doing laundry work on the premises, and that lodgers also lived there and paid rent to the firm. While he was inspecting, he snapped three photos he labeled Exhibits A, B, and C. (The photos are now slightly damaged from years in storage.) McCabe was looking for evidence to prove that Lee was not a merchant.

The exclusion laws did not apply to Chinese men working in the United States as merchants. In the beginning, the term "merchant" could be applied to nearly any business that did not involve "hucksters or peddlers," who were considered financially marginal, or dishonest, or both. Since Chinese men were kept out of most kinds of work, many opened laundries they could own and run on their own, with family members to help. In 1893, however, an amendment to the exclusion



EXHIBIT A



EXHIBIT B

laws specifically said that laundrymen were laborers, not merchants. Running a boarding house did not qualify either, since it did not involve buying and selling merchandise. Inspectors like John McCabe were often looking to see if a so-called



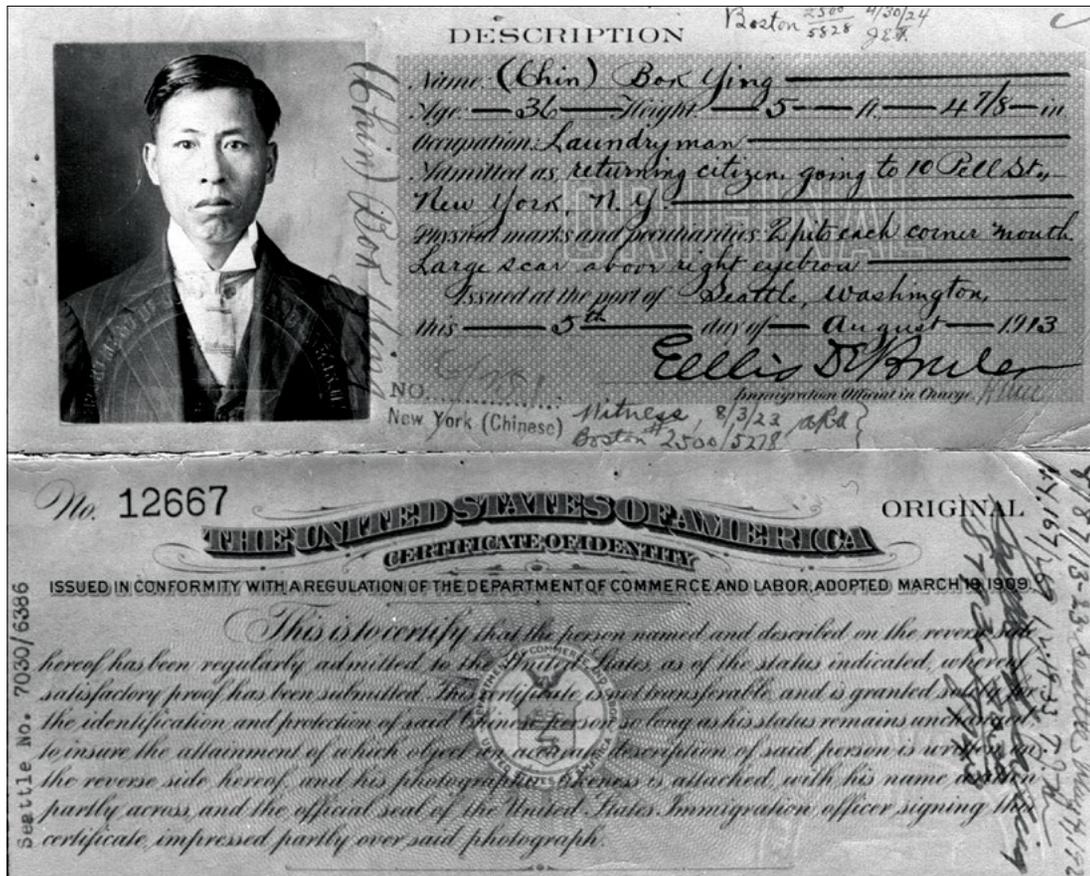
EXHIBIT C

merchant was actually doing merchants' work.

McCabe photographed what he found, and drew his conclusions. He thought the canned goods on one set of shelves were probably to feed the lodgers. The wrapped packages probably indicated a laundry, as did the sign in the window reading "First Class Laundry." On February 4, 1904, McCabe ruled against Lee Wong Hing. He said Lee was engaged in the lodging and laundry business, and was not a merchant eligible for re-entry. Lee was deported.

Even Chinese men who made it through the questions and medical exam could not feel safe. In Chinatowns across the country, inspectors made surprise visits to the restaurants, laundries, shops, and homes to make note of who had the correct paperwork and who did not. Some months before McCabe sent Lee Wong Hing back to China, police in Boston used nightsticks and threats to round up at least 250 Chinese men in order to check their papers. Some were detained for days, but only five of the men were found to be illegal and deported. The episode shook the Chinese American community and prompted the Chinese government to encourage a nationwide boycott of American goods, which took place in 1905.

Certificate of Identity



An amendment to the 1892 law also required that the certificate include a photograph that would “accurately represent the entire face of the applicant.” The resulting photos, head-on with no smile, looked like mug shots. Chinese Americans felt demeaned by them, treated like criminals and alienated from American life. Initially, 80,000 Chinese Americans refused to register with the government in a massive act of civil disobedience organized by the Six Companies and the Chinese Equal Rights League. Activist and journalist **Wong Chin Foo** said that innocent people were being added to a national rogues’ gallery. In a system rich with insults to Chinese people, the photo ID carried a special sting.

family members. When San Francisco was hit by a deadly earthquake in 1906, much of the original documentation went up in smoke. This allowed Chinese immigrants to fabricate identities more easily, but made inspectors even more suspicious.

Following the earthquake, the accumulation of paperwork resumed. In 1911, the commissioner of immigration noted that “one Chinese case may require stenographic work equal to that required in the handling of several hundred aliens of other races.” In those days before computers and copying machines, if a case at one station required records from another, duplicates of those documents had to be packaged and mailed. In the meantime, the Chinese immigrants in question often languished in detention facilities, waiting for their cases to be heard and resolved.

This certificate is one piece of paperwork for one Chinese man who arrived in Seattle in 1913. The handwritten notes were added by inspectors to keep track of other cases that involved the owner of the certificate. By 1913, there was another new regulation, requiring that Certificates of Identity—the new term—had to be printed on special paper with special plates by the Bureau of Engraving and Printing, the same agency that prints U.S. currency. It was another security move, designed to prevent forging of documents. Nevertheless, many Chinese laborers found ways to circumvent all the rules. One was **Chin Bok Ying**, holder of this certificate and patriarch of the Chin family profiled in **Unit 3**.

From the beginning, Exclusion required mountains of paperwork. According to the original Chinese Exclusion Act, passed in 1882, any Chinese laborer leaving the United States was issued a certificate of identity and his name was entered in a registry book. When he returned after his visit to China, his identity was verified and his certificate canceled so it could not be put to illegal use. Despite these measures, Congress stopped accepting these

certificates after the 1888 Scott Act, barring re-entry entirely.

The exclusion law was extended for another ten years in 1892, and regulations increased. From then on, all Chinese in the United States had to register with the government, which issued a certificate of residence. Anyone who could not produce a certificate was subject to deportation after a court hearing.

Enforcing Exclusion, keeping certificates issued, verified, and up to date, gave birth to an enormous bureaucracy, the basis of the U. S. immigration system still in place today. Immigration stations were located in cities all around the country. Inspectors were hired, as well as guards and cooks and cleaning staff. Storage space was needed for the millions of files created: memoranda, reports, letters, witnesses’ testimony, photographs, interviews with

U.S. Department of Commerce and Labor, *Chin Bok Ying Certificate of Identity*, August 5, 1913. Courtesy of the Family of Linda and Pang F. Chin.

Resource 18

Paper Sons & Daughters

Precise numbers are hard to determine, but many of the Chinese immigrants who entered the United States between 1882 and 1943 did so in violation of the Chinese exclusion laws. Some avoided immigration stations and entered the U.S. across the Canadian or Mexican border, but most came by sea to America's West Coast cities. Either way, some form of false identification was often involved.

From the start, the exclusion laws targeted poor laborers. Other Chinese people were exempt—merchants, government officials, students, teachers, and tourists—and were supposed to be free to come and go. Chinese with American citizenship also had every right to leave and return to the United States. But in reality, exempt immigrants and U.S. citizens were often denied entry by racist immigration inspectors, and they were not permitted to challenge those decisions in court. Many Chinese immigrants used false paperwork to create a more ironclad case, even if they had a legal right to enter with exempt status, like [Henry Cheu](#).

Many took the false citizenship route because it offered the greatest freedom. Most Chinese men working in the U.S. made occasional visits to China that lasted for months or years. If they were citizens, their children were American citizens by U.S. law, even if they were born in China. This meant Chinese men could not only claim the children conceived during their visit, they could also create

fictional children, with made-up names and birthdates, so long as the facts meshed with their time in China. Later, they could give or sell a real or fictional identity to someone who would try to enter the U.S. under that name. This approach was the primary path into the U.S. by the 1920s and 1930s.

The merchant category provided another avenue since it was fairly easy to assert, especially in the first decade of Exclusion, before the law defined “merchant” narrowly. People who entered as merchants could not become American citizens, but they could work in the United States and earn enough to send money home to their families and villages in China.

All false identification required forged documents to back it up, so people who used them became known as paper sons (or, less commonly, paper daughters). In this six-minute film, the story is told by historian Judy Yung, professor emerita at the University of California at Berkeley, and herself the daughter of a Paper Son and a Paper Daughter.

U.S. authorities believed there was massive fraud to violate the exclusion laws. It drove their elaborate procedures, their deep suspicions, and a series of tighter and tighter laws. These restrictions, in turn, prompted more maneuvers by the Chinese. Most saw the exclusion laws as racist and immoral, and had no confidence in the few remaining protections the laws afforded them. They had few qualms about violating Exclusion, especially when conditions were so dire at home and they were desperate to make enough money to support their families. They were willing to live a double life in the United States, dodging authorities and pretending to be who they weren't, because they expected to return to China. Many, probably most, did not. For more about what their history as illegal immigrants meant for their children and grandchildren, even decades later, see [Resource 29](#).



TO VIEW THIS FILM RESOURCE, INSERT THE CLASSROOM FILMS DVD.

Soto Shee, 1896–1992



In the summer of 1924, a 28-year-old Chinese woman named Soto Shee was on her way to America with her husband, Lim Lee, and their infant son, Soon Din. The couple had an older boy as well, but he remained with relatives in China. The family traveled as steerage passengers on the *Shinyo Maru*, which left Hong Kong on June 17. A month at sea

in the lower depths of the steamship, without privacy or good sanitation, was an ordeal, but steerage tickets were the cheapest available.

Soto Shee was making her first trip to the United States. Lim Lee had lived in California for several years already, and had paperwork to show he was a U.S. citizen. He had gone home to China in 1921, was married that year, and was now returning to America with his family. On May 26, the United States had passed the 1924 Immigration Act. Before this, the foreign wives of U.S. citizens were allowed to enter the country. But as of July 1, when

the law would go into effect, they would be turned away if they were ineligible for naturalization—in other words, if they were Chinese. Unaware of the new law, Soto Shee and her husband probably traveled toward America thinking their arrival would go smoothly. It did not.

With his citizen's status, Lim Lee was permitted to disembark and enter San Francisco when the ship arrived on July 23, 1924. Soto Shee, however, was declared inadmissible and sent to the women's facility at Angel Island to await deportation. Because Soon Din was only seven months old, he remained with her. Boys over the age of twelve usually stayed in the men's barracks at Angel Island.

The Chinese American Citizens' Alliance, a fraternal organization formed in 1895 to defend the rights of the American-born Chinese, had many years of experience fighting racial discrimination and immigration problems. They were probably behind the hiring of Attorney Joseph Fallon to immediately battle Soto Shee's deportation.

Conditions in the women's barracks were difficult at best. Chinese women were kept in one room with three-tier bunk beds and little else. The food was familiar—the kitchen staff was Chinese—but terrible: coarse rice, vegetables overcooked, bean sprouts barely recognizable. The sanitation was inferior, and many people became sick. One of them was Soto Shee's baby, who came down with gastroenteritis, a highly contagious infection caused by contaminated food or water. Two and a half weeks after he arrived at Angel Island, Soon Din died. If this had happened in China, the grieving Soto Shee would have stayed with her son's body until burial. But, instead, he was taken from her and sent to his father in San Francisco, where Lim Lee was expected to make funeral

arrangements. Joseph Fallon appealed to authorities to release Soto Shee so she could attend her baby's funeral. He noted that she was pregnant again and in "a very nervous state of health." The response came in a telegram: the request was denied on the grounds that "no unusual hardship" existed in this case.

Many women reported that Angel Island was like a prison. They were wakened every day at 6 am. The barracks doors were kept locked. Wire mesh covered the windows. Inspectors read every letter sent or received. Husbands in San Francisco occasionally sent food—which was inspected for contraband coaching notes—but they could not go to Angel Island to see and speak with their wives until their cases had been settled. Only women from Christian churches or the YWCA were permitted to visit. "There was nothing much to do," one woman later recollected. "Mostly we just sat there and waited out the days, staring out the windows. We hardly even chatted. No arguments, no jokes. Everyone was just worried about not being able to land." (Judy Yung, *Unbound Voices*, 216–17.)

If Angel Island was hard for all the detainees, it was especially so for a pregnant woman who had left one son behind in China, watched another die, and given up hope. One evening in early September, a despairing Soto Shee went into the women's lavatory to hang herself. She was found semiconscious by the women's matron, who cut her down. She and her unborn child both survived her suicide attempt.

Soto Shee, 1924. Courtesy of David Ang and the Ang Family.

Life Story

Soto Shee, 1896–1992 *continued*

Two months later, Soto Shee was temporarily released from Angel Island on a court bond and allowed to join her husband in San Francisco. There, in February 1925, her daughter was born. The baby's American name was Mabel, but her Chinese name was a statement of her parents' hope and optimism, even after all that had happened. She was called Mei Ho, *Mei* as in *Mei Gwok*, which means America, and *Ho*, as in "good." Life should be good for them now in America. Later that year, after the Immigration Service in Seattle, Washington, released several alien wives under a deportation bond for one year, officials at Angel Island followed the precedent. On October 30, 1925, Soto Shee was formally landed for one year after posting a \$1,000 deportation bond.

For the next five years, the family lived in San Francisco's Chinatown under the constant threat of Soto Shee's deportation. Her lawyer doggedly sent appeals, arguing that these were good people, or that another child was expected, or that Lim Lee had worked for the Salvation Army, a Christian charity. Deportation dates kept getting postponed and reset. In 1929, Walter Lum, head of the Chinese American Citizens' Alliance, wrote to the San Francisco commissioner of immigration in support of Soto Shee and two other detained women. He pointed out that his organization had petitioned Congress to rescind the restriction on foreign wives, and asked that deportation proceedings be suspended until Congress voted. In October 1930, after considerable



pressure from Lum and his organization, Congress lifted the restriction on foreign wives who were married before May 26, 1924. Soto Shee was allowed to remain legally in the United States.

Soto Shee and her husband had eight children in America, all of them native-born U.S. citizens. She worked hard at a range of jobs—peeling shrimp, selling roasted chestnuts, running a laundry. After Mabel finished high school, the family moved to Marysville, California, and opened a Chinese restaurant. After about ten years, Soto Shee and Lim Lee returned to San Francisco's Chinatown. Lim Lee died in 1961, and Soto Shee lived independently for another 31 years. Over time, she had twenty-two grandchildren

and nine great grandchildren. She loved them all, and always gave them words of blessing and a thumbs-up when she saw them. She called each of them "Number One." Every August, they gathered enthusiastically to celebrate her birthday. They saw her as energetic and outgoing, a great cook especially famous for her steamed eggs.

Soto Shee lived to be 96 years old, and hardly ever spoke of Angel Island. After her death in 1992, her grandson's wife, Kathy Ang, wrote to the U.S. Citizenship and Immigration Service and requested her file. When it arrived several months later, it was 130 pages long, and it told a story no one in the family knew.

Soto Shee's 86th Birthday, August 1982. Courtesy of David Ang and the Ang Family.

Henry Docfoo Cheu, M.D., 1900–1984

Henry Docfoo Cheu was one of the first Chinese to graduate from Stanford University School of Medicine. He was smart and he had the constant support of his family, but this immigrant succeeded mostly because of his own vision, hard work, and refusal to give up. Success did not just fall into his lap.



He was born in 1900 in the Cantonese-speaking village of Nam Moon, in China's Pearl River Delta. It was the largest, wealthiest, and most powerful village in the district, home to 3,000 people, most of them farmers or shop owners. In this area, most people in a village belonged to the same clan and had the same surname. In Nam Moon, nearly everyone was named

Chew. (He later changed the spelling.)

The boy's given name was Docfoo. He lived in the family compound, which consisted of a main house and several bungalows, near the busy center of Nam Moon. Docfoo and his parents shared a bedroom in the main house. There was a bedroom for each of his two uncles, Shun Gee and Gar Ho, and their families. Docfoo's grandparents slept in the fourth bedroom. The center of the main building held the dining and living room as well as the family altar to the ancestors. Light streamed into this room from a large overhead skylight.

Docfoo's grandfather was the village doctor. He practiced traditional Chinese medicine, keeping powdered herbs in carefully labeled drawers: roots, barks, dried gall bladders of bears, tiger bone ointment, costly powdered pearls for eye diseases. It was a measure of Nam Moon's wealth and status that it was able to support its own doctor. Most villages could not. His patients loved and trusted their doctor, because he was there when they needed him, and because he charged only what they could afford to pay. People called him "the Saint." His generosity meant that his family was not wealthy, although they never lacked for basic necessities.

The doctor recognized the value of traditional Chinese treatments for wounds and illness, but he saw the advances in the Westernized medicine practiced in

the nearby cities of Macao and Hong Kong. He thought it would bring great honor to the family if one of its members were trained in Western medicine. This became his dream, though some might have called it a fantasy. The family had no money to pay for the expensive education a boy would need to gain admission to a Westernized medical school in Hong Kong. The only solution was to train in America and then return to China to practice.

Docfoo was his grandfather's favorite, and was considered the smartest child in the family. He was the youngest and smallest student when he enrolled in his uncle Shun Gee's school. It was one of the new schools in China that taught modern subjects, not the classics of poetry, ancient literature, and calligraphy. Docfoo and his fellow students studied practical subjects like mathematics and composition. He always did well in school, and he was close to his uncle, closer than he was to his own father, an irresponsible man who was often absent from the family. Shun Gee and Docfoo were practically father and son.

School mattered very much to Docfoo, but it was not the only thing in his life. He and other boys went out after dark to catch crickets, which they would train to fight. He wandered around his village alone or with friends, stopping to watch dried bean curd being made in one of the shops, or to breathe in the delicious smell of a pig roasting in a huge clay oven. He climbed into the hills and watched steamships

out on the Pacific Ocean. He collected sparrows' eggs, which he put carefully into his pocket, hoping they would hatch. They never did. On Chinese New Year's, his mother made sweet cakes and dumplings, and the village children squealed at the firecrackers and opened gifts wrapped in red paper.

Occasionally, Docfoo broke the rules. Once, Uncle Shun Gee caught him playing dice, gambling away the money he'd been given for New Year's, and gave him a good scolding. Another time Docfoo and some friends snuck into one of the village temples after hours and began mocking the prayers and burning incense. Someone reported the smoke to the matron in charge. Docfoo saw her coming and scrambled away as soon as she opened the door. He hid in the woods for hours, even though there were stories about a wicked woman who lived among the trees and killed young boys, because he was sure he'd been recognized and was afraid to face his family's anger. When he finally found the courage to go home, nothing happened.

His grandfather and uncle had a plan to make sure the Cheu family had a Western-trained doctor. The plan involved cleverness, luck, deception, and bribery. In 1912, Uncle Shun Gee used his school salary to book his own passage to Mexico. There, he appealed to the Chinese Ambassador to Mexico, also a member of the Chew family, for a passport and tourist visa to the United States. In San Francisco's

*Cheu Docfoo (center) with Shun Gee (seated), and Unidentified Boy from Nam Moon, ca. 1915. Photograph provided by Richard Cheu from his forthcoming book, *Excluded Americans: The Silent Generation of American-Born Chinese*.*

Life Story

Henry Docfoo Cheu, M.D., 1900–1984 *continued*

Chinatown, Shun Gee established a store that sold herbal medicines, and could therefore call himself a merchant, which made him and his children exempt from the Chinese Exclusion Act. All of this should have been unnecessary—as a student, Docfoo was exempt from the exclusion laws. But like many Chinese who entered as paper sons, his family may not have trusted that he would actually be granted exempt status.

Back in China, 14-year-old Docfoo prepared to leave for America. Still small for his age, he would pretend to be his 9-year-old cousin, Yuke Foon—Shun Gee’s actual son. Many preparations were made by Docfoo and his relatives, including several trips to Hong Kong to secure paperwork and photographs. By mid-May of 1914, everything was ready. A ticket was purchased for a second-



Henry Cheu, Intern, ca. 1929. Photograph provided by Richard Cheu from his forthcoming book, *Excluded Americans: The Silent Generation of American-Born Chinese*.

class cabin on the SS *Korea*, an expensive decision but a necessary one, given the story they were trying to tell. Merchants’ sons did not travel in steerage. In the days before he left, Docfoo’s mother packed a small trunk for him. She put in jars of dried meat and cans of fruit for him to eat during the voyage. She taught him how to sew on a button. He promised her that as soon as he made his first \$10,000, a fortune at the time, he would return, build a great house in the village, and take care of her. On the day of his departure, the entire household was in tears.

The *Korea* arrived in San Francisco on June 12, 1914. Shun Gee was waving from the dock when the ship pulled in. Docfoo waved back, then boarded the ferry to the immigration station at Angel Island. His uncle had paved the way for him there, with personal appeals and bribes. Docfoo later called Angel Island a concentration camp, but his detention was brief. He soon joined Shun Gee in San Francisco as a certified merchant’s son, living in the back bedroom of his uncle’s combined store and living quarters on Clay Street in Chinatown.

During Docfoo’s first summer in America, his uncle enrolled him in classes to learn English. Pronouncing the new language was easy for him, unless a word began with a “v” or “w.” In the fall, at age 14, he entered the Oriental School on Washington Street as a first grader, even though he had completed two years of middle school in China. Some of his

classmates were 7 years old, and some were 17, but all were recent arrivals from China. And most were boys, because American law made it almost impossible for Chinese girls to immigrate.

Docfoo progressed quickly in school and skipped several grades. In 1916, just two years after arriving in San Francisco, Docfoo moved to Stockton, California, with Shun Gee, and enrolled in the eighth grade. The following year, he moved to Palo Alto, California, this time without his uncle, to attend high school. In 1922, he registered as a freshman at Stanford University, and two years later, he was accepted at Stanford University School of Medicine. In 1929, less than fifteen years after leaving China, he was Henry Docfoo Cheu, M.D.

Paper sons lived with two identities. People in Chinatown used a person’s false name if immigration authorities were asking questions. Otherwise, people were known by their real names. Docfoo was called Docfoo in Chinatown. Americans called him Henry, the name he adopted as a teenager. (When the real Yuke Foon immigrated, he needed a false identity and a second name because his own had been taken.)

Docfoo had faced many challenges. He was often the only Asian, or one of very few, in his class. He was always worried about money and debts, and he worked constantly. He cooked at a Chinese restaurant and worked as a houseboy, or domestic servant, for American families. And he studied the whole time. He

had to keep his grades high, or his dream of becoming a doctor would be crushed. He kept diaries in both Chinese and English, sometimes adding cartoons to illustrate how he had spent his days. He wrote frequently about having no social skills after years of living in the all-male world of Chinese America. How, he wondered, do you ask a girl to dance? But he added sayings or passages from books to help him maintain his focus and energy. One read: *There is no such thing as an “easy life.”*

Docfoo’s grandfather had one goal in mind when he hatched the elaborate and expensive plot to educate Docfoo in American medicine: to bring him back to China to practice. But this is the part of the plan that failed. Henry Docfoo Cheu, M.D., was never able to return to his village, first because money was so short during the Depression, later because of World War II and then the revolution in China. He found that American racial attitudes made it impossible for him to work as a physician in white communities or hospitals. So he spent over forty years happily practicing medicine on the staff of the San Francisco Chinese Hospital, where some patients were wary of his Western treatments and asked for powdered herbs instead. In the meantime, he married and had two sons who grew up in San Francisco’s Chinatown. One son became a physician. During World War II, a few months after the Chinese exclusion laws were overturned, Henry Docfoo Cheu, M.D., became a naturalized citizen of the United States.

Meet the Chin Family

This graphic novel—the term applies to both fiction and nonfiction—uses the popular cartoon format to present the history of the Chin family, from the 1850s to the present. It is told from the perspective of Amy Chin, who was born in New York in 1962 and grew up in one of the few Chinese families then living in her Bronx neighborhood. It is the story her mother told her, the family history as she understood it for most of her life, until she began to dig deeply into genealogical records and immigration files.

For Chinese Americans, researching their family history is often complicated by the false identities that brought many Chinese to the United States during the exclusion years. As Amy points out, most people who research their family history have to discount what they hear in the legends that are passed along from one generation to the next, and rely on official records for “the truth.” For Amy and other Chinese Americans, the official records are plentiful, but they are often contradictory or entirely wrong. They reflect the stories that were told to immigration authorities, consistently and over time, but important details in those stories were often false.

Because of all the paperwork required during the exclusion era, today enormous files exist on nearly every Chinese person who entered the country during those years. The files are stored on microfilm and in original paper form at the National Archives, at the U.S. Citizenship and Immigration Services, and at other sites.

Amy is still tracking down and ordering copies of these files. Each one contains surprises, new puzzle pieces that she weighs against others to try to refine her understanding of her family’s story. Reading this graphic novel in conjunction with the other resources in the unit, several of which Amy has found very recently, will replicate some of her process of discovery.

Note about the names in the Chin family: Amy’s grandfather, Bok Ying Chin, gave all of his sons a name that began with Pang. Amy’s father, for example, was Pang Fook. Her uncles were Pang Yee and Pang Dick. This was common in Chinese families, which often gave daughters their own shared name, different from the boys’. It was not confusing. People were called by their full name, like Pang Fook, or by a nickname like “Little Guy.” They were also identified by their birth order and family relationship, such as Third Son.

MEET THE CHIN FAMILY

Created for the New-York Historical Society exhibition *Chinese American: Exclusion/Inclusion*



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MARY WILSHIRE, INKS
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Judgment of Discharge

Her grandfather's certificate of identity (Resource 17) was one of the documents Amy found in a safe deposit box after her mother died. She interpreted it to mean that Bok Ying Chin was a U.S.-born citizen who had spent time in China and then returned to the United States for the first time in 1913.

In the summer of 2014, a new version of the story emerged from United States Citizenship and Immigration Service files. This version begins in 1903, when Bok Ying crossed the Canadian border and arrived at Rouses Point in northern New York State on July 22. He was arrested, charged with violating the Chinese Exclusion Act, and jailed. In late September, he was found not guilty and released. He was required to carry this Judgment of Discharge with him at all times, to prove his right to be in America.

During Bok Ying's months in jail, a journalist named Poultney Bigelow wrote an article for *Collier's Weekly* that described Chinese arrivals in Malone, another of the common upstate New York points of entry for Chinese laborers crossing into the United States. Bigelow's description of Malone may also explain how Bok Ying came to be at Rouses Point.

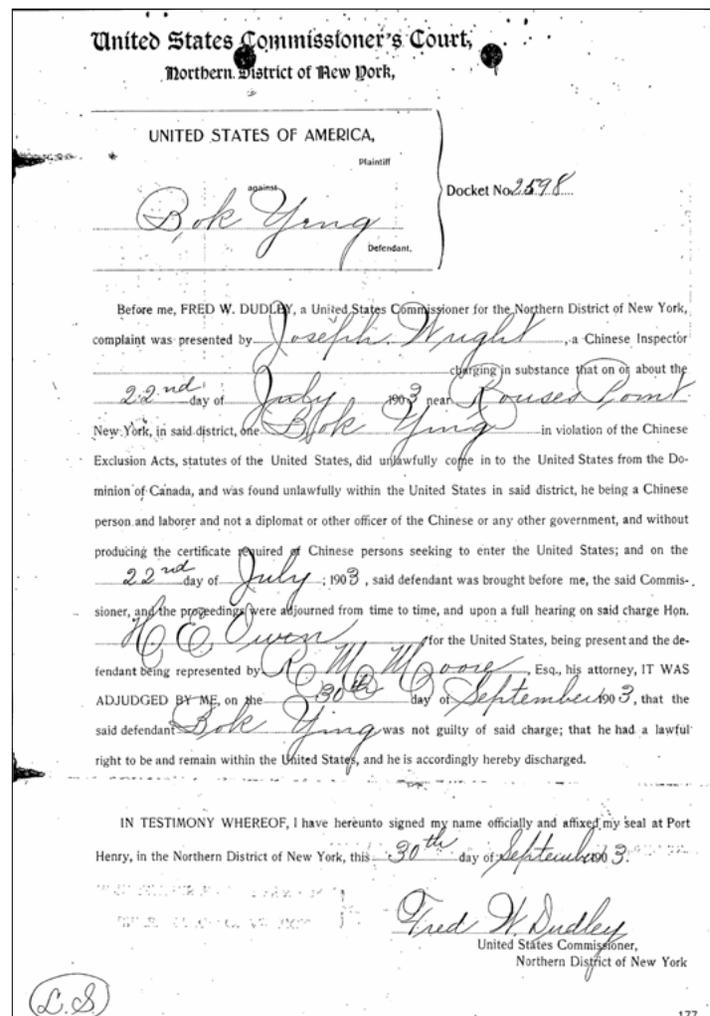
The Chinese laborers who entered through upstate New York often traveled in groups, led by a paid guide, or smuggler. They journeyed from China, landed in Vancouver, and crossed Canada by train. Most Chinese immigrants still arrived

by ship in San Francisco, but many who were destined for the eastern United States chose the cross-Canada route. Many legitimate Chinese American merchants, students, and citizens did so because inspections in California were notoriously racist and regularly denied people who should have been admitted. Once across the New York State border, the Chinese passengers hopped off and, as planned, presented themselves to waiting immigration officials, who arrested them. Corruption among immigration officials was well known. (In his *Collier's* article, Bigelow claimed that the sheriff of Malone was in cahoots with the smugglers.)

On July 30, 1903, *The Ticonderoga* (N.Y.) *Sentinel* reported that thirty-seven unnamed Chinese men had been arrested at Rouses Point on July 22, Bok Ying almost surely among them. According to Bigelow's article, the Chinese men spent their jail time memorizing the details they would need when they faced questions from U.S. authorities. The answers were probably supplied by their lawyer, who also produced Chinese witnesses to swear that a particular immigrant was a beloved relative. In Bok Ying's case, a witness claimed to be his uncle and provided minute details about Bok Ying's birth in California.

Amy believes her grandfather was born in China, but the Rouses Point episode and files helped establish his American birth, and therefore his U.S. citizenship. His claim was strengthened after the 1906 earthquake

destroyed immigration records in San Francisco and made verifying important California details all but impossible. The New York files, however, remained undamaged, including the testimony of the witness who claimed to be his uncle.



Bok Ying Chin Records, A-13848938, United States Citizenship and Immigration Service, National Records Center, Lee's Summit, Missouri.

The Coaching Book

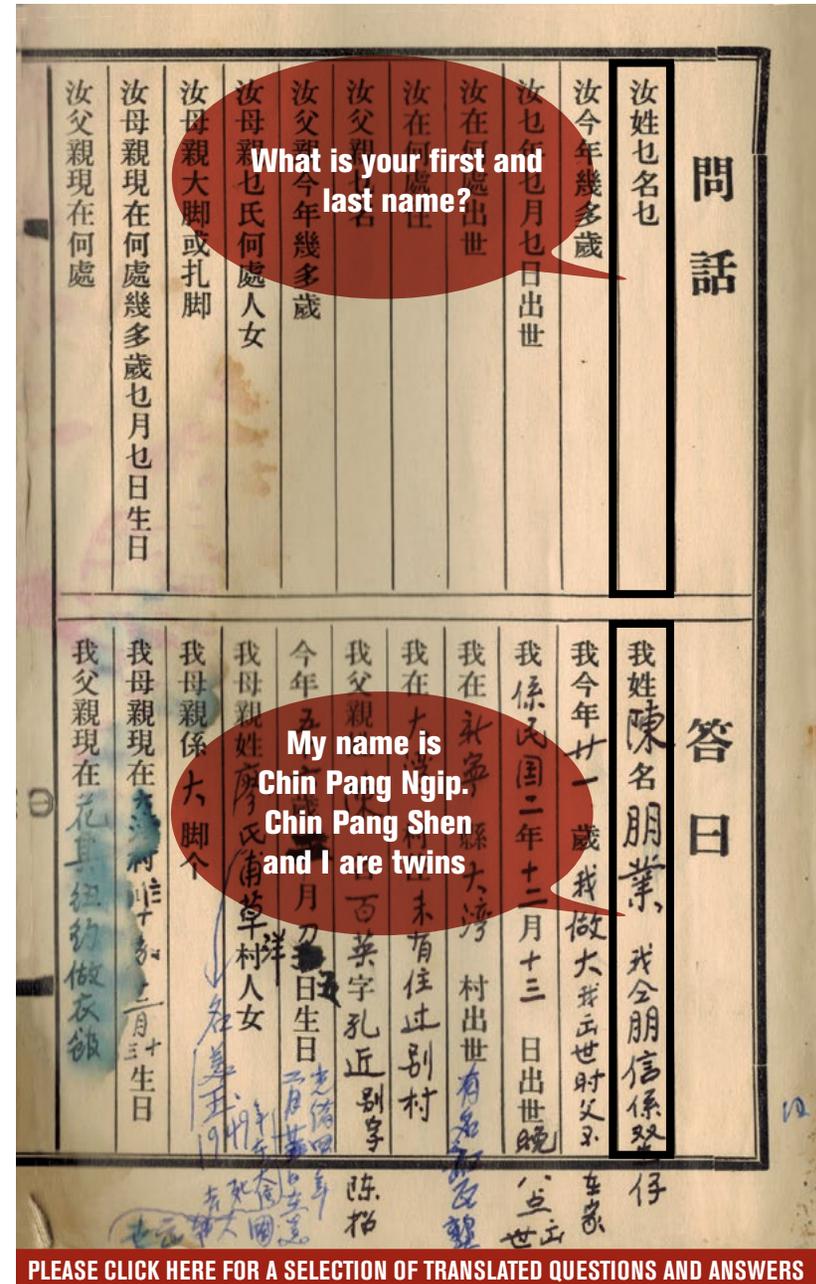
For many immigrants, the most nerve-racking moment in the immigration process was the barrage of questions posed by the inspector while a stenographer recorded every word. Sessions could go on for hours or days. Some questions were so detailed they could stump even immigrants using their true identities. For those trying to enter the U.S. as paper sons or daughters, every question was a potential landmine. Inspectors kept records of how relatives and neighbors had answered the same questions, and demanded that responses match. A wrong reply might mean deportation.

So hopeful immigrants studied when they were in China or on their way to the United States. Often, they used what were called coaching books, filled with details they needed to memorize. The notes were written by family members, or by hired professionals, or a combination of the two. They included every possible detail about family and village. Inspectors knew about the coaching notes and tried to ask questions no one would think to prepare for: How many chickens does your neighbor have? How many steps up to the main door of your grandfather's house? Later, those questions and answers would be added to coaching notes, or smuggled to an Angel Island detainee in a hollowed-out piece of fruit by a friend or relative in San Francisco. It was an ongoing contest between immigrants and inspectors, each side trying to outsmart the other.

These excerpts are from the 1933 coaching book prepared by Amy's grandfather, Bok Ying Chin, for the man who would pose as his son, Pang Ngip. (Pang Ngip's supposed twin, Pang Shen, did not use this book but probably had his own set of notes from Bok Ying when he immigrated in 1928.) The questions and answers, more than 200 of them, are written from the paper son's perspective. With a mix of truth and fiction, and with some important contradictions, they describe the Chin family and life in their village in China.

Most coaching books were memorized and then destroyed before an applicant arrived in the U.S., since they were evidence of fraud, but the Chin family saved this telling and important historic document. Amy Chin found it in a safe deposit box after her mother died in 2006. Her father had updated parts of it over the years, because investigations, deportations, and restrictions to Chinese immigration continued into the 1960s. His additions are noted in blue.

Of course, an inspector could ask any question he wished. One woman faced 100 questions, of which only twenty-seven had been covered in her advance notes. Nevertheless, coaching books helped many Chinese Americans prepare for, and pass, their high-stakes immigration test. (For the coaching book used by the family of historian Judy Yung, see [Resource 18](#).)



Courtesy of the Family of Linda and Pang F. Chin.

Pang Fook Chin, Age 10

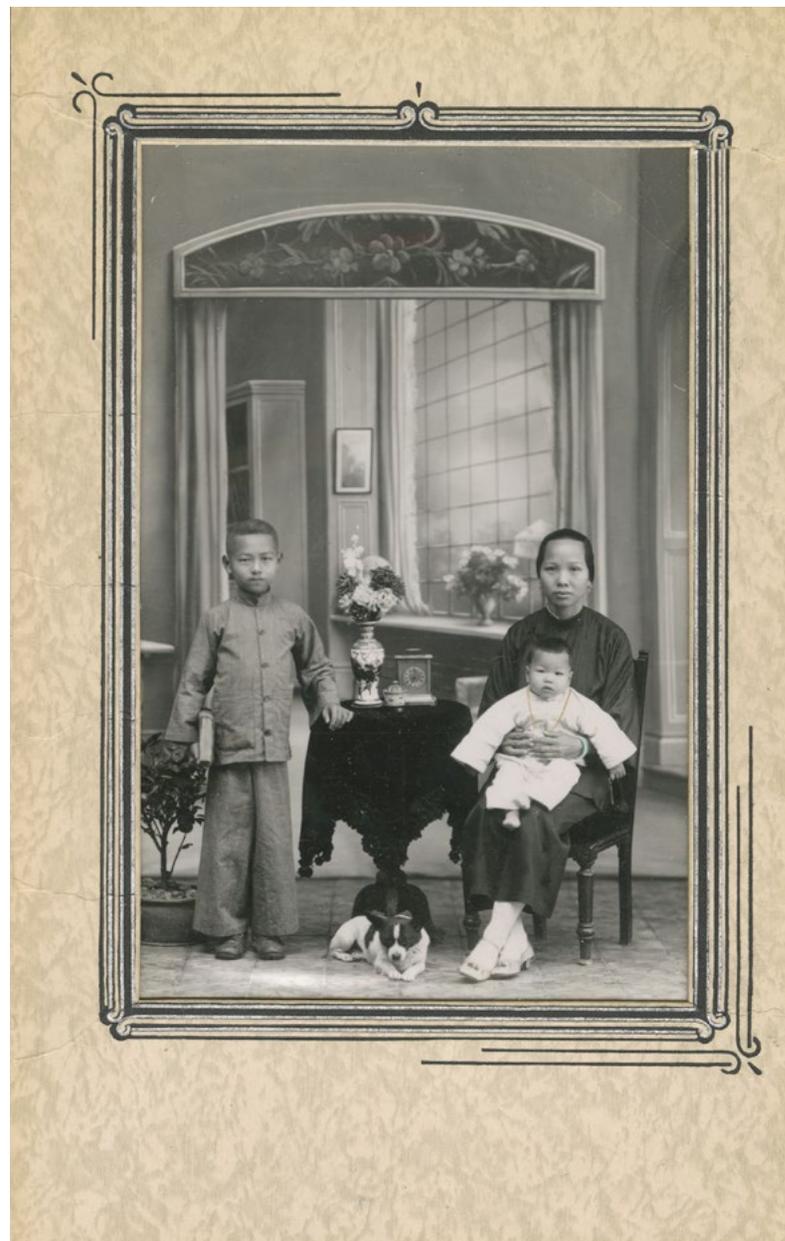
One of the Chin family details that is consistent throughout all the documents, from the coaching book to the immigration files, is that Amy's grandfather had one wife, who was the mother of all of his children. In reality, Bok Ying Chin was married at least twice, perhaps three times. In China, wealthy men often had several wives at once, but Bok Ying was an ordinary laborer who could not have afforded to support multiple families. In all likelihood, he married again after his wife, or wives, died. He probably needed to ensure that his children would be cared for in China while he was working in the United States.

Why would he claim to have been married only once? Maybe he wanted to make an already complicated story simpler. Or he may have feared playing into American prejudice that would make it harder for family members to immigrate. In the U.S., Chinese people were widely seen as immoral. The story of the single wife was the better one to tell.

In this studio portrait, taken in China in 1937, Amy's father, Pang Fook, is shown as a 10-year-old. The seated young woman is his stepmother, whose name has been lost. She was one of Bok Ying's wives. The baby is his half-brother Pang Dick. Like any photo, this one can be read not only for what it shows, but for what—and whom—it leaves out. Among the missing are Pang Fook's mother, who is presumably dead, and his two-year-old sister, Suey Ho. It is possible that Suey Ho was left at

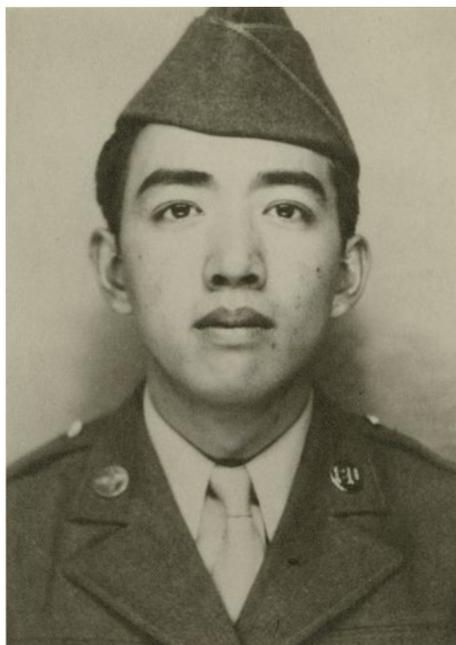
home because Bok Ying had asked for a photograph he might need later, when it was time for his sons to emigrate. Bok Ying himself is also missing, as is Amy's uncle, 15-year-old Pang Yee. They are in New York City, working in the laundry business and sending money home to support the family. Pang Fook has not seen them in many months, and he will not reunite with his father until he is married and in his 20s. Pang Yee he will never see again.

Other than his sister's absence, this portrait captures the Chin family in China as Amy's father experienced it. Although he probably had friends, his boyhood may have been a lonely one with family members gone and a stepmother who, he admitted later, had mistreated him. She kept the choice food for herself and Pang Dick, and left scraps for him — rice gruel instead of rice, or if rice was scarce, just turnips. According to a story Amy heard, neighbors sometimes felt sorry for him and left a bowl of rice on their doorstep for him. These stories were a source of friction later with his brother Pang Dick, but his stepmother, late in her life, told Pang Fook that she regretted not treating him better, and she acknowledged that he had behaved toward her with kindness and respect.



Courtesy of the Family of Linda and Pang F. Chin.

Private Pang Yee Chin



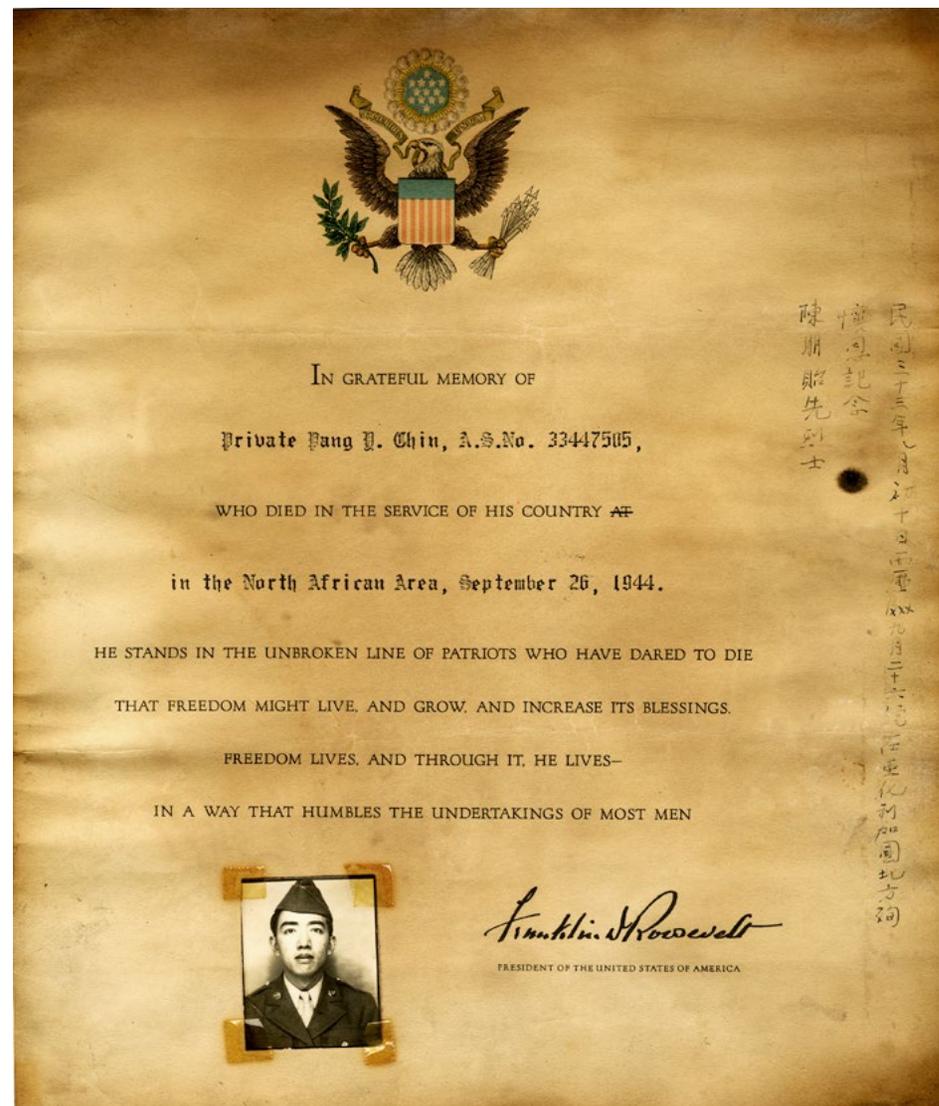
Amy's uncle, Pang Yee Chin, arrived in the United States in 1936, when he was 14 years old. (See photos.) He had had some schooling, could read and write Chinese, but he probably spoke no English. He had never been to America before, and although he had spent the last two years living with his father in China, he may not have known him well. Bok Ying had been absent for most of his childhood. But when Bok Ying left for America again, he took Pang Yee with him. They moved to New York City, and worked together in the laundry business, sending money back to China to support Bok Ying's wife, 10-year-old Pang Fook (Amy's father), and the two youngest children. Suey Ho, the only girl in

the family, was two, and Pang Dick was an infant.

Pang Yee arrived in New York as American attitudes toward the Chinese people, or at least toward China itself, were changing. The U.S. and China now shared an enemy: Japan. Chinese Americans and others worked to build support for China after the Japanese invasion in 1937, and sent money in relief of its war victims.

Many Chinese Americans served in the U.S. Armed Forces during World War II, Pang Yee Chin among them. He was drafted and joined the Army on October 27, 1942, ten months after Japan attacked Pearl Harbor. Two years later, at the age of 22, he was killed in the line of duty and buried in a military cemetery in Bari, Italy. After the war, his father requested that Pang Yee's remains be moved to Evergreen Cemetery, in Brooklyn, following an ancient Chinese custom to bring the dead home for burial.

This certificate, signed by Franklin D. Roosevelt, was delivered to Bok Ying's home and laundry at 1836 Lexington Avenue in New York. At some point, Bok Ying or another family member taped a photo of Pang Yee next to the presidential signature, added a rough translation in Chinese script, and framed the certificate. For many years, it was displayed in the customer's area of the laundry owned by Amy's father, a sign of the family's loss, and of its patriotic commitment to the United States.



Courtesy of the Family of Linda and Pang F. Chin.

Pang Fook Chin at Ellis Island

The 1943 repeal of the Chinese exclusion laws did not end the long detentions and examinations faced by Chinese immigrants. American immigration authorities remained suspicious, and in 1949, when the Chinese civil war brought the Communist Mao Zedong to power, those suspicions ballooned. Chinese Americans were still suspected of having violated the exclusion laws, but now they were also considered potential spies of the Communist regime in China. The fear was that, using the well-established paper son system, Chinese agents would secretly enter the United States and do great harm to American security. So long detentions at immigration stations, and detailed cross-examining, remained the rule for immigrants from China and other nations thought to be hostile to the United States.

Pang Fook Chin (Amy's father) and his 15-year-old brother, Pang Dick, arrived by plane in New York City's LaGuardia Airport on October 20, 1951, and were promptly delivered by bus to Ellis Island. Pang Fook was 25 years old. His wife, Lun Chee Moy (Amy's mother, later called Linda), remained in Hong Kong with their son, Chek, and their daughter, Shuet Fong (later called Mabel). Pang Fook had been questioned in Hong Kong, but he was questioned again, at length and over several days, on Ellis Island.

The examination began on January 3, 1952, more than two months after the brothers arrived at Ellis Island. Inspectors had spent the intervening time collecting related files from other immigration stations. Pang Fook was asked to stand, raise his right hand, and swear to tell the truth. He was warned that false testimony would mean a possible imprisonment of five years or a \$2,000 fine, or both. "Do you understand?" "Yes."

Pang Fook was questioned again the following day, and then, after a break, allowed his freedom on January 17, 1952. This transcript shows all of that last day's questions. The inspector is zeroing in on the relationship between Pang Fook and his alleged brothers, Pang Ngip and Pang Shen (spelled here Pang Then). The word "alleged" was used repeatedly by inspectors to signal their distrust of the facts being presented.

EXAMINATION RESUMED January 17, 1952 at 9:45 A.M.

Present: Inspector D.J. Henry
Typist F.L. Raponi
Interpreter S.G. Szeto

Applicant CHIN PANG FOOK RECALLED:

Inspector to Applicant through interpreter:

Q What is your name?
A Chin Pang Fook.
Q Are you the same Chin Pang Fook who appeared before me last Jan. 4, 1952?
A Yes.
Q Was all the testimony that you gave at that time true and correct to the best of your knowledge and belief?
A Yes.
Q What Chinese dialect do you speak and understand?
A Toishan.
Q Do you understand the interpreter?
A Yes.
Q Will you state again the names of the members of your brother Chin Pang Then's family?
A His wife's name is Look Shee and he has one son, no daughters, as far as I know. The son's name is Chin Pak Gin, about 20.
Q Where was Chin Pak Gin born?
A I don't know.
Q Have you ever seen Look Shee or her son Chin Pak Gin?
A I might have seen them, but I don't remember.
Q You testified on Jan. 3, 1952 to the effect that you had seen Look Shee in your native village when you were about 5 or 6 years old. What have you to say?
A Yes, I might have seen her when I was 5 or 6 years old, but I'm not sure.
Q Can you remember ever seeing Chin Pak Gin?
A No.
Q Where is Chin Pak Gin living now?
A I don't know.
Q Has he ever been in the U.S.?
A I don't know.
Q Your alleged father has testified to the effect that Chin Pak Gin and his mother, Look Shee lived in the Ai Wan Village and left that village sometime during the second world war. If they lived in your village until the second world war was started, how is it that you do not remember seeing them?
A I don't know why my father said that, I have no recollection of their living in the Ai Wan Village at that time.
Q When was the last time you saw your brother Chin Pang Then?
A About the summertime of CR 22 (1933) in the Ai Wan Village.
Q Do you actually recall seeing your brother at that time when you were 6 years old?
A Yes.
Q Was he married at that time?
A Yes.
Q Did he have any children at that time?
A I don't remember.
Q Your alleged brother, Chin Pang Then, returned from China to the U.S. at the port of Seattle on July 24, 1933 and testified at that time that he had a wife Look Shee and a son Chin Pot (Pak) Gin, born CR 21-9-24 (Oct. 3, 1932) and that both of them were living in the Ai Wan Village. The record of the Service also shows that Chin Pang Then testified before an officer of this Service at New York on May 31, 1936 and stated that he had a wife Look Shee and a son Chin Pak Gin, both living in the Ai Wan Village with his father. If Chin Pang Then's testimony was correct, then his wife and child were living in your house up to the time you were over 8 years old. How is it that you have testified that you have no recollection of Look Shee and Chin Pak Gin living in your village?

[PLEASE CLICK HERE FOR THE COMPLETE TRANSCRIPT](#)

Resource 26

Chek Chin Dressed for Winter



Courtesy of the Family of Linda and Pang F. Chin.

The climate of Hong Kong, where Amy's brother Chek lived as a boy, is subtropical. Temperatures rarely dip below 50 degrees Fahrenheit, even in winter. But around 1953 or 1954, Chek Chin was photographed wearing this heavy winter coat and hat. They were a gift from his grandfather, Bok Ying Chin, who lived in New York City with Chek's father and uncle. This was during the long nine-year separation when the Chin men were in the U.S. earning a living, and Amy's mother and siblings were in Hong Kong.

Bok Ying had never met Chek, and he was absent when his own children were young. His longest visit to China lasted a little more than two years, between 1934 and 1936, when Pang Yee was a young teenager, Pang Fook was between six and eight years old, and Suey Ho, the only daughter, was a baby. He never saw his sons or daughter at the age of three or four, and would not necessarily have known what size coat to send to a boy of that age, like Chek. Perhaps this explains why the coat is many sizes too big for the boy.

But Bok Ying did know the weather in Hong Kong, which was similar to nearby Canton's. And he knew the weather in New York City, where he had lived for many years and where winter means ice and snow and freezing winds. At the time he sent this coat, Chek's parents were working hard to reunite the family in New York, and his grandfather knew that when the boy arrived, he would need a coat like this. By then, Bok Ying may have thought, it will fit.

As it turned out, Chek may have outgrown the coat before he could use it. He was 10 years old when he moved to the U.S. at last. (See the [photo](#) of Chek as he left for New York.) His grandfather had died four years earlier, but he almost surely saw this picture of Chek all dressed in his gift, ready for life in New York. Many photographs were sent by families in China to the husbands and fathers in America. They helped families feel connected, and gave men a way to watch their children and grandchildren grow.

Pang Fook Chin's Sworn Statement

As a child, Amy Chin knew that her parents were nervous about an episode involving a confession, and feared deportation. Eventually, she learned that Pang Ngip, who claimed to be her father's brother, had been a paper son. In the spring of 2014, she filed a Freedom of Information Act/Privacy Act request with the U.S. Citizenship and Immigration Services, requesting any records related to her father, Pang Fook Chin. Two months later, she received a CD containing some 200 pages of records, copied from microfilm.

One of the documents was her father's sworn testimony before the Immigration and Naturalization Service (later renamed the U.S. Citizenship and Immigration Services) in late 1961. Pang Fook was then 34 years old, living with his family in New York. His daughter, Lily, had just been born.

Reading this document, Amy learned that Pang Shen was also a paper son. In 1961, he and Pang Ngip took advantage of an INS confession program to improve their legal status in exchange for telling their story. The INS offered this program in part to reduce staff time that was still spent pursuing paper son cases, and also to interrupt the production of fraudulent identity documents they feared might be used by spies to enter the U.S. (During this intense Anti-Communist hysteria, sometimes called the Red Scare, the U.S. government pressured many vulnerable groups to "name names.")

Pang Fook was called to testify. The transcript of his interview, edited here, reveals the family's true story and provides an understanding of how Pang Fook, and perhaps other Chinese Americans, thought about the ethical questions involved in paper son schemes. At the time of this hearing, Pang Ngip, spelled Pang Yip in the document, had already given his statement. Pang Shen, spelled Pang Then or Pang Sen, was present in the room and would be questioned next. (Pang Dick, and Pang Shen's wife and son, were also summoned.)

Between 1956 and 1965, when the confession program ended, nearly 14,000 people confessed and implicated 22,000 more. A very small number were deported, mostly for political activities, but the fear of reprisals remained in the Chinese community. In Amy's household, the cloud didn't really lift until her father had his citizenship certificate in his hands in 1970 and even then, there was always residual fear.

UNITED STATES DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE
NEW YORK, NEW YORK

RECORD OF SWORN STATEMENT

P R E S E N T

Respondent Chin Pang Fook
Respondent's Atty. Benjamin Gin
Respondent's Paper Brother CHIN PANG SEN (Then)
Investigator William M. McGrath
Stenographer B. E. Butler

Place: 20 West Broadway
Language: Chinese
13th Floor

Date: November 28, 1961
Interpreter: Frances Y. Chen

INVESTIGATOR McGRATH TO RESPONDENT:

Q Mr. Chin, you were summoned here today to ascertain your knowledge of any frauds that have been perpetrated upon the United States Government for immigration purposes by the Chin family. Do you understand this?

A Yes.

Q It is further my understanding that you have volunteered to come here today to give us your knowledge of the true makeup of the Chin family, of which you are a member. Is that correct?

A Yes.

Q How many blood children were born to your blood parents?

A Three sons and one daughter. Chin Pang Yee would be 40 years of age if alive; he was born in Ai Won Village and died September 26, 1944 while serving in the United States Army as a G.I.

I am #2 son. Chin Suey Hor, a daughter was born in my native village and would be 27 years if living; she died in my native village in 1950; she was never in the United States.

Chin Pang Dick, son #4 was born CR 25-10-10 in the Ai Wan Village and lives at 826 Huntington Avenue, Boston, Massachusetts.

Q To your knowledge did your father Chin Bok Ying ever claim any other children which were born of his marriage to your mother?

A Yes, he claimed two other sons, Chin Pang Yip and Chin Pang Sen (Then).

Q Mr. Chin, at the present time, do you have pending an Application for a Certificate of Citizenship?

A Yes.

Q In connection with this application were you ever called before a Naturalization Examiner of the Immigration Service and questioned concerning your application?

A Yes.

Q Did you ever have anyone accompany you to give evidence in connection with this application?

A Yes, I asked my paper brother Chin Pang Yip to be my witness.

Q At the time you presented paper brother Chin Pang Yip as a witness did you claim any relationship to Chin Pang Yip before the Naturalization Examiner?

A Yes, I claimed he was my older brother.

Q When you claimed this before the Examiner were you aware that he was not your older brother?

A Yes.

Q Can you explain why you presented him as a witness, attesting that he was a brother of yours when, in fact, he was of no relationship?

A I had to bring an older brother to certify that I was my father's true son and he was the only one available to do that. He knew I was a true son of my father.

PLEASE CLICK HERE FOR THE COMPLETE TRANSCRIPT

Reunion

After the repeal of Chinese exclusion laws in 1943, immigration from China became subject to the terms of the 1924 quota system. Every year, the United States permitted the immigration of 105 people who were Chinese. A dramatically new law, passed in 1965, became effective on June 30, 1968. The Immigration and Nationality Act eliminated the last traces of America's Chinese exclusion policy and put immigrants from China on equal footing with those from other nations. The new law permitted as many as 20,000 people from any single country in the Eastern Hemisphere to immigrate yearly. The spouses, children, and parents of U.S. citizens were not counted against that quota, so the total number of allowable Chinese immigrants could be even higher.

When Amy's mother moved to New York City in 1960, she left her mother, brother, and two sisters in China. In 1968, two years after she became a U.S. citizen, Linda Chin sponsored her widowed oldest sister, Yee Moy Liang, and Yee Moy's son Francis, for immigration from Hong Kong. (By then, Amy's uncle, Hok Ling, was already in New York, running a restaurant in Chinatown.) A few years later, Linda sponsored her 75-year-old mother, Kam Sou Tsang Moy. In 1974, she began the long process of



sponsoring the immigration of her remaining sister, Yuk Lun, who lived in the People's Republic of China.

For decades, Amy's family, like most Chinese American families, had endured long periods of separation. Fathers labored in America while their children grew up without them in China. Husbands and wives, and siblings and parents, were divided for years at a time by a combination of finances, politics, and law. The 1965 law allowed the Moy family—and many others—to reunite in America and get together frequently. (Amy is sitting in the front row, on the right, in the color snapshot to the right. She and Lily are in matching dresses made by their mother.) The 1965 law also significantly increased Chinese immigration to the United States.



Individual photos show, from left, the relatives Linda sponsored for citizenship: her sister Yuk Lun Moy, her nephew Francis Liang, her sister Yee Moy Liang, and her mother Kam Sou Tsang Moy.



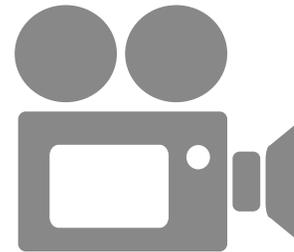
Courtesy of the Family of Linda and Pang F. Chin.

Resource 29

From Behind the Curtain: A Conversation with Amy Chin

In this seven-minute film, Amy Chin reflects on her childhood in one of the few Chinese families in her Bronx neighborhood, on her parents' lives as hardworking immigrants, on the strategies used by Chinese people to circumvent U.S. exclusion laws, and on the legacy of those laws for families like hers, and for the United States.

Amy is an arts management consultant in New York City. A former dancer and educator, she served as Executive Director for the New York Chinese Cultural Center, co-founded the Chinatown Partnership Local Development Corporation, and was an appointee to New York City's Cultural Affairs Advisory Commission. She is a proud graduate of the public school system and Barnard College.



TO VIEW THIS FILM RESOURCE, INSERT THE CLASSROOM FILMS DVD.

Bok Ying Chin, 1878–1956



In the official version of Bok Ying's life, the one he presented to immigration inspectors, he was born in Napa Valley, California, in 1878. As a two-year-old, he went back to China with his parents and lived in the village of Ai Wan, Toisan, Canton. On August 5, 1913, he returned to the United States as a native-born citizen (Resource 17), so he could earn money to support his pregnant wife, Lew Mee Ngok. In China, she gave birth to twin boys, Pang Ngip and Pang Shen, on January 8, 1914. Eventually, these sons, and three more, joined him in the United States.

This version of Bok Ying's life is found in several government documents, and in the family coaching book (Resource 22). But his granddaughter Amy Chin—daughter of Pang Fook and Linda Moy—has been examining official records, questioning family members, and finding surprises and

inconsistencies. It is not always clear where the truth lies, but one thing seems almost certain: Bok Ying's real story is not the one he told to immigration officials.

The most important single detail is his birthplace. His answer—Napa, California—automatically made him a U.S. citizen, and U.S. citizens were not subject to the Chinese exclusion laws, even if they were Chinese. Since the children of citizens are also citizens, no matter where they are born, Bok Ying's claim made his sons American citizens as well. When he claimed to be born in the United States, he opened many doors.

Perhaps Bok Ying was born in California, and was simply telling inspectors the truth. Some details support his story. There was a Chinese community in Napa at the time of his birth, established by members of the Chan family. In Chinese script, Chan and Chin are the same name, so immigration authorities would have found this claim believable, true or not. Bok Ying and his sons repeated it consistently.

Bok Ying's recently discovered arrival at Rouses Point, New York, in 1903 (Resource 21) offers intriguing, but not conclusive, evidence of his birthplace. He traveled across Canada by train and was arrested when he entered New York State. After a period of time in jail, and a court appearance, he was deemed innocent of violating the Chinese exclusion laws and allowed to proceed to New York City. The Canadian route was a favored path for

smuggling Chinese laborers into the U.S. because inspectors there were less vicious and made fairer decisions than those in San Francisco. There is no proof that Bok Ying was smuggled in, but the circumstantial evidence is strong. It suggests that either he was not the American-born citizen he claimed to be, or that he *was* a citizen but had no paperwork with him to prove it. And Chinese immigrants knew that even U.S. citizens, with proper documents, were often turned away at the border. Bok Ying may have had every right to enter the United States as a returning citizen, and still have felt his only choice was to be smuggled through Canada.

If Bok Ying was born in California in the 1870s, his mother was one of the few Chinese women in the U.S. at the time. Most wives and children remained in China when men immigrated to find work, and Chinese women were largely barred from immigrating by the 1875 Page Act. Amy believes that Bok Ying's claim of native birth is not impossible, but is unlikely. The fact that the birth story reappears consistently in the official documents may simply mean that Bok Ying and his sons knew how much this detail mattered. Without it, they were all in the United States illegally.

Some parts of his stories are easier to disprove. Bok Ying claimed to have only one wife, but in fact his wife died and he married again, and perhaps a third time (Resource 23). And while Bok Ying did have two sons named Pang Ngip and Pang

Shen, the men who used those names to immigrate were not his biological children. He had sold or given away their names. The real Pang Ngip later immigrated to Canada with a false identity. The real Pang Shen died in China, though the paper Pang Shen may have been Bok Ying's adopted son, as he claimed. Amy is still pursuing this question. What is known is that the man calling himself Pang Shen entered the United States successfully in 1928. And with the help of Bok Ying's coaching book (Resource 22), the man who claimed to be Pang Ngip immigrated in 1933.

Aside from these important and illegal fabrications, most details in Bok Ying's official story seem to be true. After his marriage to Lew Mee Ngok, he made three more visits to China, each lasting a year or two: 1921–2, 1927–8, and 1934–6. Otherwise he lived in the northeastern United States where, for years on end, he was alone. Neither his wives nor his only daughter, Suey Ho, ever came to the United States. His son Pang Yee joined him in 1936, but died during World War II. After that, Bok Ying was alone again until he was in his 70s and his sons, Pang Fook and Pang Dick, arrived in New York.

Throughout his life in America, Bok Ying worked in the laundry business. Even before the passage of the Chinese Exclusion Act in 1882, this was one of the few ways Chinese men could earn a living. They were barred from many jobs,

Life Story

Bok Ying Chin, 1878–1956 *continued*



Amy's grandfather never earned much money, even when he owned his own laundry, and even counting the death benefit he received as Pang Yee's survivor. In 1954, Bok Ying's adjusted gross income was \$1,800. About 70% of Americans earned more money that year than he did. But his income was more than he could have made in China, and he stretched every penny. Amy was told that he would sometimes eat just half a salted egg with rice for breakfast and save the other half for dinner. This kind of frugality allowed him to return to China several times, and when Amy's father, Pang Fook, and her uncle, Pang Dick, prepared to immigrate in 1952, Bok Ying sent them \$1,200 to pay for their flights. When he could, he also mailed gifts home to China: wool sweaters for each of his sons, and a warm winter coat for his young grandson, Chek.

either by law or by prejudice, but they could work in or own an independent business like a laundry or a Chinese restaurant. Bok Ying took his first laundry job in New York shortly after he arrived at Rouses Point in 1903. In succeeding years, he worked in laundries in New York, Connecticut, and Massachusetts. He was still in a laundry fifty years later, but this one, at 1652 Park Avenue, he owned. After they arrived in 1952, Pang Fook and Pang Dick initially worked there with him before heading off to other jobs at laundries and restaurants. Pang Dick also attended school, since he was still a minor.

Courtesy of the Family of Linda and Pang F. Chin.

Linda Moy Chin, 1931–2006



Amy's mother was born in a small village in Toisan County, China, in 1931. She was the last of four children and the third daughter. Her father had wanted another son, and in his disappointment, he instructed his wife to put the newborn up for adoption. Her two

soldiers, hide in barns, go to bed hungry. When she was 10, her father died suddenly, alone in Chicago. Lun Chee's 22-year-old brother Hok Ling became the patriarch of the family.

A few years later, Lun Chee fell in love with Pang Fook Chin, a young man from

older sisters hid the baby until their father relented and allowed her to stay. She was named Lun Chee. Her surname was Moy.

Like many children in the Pearl River region, Lun Chee grew up with her father mostly absent from her life. He was in Chicago, working in a laundry and sending money home to his wife and children. He did well enough that he was able to build three houses in their village for his extended family. Life was mostly good for Lun Chee until Japan invaded in 1937. She sometimes had to flee Japanese

a nearby village. They courted by taking boat rides along the waterways of Toisan County. Pang Fook was not rich, but he was kind, ambitious, good looking, and he loved her. Lun Chee's family had selected another suitor for her, but in 1948 she married Pang Fook. She was 17 and he was 21. They had their photo taken shortly afterward, along with Pang Dick in his school uniform.

These were turbulent years in China. Old animosity between the Nationalist Party and the Chinese Communist Party erupted in civil war as soon as World War II ended. In 1949, the Communists won and Mao Zedong became the Communist Party chairman and the leader of the country renamed the People's Republic of China. The defeated Nationalist Party and the government of the Republic of China relocated to Taiwan.

The rise of the Communists caused problems for the Moy (and Chin) families, since they were landowners and the new regime was committed to claiming and redistributing all private property. Pang Fook and Lun Chee decided to leave for British-controlled Hong Kong. He went first, probably with his brother Pang Dick. She followed later, carrying their young son, Chek. At the border, she claimed to need immediate medical attention she could only receive in Hong Kong, and since she was many months pregnant, she was allowed to leave the new People's Republic of China and join Pang Fook.

Now what? Hong Kong was mobbed with refugees like the Chins. It would be hard to earn a living or a set up a home. They made a difficult decision, but a familiar one: Pang Fook and Pang Dick would go to New York to work with their father. Lun Chee and the children would come later. They had no way to know they would be apart for nine years, but Lun Chee and the children were caught up in the global politics of those years, the same politics that produced, in America, the confession program for paper sons and daughters. Later, that program caused problems for the Chin family, too ([Resource 27](#)).

Many of Hong Kong's refugees hoped to immigrate to America. The U.S. Consulate in Hong Kong was overwhelmed with passport applications. At the same time, many American officials still suspected Chinese applicants of fraud. Those with relatives in the United States were considered vulnerable to pressure from the Communist government to immigrate and spy. Women claiming to be the wives of U.S. citizens were considered especially untrustworthy, perhaps a holdover of old stereotypes about Chinese women. For all these reasons, screening procedures were especially strict. Applicants needed blood tests, witness testimony, photographs. Before Pang Fook left for the U.S., he and Lun Chee posed for a wedding portrait. She wore a long white dress and a veil. They already had two children at the time, but they thought the bride-and-groom picture might help their case. They also

Life Story

Linda Moy Chin, 1931–2006 *continued*

posed for a group photograph (previous page), with their children and Pang Dick, the last family portrait for many years.

Lun Chee was not alone during her Hong Kong years. Her brother, Hok Ling, was often there, as was a network of cousins, in-laws, friends, and fellow refugees from their home village in China. She took care of her children, sent them to school, mailed packages to New York and received many in return. Photographs, letters, and gifts were exchanged. Once she took a photo (Resource 26) of Chek in a winter coat and hat sent by her father-in-law, whom she never met. At least in the photographs, the Chin men could watch these children grow. Pang Fook, in the meantime, took a photograph of himself and a photograph of Lun Chee, and pasted them together, impossibly close (lower right). He kept it with him in New York.

In May 1960, Lun Chee and her children had a family farewell at the Hong Kong airport (upper right) and flew to New York at last. The reunited family lived in the back of Pang Fook's laundry. In America, Lun Chee became Linda, and Shuet Fong was now Mabel. A third child was born in 1961 and named Lily. Amy was born the following year.

Pang Fook's business was one of the top-grossing laundries in the Bronx. He and Linda both put in long hours, and hired other workers as well. They bought a house in the Bronx, with a garden and a yard. Linda learned English and became a U.S. citizen. Beginning in 1968, when the



U.S. immigration law changed dramatically, she began sponsoring her relatives as immigrants (Resource 28). Both of her sisters arrived, and a nephew, and her 75-year-old mother. Her brother Hok Ling was already in New York, the owner of a Chinatown restaurant called Wo Hing. The family gathered often. Amy remembers the house was always full of people, either living there or passing through, practicing English, learning to navigate their new American lives.

In the 1970s, the laundry business began to change. The economy slowed, and for many customers, laundered shirts were a luxury. They bought permanent-press clothes that they washed at home. Then in her 40s, Linda began to take on sewing work. It was piecework for factories at first, but her skills—with a sewing machine, and with English—propelled her into better jobs. Her personality helped, too. She was outgoing,

optimistic, and independent, traits that were probably strengthened by her years as a single mother in Hong Kong. She became the forelady of her plant in Chinatown, then later traveled up to the Garment District to work with designers. By the time she retired in 1999, she was proudly making samples for major clothing companies like Banana Republic and the Gap.

She was a widow by then; Pang Fook died in 1988. Because she had a full-time job and her children had careers of their own, Linda handed the keys of the laundry to a Chinese man who kept it going for several more years before it closed for good. In 1989, she did what Pang Fook had not been able to do: she

visited China and met old friends in Hong Kong for the first time in thirty years.

Linda died on Christmas Day, 2006, at the age of 75. She left behind her children, her grandchildren, and one great-grandchild on the way. Just four years earlier, she had met her sisters for lunch one day, their last one together, as it turned out. Linda thanked them for rescuing her from adoption, and said, "Otherwise, I wouldn't be here." The sisters returned the favor, thanking Linda for sponsoring their immigration applications. "Otherwise," they said, "we wouldn't be here either."



Courtesy of the Family of Linda and Pang F. Chin.

CHINESE 美籍
AMERICAN 华人
EXCLUSION / INCLUSION

Additional Materials

Appendix A

Laws Affecting the Chinese in America

1790

The Naturalization Act of 1790 allows immigrants to become U.S. citizens if they are free, white persons of good moral character. Citizenship is also extended to the minor children of naturalized citizens, and to children born abroad to U.S. citizens. The law does not specify that anyone born in the United States is a citizen, though this was assumed under common law and accepted in practice. (See [Resource 4.](#))

1850

California's Foreign Miners' Tax of 1850 requires non-citizens to purchase a \$20 license in order to work in a mine. After protests from German, Irish, and English immigrants, the law was repealed in 1851. (See [Resource 3.](#))

1852

California passes a new Foreign Miners' Tax, targeting the Chinese. It requires any person not born in the U.S. or intending to become a naturalized citizen to pay \$3 per month for a license to mine. (See [Resource 3.](#))

1854

In *People vs Hall*, the California Supreme Court rules that the Chinese are non-white and therefore cannot testify against a white man in court, naturalize as a citizen, or vote in the state of California.

1858

California passes the California Chinese Exclusion Law to prohibit further Chinese immigration to the state. It was declared unconstitutional by the California Supreme Court in 1862.

1862

The U.S. forbids American citizens or American vessels from taking part in the "coolie" trade, and requires all Chinese immigrants to certify that they emigrated of their own free will.

1864

The U.S. Congress passes "An Act to Encourage Immigration," which clarifies that contract laborers can be imported, so long as their immigration is voluntary. Many of these contract laborers, from Europe and from China, are brought to work on railroads, mines, and factories. The act was repealed in 1868, but the practice continued for a decade.

1868

The Fourteenth Amendment extends citizenship to anyone born or naturalized in the United States. The "due process" clause requires states to respect the rights of any person within the jurisdiction of the United States. The "equal protection" clause prohibits states from discriminating against any person or group. The focus on *any person* extends these landmark legal rights to non-citizens, including the Chinese. (See [Resources 4 and 13.](#))

The United States and China sign the Burlingame Treaty, which gives reciprocal rights to Chinese in America and Americans in China equal to that of the most favored nation. Both nations agree to limit the "coolie" trade, and recognize the right of American citizens and Chinese subjects to migrate freely between the two countries, though not to become naturalized citizens. (See [Resource 5.](#))

1870

In a series of ordinances targeting the Chinese, San Francisco rules that the government may not hire Chinese people; outlaws the use of poles for carrying items on sidewalks; prohibits theatrical performances from ringing gongs or performing after midnight; and requires 500 cubic feet of air for every resident of every living space in the city. (See [Resource 9.](#)) The ordinances were eventually struck down by various courts.

The 1870 U.S. Naturalization Law allows natives of Africa and people of African descent to become naturalized citizens, but not the Chinese or other Asians. (See [Resource 4.](#)) The 1870 Civil Rights Act is written to enforce the Fourteenth Amendment's protection of freed slaves. It protects all persons from racial discrimination in laws or contracts, regardless of citizenship.

1875

In *Chy Lung vs. Freeman*, the Federal Circuit Court for California strikes down California's 1874 immigration law after twenty-two Chinese women sue for entry under Burlingame Treaty and Fourteenth Amendment protections. The California law had required steamship companies to post \$500 bonds for each "lewd or debauched" woman who arrived, in order for her to enter the country. The Chinese women had challenged this designation.

The Page Act, the first federal law to control immigration, forbids the importation of women "for the purposes of prostitution." Since immigration officials consider nearly all Chinese women to be immoral, the law becomes a barrier for any Chinese female trying to enter the United States.

1876

San Francisco's queue ordinance requires every prisoner in the city jail to have his hair cut to the length of one inch, in order to force Chinese Americans to pay fines for infractions rather than choose jail time. The queue ordinance was struck down in *Ho Ah Kow vs. Numan*, 1878. (See [Resource 9.](#))

1878

A Federal Circuit Court in San Francisco denies Ah Yup's application to become a naturalized citizen on the grounds that Chinese people are neither white nor of African birth or descent, and therefore do not meet the requirements of the 1790 Naturalization Act. After this ruling, no state can allow Chinese people to become U.S. citizens.

1879

California's new state constitution denies suffrage to Chinese people and prohibits any corporation doing business under California laws from hiring Chinese workers. These clauses were later ruled unconstitutional by the U.S. District Court, which cited violations of the Burlingame Treaty, the equal protection clause of the Fourteenth Amendment, and the 1870 Civil Rights Act. (See [Resource 4.](#))

1880

The Angell Treaty, signed by the U.S. and China, permits the U.S. to limit or suspend the immigration of Chinese laborers, but not to interfere with the rights of Chinese Americans already in the U.S., or of Chinese merchants, teachers, students, or tourists – or their families and servants – seeking to enter the country. This gives Congress the legal right to restrict the immigration of Chinese laborers by passing the Chinese Exclusion Act. (See [Resource 10.](#))

Appendix A

Laws Affecting the Chinese in America *continued*

1882

The Chinese Exclusion Act becomes the first federal law to limit U.S. immigration on the basis of nationality. It severely restricts the immigration of Chinese laborers for a period of ten years. Chinese students, teachers, merchants, tourists, and diplomats are exempt, as are their families and servants. (See [Resource 10](#).)

1884

An amendment to the 1882 Chinese Exclusion Act widens the definition of “laborer” to include skilled and unskilled workers, and “Chinese employed in mining.” The “merchant” category is refined to exclude “hucksters, peddlars,” and those working in the fishing industry. This amendment makes official return certificates the only evidence admissible by returning Chinese Americans. It is struck down by the Supreme Court in *Chew Heong vs. U.S.* (1884), which also allows Chinese Americans denied re-entry to prove their eligibility in the courts.

1886

Yick Wo vs. Hopkins strikes down the 1880 California law against Chinese laundries.

1888

The Scott Act bars the entry of all Chinese laborers, even if they have lived in the U.S., and cancels all previously legal return certificates. The constitutionality of the Scott Act was upheld by the Supreme Court in *Chae Chan Ping vs. United States* (1889). (See [Resource 12](#).)

1891

The Immigration Act of 1891 bars “paupers or persons likely to become a public charge,” as well as people with contagious diseases and anyone whose ticket is paid for by another. The Act also puts immigration under the control of the federal government rather than individual states, and creates the Ellis Island immigration station.

1892

The Geary Act extends the terms of the Chinese Exclusion Act for another ten years, and requires all Chinese Americans to register and carry a certificate of residence at all times, or be deported. In the face of mass Chinese American civil disobedience, the time allowed for registration is extended by six months. The registration provision was upheld by the Supreme Court in *Fong Yue Ting vs. United States* (1893).

1893

An amendment to the Geary Act requires a photograph on each certificate of residence. For the first time, it defines anyone in the laundry business as a laborer. A merchant is defined as someone who buys and sells merchandise at a fixed place of business. (See [Resource 15](#).)

1898

Birthright citizenship is conclusively secured for Chinese Americans, and anyone else born in the U.S., in *Wong Kim Ark vs. United States*. (See [Resource 13](#).)

1902

The terms of the 1882 Chinese Exclusion Act are made permanent by the passage of a law known as the 1902 Extension. The act applies to Chinese living in Hawaii and the Philippines, recently annexed by the U.S.

1904

Congress passes an act to allow the 1902 permanent extension of the exclusion laws to remain valid even if China does not agree to them by treaty.

1905

In *Ju Toy vs. United States*, the Supreme Court determines that immigration officials have the final determination over whether to accept citizenship claims as valid. This denies Chinese American citizens access to the courts if their re-entry is denied.

1917

The Immigration Act of 1917 creates the Asiatic Barred Zone, prohibiting most immigration from an area that stretches from the Arabian Peninsula to Southeast Asia. It does not affect immigration from China, already controlled by the Chinese exclusion laws, or from Japan, which had agreed in 1907 not to permit emigration to the United States from Japan or from Korea, then a Japanese colony.

1924

The Immigration Act of 1924 establishes a new immigration system based on national origins and reserves most slots for people from the United Kingdom, Germany, and Ireland. The quota for China is set at 105 people per year. The Act further targets the Chinese by barring any immigrant not eligible for naturalization, and by classifying all Asians by race, not by country. The law strips U.S. citizenship from any woman who marries a man with at least one Chinese parent, and bars the Chinese wives of U.S. citizens from entering the United States. (See the life story of [Soto Shee](#).)

1940

The Nationality Act of 1940 limits naturalization to “white persons, persons of African nativity or descent, and descendants of races indigenous to the Western Hemisphere.” Exceptions to the law are native-born Filipinos who have served in the U.S. armed forces, and former citizens who lost citizenship through marriage to an alien.

1943

One year after Pearl Harbor, with China among the U.S. allies, Congress passes the Magnuson Act. It overturns all previous laws that established Chinese Exclusion as a national policy, and allows Chinese Americans to become naturalized citizens. But because the 1924 Immigration Act is still in effect, only 105 new immigrants from China are allowed to enter annually.

Appendix A

Laws Affecting the Chinese in America *continued*

1946

The Chinese War Brides Act is passed, based on a similar 1945 law that applied only to non-Asians. The new law permits the Chinese wives of American citizens to immigrate and not be counted against the annual quota for China.

1952

The Immigration and Nationality Act, also known as the McCarran-Walter Act, seeks to exclude and deport foreign Communists. It eliminates the Asiatic Barred Zone, but limits immigration from Asia to 2,000 per year. It permits all Asians to become naturalized American citizens.

1956

The Immigration and Naturalization Service, fearing that Communist spies use the paper son system to enter the U.S., initiates a confession program for Chinese who had used fraud to immigrate. In exchange for leniency, or even citizenship, the government requires individuals to provide information about others, including “family” members. The program is abolished in 1966. (See [Resource 27](#).)

1965

The Immigration and Nationality Act of 1965, also known as the Hart-Cellar Act, abolishes the national origins quota system, considered a national embarrassment during the civil rights era of the 1960s. It sets yearly limits on immigration from the Eastern Hemisphere (170,000 total, with 20,000 maximum from any one country) and gives priority to refugees, professionals with exceptional skills, and divided families. Immigration from the Western Hemisphere is limited to 120,000 per year. The law takes effect on July 1, 1968, and triggers substantial immigration from Asia and Latin America.

2012

After a similar Senate resolution was passed in 2011, the U.S. House of Representatives passes Resolution 683, introduced by California Congresswoman Judy Chu. It officially expresses regret for federal statutes that “enshrined in law the exclusion of the Chinese from the democratic process and the promise of American freedom.” Neither the Senate nor the House resolution apologizes for the government’s role in Chinese Exclusion.

Appendix B

The Chinese Language, Chinese American Names, and the Dating System

This appendix provides some basic background information about the Chinese language and calendar, as well as a brief discussion of the complexities of Chinese American names. Renqiu Yu, Professor of History, Purchase College, State University of New York, edited this text and wrote the material on Chinese naming customs.

THE CHINESE LANGUAGE

Spoken Chinese

In spoken Chinese, there are several main dialects and many sub-dialects. Most of the early immigrants to the United States spoke one of the several sub-dialects. Taishanese, for example, was the language of the Chin family profiled in Unit 3. It is a sub-dialect of Cantonese, one of the main dialects used in the Pearl River delta. The dialects and sub-dialects are so different that speakers of one do not usually understand speakers of another.

In the beginning of the twentieth century, this linguistic diversity was seen as an obstacle to China's modernization and national unity, and efforts were made to promote Mandarin, a northern dialect, as the common language (Putonghua) in the country. Now almost all educated Chinese understand Mandarin.

Written Chinese

Although there are many dialects and sub-dialects of spoken Chinese, the written language is the same for all. The Chinese script is at least 3,000 years old, and it is different from Western languages in that it uses characters, not alphabets.

For example, the character for the word “gold” is 金. Some characters are simple drawings of a physical object, called pictographs. The pictograph for “mountain” is this three-peaked character: 山. “Gold Mountain” 金山 (pronounced *jinshan* in Mandarin) was once a

Chinese nickname for the United States used mainly by the people in Guangdong (Canton). But there are only a few simple pictographs, and the vast majority of the Chinese characters are compound words.

Today, many people (and many computers) use what is called simplified Chinese. The older form of the characters is often more complicated, and is called traditional Chinese. See the treatment of the surnames Chen and Liu, below.

For most of its history, Chinese was written with a brush dipped in ink. The writer began in the upper right corner and wrote in vertical columns, top to bottom. (See the page from the Chin coaching book, [Resource 22](#).) Today, Chinese is often written with a pen or a computer. It can be written in horizontal lines, in which case it reads from left to right.

The Wade-Giles and the Pinyin Systems

The Wade-Giles system was created in the nineteenth century by two English missionary/scholars. It used the Roman alphabet to transliterate spoken Mandarin, with specific pronunciation rules. For example, “P” was pronounced “B,” and “T” was pronounced “D.” It was widely used for transliterating Chinese terms, including names of places and people.

The Wade-Giles system was invented mainly to help non-Chinese people learn the Chinese language. The Pinyin system, however, was created by Chinese scholars as part of their efforts to modernize the Chinese language. It also adopted the Roman alphabet, but used different pronunciation rules from the Wade-Giles.

The Pinyin system was officially adopted in the People's Republic of China in 1958, by the United Nations, and by journalists in the 1970s. By now it has replaced the Wade-Giles system in transliterating Mandarin.

THE COMPLEXITIES OF CHINESE AMERICAN NAMES

The spelling and order of Chinese American names has a long and complex history. Confusion arose in part because of multiple transliteration systems. But another factor was inaccuracies created by U.S. immigration officials who were often ignorant of and insensitive to Chinese customs and norms.

For a long time, the Wade-Giles system was generally used in China for transliterating Chinese names. But in the United States, many Chinese immigrants' names were simply written down as they were heard by immigration officials, using no system at all. (The names of southern and eastern Europeans were corrupted by the same process.)

Since the 1970s, the Pinyin system has been widely used and accepted throughout the world, and it is used for transliterating the names of Chinese immigrants from mainland China. The names of Chinese immigrants from Southeast Asian countries have been rendered in different ways, often influenced by the transliteration systems used in those countries, such as Vietnam and Thailand. For people from Taiwan and Singapore, various forms of transliteration have been used, including, in recent years, Pinyin.

As a result, there is no unified form for writing Chinese American names in English. When reading them, several factors should be considered:

1. The same last name was rendered in many ways.

Because of the reasons mentioned, many Chinese last names were rendered in various English spellings, for example:

Chen 陈 陳 – Chan, Chen, Chern, Chin, Chinn, Chun

Zhou 周 – Chou, Chow, Jew, Joe, Jue

Liu 刘 劉 – Lao, Lau, Lew, Lowe

For the surnames Chen and Liu, the simplified character appears first, followed by the traditional character. The character for the name Zhou is the same in simplified and traditional.

2. Given names became last names.

Due to their ignorance or disregard of the Chinese custom of placing the family name before the given name, U.S. Immigration officials often mistook Chinese given names for last names. In many cases such mistakes have been perpetuated in legal documents. One example is Chun Afong, a Chinese American in Hawaii (1825–1906). His last name in the legal documents is Afong (now inherited by all his descendants). His real last name was Chun (Chen).

Why did Chinese Americans keep such mistaken names instead of protesting and demanding corrections? Perhaps because of the fears and anxieties of the exclusion period, when many immigrants hoped to avoid any contact with authorities.

3. Given names were separated.

Consider the case of Chin Bok Ying, who is profiled, with his family, in Unit 3. His given name was separated into “Bok” and “Ying,” so it is possible to assume that his last name was Ying, his given name was Chin, and his middle name was Bok. In reality, his last name is Chin, and his given name should be spelled as Bokying or Bokying. The Chinese have no middle names.

The separation of the given name became a peculiar feature of many Chinese American names. One way to comprehend the potential confusion this might cause is to imagine that Carla were spelled as Car La and Jayden as Jay Den and that these versions have been perpetuated in legal documents.

Appendix B

The Chinese Language and Chinese American Names *continued*

4. Real last names and paper son last names.

During the exclusion period, many Chinese entered the United States using others' names as paper sons and paper daughters. They and their descendants had (and sometimes still have) two last names: the false last names used in legal documents and in the English-speaking community, and the real last names they used in their families and in the Chinese community.

One such case is the name of the famous Chinese American historian Him Mark Lai. Lai, his legal last name in English, is actually the false paper son last name his father used when he first came to America. Mark is his real last name. He is known as Mr. Lai in the English-speaking world. In China and in Chinese communities all over the world, however, he is always called Mr. Mai [Mark].

5. Misnamed and nameless women.

The names of Chinese American women are further complicated by traditional bias against women in Chinese society before the twentieth century, and by the strict U.S. laws against Chinese women, such as the Page Act of 1875. During the exclusion period, very few unmarried young Chinese women came to the U.S. Even if they might have been admitted, they did not want to be subjected to what they saw as insulting and humiliating physical examinations required by immigration authorities.

When married women did immigrate, several factors affected how their name was handled. In traditional China, a married woman was usually referred to by her own surname, followed by Shee. ("She" is the Cantonese pronunciation of 氏, but the pronunciation in Mandarin is closer to "Shu.") Her given name was not used. For example, Wong Shee [Wang Shi] means

These children, newly arrived in New York City's Chinatown, are holding cards that show how their names will change. For example, the girl at the front left will now be known as Anita Chan. Her Chinese name is written vertically in traditional Chinese characters, beginning with the surname Chan. Her transliterated Chinese name, Wang Ngar, appears horizontally on the top line.

"The married woman whose own last name is Wong." If she were married to Mr. Lau [Liu], she would also be known as Lau Wong Shee [Liu Wang Shi], combining her married name with her maiden name. Ignorant of such practice, U.S. immigration officials regarded "Shee" as a given name, and wrote it in the American records.

Fundamental political and social changes in China destroyed the patriarchal impact on women's names. Once girls gained the right to attend modern schools in the early twentieth century, they all began to have full names – family names and given names, and that change became institutionalized and legalized in the following years.

6. Chinese names on tombstones.

Given all the complexities of Chinese American names, the names in Chinese characters used in cemeteries in the United States, and in the Chinese villages/towns/cities where they or their ancestors came from, are the genuine and accurate ones.

In many cases, the deceased Chinese Americans' transliterated names and paper names are inscribed in their tombstones as well, reflecting a complicated and rich story. (See [Resource 18](#).)



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THE DATING SYSTEM

Traditional China followed a lunar calendar that was divided into the reign periods of the emperors in a dynasty. For example, Jung Joong ([Resource 15](#)) gives his birthdate as K.S.

19-6-4. It translates to the nineteenth year of the reign of the emperor Kwong Sui, 6th day of the 4th lunar month. In the Western calendar, that date is July 16, 1893. After the Revolution of 1911 overthrew the Imperial system, the new Republic of China adopted a dual calendar: one is the Western calendar, and the other is a new "Republic calendar" that marked 1912 as the first year of Republic of China, written as ROC 1 (or sometimes as CR 1, for Chinese Republic). This practice has been continued in Taiwan.

The People's Republic of China, founded in mainland China in 1949, has used only the Western calendar but calls it "Gongyuan" (similar to Common Era, or C.E.), and marks a date in year-month-day format. So June 27, 2005 is written as Gongyuan 2005-6-27 (6-27-2005, C.E.).

Glossary

Canton. The Westernized name for Guangzhou, a large city in southern China. Until the Opium Wars, Canton was the only Chinese port open to Western traders. It was also the birthplace of nearly all the Chinese immigrants who came to the U.S. between 1850 and World War II.

Celestial. A U.S. term for a person from China. Traditionally, China was known as the Celestial Empire, and for this reason, American writers sometimes called Chinese immigrants “Celestials.” It was a more benign nickname than, for example, “sojourners.”

“Chinese Question.” A widely used term beginning in the 1850s, referring to the increasingly agitated discussion over how the U.S. should deal with the influx of Chinese immigrants.

Chinese Six Companies. A benevolent organization in San Francisco Chinatown. Established in 1882, it functioned as police force, government, and social service agency.

coaching book. A document meant to help an immigrant correctly answer interrogation questions about his or her personal life, family, and village. Typically, coaching books, or coaching notes, were memorized and then destroyed, since they were considered evidence of fraud. Inspectors’ questions were so detailed, however, that many legitimate applicants studied coaching books used by family members so that all their answers would match.

“coolie.” A Chinese laborer working on a long, often coerced, binding contract. “Coolies” were treated as virtual slaves, except they were free when their contracts ended. “Coolie” labor was not used in the U.S., but because Chinese workers in America would work for low wages, white workingmen often called them “coolies.” It became a derogatory, racially offensive term.

eugenics. The philosophy, widely held in the early twentieth century, that the human population could be improved by controlled breeding.

foot binding. An ancient Chinese tradition of tightly wrapping a young girl’s feet to stunt their growth in a manner considered attractive and associated with wealth and privilege.

Gold Mountain. The Chinese term for the California gold fields in the 1850s. Later broadly applied to the entire U.S., the phrase in transliterated Cantonese is *Gam Saan*.

Immigration and Naturalization Service. A federal agency created in 1933 to combine the previously separate Bureau of Immigration and Bureau of Naturalization. INS continued to operate until replaced in 2003 by the United States Citizenship and Immigration Service (USCIS), Immigration and Customs Enforcement (ICE), and Customs and Border Protection (CBP).

most favored nation. A country that has been given the best trading terms by another country. Most-favored-nation agreements were included in commercial treaties beginning in the 1600s. After the first Opium War (1839–42), China was forced to offer most-favored-nation status to England, and later to France, Russia, and the United States.

naturalization. The process of becoming a citizen of an adopted country.

Opium Wars. Two wars between the British and Chinese, resulting in defeat for the Chinese. The first Opium War (1839–44) gave Great Britain and other Western powers the upper hand in trade dealings with China. The second Opium War (1856–60) extended Western trade advantages even further.

Oriental. A term once used to refer to the lands and population of East Asia. It is now considered dated, imprecise, and offensive when applied to people. The preferred term today is Asian.

paper son. A Chinese man who used a false identity to circumvent U.S. immigration rules barring the Chinese. Women also used paper daughter identities, but paper sons were far more common.

People’s Republic of China. The Communist nation now occupying mainland China. The People’s Republic, or PRC, was proclaimed by Mao Zedung in 1949, following the Chinese civil war.

Qing. The last of China’s imperial dynasties, which came to power in 1644 and was overthrown by the Chinese Revolution of 1911. The word is pronounced “Ching.”

Republic of China. Founded in 1911, after the overthrow of the Qing Dynasty. In 1949, following the Chinese civil war, the defeated Nationalist Party relocated the Republic of China to the island of Taiwan, and the People’s Republic of China came to power on the mainland.

sojourner. A traveler, or temporary resident. The term was widely applied to Chinese immigrants, who often arrived in the United States with plans to work hard and then return home. It became associated with the belief that Chinese people were loyal only to China and would never assimilate into American life. In truth, many Chinese immigrants spent most of their adulthood in the United States, returning to China only rarely, if at all.

Thirteen Factories. Before the Opium Wars, the part of Canton where foreign traders were required to live and work. The term was based on the English word “factor,” for business agent.

unequal treaties. China’s term for the legal agreements that ended the Opium Wars. They required extensive concessions by China and none by the Western powers.

Suggested Reading

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Source Notes

The materials provided in this curriculum draw extensively on unpublished research for *Chinese American: Exclusion/Inclusion*, conducted by the exhibition team between 2012 and 2014. In addition, the following sources were consulted for individual resource descriptions and life stories:

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Chris Carlsson, “The Workingmen’s Party and the Dennis Kearney Agitation,” http://foundsf.org/index.php?title=The_Workingmen’s_Party_%26_The_Dennis_Kearney_Agitation (accessed by M. Waters, 4–12–14); “The Great Railroad Strike,” http://www.digitalhistory.uh.edu/disp_textbook.cfm?smID=2&psid=3189 (accessed by M. Waters, 4–11–14); Peter Kwong and Dusanka Miscevic, *Chinese America: The Untold Story of America’s Oldest New Community* (New York: The New Press, 2005); Scott D. Seligman, *The First Chinese American: The Remarkable Life of Wong Chin Foo* (Hong Kong: Hong Kong University Press, 2013); *Speeches of Dennis Kearney, Labor Champion* (New York: Jesse Haney and Co., 1878).

Wong Chin Foo Life Story

Scott D. Seligman, *The First Chinese American: The Remarkable Life of Wong Chin Foo* (Hong Kong: Hong Kong University Press, 2013); John Kuo Wei Tchen, *New York Before Chinatown: Orientalism and the Shaping of American Culture, 1776–1882* (Baltimore: The Johns Hopkins University Press, 1999).

UNIT 2: THE EXCLUSION PERIOD, 1882–1943

Resource 11: The Rock Springs Massacre

Iris Chang, *The Chinese in America: A Narrative History* (New York: Viking Penguin, 2003); “Chinese Miners Shot Down: A Wyoming Camp Cleared of its Celestial Laborers,” *The New York Times*, September 4, 1885; Tom Rea, “The Rock Springs Massacre,” <http://www.wyohistory.org/essays/rock-springs-massacre> (accessed by M. Waters, 4–28–14).

Resource 12: The “Chinese Question” Again

“Chan Ping Leaves Us,” *The New York Times*, September 2, 1889; Iris Chang, *The Chinese in America* (New York: Viking, 2003); Peter Kwong and Dusanka Miscevic, *Chinese America: The Untold Story of America’s Oldest New Community* (New York: The New Press, 2005); Charles J. McClain, *In Search of Equality: The Chinese Struggle Against Discrimination in Nineteenth-Century America* (Berkeley: University of California Press, 1994).

Source Notes *continued*

Resource 13: *United States vs. Wong Kim Ark*

James C. Ho, "Defining 'American': Birthright Citizenship and the Original Understanding of the 14th Amendment," *The Green Bag: An Entertaining Journal of Law*, Summer 2006; Erika Lee, "Birthright Citizenship, Immigration and the U.S. Constitution: The Story of *United States v. Wong Kim Ark*," in *Race Law Stories*, edited by Rachel F. Moran and Devon Wayne Carbedo (New York: Thomson Reuters/Foundation Press, 2008).

Resource 14: *Ellis Island and Angel Island*

Iris Chang, *The Chinese in America: A Narrative History* (New York: Viking, 2003); Erika Lee and Judy Yung, *Angel Island: Immigrant Gateway to America* (New York: Oxford University Press, 2010).

Resource 15: *The Interrogation of Jung Joong*

Iris Chang, *The Chinese in America: A Narrative History* (New York: Viking, 2003); Erika Lee and Judy Yung, *Angel Island: Immigrant Gateway to America* (New York: Oxford University Press, 2010); Peter Kwong and Dusanka Miscevic, *Chinese America: The Untold Story of America's Oldest New Community* (New York: The New Press, 2005).

Resource 16: *The Case of the Alleged Merchant*

"The Case of the Alleged Merchant: Lee Wong Hing," NARA Seattle, RG 85, Box 12, Seattle District Office, Chinese Exclusion Act Case Files, RS394-Lee Wong Hing; Bruce Hall, *Tea That Burns: A Family Memoir of Chinatown* (New York: Simon and Schuster, 2002); Memorandum of places visited by Chinese Inspector John A. McCabe, Boston, Mass., July 13, 1904, National Archives, Washington, D.C., Microfiche Series #Z167, Cabinet 60, Drawer #2. Subject Index Description: Memos 1901-1905. Reel 18:1904-1907. Official Reports re Chinese Exclusion.

Resource 17: *Certificate of Identity*

Charles J. McClain, *In Search of Equality: The Chinese Struggle Against Discrimination in Nineteenth-Century America* (Berkeley: University of California Press, 1994); A. Warner Parker, *Annual Report of the Commissioner-General of Immigration for the Fiscal Year Ended June 30, 1909* (Washington, D.C.: Government Printing Office, 1909).

Resource 18: *Paper Sons & Daughters*

Erika Lee, *At America's Gates: Chinese Immigration During the Exclusion Era, 1882-1943* (Chapel Hill: University of North Carolina Press, 2003); Erika Lee and Judy Yung, *Angel Island: Immigrant Gateway to America* (New York: Oxford University Press, 2010); Mae M. Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America* (Princeton, N.J.: Princeton University Press, 2004).

Resource 19: *Support the Repeal*

Peter Kwong and Dusanka Miscevic, *Chinese America: The Untold Story of America's Oldest New Community* (New York: The New Press, 2005).

Soto Shee Life Story

Kathy Ang, "Mabel Lim Ang: In Utero on Angel Island," *Immigrant Voices*, Angel Island Immigration Station Foundation, <http://www.aiisf.org/stories-by-author/838-mabel-lim-ang-in-utero-on-angel-island> (accessed by M. Waters, 5-10-14); Erika Lee and Judy Yung, *Angel Island: Immigrant Gateway to America* (New York: Oxford University Press, 2010); Judy Yung, *Unbound Voices: A Documentary History of Chinese Women in San Francisco* (Berkeley: University of California Press, 1999). Additional information and documents courtesy of David Ang and the Ang family.

Henry Docfoo Cheu, M.D., Life Story

Henry D. Cheu, M.D., *One Man's Story*, April 21, 1970, unpublished; Richard Cheu, "An Immigrant's Dream," *US-China Review*, Fall 1997, 20-21. Photographs and other source materials have been provided by Richard Cheu from his forthcoming book, *Excluded Americans: The Silent Generation of American-Born Chinese*.

UNIT 3: A JOURNEY OF UNFORGETTING

The New-York Historical Society Education Department is grateful for the materials provided by the family of Linda and Pang F. Chin. We especially acknowledge our collaborator Amy Chin, who so generously shared the family story told in this unit. Additional sources include the exhibition's unpublished research files, as well as the following:

Resource 21: *Judgment of Discharge*

Poultney Bigelow, "The Chinaman at our Gates: A Personal Inspection of the Port of Entry on the Canadian Frontier," *Collier's Weekly*, September 12, 1903, HathiTrust Digital Library, <http://babel.hathitrust.org/cgi/pt?id=mdp.39015012105014;view=1up;seq=603> (accessed by M. Waters, 7-24-14); Erika Lee, *At America's Gates: Chinese Immigration During the Exclusion Era, 1882-1943* (Chapel Hill: The University of North Carolina Press, 2003).

Resource 22: *The Coaching Book*

Erika Lee, *At America's Gates: Chinese Immigration During the Exclusion Era, 1882-1943* (Chapel Hill: The University of North Carolina Press, 2003).

Resource 27: *Pang Fook Chin's Sworn Statement*

Erika Lee, *At America's Gates: Chinese Immigration During the Exclusion Era, 1882-1943* (Chapel Hill: The University of North Carolina Press, 2003); Peter Kwong and Dusanka Miscevic, *Chinese America: The Untold Story of America's Oldest New Community* (New York: The New Press, 2005).

Bok Ying Chin Life Story

Erika Lee, *At America's Gates: Chinese Immigration During the Exclusion Era, 1882-1943* (Chapel Hill: The University of North Carolina Press, 2003); *Statistics of Income: 1954*, U.S. Treasury Department, Internal Revenue Service, p. 33, Table 1, <http://www.irs.gov/pub/irs-soi/54inar.pdf> (accessed by M. Waters, 8-1-14); 1954 U.S. Individual Income Tax Return, Bok Ying Chin.

Linda Moy Chin Life Story

Mae M. Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America* (Princeton, N.J.: Princeton University Press, 2004).

Standards

New York State Social Studies Standards – Grade 7

STANDARD 1: HISTORY OF THE UNITED STATES AND NEW YORK

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.

KEY IDEAS:

Key Idea 6: WESTWARD EXPANSION: Driven by political and economic motives, the United States expanded its physical boundaries to the Pacific Ocean between 1800 and 1860. This settlement displaced Native Americans as the frontier was pushed westward.

	Unit 1	Unit 2	Unit 3
7.6a Conflict and compromise with foreign nations occurred regarding the physical expansion of the United States during the 19th century. American values and beliefs such as Manifest Destiny and the need for resources increased westward expansion and settlement.	*		
7.6b Westward expansion provided opportunities for some groups while harming others.	*		

Standards

New York State Social Studies Standards – Grade 8

STANDARD 1: HISTORY OF THE UNITED STATES AND NEW YORK

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.

KEY IDEAS:

Key Idea 2: A CHANGING SOCIETY: Industrialization and immigration contributed to the urbanization of America. Problems resulting from these changes sparked the Progressive movement and increased calls for reform.

	Unit 1	Unit 2	Unit 3
8.2a Technological developments changed the modes of production, and access to natural resources facilitated increased industrialization. The demand for labor in urban industrial areas resulted in increased migration from rural areas and a rapid increase in immigration to the United States. New York City became the nation's largest city and other New York cities experienced growth at this time.	*	*	
8.2b Population density, diversity, technologies, and industry in urban areas shaped the social, cultural, and economic lives of people.	*	*	*
8.2c Increased urbanization and industrialization contributed to increasing conflicts over immigration, influenced changes in labor conditions, and led to political corruption.	*	*	*
8.2d In response to shifts in working conditions, laborers organized and employed a variety of strategies in an attempt to improve their conditions.	*	*	
8.2e Progressive era reformers sought to address political and social issues at the local, state, and federal levels of government between 1890 and 1920. These efforts brought renewed attention to women's rights and the suffrage movement and spurred the creation of government reform policies.		*	

Key Idea 6: WORLD WAR II: The aggression of the Axis powers threatened United States security and led to its entry into World War II. The nature and consequences of warfare during World War II transformed the United States and the global community. The damage from total warfare and atrocities such as the Holocaust led to a call for international efforts to protect human rights and prevent future wars.

	Unit 1	Unit 2	Unit 3
8.6b From 1939 to 1941, the United States government tried to maintain neutrality while providing aid to Britain but was drawn into the war by the Japanese attack on Pearl Harbor. The United States fought a war on multiple fronts. At home, the economy was converted to war production, and essential resources were rationed to ensure adequate supplies for military use.		*	*

Key Idea 7: FOREIGN POLICY: The period after World War II has been characterized by an ideological and political struggle, first between the United States and Communism during the Cold War, then between the United States and forces of instability in the Middle East. Increased economic interdependence and competition, as well as environmental concerns, are challenges faced by the United States.

	Unit 1	Unit 2	Unit 3
8.7c Following the end of the Cold War, the United States sought to define a new role in global affairs, but the legacies of Cold War actions continue to affect United States foreign policy today			*

Key Idea 8: DEMOGRAPHIC CHANGE: After World War II, the population of the United States rose sharply as a result of both natural increases and immigration. Population movements have resulted in changes to the American landscape and shifting political power. An aging population is affecting the economy and straining public resources.

	Unit 1	Unit 2	Unit 3
8.8a After World War II, the United States experienced various shifts in population and demographics that resulted in social, political, and economic consequences.			*

8.8b The postwar United States experienced increasing immigration, debates over immigration policy, and an increase in cultural diversity.			*
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Key Idea 9: DOMESTIC POLITICS AND REFORM: The civil rights movement and the Great Society were attempts by people and the government to address major social, legal, economic, and environmental problems. Subsequent economic recession called for a new economic program.

	Unit 1	Unit 2	Unit 3
8.9b The civil rights movement prompted renewed efforts for equality by women and other groups.			*

Standards

New York State Social Studies Standards – Grade 11

STANDARD 1: HISTORY OF THE UNITED STATES AND NEW YORK

Students will use a variety of intellectual skills to demonstrate their understanding of major ideas, eras, themes, developments, and turning points in the history of the United States and New York.

KEY IDEAS:

Key Idea 3: EXPANSION, NATIONALISM, AND SECTIONALISM (1800 – 1865): As the nation expanded, growing sectional tensions, especially over slavery, resulted in political and constitutional crises that culminated in the Civil War.

	Unit 1	Unit 2	Unit 3
11.3a American nationalism was both strengthened and challenged by territorial expansion and economic growth.	*		

Key Idea 4: POST-CIVIL WAR ERA (1865 – 1900): Reconstruction resulted in political reunion and expanded constitutional rights. However, those rights were undermined and issues of inequality continued for African Americans, women, Native Americans, Mexican Americans, and Chinese immigrants.

	Unit 1	Unit 2	Unit 3
11.4d Racial and economic motives contributed to long-standing discrimination against Mexican Americans and opposition to Chinese immigration.	*	*	*

Key Idea 5: INDUSTRIALIZATION AND URBANIZATION (1870 – 1920): The United States was transformed from an agrarian to an increasingly industrial and urbanized society. Although this transformation created new economic opportunities, it also created societal problems that were addressed by a variety of reform efforts.

	Unit 1	Unit 2	Unit 3
11.5b Rapid industrialization and urbanization created significant challenges and societal problems addressed by a variety of reform efforts.	*	*	

Key Idea 8: 11.8. WORLD WAR II (1935 – 1945): The participation of the United States in World War II was a transformative event for the nation and its role in the world.

	Unit 1	Unit 2	Unit 3
11.8b United States entry into World War II had a significant impact on American society.		*	*

Key Idea 9: COLD WAR (1945 – 1990): In the period following World War II, the United States entered into an extended era of international conflict called the Cold War which influenced foreign and domestic policy for more than 40 years.

	Unit 1	Unit 2	Unit 3
11.9a After World War II, ideological differences led to political tensions between the United States and the Soviet Union. In an attempt to halt the spread of Soviet influence, the United States pursued a policy of containment.			*

Key Idea 10: SOCIAL AND ECONOMIC CHANGE/DOMESTIC ISSUES (1945 – present): Racial, gender, and socioeconomic inequalities were addressed by individuals, groups, and organizations. Varying political philosophies prompted debates over the role of the federal government in regulating the economy and providing a social safety net.

	Unit 1	Unit 2	Unit 3
11.10b Individuals, diverse groups, and organizations have sought to bring about change in American society through a variety of methods.			*

Standards

Common Core State Standards – Grade 8

LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS – GRADE 8

Key Ideas And Details	Unit 1	Unit 2	Unit 3
1) Cite specific textual evidence to support analysis of primary and secondary sources.	*	*	*
2) Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.	*	*	*
3) Identify key steps in a text’s description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).	*	*	*
Craft and Structure	Unit 1	Unit 2	Unit 3
4) Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/ social studies.	*	*	*
5) Describe how a text presents information (e.g., sequentially, comparatively, causally)	*	*	*
6) Identify aspects of a text that reveal an author’s point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts)	*	*	*
Integration of Knowledge and Ideas	Unit 1	Unit 2	Unit 3
7) Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.	*	*	*
8) Distinguish among fact, opinion, and reasoned judgment in a text.	*	*	*
9) Analyze a case in which two or more texts provide conflicting information on the same topic and identify where the texts disagree on matters of fact or interpretation.	*	*	*

Standards

Common Core State Standards - Grade 11

LITERACY IN HISTORY/SOCIAL STUDIES, SCIENCE, AND TECHNICAL SUBJECTS - GRADE 11

Key Ideas and Details	Unit 1	Unit 2	Unit 3
1) Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.	*	*	*
2) Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.	*	*	*
3) Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.	*	*	*
Craft and Structure	Unit 1	Unit 2	Unit 3
4) Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).	*	*	*
5) Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.	*	*	*
6) Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.	*	*	*
Integration of Knowledge and Ideas	Unit 1	Unit 2	Unit 3
7) Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.	*	*	*
8) Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.	*	*	*
9) Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.	*	*	*

CHINESE 美籍
AMERICAN 华人
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Printable Resources

Note: To print the following pages with the correct portrait orientation, make sure you select Auto-Rotate in your print dialog box. Otherwise the resources will print horizontally, and the edges of some images may be missing.



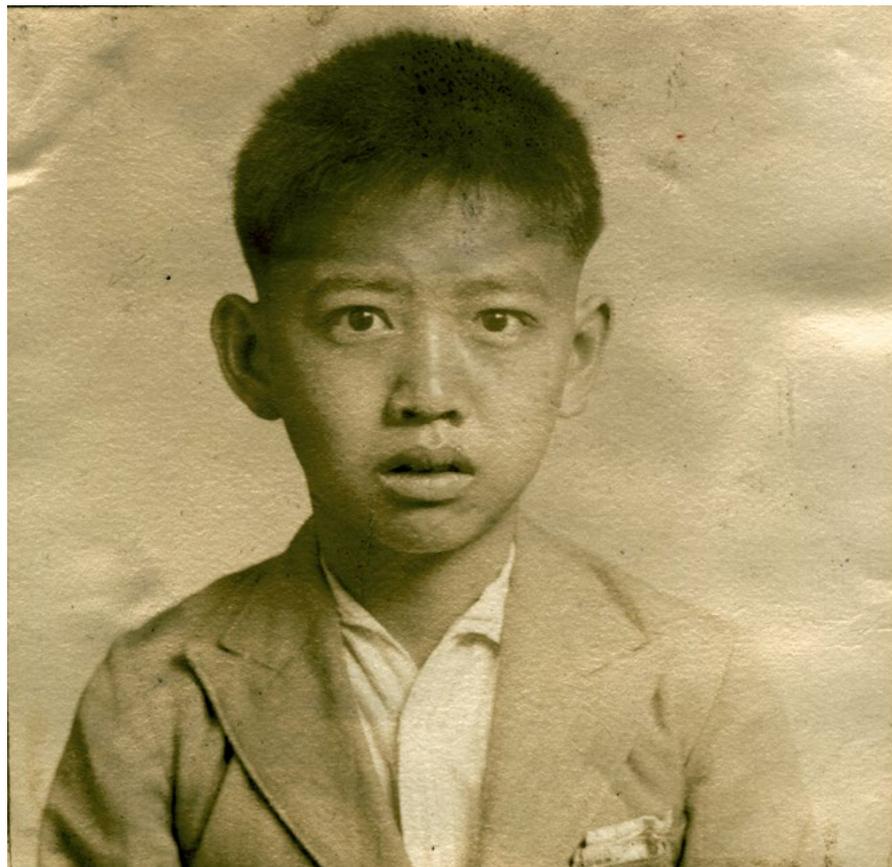
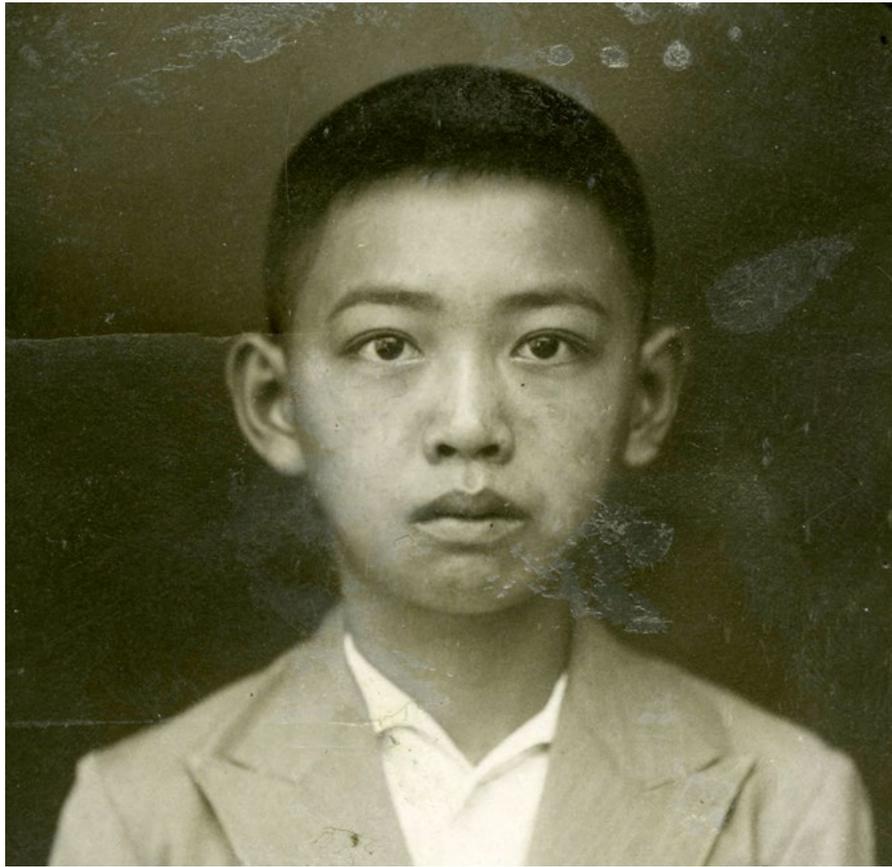
THE ANTI-CHINESE WALL.
The American Wall Goes Up as the Chinese Original Goes Down.

The Chinese in America: An Overview

F. (Friedrich) Graetz, *The Anti-Chinese Wall*, 1882. Library of Congress Prints and Photographs Division, LC-USZC4-4138.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



The Chinese in America: An Overview

Top, Pang Yee Chin at 14, leaving Hong Kong. Bottom, Pang Yee Chin after two months of detention in Seattle. 1936. National Archives, Seattle.

CHINESE 華人
AMERICAN 華人
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



The Chinese in America: An Overview

Linda (Lun Chee Moy) and Pang Fook Chin shortly after their marriage, with brother Pang Dick Chin in his school uniform, Toisan, China, 1948. Courtesy of the Family of Linda and Pang F. Chin.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



The Chinese in America: An Overview

Arnold Genthe, *A Street of Painted Balconies, Chinatown, San Francisco*, 1896-1906.
Library of Congress Prints and Photographs Division, LC-G403-0047.

CHINESE 華人
AMERICAN 華人
EXCLUSION / INCLUSION

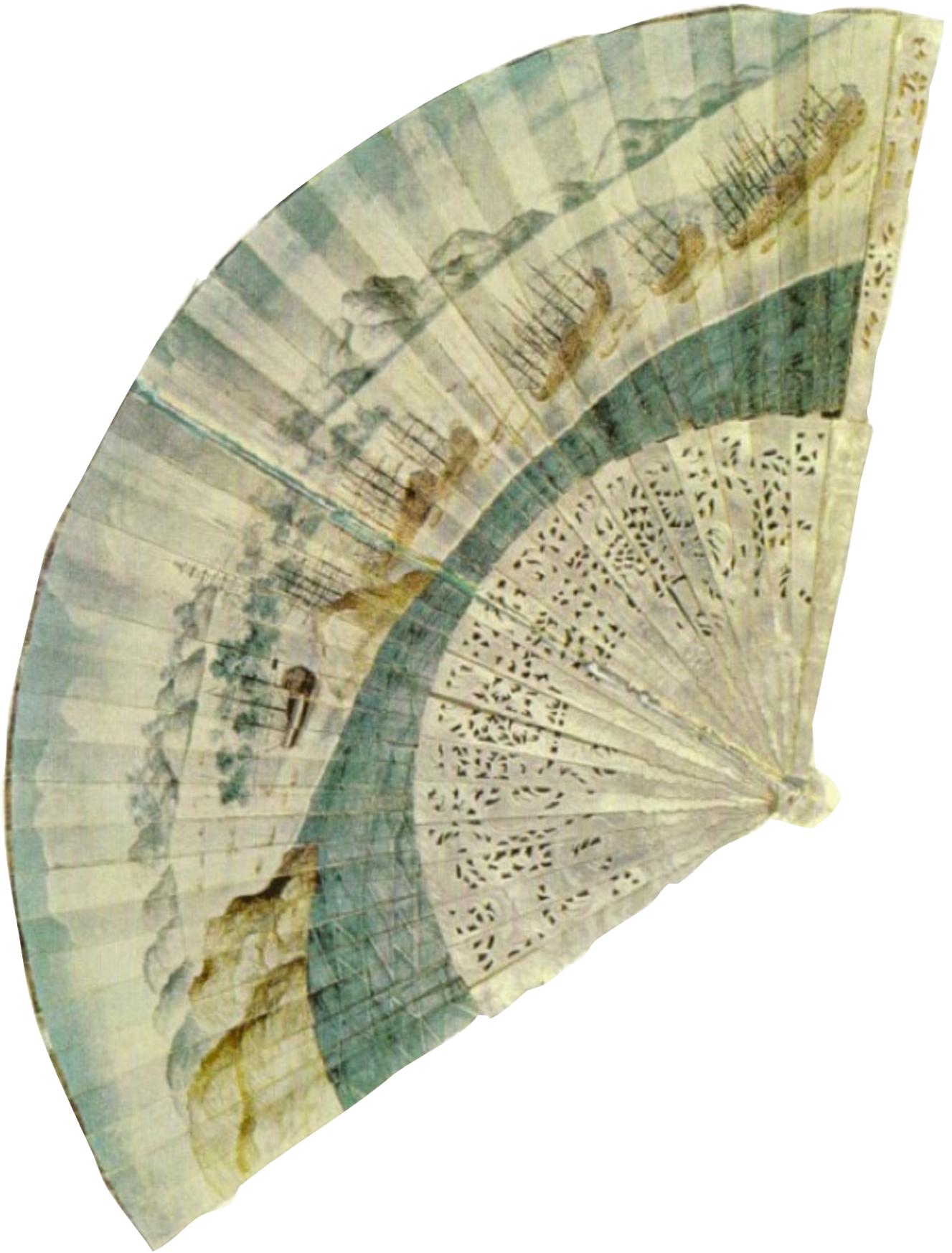
NEW-YORK HISTORICAL SOCIETY

The *Empress of China* Sea-Letter

Most serene, serene, most puissant, puissant, high, illustrious, noble, honorable, venerable, wise, and prudent emperors, kings, republics, princes, dukes, earls, barons, lords, burgo-masters, counsellors, as also judges, officers, justiciaries, and regents of all the good cities and places, whether ecclesiastical or secular, who shall see these patents or hear them read: We the United States in Congress assembled, make known, that John Green, captain of the ship called the Empress of China, is a citizen of the United States of America, and that the ship which he commands, belongs to citizens of the said United States, and as we wish to see the said John Green prosper in his lawful affairs, our prayer is to all the before mentioned, and to each of them separately, where the said John Green shall arrive with his vessel and cargo, that they may please to receive him with goodness and treat him in a becoming manner, permitting him upon the usual tolls and expenses in passing and repassing, to pass, navigate and frequent the ports, passes and territories, to the end, to transact his business where and in what manner he shall judge proper, whereof we shall be willingly indebted.

Resource 1 (a):

Sea-Letter for the Empress of China, 1784. Image courtesy of Independence Seaport Museum (Philadelphia), 1981.038.006.



Resource 1 (b):

Empress of China *Fan*, 1785. Courtesy of the Philadelphia History Museum at the Atwater Kent, The Historical Society of Pennsylvania Collection.

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NEW-YORK HISTORICAL SOCIETY



Most serene, serene, most puissant puissant, high illustrious, noble, honorable, venerable, wise and prudent Emperors, Kings, Republicks, Princes, Dukes, Earls, Barons, Lords, Burgomasters, Counallors, as also Judges, Officers, Justiciars & Regents of all the good Cities and places wher ther ecclesiastical or secular who shall see these patents or hear them read, We the United States of America in Congress Assembled make known that John Guen Captain of the Ship call'd the Emperess of China is a Citizen of the United States of America and that the Ship which he commands belongs to Citizens of the said United States and as we wish to see the said John Guen prosper in his lawful affairs, our prayer is to all the beforemention'd, and to each of them separately, when the said John Guen shall arrive with his vessel & cargo, that they may please to receive him with goodness and to treat him in a becoming manner, permitting him upon the usual tolls & expences, in passing & repassing, to pass, navigate, and frequent the Ports, Passes and territories to the end to transact his business where and in what manner he shall judge proper: whereof we shall be willingly indebted.

Chu
Comon

In Testimony whereof we have caused the Seal of the United States to be hereunto affixed - Witness His Excellency Thomas Mifflin President this thirtieth day of January in the Year of our Lord one thousand seven hundred & Eighty four and in the Eighth year of the Sovereignty & Independence of the United States of America.

Resource 1 (c):

Sea-Letter for the Emperess of China, 1784. Image courtesy of Independence Seaport Museum (Philadelphia), 1981.038.006.

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NEW-YORK HISTORICAL SOCIETY



Resource 1 (d):

Platter, 1784–85. New-York Historical Society, X524.



Resource 2:

Hongs and Factories, 1850-1855. India House, Inc.

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NEW-YORK HISTORICAL SOCIETY



Resource: 3

J. D. Starkweather, *Head of Auburn Ravine*, 1852. Courtesy of the California History Room, California State Library, Sacramento, 1317148451.

CHINESE
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NEW-YORK HISTORICAL SOCIETY

The 1790 Naturalization Act (excerpt)

An Act to establish an uniform Rule of Naturalization

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That any Alien being a free white person, who shall have resided within the limits and under the jurisdiction of the United States for the term of two years, may be admitted to become a citizen.

Enacted by Congress March 26, 1790

1 Stat. 103

The Fourteenth Amendment (excerpt)

Section 1.

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Ratified July 28, 1868

The 1870 Naturalization Act (excerpt)

Sec. 7. And be it further enacted, That the naturalization laws are hereby extended to aliens of African nativity and to persons of African descent.

Approved July 14, 1870

16 Stat. 256

Resource 4:

Naturalization Laws, 1790–1870

The Burlingame Treaty

Article V

The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects, respectively, from the one country to the other, for purposes of curiosity, of trade, or as permanent residents. The high contracting parties, therefore, join in reprobating any other than an entirely voluntary emigration for these purposes. They consequently agree to pass laws making it a penal offence for a citizen of the United States or Chinese subjects to take Chinese subjects either to the United States or to any other foreign country, or for a Chinese subject or citizen of the United States to take citizens of the United States to China or to any other foreign country, without their free and voluntary consent respectively.

Article VI

Citizens of the United States visiting or residing in China shall enjoy the same privileges, immunities or exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. And, reciprocally, Chinese subjects visiting or residing in the United States shall enjoy the same privileges, immunities, and exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation. But nothing herein contained shall be held to confer naturalization upon citizens of the United States in China, nor upon the subjects of China in the United States.

Signed in Washington, D.C., July 28, 1868

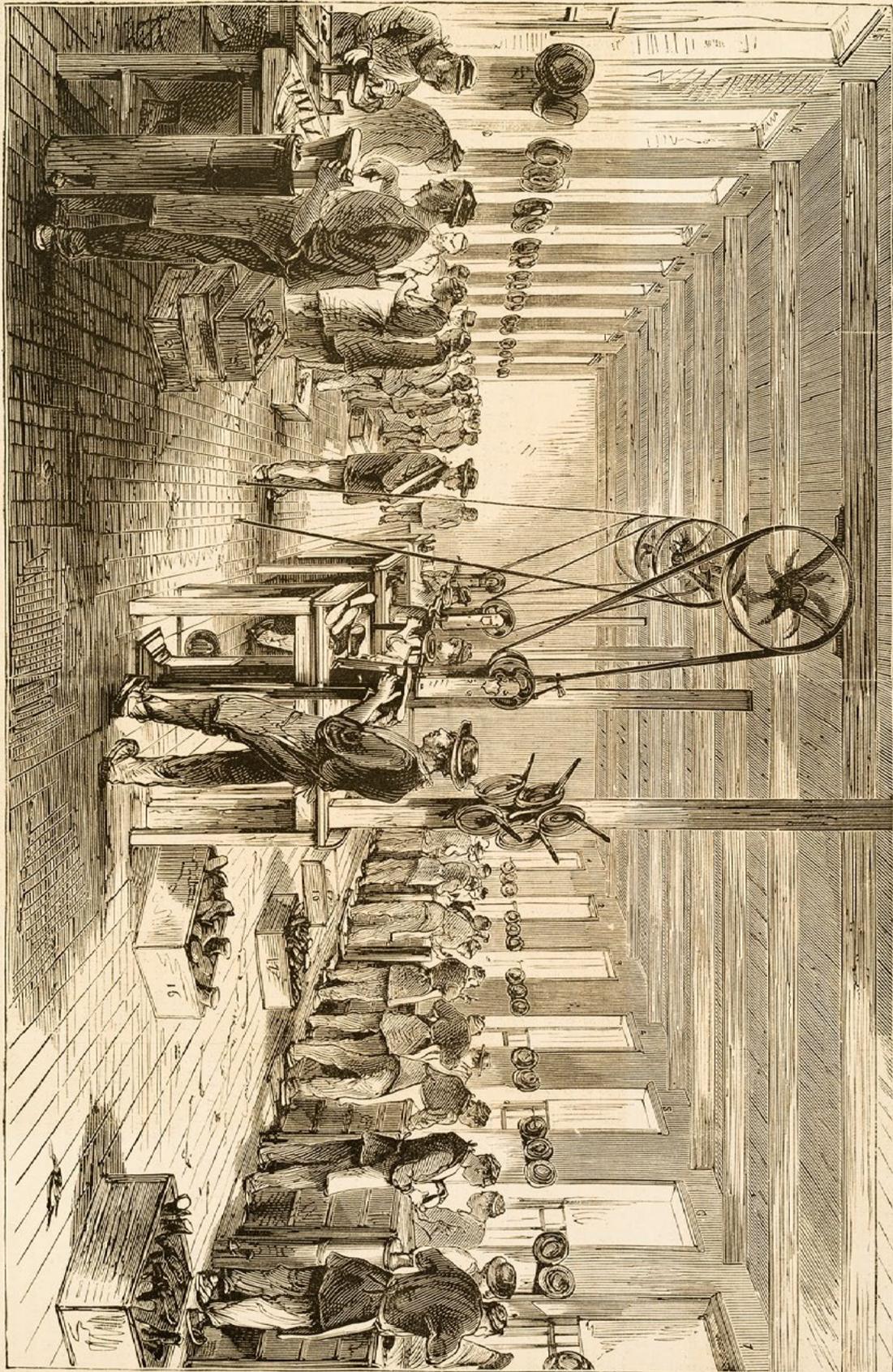


Resource 6:

A. J. Russell & Co., *Chinese at Laying Last Rail UPRR (Union Pacific Rail Road)*, 1869. Collection of the Oakland Museum of California, H69.459.2426.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



THE CHINESE IN NEW ENGLAND—THE WORK-SHOP.—[FROM A SKETCH BY THEO. R. DAVIS.]

Resource 7:

Theodore R. Davis, "The Chinese in New England—The Work-Shop," *Harper's Weekly*, July 23, 1870. New-York Historical Society.

CHINESE
AMERICAN
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NEW-YORK HISTORICAL SOCIETY

Frederick Douglass

I have said that the Chinese will come, and have given some reasons why we may expect them in very large numbers in no very distant future. Do you ask if I would favor such immigrations? I answer, *I would*. “Would you admit them as witnesses in our courts of law?” *I would*. Would you have them naturalized, and have them invested with all the rights of American citizenship? *I would*. Would you allow them to vote? *I would*. Would you allow them to hold office? *I would*. . . .

I submit that this question of Chinese immigration should be settled upon higher principles than those of a cold and selfish expediency. There are such things in the world as human rights. They rest upon no conventional foundation, but are eternal, universal and indestructible.

Frederick Douglass, “Our Composite Nationality,” a speech delivered in Boston, December 7, 1869. <http://teachingamericanhistory.org/library/document/our-composite-nationality/> (accessed by M. Waters, 3/31/14).

Wendell Phillips

[Chinese laborers] will be a welcome and valuable addition to the mosaic of our nationality; but . . . they must come spontaneously, of their own free-will and motion, as the Irish, Germans, and English have done. If the capital of the country sets to work, by system and wide co-operation, to import them in masses, to disgorge them upon us with unnatural rapidity,—then their coming will be a peril to our political system, and a disastrous check to our social progress. . . .

The right to be naturalized must not be limited by race, creed, or birthplace. . . .

[E]very adult here, native or naturalized, must vote. In spite of this, give us time, with only a natural amount of immigration, and we can trust the education and numbers of our native voters to safely absorb and make over the foreign element. . . .

The Chinaman will make shoes for seventy-five cents a day. The average wages for such work in Massachusetts is two dollars. What will become of the native working-men under such competition? He met similar competition from the Irish immigrants and the German; but it never harmed him. They came in such natural and moderate numbers as to be easily absorbed, without producing any ill-effect on wages. These continued steadily to advance. So will it be in the case of the Chinese, if he be left to come naturally by his individual motion; imported in overwhelming masses by the concerted action of capital, he will crush the labor of America down to a pauper level, for many years to come. . . .

Wendell Phillips, “The Chinese” (1870). An Editorial in the *National (Antislavery) Standard*, July 30, 1870. www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2001.05.0189%3Achapter%3D14 (accessed by M. Waters, 3-31-14).

Resource 8:

Abolitionists and the Chinese Question

[I]t was held, that the ordinance was invalid, being in excess of the authority of the board of supervisors. . . .

The ordinance being directed against the Chinese only, and imposing upon them a degrading and cruel punishment, is also subject to the further objection, that it is hostile and discriminating legislation against a class forbidden by that clause of the Fourteenth Amendment to the Constitution, which declares that no State “shall deny to any person within its jurisdiction the equal protection of the laws.” . . .

The cutting off the hair of every male person within an inch of his scalp, on his arrival at the jail, was not intended and cannot be maintained as a measure of discipline or as a sanitary regulation. . . . It was done to add to the severity of his punishment. . . .

We are aware of the general feeling—amounting to positive hostility—prevailing in California against the Chinese, which would prevent their further immigration hither and expel from the State those already here. Their dissimilarity in physical characteristics, in language, manners and religion would seem, from past experience, to prevent the possibility of their assimilation with our people. And thoughtful persons, looking at the millions which crowd the opposite shores of the Pacific, and the possibility at no distant day of their pouring over in vast hordes among us, giving rise to fierce antagonisms of race, hope that some way may be devised to prevent their further immigration. We feel the force and importance of these considerations; but the remedy for the apprehended evil is to be sought from the general [federal] government, where, except in certain special cases, all power over the subject lies. . . . [N]othing can be accomplished in that direction by hostile and spiteful legislation on the part of the State, or of its municipal bodies, like the ordinance in question—legislation which is unworthy of a brave and manly people. . . .

Circuit Court Judge Stephen J. Field, July 7, 1879, *Ho Ah Kow vs. Numan*, 12 F. Cas. 252 (C.C.D. Cal. 1879), “The American Law Register (1852-1891),” Vol. 27, No. 11, Nov. 1879.

Resource 9:

The Legal Opinion in *Ho-Ah Kow vs. Numan*

An Act to Execute Certain Treaty Stipulations Relating to Chinese (excerpt)

Whereas, in the opinion of the Government of the United States the coming of Chinese laborers to this country endangers the good order of certain localities within the territory thereof: Therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the expiration of ninety days next after the passage of this act, and until the expiration of ten years next after the passage of this act, the coming of Chinese laborers to the United States be, and the same is hereby, suspended; and during such suspension it shall not be lawful for any Chinese laborer to come, or, having so come after the expiration of said ninety days, to remain within the United States.

SEC. 2. That the master of any vessel who shall knowingly bring within the United States on such vessel, and land or permit to be landed, any Chinese laborer, from any foreign port or place, shall be deemed guilty of a misdemeanor. . . .

SEC. 3. That the two foregoing sections shall not apply to Chinese laborers who were in the United States on the seventeenth day of November, eighteen hundred and eighty, or who shall have come into the same before the expiration of ninety days next after the passage of this act. . . .

SEC. 4. That for the purpose of properly identifying Chinese laborers . . . and in order to furnish them with the proper evidence of their right to go from and come to the United States . . . the collector of customs . . . shall . . . make a list of . . . all . . . [departing] Chinese laborers, which shall be entered in registry-books to be kept for that purpose, in which shall be stated the name, age, occupation, last place of residence, physical marks of peculiarities, and all facts necessary for the identification of each of such Chinese laborers . . . and every such Chinese laborer so departing from the United States shall . . . receive . . . a certificate. . . . The certificate herein provided for shall entitle the Chinese laborer to whom the same is issued to return to and re-enter the United States upon producing and delivering the same to the collector of customs of the district at which such Chinese laborer shall seek to re-enter; and upon delivery of such certificate by such Chinese laborer to the collector of customs at the time of re-entry in the United States, said collector shall cause the same to be filed in the custom-house and duly canceled. . . .

SEC. 14. That hereafter no State court or court of the United States shall admit Chinese to citizenship; and all laws in conflict with this act are hereby repealed.

Approved, May 6, 1882.

22 Stat. 58

Resource 10:

The Chinese Exclusion Act, Approved May 6, 1882, 22 Stat. 58, http://avalon.law.yale.edu/19th_century/chinese_exclusion_act.asp (accessed by M. Waters, 8-27-14).



Life Story: Denis Kearney, 1847-1907

Denis Kearney, undated. Courtesy of The Bancroft Library, University of California, Berkeley, 10045251a.

CHINESE
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Life Story: Denis Kearney, 1847-1907

Carl Albert Browne, *Regular Ticket Workingmen's Party, California. The Chinese Must Go! 11th Senatorial District*, 1878. Courtesy California Historical Society, CHS2009.002.

CHINESE
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Life Story: Wong Chin Foo, 1847-1898

William M. Ginter, *Wong Chin Foo*, 1870. Reproduced with permission from Special Collections/University Archives, Bertrand Library, Bucknell University, Lewisburg, Pa. Image may be protected under U.S. Copyright and may not be reproduced.

Jan. 18, 1921
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美華館舖在弩約咀
淋街第肆號又與能開張

美華新報

光緒八年歲次壬午十二月
貳拾柒日第壹號帝

耶蘇降世八千八百八十三年

CHINESE



AMERICAN.

WONG CHING FOO, Editor.

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NEW YORK, SATURDAY, FEBRUARY 3, 1883.

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No. 1.

事屬傳聞
省垣自仰忠街等處
大遭回祿以後各處大
街時聞火做於是謠言
四起或謂火星下墜或
謂火龍降臨茲將所聞
錄之以供眾覽聞初一
晚十三甫黃姓書館學
徒在館中飲酒為樂忽
然瞥見火球一顆從空
下墜似忽不見學徒等
驚譁不已莫不走避此
事也又聞初二日早有紅
雀一羣約六七十頭形如
白鶴而毛羽全紅集于十
武三甫在之工人多見之
約越點鐘之久然後飛
去此又其一事也又聞南
海縣屬近小塘鄉有村名
荔枝園者於晚間十點
鐘見有火龍一條長約十
餘丈從空際垂於村內其

光熊鯨人多驚異越
刺乃滅所聞如是未知
確否姑錄以資談柄
由上海新報云
啓聞昨於本年九月
初七日有文稱說拉
京有段奇事世所
罕聞者謂云緬甸
國王曾有大白象
一隻身高丈餘形
威兇猛向屬人性
刻下以為珍奇之
物貢獻天朝皇
駕受之內有文武
官僚欲將試而使之
被象鞭死其員於
是 聖上發怒命擊
死象掘地而掩之
以伸眾官之冤云

女色迷魂
脂紅粉白每易迷魂柳
綠花艷多能捫魄弄花
問柳之輩蜂狂蝶浪之徒
視歡場為樂窩竟入迷津
之局者良可慨哉觀於番
人此段孽賬可為貪色者
儆也現本埠禮拜四日番
新聞云謂以絲解有一番人
名叫嚼嚙珠者家有餘資已
為冠者乃慕少艾自謝風
流目前現在他本街開遊柳
巷尋花但見來門半推忽
有女子娉婷美貌年光十
七正應及笄乃觀男子私
約苟合之歡故常而見之
夜去明來將臨半載未幾
而令有孕矣又將乎始媿
於是女子見其夫之富豪將
欲索勒姦夫以孕難之求財
以充用資奈姦夫之不何于
是官究治姦夫入獄後又引
弄二番亦已冠者以此孕謂
二番之種以言難之於今審
訊前之姦夫此二番聞之已
特為他証人贏此女子捕其獄云

Life Story: Wong Chin Foo, 1847-1898

Mei hua shin bao (Chinese American), February 3, 1883. New-York Historical Society.

CHINESE AMERICAN
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Resource 11:

“Massacre of the Chinese at Rock Springs, Wyo.” *Harper’s Weekly*, September 26, 1885, p. 637. Courtesy of The Bancroft Library, University of California, Berkeley.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

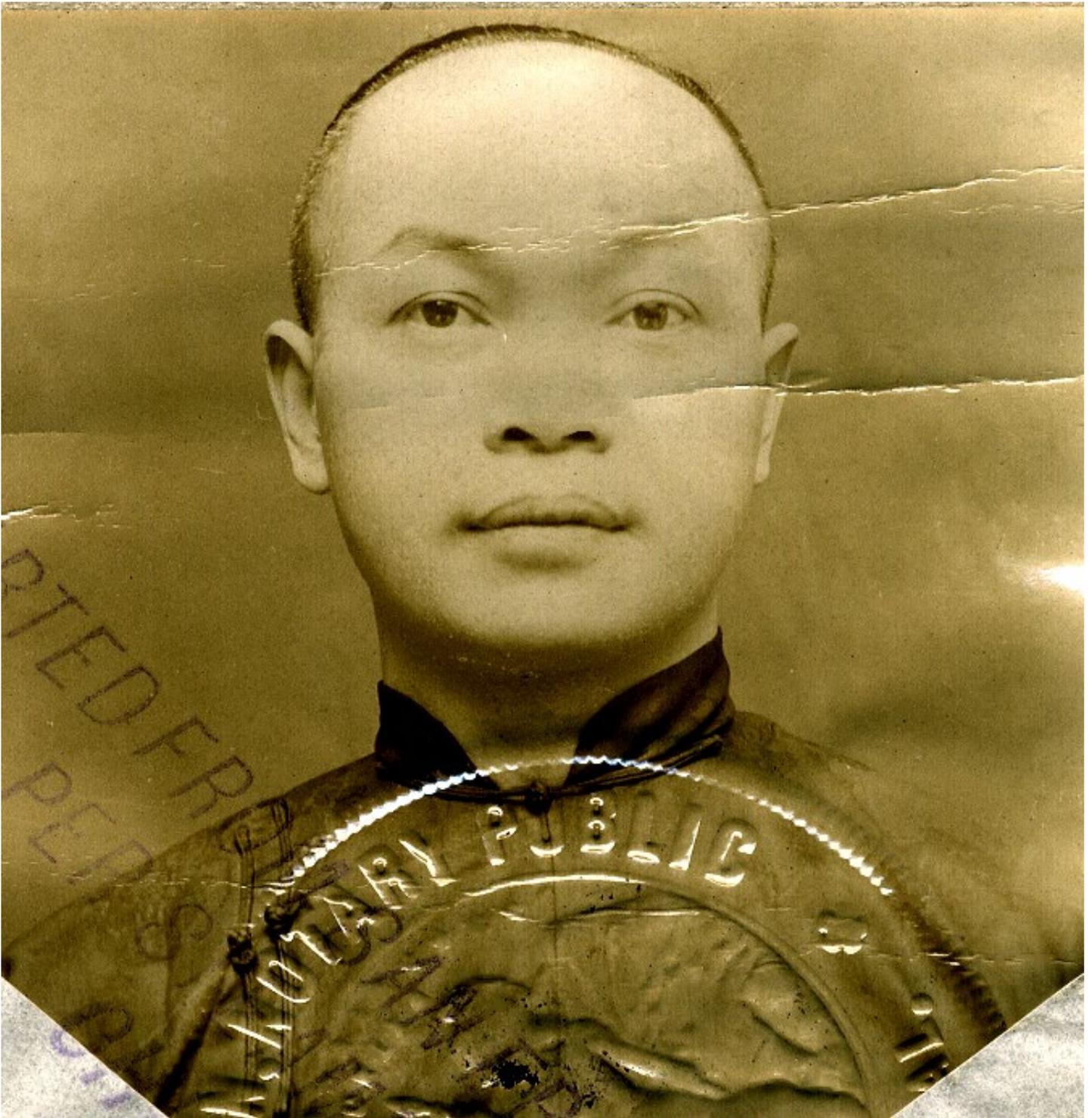
NEW-YORK HISTORICAL SOCIETY



THE CHINESE QUESTION AGAIN.

Resource 12:

“The Chinese Question Again,” *The Wasp*, November 16, 1889, v. 23, July–December 1889. Courtesy of The Bancroft Library, University of California, Berkeley, F850.W18:20.



Resource 13:

United States vs. Wong Kim Ark
Identification photograph from affidavit, "In the Matter of Wong Kim Ark, Native Born Citizen of the United States," 1904. National Archives, San Francisco.



Resource 14 (a):

Three Physicians Check Eyes of Immigrants Waiting in Lines, New York, NY, undated.
Courtesy of the U.S. Citizenship and Immigration Services History Office &
Library, INS Historical Photo Book 17, 17.011c.



Resource 14 (b):

Public Health Service Officers Conduct a Medical Inspection of Chinese Men at Angel Island Immigration Station, 1923. National Archives, College Park, Md., RG 090-G-152-2039.

UNITED STATES IMMIGRATION SERVICE
CHINESE DIVISION
Angel Island, California.
June 16, 1911.

No. 47.

"Tenyo Maru," June 8, 1911.
Jung Joong.
Merchant's Son.

Inspector W. N. Swasey.
Interpreter Bush.
Stenographer W. Simpson.

Applicant ----- first duly sworn.

Applicant speaks See Yip dialect; Interpreter
Bush is a Sam Yip man, but is also qualified
to interpret in See Yip dialect.

Q What are your names? A Jung Joong and Jung Ock Yin.
Q How old are you and when were you born? A Nineteen. I was
Q born K. S. 19-6-4 (July 16, 1893).

Inspector's note. Applicant is fully of the age stated, if
not more, but may be a person large for the age since he is
quite tall.

Q Are you married? A Yes.
Q When were you married? A S. T. 2-3-10.
Q Where? A Sheck Ho village.
Q What is your wife's name and age? A Hom shee, 18 years old, and
has natural feet.
Q Where is she living? A In Sheck Ho village.
Q Any children? A She is an expectant mother, but has never had
any children.
Q What is your father's name? A Jung Dak.
Q When did you see him last? A We came together on the same
steamer, and his ticket number was 11. He was admitted as a
merchant.
Q How many times has your father been married? A Only once, to
Ho shee, bound feet, 43 years old, still living in my home vil-
lage.
Q Have you any brothers or sisters? A Two brothers and one sister
Q What are their names and ages and where are they? A Jung Yick,
21 years old, born K. S. 17-11-3, now living in Quong Hoi, work-
ing in a piece goods store. My other brother is Jung Woot, born
S. T. 3-1-6, still living in China.
Q Is Jung Yick married? A Yes, married K. S. 34-11-22, to
Ng Shee, who is 20 years old, has bound feet, has one boy and
no girl. The boy's name is Jung Yee, 2 years old, born S. T.
2-5-5.
Q What is your sister's name? A Jung Ah Lan, 11 years old, born
K. S. 27-10-25, and still living in China.
Q These are the only brothers or sisters you have ever had? A Yes.
Q Is your paternal grandfather living? A No.
Q What was his name? A Jung shong Ling.
Q When did he die? A S. T. 1-10-25.

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No. 47.

"Tenyo Maru," June 8, 1911.

Jung Joong, M. S. (Statement of applicant, 6/16/11.)

- Q were you home at that time? A I was not home the moment he died, but I went home the next day.
- Q where did you paternal grandfather die? A In my house.
- Q Had he been living in your own house? A No, he was living in my paternal uncle's house.
- Q Is your paternal grandmother living? A She died S. T. 1-1.
- Q where? A In my house.
- Q what was her name? A Hom shee, bound feet, and was 67 years old when she died.
- Q did your father have any brothers or sisters? A A younger brother and a younger sister.
- Q what is the brother's name? A Jung Foon.
- Q where is he now? A He is now in Quong Hoi City.
- Q Married? A Yes, married to Fung Shee, who has natural feet, and has one boy and one girl.
- Q what are the names and ages of the children? A Jung Chup, the boy, 12 years old, and Yit Que, the girl, 4 years old.
- Q where did they live? A In my home village.
- Q What is your father's sister's name? A Ah Kew, 45 years old, bound feet, married to Fung Get.
- Q where does he live? A In Go Day village.
- Q Did you ever meet Fung Get? A I saw him when I was very young.
- Q Does he live in Go Day village now? A He is dead.
- Q Has your paternal aunt any children? A Yes, two boys and two girls.
- Q what are their names and ages? A Jung Ah Check, about 14 or 15 years old, Jung Ah Jack, boy, 16 or 17, Ho Shee, 21 or 22, Ngoi Shee, 17 or 18; both the girls have natural feet and are married.
- Q did you ever see your aunt Jung Kew? A Yes.
- Q when did you see her last? A S. T. 3-4-7.
- Q where? A she came to my house?
- Q when ~~did~~ your father was home last what was he doing? A Nothing, just paying a visit home.
- Q Did he make any trips any place? A I do not know, because I was seldom at home.
- Q Is your maternal grandfather living? A Both of my maternal grandparents are dead.
- Q How long have they been dead? A My maternal grandfather has been dead for 21 or 22 years, and my maternal grandmother has been dead for five or six years.
- Q Has your mother any brothers or sisters? A One older brother; no sisters.
- Q what is his name? A Ho Kung May.
- Q where does he live? A Sar How Fung village.
- Q Is he married? A Yes.
- Q Has he any children? A One boy and no girl.
- Q What kind of feet has his wife? A Bound feet.
- Q What is his boy's name? A Ho Wai, age 27, married, his wife has natural feet, has one girl, and no boy.
- Q What have you been doing in China? A I was in business with my brother in Quong Hoi City, at Man Chong Company.
- Q did you own an interest in the store? A No, I was just working there?
- Q Did your brother have an interest in the store? A No.

No. 47.

"Tenyo Maru," June 8, 1911.

Jung Joong, M. S. (Statement of applicant, 6/16/11.)

- Q You have stated that your paternal uncle was also in that city.
Is that correct? A Yes.
- Q Was he interested in the store? A No, he was not.
- Q What kind of business did they conduct? A Drygoods and silk pieces.
- Q How long have you been working there? A Ever since S. T. 1-1.
- Q What did you do before that? A I was attending school at home.
- Q Were you at home upon the occasion of your father arriving home the last time? A NO.
- Q How long after his arrival was it when you saw him? A He got home 10th month and 13th day, and I came home 10th month 26th day.
- Q Did you know that he had arrived home prior to your reaching home? A He wrote to me.
- Q Did you make it a habit to sleep at your place of business or at home? A At the place of business.
- Q Did you make any visits to your home during the time your father was there? A I was home altogether five or six times.
- Q What were the particular occasions, if any, of your visiting home? A I first went home upon the occasion of my grandfather's death, and the second time to worship ancestral tombs, the third time to attend the Dragon festival, S. T. 2-12 for New Year, and then went home to be married in the third month 10th day, and then I went home again in S. T. 3, in the early part of the third month, and took my departure in the fourth month.
- Q How old were you when you first started to attend school? A Eight years, and continued to attend until I was sixteen.
- Q Where did you go to school? A In my home village.
- Q What was your teacher's name? A My grandfather taught me.
- Q Was your grandfather the school teacher? A Yes.
- Q Who is the school teacher there now? A Jung Pang.
- Q How long has your brother Jung Yick been in the store in Quong Hoi? A He has been there ever since he was sixteen years old.
- Q What did he do before that? A Attended school.
- Q Did he attend school with you? A We attend school together.
- Q Why did he not come to the United States ahead of you? A His boss wanted him to remain in the store.
- Q Is there anybody now in the United States who has seen you in China? A Jung Mun Hin; he came with us on the same steamer (Ticket No. 16).
- Q Does he come from the same village as you? A NO.
- Q Where did you see him first? A He came to our house S. T. 2-5-6
- Q Were you at home at the time? A Yes.
- Q Did he enter the house? A Yes.
- Q Was your father present? A Yes.
- Q Your mother? A Yes.
- Q Your brother Jung Yick? A Yes.
- Q And your sister? A Yes.
- Q Was your wife present? A Yes, but he did not see my wife.
- Q How long did he stay on that occasion? A He stopped there overnight and slept in the school.
- Q When was the next time you saw him? A S. T. 3-4- 6 or 7.
- Q Where did you see him? A He came to my house, too.

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"Tenyo Maru," June 8, 1911.

Jung Joong, M. S. (Statement of applicant, 6/16/11.)

- Q How long was this before you departed for the United States?
A About one week before.
- Q Did he accompany you and your father to Hong Kong? A No.
- Q Where was the next time you saw him? A I saw him again on the 11th of that month at Quong Shun Lung Company.
- Q Upon the occasion of your leaving home to come to the United States what time of the day or night was it? A About eight o'clock in the morning or a little after. We walked from our village to Gim shan city, and there we took a boat to Bok Kai, where we transferred to a steamer for Hong Kong.
- Q How long did you remain in Hong Kong? A We got to Hong Kong on the 9th on the steamer, and left there for the United States on the 14th.
- Q Where did you stop? A At the Quong Shun Lung Company.
- Q Did you arrive at Hong Kong before or after Jung Mun H¹n? A Before.
- Q Do you recognize that photograph as your own (indicating photograph of applicant)? A Yes.
- Q Do you recognize that photograph as any one you know (indicating photograph of witness)? A That is Jung Mun H¹n.
- Q Where was this photograph of yourself taken? A Sun Chung city; I went with my father to have it taken.
- Q Did your father have his taken on the same day? A No.
- Q (showing him picture of alleged father) Who is that? A That is my father.
- Q Do you know where that picture was taken? A He had that taken in the United States.
- Q Did he have this paper with him when he arrived home in China?
A I did not see it until we got to Hong Kong.
- Q Was your photograph placed upon it at that time? A He had that put on when he got to Hong Kong.
- Q What is the name of your home village? A Sheck Ho.
- Q About how large a village is it? A About 24 or 25 houses.
- Q Which way does the village face? A West.
- Q How many rows of houses are there in the village? A Five rows.
- Q In which row is your house located? A Third house second row; counting from the north.
- Q How many houses in the first row? A Four, including the school.
- Q Where is the school house located? A First lot.
- Q How many houses in the second row? A Six.
- Q Any vacant lots between them? A They all join; no vacant lots.
- Q How many houses in the third row? A Five, the fifth lot is vacant.
- Q How many houses in the fourth row? A Six; no vacant lots.
- Q How many houses in the fifth row? A Four; the first and fourth lots are vacant.
- Q Are there any other buildings of any kind in this village? A There is a celebration house near the school house.
- Q Any others? A No.
- Q Of what is your house constructed? A Brick.
- Q How is your house located as to proximity of the houses adjoining it? A They are joined together.

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"Tenyo Maru", June 8, 1911.

Jung Joong, M. S. (Statement of applicant, 6/16/11.)

- Q Who besides your mother, brothers, sisters, resides in that third house second row? A My two brothers, my sister, father, mother, and my brother's wife, and the latter's children reside there.
- Q Your brother's wife is a bound-footed woman? A Yes.
- Q She still had her feet bound when you left home? A Yes.
- Q But your wife is a natural-footed woman? A Yes.
- Q Anybody else live in your house besides those mentioned? A No.
- Q Where does your paternal uncle live? A Fourth house first row.
- Q Anybody else live in that house besides his family? A No.
- Q Who lives in the first house second row? A Jung Woi.
- Q Is he married? A Yes, his wife has natural feet, three boys and no girl.
- Q What are their names and ages? A Jung Goon, 21 or 22 years old, unmarried; Jung Bak, 14 or 15; Jung Jim, 11 or 12 years old.
- Q Anybody else live in that house? A Jung Mow, married, wife has bound feet, one boy and one girl.
- Q What are their names and ages? A Jung Ngan, the girl, 11 or 12; Jung Ho, 8 or 9.
- Q Anybody else live in that house? A No.
- Q Who lives in the second house second row? A Quong Sing, married, wife has natural feet, one boy and no girl.
- Q What is his name? A Jung Chang, 46 or 47 years old, married, wife has natural feet, one boy and one girl.
- Q What is the boy's name? A Jung Poy, 8 or 9 years old, and Jung Lin, the girl.
- Q How old is Quong Sing? A 82 years old.
- Q Still living? A Yes.
- Q His wife also? A Yes.
- Q Anybody else live in that house? A Nobody else.
- Q Who lives in the fourth house second row? A Jung Yoke, married, wife has natural feet, no children.
- Q Anybody else live in that house? A Jung Leung, married, wife has natural feet, one boy Wah Yuck, eight or nine years old.
- Q Anybody else live in that house? A No.
- Q Who lives in the fifth house second row? A Sun Hing, married, wife has natural feet, one boy and one girl.
- Q What is the boy's name? A Jung Kang, married, lives in the second house fourth row. His wife has natural feet, no children.
- Q Does anybody else live in the second house fourth row? A Jung Ngoi, married, natural footed wife, no children.
- Q What is the girl's name who lives in the fifth house second row? A Ah Guey, 11 or 12 years old.
- Q Anybody else live in the fifth house second row? A Jung Quong, married, wife has natural feet, no children.
- Q Anybody else live in that house? A No.
- Q Who lives in the sixth house second row? A Jung Leong, married, wife has natural feet, one girl and no boy.
- Q Anybody else live in that house? A Jung Choy, married, wife has natural feet, has two girls and no boy.
- Q Who lives in the third house first row? A Jung Dart, married, has natural feet, two boys and no girl.

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"Tenyo Maru," June 8, 1911.

Jung Joong, M. S.

(Statement of applicant, 6/16/11.)

- Q Anybody else live in that house? A No.
- Q Who lives in the second house first row? A Jung Young. He is married, his wife has natural feet, and he has no children.
- Q Anybody else live in that house? A No.
- Q Who lives in the first house third row? A Jung Yut, married, his wife has natural feet, no children.
- Q Anybody else live in that house? A No.
- Q Who lives in the third house third row? A Jung You, married, wife has natural feet, one boy and no girl.
- Q Anybody else live in that house? A Jung Low, married, natural feet, has one boy and no girl.
- Q Anybody else live in that house? A No.
- Q Who lives in the third house fourth row? A Jung See, married, wife has natural feet, one boy and no girl.
- Q Anybody else live in that house? A Li King, married, wife has bound feet, and has six or seven boys.
- Q How is the village supplied with water? A From the river in the northwestern corner of the village.
- Q Are there any entrance gates to your village? A Yes, between the school house and the river.
- Q What village is to the north of your village, if any? A Dong ging village, about a li distant.
- Q Is there any village to the east of your village? A Sai Wan, two or three lis distant.
- Q Any village to the south? A Har village, about a li distant.
- Q Any village to the west? A Sar Tin.
- Q In which direction and how far is the nearest market? A Gee Chin, to the north.
- Q Any mountains near your village? A Yes, about 10 lis distant.
- Q Anything further you would like to state? A No.
- Q Have you understood the interpreter? A Yes.
- Q (Interpreter McClymont) Have you understood the interpreter in this case? A Yes.

(Stenographer's notes signed in Chinese by applicant).

6/22/11.

WDS.

徐樂 登 張

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Resource 16:

Case of the Alleged Merchant: Lee Wong Hing, 1903-4. National Archives, Seattle, RS394-Lee Wong Hing.

**CHINESE
AMERICAN**
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY

No. 12667

ISSUED IN CONFORMITY WITH A REGULATION OF THE DEPARTMENT OF COMMERCE AND LABOR, ADOPTED MARCH 19, 1909.

THE UNITED STATES OF AMERICA
DEPARTMENT OF COMMERCE
CERTIFICATE OF IDENTITY

ORIGINAL



(Chin) Bok Ying

DESCRIPTION

Boston ²⁵⁰⁰ 5828 4/30/24
928

Name: *(Chin) Bok Ying*

Age: *36* Height: *5* — *11* — *4 7/8* — *111*

Occupation: *Laundry man*

Residence: *as returning citizen, going to 10 Bell St.,*

New York, N. Y.

Special marks and distinguishing features: *Right eye corner marked*

large scar above right eyebrow

Issued at the port of *Seattle, Washington,*

this *5th* day of *August* — *1913*

Signature: *Ellis S. Brewer*

NO. *12667*
New York (Chinese) *Mitanga, 8/3/23, aka*
Boston 2500/5278

Immigration Officer in Charge

This is to certify that the person named and described on the reverse hereof has been regularly admitted to the United States as of the status indicated, subject to satisfactory proof has been submitted, that applicant is not transportable and is granted the identification and protection of said Certificate of Identity for so long as his status remains unchanged. To insure the attainment of such object the accompanying description of said person is written on the reverse side hereof, and his photographs, if any, is attached, with his name, sex, height, weight, color, and the official seal of the United States Immigration officer signing this certificate, impressed partly over said photograph.

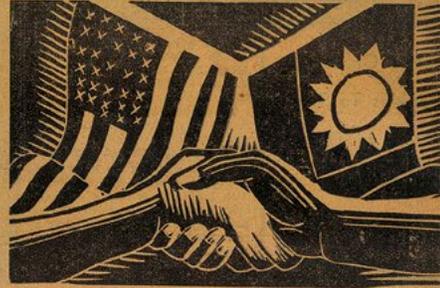


8/87/13-23. Seattle May 7, 1928
12-19-23 T. J. K.
1-7-167/26

Resource 17:

U.S. Department of Commerce and Labor, Chin Bok Ying Certificate of Identity, August 5, 1913. Courtesy of the Family of Linda and Pang F. Chin.

**FOR JUSTICE—
For Chinese,
American Friendship
WRITE, WIRE
Your CONGRESSMAN Today
Asking Him To Support The
REPEAL of the CHINESE
EXCLUSION ACT!
Congress Convenes September 13th**



SUPPORT . . .

Resolutions supporting the repeal of the act were recently passed by the following organizations:

- American Legion, California Dept.
- Veterans of Foreign Wars, California Dept.
- California Council, CIO
- Oregon Council, CIO
- San Francisco Chamber of Commerce
- Houston Chamber of Commerce
- Portland Chamber of Commerce
- Seattle Chamber of Commerce
- Houston Foreign Trade Association
- Citizens For Victory Committee
- Y. W. C. A. Business Girls Conference (California)
- Chinese Christian Youth Conference (Tahoe Conference)
- The City of San Francisco

Legislation to Repeal Chinese Exclusion

There are several bills before Congress which aim to repeal the Chinese Exclusion Laws, place Chinese immigration on a quota basis, and permit the Chinese to become naturalized citizens. Proponents of these measures are urging the passage of this legislation for three reasons:

1. As a measure of war expediency, to strengthen Chinese morale.
 2. As an act of overdue justice to a friendly people against whom humiliating discriminations have been made.
 3. As a means of cementing the good will of a great nation with whom post-war trade will be highly profitable.
- Only those things which are just and right will, in the long run, prove expedient.

Following is a list of members of the Immigration Committee of the House of Representatives. Write to Chairman Samuel Dickstein and as many of the Committee as possible, in addition to your local Congressman. Letters should be addressed to: Immigration and Naturalization Committee House Office Building—Washington, D. C.

Allen, La.: John L. McMillan, S. C.; Robert Kampspeck, Ga.; Ed Gossett, Fla.; Dan R. McLoche, Miss.; A. Leonard Fisher, Tex.; Neal, E. Hanson, Ill.; Edward H. Rees, Kans.; Carl T. Curtis, Nebr.; Hubert S. Ellis, W. Va.; Bernard W. Kearney, N. Y.; William K. Eimer, Mo.; John B. Bennett, Mich.; Lowell Stockman, Ore.; Edward O. McCown, Ohio; and J. R. Farrington, Hawaii.

You Can Help Right Now! What To Do

If you believe in supporting the democratic principles on which this country was founded, and righting the unjust laws which discriminate against the Chinese, you can help right now. Will you help? This is what you can do:

1. Let your Congressman know that you are in favor of this legislation. Write him a letter, or send him a telegram.
2. Write letters to the newspapers expressing your views, and urging the repeal of Chinese exclusion.
3. Inform people around you of the issue.

WHOM TO WRITE:

Listed below are the names of the senators and representatives of the states and cities most populated by Chinese. Petitions to be sent or wired should be addressed to the Senators or Representatives at the Senate or House of Representatives respectively in Washington, D. C. It is your duty to voice your opinion on this most vital legislation to your Congressman TODAY.

SENATORS

Arizona: Carl Hayden, D.; Ernest W. McFarland, D. California: Hiram W. Johnson, R.; Sheridan Downey, D. Illinois: Scott W. Lucas, D.; C. Wayland Brooks, R. Massachusetts: David I. Walsh, D.; Henry C. Lodge Jr., R. Michigan: Arthur H. Vandenberg, R.; Homer Ferguson, R. New Jersey: Albert W. Hawken, R.; W. Warren Hearbourn, R. New York: Robert F. Wagner, D.; James M. Moak, D. Oregon: Charles L. McNary, R.; Rufus C. Holman, R. Texas: Tom Connally, D.; W. Lee O'Daniel, D. Washington: Homer T. Egan, D.; Mon C. Wallgren, D.

REPRESENTATIVES

Arizona: John R. Murdock, D.; Richard F. Harless, D. California: (San Francisco) Thomas E. Hoeh, R.; Richard J. Welch, R.; (Oakland) Albert E. Carter, R.; John H. Tolan, D.; (Santa Rosa) Clarence A. Lea, D.; (Nevada City) Harry L. Englebright, R. (Stockton) J. Leroy Johnson, R.; (San Juan Bautista) John Z. Anderson, R.; (Fresno) B. W. Gossett, R.; (Culver) A. J. Elliott, D.; (Santa Barbara) George E. Outland, D.; (San Dimas) Jerry Voorhis, D.; (Los Angeles) Norris Paulson, R.; Thomas F. Ford, D.; Will Rogers Jr., D.; Cecil R. King, D.; (Hollywood) John M. Costello, D.; (Long Beach) Ward Johnson, R.; (Montebello) Chet Hoffland, D.; (Pasadena) Carl Hinshaw, R.

(Yuculpa) Harry R. Sheppard, D.; (Banning) John Phillips R.; (San Diego) Edward V. Egan, Illinois; (Chicago) Willam L. Dawson, D.; William A. Rowan, D.; Fred E. Busby, R.; Martin Gorski, D.; Adolph J. Sabath, D.; Thomas J. O'Brien, D.; Leonard W. Schultz, D.; Thomas S. Gibson, D.; Charles S. Dewey, R. Massachusetts: (Boston) Christian A. Herter, R.; James M. Curley, D.; John W. McCormack, D.; Michigan: (Detroit) George G. Sadowal, D.; George D. O'Brien, D.; New Jersey: (Jersey City) Mary T. Norton, D.; Edward J. Hart, D.; New York: (New York City) Samuel Dickstein, D.; Louis J. Capozzoli, D.; Arthur G. Klein, D.; Thomas F. Burchell, D.; James H. Foy, D.; Joseph Clark Baldwin, R.; Martin J. Kennedy, R.; (Brooklyn) Joseph L. Pfeifer, D.; Thomas H. Cullen, D.; James H. Hofferman, D.; Andrew L. Somers, D.; John S. Delaney, D.; Donald L. O'Toole, D.; Eugene J. Keogh, D.; Emanuel Celler, D.; (Brooklyn) Walter A. Lynch, D.; Charles A. Buckley, D.; James M. Fitzpatrick, Oregon: (Portland) Homer D. Angell, R.; Texas: (Dallas) Hector Tomlin, D.; (Houston) Albert Thomas, D.; (San Antonio) Paul Kilday, D.; Washington: (Seattle) Warren G. Magnuson, D.

D stands for Democrat, R for Republican.

SUGGESTED FORM LETTER

Dear Sir:

For freedom and equality China fights in this World War II against our common enemy Japan. She needs freedom and equality from members of the United Nations too!

As representative of our State, your support of the bills pending in Congress before the Immigration Committee, having for its purpose the repeal of the Chinese Exclusion Act, will be deeply appreciated.

Very truly yours,

*This Ad Sponsored by
Friends of China
and Advocates
of Justice*

Resource 19:

“Write Your Congressman,” *The Chinese Press*, September 10, 1943. Courtesy of Chinese Historical Society of America (CHSA). © All rights reserved by CHSA Museum.



Life Story: Soto Shee, 1896-1992 (a)

Soto Shee, 1924. Courtesy of David Ang and the Ang Family.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



Life Story: Soto Shee, 1896-1992 (b)

Soto Shee's 86th Birthday, August 1982. Courtesy of David Ang and the Ang Family.



Henry Docfoo Cheu, M.D. 1900-1984 (a)

*Cheu Docfoo (center) with Shun Gee (seated), and Unidentified Boy from Nam Moon, ca. 1915. Photograph provided by Richard Cheu from his forthcoming book, *Excluded Americans: The Silent Generation of American-Born Chinese*.*

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



Henry Docfoo Cheu, M.D. 1900-1984 (b)

Henry Cheu, Intern, ca. 1929. Photograph provided by Richard Cheu from his forthcoming book, Excluded Americans: The Silent Generation of American-Born Chinese.

CHINESE AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY

MEET THE CHIN FAMILY

Created for the New-York Historical Society exhibition *Chinese American: Exclusion/Inclusion*



AMY CHIN, STORY CONSULTANT
LARRY HAMA, EDITORIAL COORDINATOR
AMY CHU, SCRIPT
WENDY XU, PENCILS
MARY WILSHIRE, INKS
JANICE CHIANG, LETTERING

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Resource 20 (page 1):
Meet the Chin Family



SAN FRANCISCO
EARTHQUAKE
1906 THURSDAY,
APRIL 18 5:12 AM

MOST OF THE CITY IS DESTROYED
IN THE SUBSEQUENT FIRE, INCLUDING
THE BIRTH CERTIFICATES IN
CITY HALL ...

...CREATING AN OPPORTUNITY
FOR MY GRANDFATHER TO AVOID
THE CHINESE EXCLUSION LAWS
BY CLAIMING HIS PAPERS
WERE DESTROYED.



<GOODBYE CHIN BOK YING!
WE'RE COUNTING ON YOU!>

TOISAN,
GUANGDONG,
CHINA

SPRING 1913



MY NAME IS
CHIN BOK YING.
I'M FROM NAPA
CALIFORNIA.

SEATTLE,
AUGUST
1913



BOK YING
IS MY FIRST
NAME.

SO, MR. CHIN,
ARE YOU
A CITIZEN?

I'M FROM
NAPA
CALIFORNIA.



WELCOME
BACK.

PHEW!

STAMP



MY GRANDFATHER
TOOK A TRAIN
TO NEW YORK.



FINALLY ARRIVING IN CHINATOWN.



EMPLOYMENT CHOICES WERE
LIMITED FOR CHINESE...



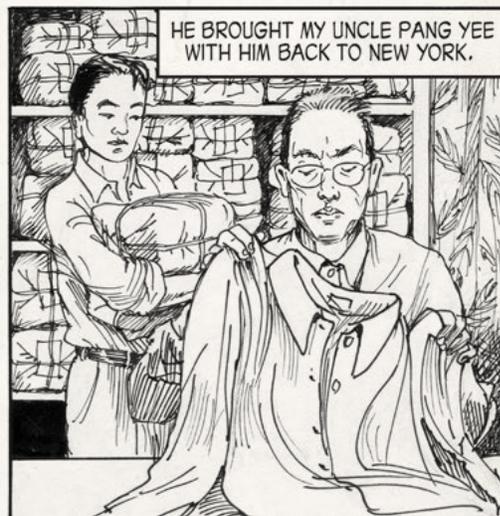
BUT HE SAVED UP MONEY
FROM EACH PAYCHECK...



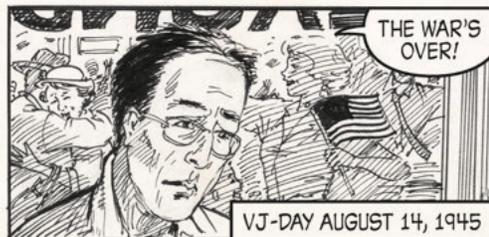
CHIN FAMILY ASSOCIATION

... TO SEND BACK
TO HIS FAMILY AND
THE VILLAGE.

STARTING A LONG DISTANCE FAMILY



WAR BREAKS OUT



LOVE AND SEPARATION: MOM & DAD'S STORY

WHEN MOM WAS 17, MY GRANDPARENTS WANTED HER TO MARRY ANOTHER MAN.

BUT THEN SHE MET MY DAD.

IN 1949, THE COMMUNISTS HAD JUST WON THE CIVIL WAR IN CHINA.

THEY FLED TO HONG KONG WITH OTHER REFUGEES.

DAD AND HIS YOUNGER BROTHER PANG DICK HEADED TO THE U.S.

OCTOBER 1951

THEY WERE DETAINED AND QUESTIONED AT ELLIS ISLAND...

ELLIS ISLAND

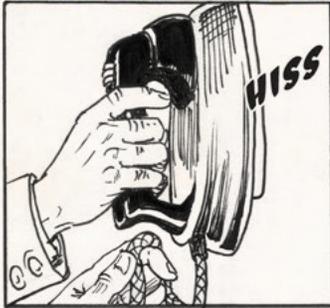
... FOR THREE DIFFICULT MONTHS...

...BEFORE THEY WERE ALLOWED TO ENTER THE COUNTRY.

DAD AND HIS BROTHER MOVED TO THE BACK OF GRANDFATHER'S LAUNDRY.

AND NINE LONG YEARS OF SEPARATION BEGAN BETWEEN MY PARENTS.

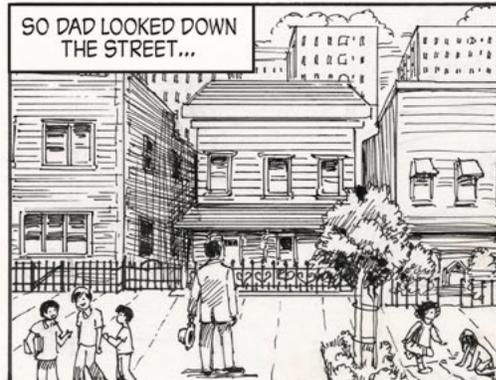
FAMILY REUNION



OUR WORLD



FINDING A HOME



BECOMING CITIZENS



IN THE 1960s PANG NGIP CONFESSED TO BEING A PAPER SON.



WHICH WORRIED MY PARENTS.

WHAT'S WRONG, MOM?

NOTHING...



WHAT IF PANG NGIP SAYS SOMETHING?

EVERYTHING WILL BE FINE.



IN 1965, PRESIDENT JOHNSON SIGNED THE IMMIGRATION AND NATIONALITY ACT.

SO MOM DECIDED TO BECOME A CITIZEN.



I PLEDGE ALLEGIANCE TO THE FLAG...

1966



1968

AND WAS FINALLY ABLE TO BRING OVER OTHER RELATIVES.



I GOT TO MEET MY GRANDMOTHER FOR THE FIRST TIME.

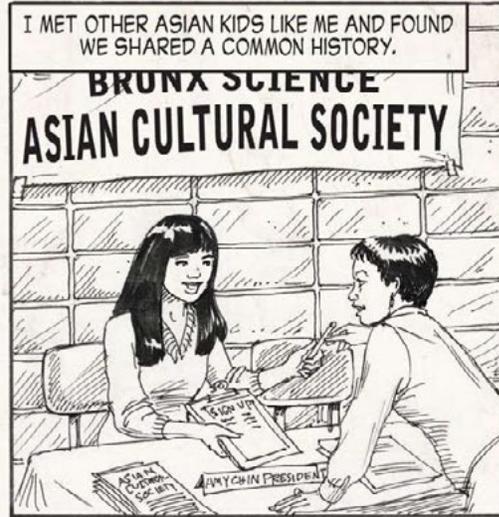


AND SO OUR FAMILY WAS TOGETHER AGAIN.

A HISTORY LESSON



CHANGING TIMES



THE JOURNEY

WITH THE HELP OF OUR FAMILY'S COACHING BOOK...

...WE DECIDED TO RETRACE OUR ROOTS.

TWELVE OF US DECIDED TO GO BACK TO GRANDFATHER'S VILLAGE.

WHAT'S THAT?

IT'S A MAP OF THE VILLAGE WE FOUND IN THE BOOK.

HONG KONG

HEY, LILY, YOU THINK THE HOUSE WILL STILL BE THERE?

I DON'T KNOW, AMY. THAT MAP IS FROM THE 1930s.

ARE WE HERE?

AND I REALIZED IT WAS NOT THE END OF THE JOURNEY...

I CAN'T BELIEVE IT - IT'S EXACTLY THE SAME.

TOISAN, GUANGDONG, CHINA

HEY, AMY, YOU GOT MORE MAIL HERE.

IS IT FROM THE NATIONAL ARCHIVES?

NEW YORK

...BUT THE BEGINNING.

United States Commissioner's Court,
Northern District of New York,

UNITED STATES OF AMERICA,

Plaintiff

against

Bok Yung

Defendant.

Docket No. *2598*

Before me, FRED W. DUDLEY, a United States Commissioner for the Northern District of New York, complaint was presented by *Joseph Wright*, a Chinese Inspector

charging in substance that on or about the

22nd day of

July, 190*3*

near

Rouses Point

New York, in said district, one *Bok Yung* in violation of the Chinese

Exclusion Acts, statutes of the United States, did unlawfully come in to the United States from the Dominion of Canada, and was found unlawfully within the United States in said district, he being a Chinese

person and laborer and not a diplomat or other officer of the Chinese or any other government, and without producing the certificate required of Chinese persons seeking to enter the United States; and on the

22nd day of

July, 190*3*

, said defendant was brought before me, the said Commissioner, and the proceedings were adjourned from time to time, and upon a full hearing on said charge Hon.

H. C. Owen

for the United States, being present and the defendant being represented by

R. M. Moore

Esq., his attorney, IT WAS

ADJUDGED BY ME, on the

30th day of

September, 190*3*, that the

said defendant *Bok Yung* was not guilty of said charge; that he had a lawful

right to be and remain within the United States, and he is accordingly hereby discharged.

IN TESTIMONY WHEREOF, I have hereunto signed my name officially and affixed my seal at Port Henry, in the Northern District of New York, this *30th* day of *September*, 190*3*.

Fred W. Dudley
United States Commissioner,
Northern District of New York

(L.S.)

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Resource 21:

Judgment of Discharge
Bok Ying Chin Records, A-13848938, United States Citizenship and Immigration Service, National Records Center, Lee's Summit, Missouri.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY

問 話

汝姓乜名乜

汝今年幾多歲

汝七年七月乜日出世

汝在何處出世

汝在何處住

汝父親乜名

汝父親今年幾多歲

汝母親乜氏何處人女

汝母親大脚或扎脚

汝母親現在何處幾多歲乜月乜日生日

汝父親現在何處

答 曰

我姓陳名朋業，我全朋信係雙仔

我今年廿一歲我做大我出世時父不

我係民國二年十二月十三日出世晚

我在新寧縣大灣村出世有

我在大灣村住未有住過別村

我父親姓陳名百英字孔近別字

今年五十六歲二月廿日生日

我母親姓廖氏南草村人女

我母親係大脚个

我母親現在大灣村三月三十日生日

我父親現在花其紐約做衣飯

Resource 22 (a):

The Coaching Book

Courtesy of the Family of Linda and Pang F. Chin

CHINESE AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY

The Chin Family Coaching Book, excerpts

Chen Pang Ngip's script 22nd year of the Chinese Republic [1933]. Important. Keep it well.

What is your first and last name?

My name is Chin Pang Ngip. Chin Pang Shen and I are twins.

How old are you?

21 years old. I am the oldest child. My father was not around when I was born.

What is your birth date?

I was born on Dec. 13, CR Year 2 [1913], 8 p.m. at night.

Where were you born?

I was born in Ai Wan Village, Sun Ning County. Also known as Gong Ngar Oon.

What is your father's name?

My father's surname is Chin, given name is Bok Ying. He styled himself Koon Gen. Also known as Chin Joe.

How old is your father?

He is 56 years old, born on Feb. 25, Kwong Sui (KS) year 4 [1878], in San Francisco, America.

What is your mother's first name and where is she from?

My mother's surname is Lew, from Foo Tow Young Village. Given name is Mee Ngok.

Are your mother's feet bound or not?

My mother's feet are not bound.

Where is your mother now? How old is she and when is her birth date?

My mother is now in Ai Wan Village. 38 years old. Her birthday is Dec. 30.

Where is your father now?

My father is a laundryman in New York, America.

Do you have brothers?

It is four of us, me and my brothers.

Are you elder or younger?

I am the eldest.

What is your first younger elder brother's name?

My brother Chin Pang Shen. My twin brother.

How old is your eldest brother?

21 years old. Born on Dec. 13, CR Year 2 [1913], at 8 pm. I was born at 6 pm.

What is your second brother's name?

Chin Pang Yee.

How old is your second brother?

12 years old. May 22, CR Year 11 [1922].

What is your third brother's name?

Chin Pang Fook, 7 years old.

How old is he and what date was he born?

Sept. 5, CR Year 16 [1927].

Where are your grandparents' graves?

They are buried at Yung Mook Gon hill, close to Hua Guang Temple. Mud graves. Two were buried in one spot. No stone tablets. They were 2 miles from my village. They face towards northwest.

Are there rivers to cross on your way to the grave?

My grandparents were buried in Yung Mook Gon hill. No rivers to cross.

Does your grandfather have siblings?

My grandfather has a younger brother named Chin Ting Wong, self-styled Ru Tsong, living in Liang Dong Village, Kai Ping. I have never seen him.

Where did you and your brothers bid your father farewell?

In the middle hall of our house. But I saw him off in January and left for Canton to study. My father and my first brother left for Hong Kong together and went to America.

Who sent you the ship ticket and passport for your coming to San Francisco?

My father sent it back to me for my trip to San Francisco.

How much did your father pay for your ship ticket?

Hong Kong money. One thousand Yuan in an envelope.

What material is your house and floor made of?

Five rooms made of brick.

How many entries are there in your house and what is the material of the ground near the doors?

Seven. Stone.

Are there any guardian statues at the two main entrances in the back and front?

Only one main entrance has guardian statues.

Which side of the house has the front door?

The south side has the bigger entrance, the north side the smaller.

How many skylights are there in the house?

Four in all. Each room has two. Corridors have skylights too.

Do you have hulling device and mills in the house?

The hulling device is in the hall on the left side. No mills. The last time my father came home, he got rid of the hulling device and buried it with sand.

Are there windows on the wall?

No, neither photographs, nor clocks.

Any tables and chairs?

There is a fir-made square table in the middle hall, a square wooden table in the corridor. Six or seven chairs for dinner.

Do you have a mud stove in the house?

There are two on the north side of the corridor. We burn grass to cook.

Does your village have a fishing pool?

No, it does not.

Is your village surrounded by fences made of bamboo or wood?

The front, the back, the left and right sides all have bamboo fences.

Who is the oldest man in the village?

Chin Shi Run. He is over 80 years old, born in Dou Shan County, Hua Chang Village.

Where do your brothers go for a haircut?

In Sha Tan City.

Where does your father go for haircut?

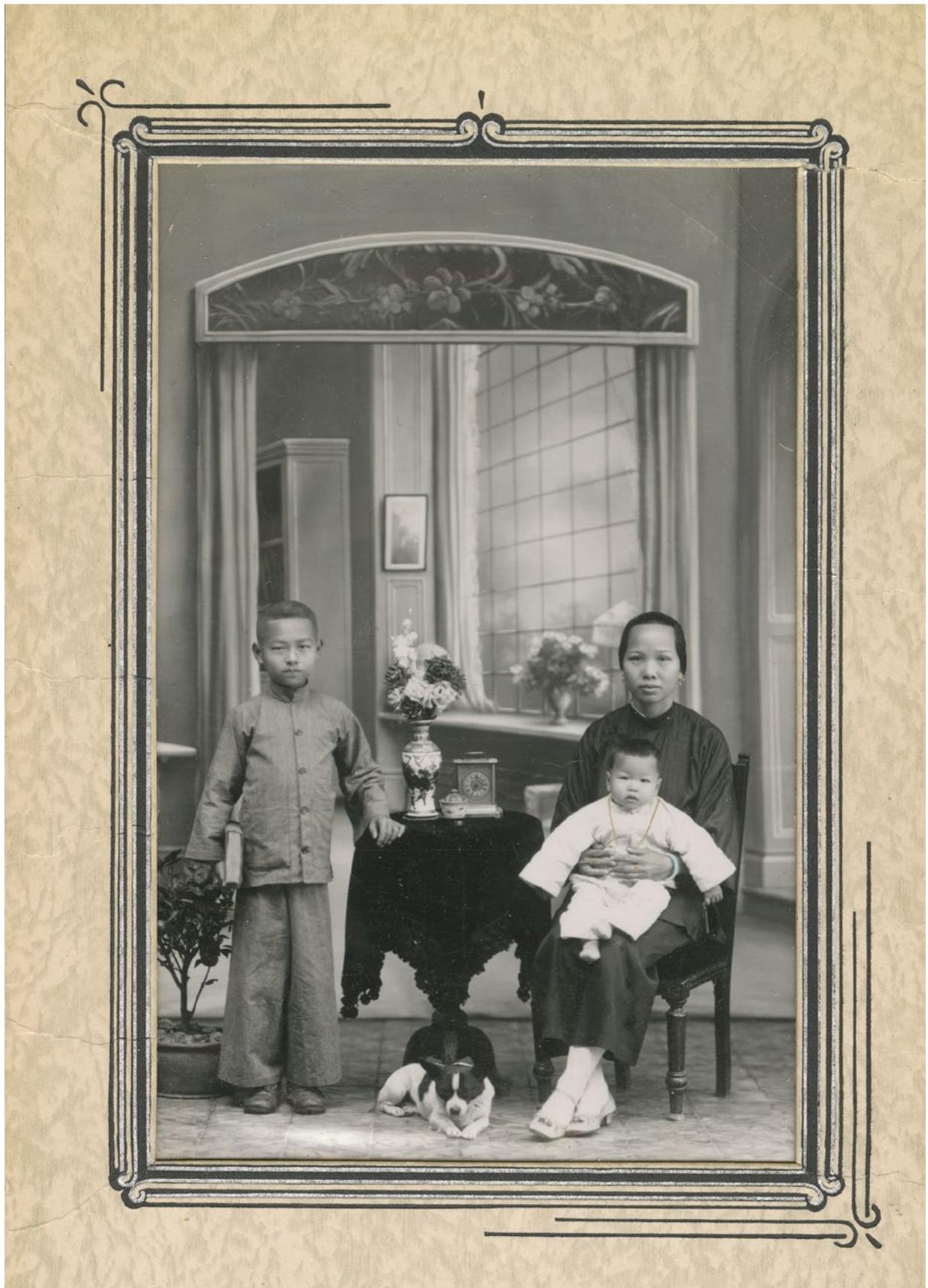
My father is in America and does not need the haircut to keep the queue.

• Indicates omitted text

Resource 22 (b):

The Coaching Book

Courtesy of the Family of Linda and Pang F. Chin



Resource 23:

Pank Fook Chin, age 10

Courtesy of the Family of Linda and Pang F. Chin.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



IN GRATEFUL MEMORY OF

Private Pang Y. Chin, A.S.No. 33447505,

WHO DIED IN THE SERVICE OF HIS COUNTRY ~~AT~~

in the North African Area, September 26, 1944.

HE STANDS IN THE UNBROKEN LINE OF PATRIOTS WHO HAVE DARED TO DIE

THAT FREEDOM MIGHT LIVE, AND GROW, AND INCREASE ITS BLESSINGS.

FREEDOM LIVES, AND THROUGH IT, HE LIVES—

IN A WAY THAT HUMBLER THE UNDERTAKINGS OF MOST MEN



Franklin D. Roosevelt

PRESIDENT OF THE UNITED STATES OF AMERICA

民國三十三年九月初十日西曆
1944年九月二十六日
在亞非利加國北方
陳朋昭烈士
懷恩紀念

Resource 24:

Private Pang Yee Chin
Courtesy of the Family of Linda and Pang F. Chin.

EXAMINATION RESUMED January 17, 1952 at 9:45 A.M.

Present: Inspector D.J. Henry, Typist E.L. Raponi, Interpreter S.G. Szeto

Applicant CHIN PANG FOOK
RECALLED:

Inspector to Applicant through
interpreter:

Q What is your name?

A Chin Pang Fook.

Q Are you the same Chin Pang Fook who
appeared before me last Jan. 4, 1952?

A Yes.

Q Was all the testimony that you gave at
that time true and correct to the best of your
knowledge and belief?

A Yes.

Q What Chinese dialect do you speak and
understand?

A Toishan.

Q Do you understand the interpreter?

A Yes.

Q Will you state again the names of the
members of your brother Chin Pang Then's
family?

A His wife's name is Look Shee and
he has one son, no daughters, as far as I
know. The son's name is Chin Pak Gin,
about 20.

Q Where was Chin Pak Gin born?

A I don't know.

Q Have you ever seen Look Shee or her son
Chin Pak Gin?

A I might have seen them, but I don't
remember.

Q You testified on Jan. 3, 1952 to the effect
that you had seen Look Shee in your native
village when you were about 5 or 6 years
old. What have you to say?

A Yes, I might have seen her when I
was 5 or 6 years old, but I'm not sure.

Q Can you remember ever seeing Chin Pak
Gin?

A No.

Q Where is Chin Pak Gin living now?

A I don't know.

Q Has he ever been in the U.S.?

A I don't know.

Q Your alleged father has testified to the
effect that Chin Pak Gin and his mother,
Look Shee lived in the Ai Wan Village and
left that village sometime during the second
world war. If they lived in your village until
the second world war was started, how is it
that you do not remember seeing them?

A I don't know why my father said that,
I have no recollection of their living in
the Ai Wan Village at that time.

Q When was the last time you saw your
brother Chin Pang Then?

A About the summertime of CR 22
(1933) in the Ai Wan Village.

Q Do you actually recall seeing your brother
at that time when you were 6 years old?

A Yes.

Q Was he married at that time?

A Yes.

Q Did he have any children at that time?

A I don't remember.

Q Your alleged brother, Chin Pang Then,
returned from China to the U.S. at the port
of Seattle on July 24, 1933 and testified at
that time that he had a wife Look Shee and a
son Chin Pot (Pak) Gin, born CR 21-9-24
(Oct. 3, 1932) and that both of them were
living in the Ai Wan Village. The record of
the Service also shows that Chin Pang Then
testified before an officer of this Service at New
York on May 31, 1936 and stated that he
had a wife Look Shee and a son Chin Pak
Gin, both living in the Ai Wan Village with
his father. If Chin Pang Then's testimony was
correct, then his wife and child were living in
your house up to the time you were over 8
years old. How is it that you have testified
that you have no recollection of Look Shee
and Chin Pak Gin living in your village?

A I don't remember whether or not
they were living there when I was 8 or
9 years old.

Q You are advised that you are still under
oath. Do you understand?

A Yes.

Q Where are your paternal grandparents
buried?

A In the Yung Mook Gon Hill, about
2 or 3 lis east of the Ai Wan Village.
[Three lis is roughly one mile.]

Q Is there a marker over the grave?

A Yes, a brick marker on which their
names are inscribed.

Q Can the names be clearly read?

A No, they are worn off.

Q Has there always been a marker over the
grave?

A Yes, as far as I can remember.

Q Your alleged brother, Chin Pang Yee, and
your alleged father, Chin Bok Ying, both
testified at Seattle in Aug., 1936 to the effect
that there is no marker or monument over
the grave. What have you to say?

A There is a marker there, but I don't
think they noticed it.

Q Your alleged brother, Chin Pang Then,
and your alleged father, Chin Bok Ying both
testified at Seattle in May, 1928, to the effect
that there is no monument to mark the grave
of your paternal grandparents. What have
you to say?

A I don't know why they testified that
way; as a matter of fact, there is a brick
marker.

Q How many outside doors are there to your
house in the Ai Wan Village?

A One large door, only. There is no
small door.

Q Has there always been only one outside
door to your house?

A Yes, it is on the side facing the tail.

Q Your alleged brother, Chin Pang Ngip,
testified as an applicant for admission at
New York in Dec., 1933, to the effect that
your house has two outside doors — a large
and a small door; your alleged father, Chin
Bok Ying, also testified at that time that there
are 2 outside doors. What have you to say in
view of this difference in testimony?

A As far as I can remember, there has
always been one door, which faces the
tail.

Q Was there ever a door on the side of the
house that faces the head?

A No.

Q Are you sure that there never was a small
door to your house?

A Yes, I am quite sure.

Q Is there a door frame on the small door
side of the house with a door that is closed
and perhaps never used?

A No.

Q Do you ever remember seeing your nephew
Chin Hung Poo?

A No.

Q Will you state the name of your youngest
brother again?

A Chin Peng Dick (pronounces
phonetically ECK).

Q Was he ever known by any other name?

A No.

Q Have you ever heard the name of Chin
Pang Art?

A No.

**Hearing recessed for lunch
Hearing resumed after lunch**

Q Who lived in your house in the Ai Wan
Village at the time of the Chinese-Japanese
War in 1937?

A My mother, my sister, my younger
brother and I.

Q Do you recall any other persons living
there at that time?

A No one else lived there at that time.

Q Did Lee Shee, the wife of Chin Pang
Ngip, and Look Shee, the wife of Ching
Pang Then, ever live in your house?

A Yes.

Q Did Chin Hung Poo, the son of Chin
Pang Ngip, and Chin Pak Gin, the son of
Chin Pang Then, ever live in your house in
the Ai Wen Village?

A Yes.

Q When did they live there?

A I don't remember.

Q If you don't remember when they lived
there, how do you know that they lived
there?

A My mother told me.

Q Your alleged brother, Chin Pang Ngip,
testified at San Pedro, Calif. on Sept. 23rd,
1948, to the effect that his wife, Lee Shee,
and his son, Chin Hung Poo, lived in the
same household with your mother in the Ai
Wen Village until they moved from there
sometime in the last part of 1937 or early
in 1938. If that testimony is correct, then
you would have been at the time that they
moved from your village, about 10 years old.
How is it that you now testify that you don't
know when they lived in your village?

A They had been living in my house,
but I don't remember during what
period of time and I don't remember
when they moved away.

Q Do you remember the Chinese-Japanese
War in 1937?

A Yes.

Q What were you doing at that time?

A I was attending school between CR
25 to CR 30 (1936 to 1941).

Q Do you remember the birth of your
younger brother, Chin Pang Dick?

A Yes, I was almost 10 years old at that
time.

Q Was your father at home in China at the
time he was born?

A No.

Q What were the sleeping arrangements in
your house just before your brother, Chin
Pang Ngip came to the U.S. for the first
time?

A I don't remember.

Q Has all the testimony you have given
been the truth?

A Yes.

Q Are there any changes, additions, or
corrections you now desire to make in your
testimony?

A No.

Q Have you understood the interpreter?

A Yes.

Applicant excused

Resource 25:

Pang Fook Chin at Ellis Island. Pang Fook Chin Records, A-12064030, United States
Citizenship and Immigration Service, National Records Center, Lee's Summit, Missouri.

CHINESE
AMERICAN
EXCLUSION / INCLUSION

NEW-YORK HISTORICAL SOCIETY



Resource 26:

Chek Chin Dressed for Winter
Courtesy of the Family of Linda and Pang F. Chin.

UNITED STATES DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE
NEW YORK, NEW YORK

RECORD OF SWORN STATEMENT

P R E S E N T

Respondent – Chin Pang Fook
Respondent's Atty. – Benjamin Gin
Respondent's Paper Brother – CHIN PANG
SEN (Then)
Investigator – William M. McGrath
Stenographer – B. E. Butler

Place: 20 West Broadway
Language: Chinese
13th Floor

Date: November 28, 1961
Interpreter: Frances Y. Chen

INVESTIGATOR McGRATH TO
RESPONDENT:

Q *Mr. Chin, you were summoned here today to ascertain your knowledge of any frauds that have been perpetrated upon the United States Government for immigration purposes by the Chin family. Do you understand this?*

A Yes.

Q *It is further my understanding that you have volunteered to come here today to give us your knowledge of the true makeup of the Chin family, of which you are a member. Is that correct?*

A Yes.

Q *How many blood children were born to your blood parents?*

A Three sons and one daughter. Chin Pang Yee would be 40 years of age if alive; he was born in Ai Won Village and died September 26, 1944 while serving in the United States Army as a G.I.

I am #2 son. Chin Suey Hor, a daughter was born in my native village and would be 27 years if living; she died in my native village in 1950; she was never in the United States.

Chin Pang Dick, son #4 was born CR 25-10-10 in the Ai Wan Village and lives at 826 Huntington Avenue, Boston, Massachusetts.

Q *To your knowledge did your father Chin Bok Ying ever claim any other children which were born of his marriage to your mother?*

A Yes, he claimed two other sons, Chin Pang Yip and Chin Pang Sen (Then).

Q *Mr. Chin, at the present time, do you have pending an Application for a Certificate of Citizenship?*

A Yes.

Q *In connection with this application were you ever called before a Naturalization Examiner of the Immigration Service and questioned concerning your application?*

A Yes.

Q *Did you ever have anyone accompany you to give evidence in connection with this application?*

A Yes, I asked my paper brother Chin Pang Yip to be my witness.

Q *At the time you presented paper brother Chin Pang Yip as a witness did you claim any relationship to Chin Pang Yip before the Naturalization Examiner?*

A Yes, I claimed he was my older brother.

Q *When you claimed this before the Examiner were you aware that he was not your older brother?*

A Yes.

Q *Can you explain why you presented him as a witness, attesting that he was a brother of yours when, in fact, he was of no relationship?*

A I had to bring an older brother to certify that I was my father's true son and he was the only one available to do that. He knew I was a true son of my father.

Q *Were you aware of the fact that Chin Pang Yip was in fact not a blood brother of yours?*

A Yes.

Q *Then why didn't you make it known to the Naturalization Examiner that Chin Pang Yip was not a natural brother but a paper brother?*

A Because at that time I did not have his consent to tell the Examiner that he was not a true blood brother, but now that I have his consent I can reveal it. Besides, at that time I was not asking Chin Pang Yip to tell any lies as far as the true relationship between my father Chin Bok Ying and myself and it would have been unkind of me to reveal that he was a paper son when, in fact, he was doing me a service by testifying to the true facts concerning my relationship to my father, to which he could truthfully testify. I did not bring him up voluntarily as a witness. He was specifically requested to appear by the Naturalization Examiner who was reviewing my application.

Q *Mr. Chin, do you have anything to add to this statement?*

A I do not have anything to say but I would like to present to you evidence of my true relationship to Chin Bok Ying, my true father and my mother Lew Shee and my brother Chin Pang Dick. I have here a photograph of my mother my brother Chin Pang Dick and myself which was taken approximately 25 years ago when I was about nine or ten years old and my brother Dick was a year old.

I present here another photograph of myself, my wife and my brother Chin Pang Dick taken in 1948. I request that I be allowed to keep these photographs.

Q *Is there anything else you would like to include in the record?*

A Yes, I would like to present and have included in the record a citation given to my brother Private Pang Y. Chin, Army Serial No. 33447505, which reads as follows: "In grateful memory of Pang Y. Chin . . . Who died in the service of his country. . . Freedom lives, and through it, he lives – In a way that humbles the undertakings of most men. (signed) Franklin Delano Roosevelt, President of the United States of America."

• Indicates omitted text

Resource 27:

Pang Fook Chin's Sworn Statement
Pang Fook Chin Records, A-12064030, United States Citizenship and
Immigration Service, National Records Center, Lee's Summit, Missouri.



Resource 28 (a):

Reunion

Top left: Francis Liang. Top right: Yee Moy Liang.

Bottom left: Yuk Lun Moy. Bottom right: Kam Sou Tsang Moy.

Courtesy of the Family of Linda and Pang F. Chin.



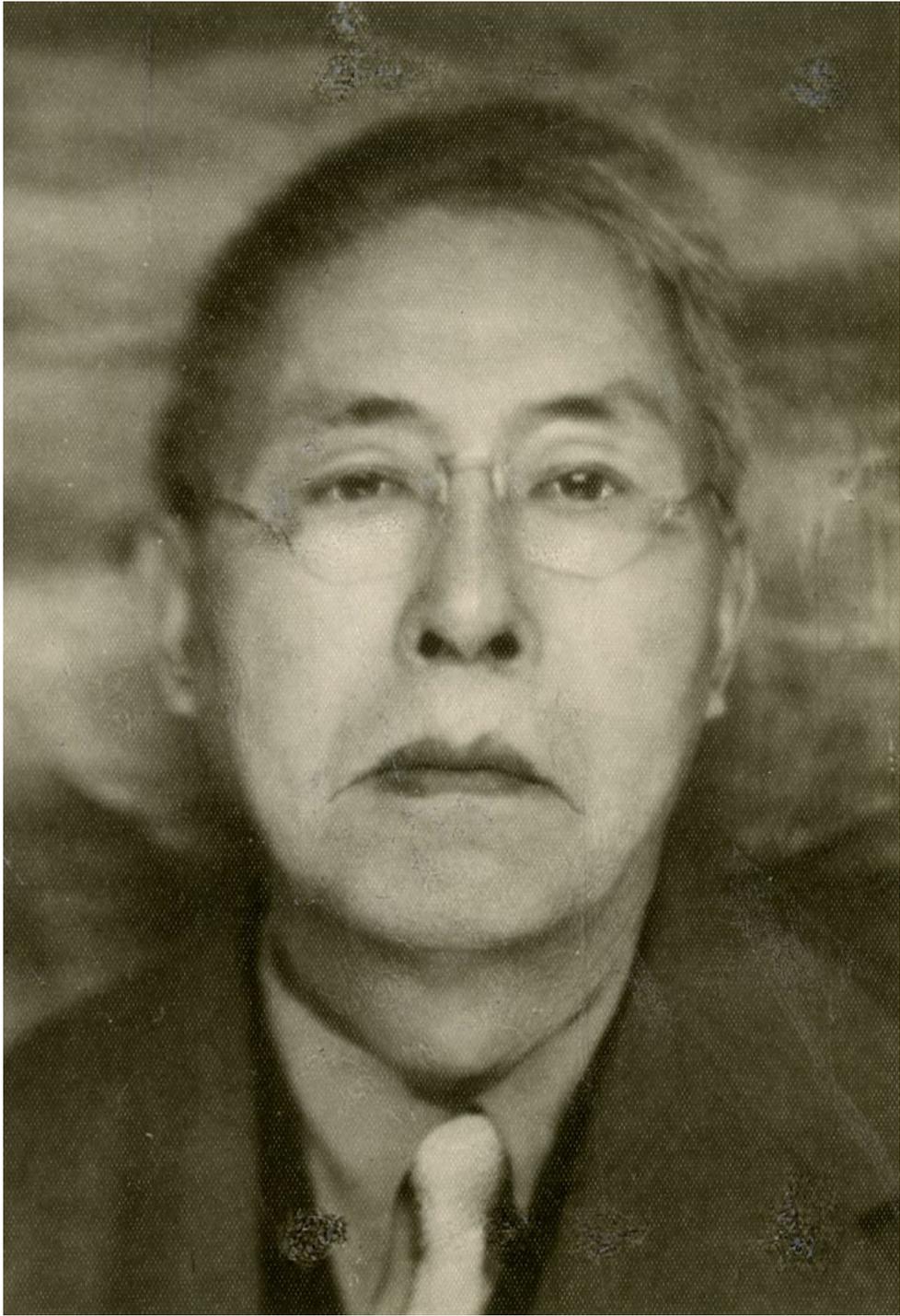
Resource 28 (b):

Reunion

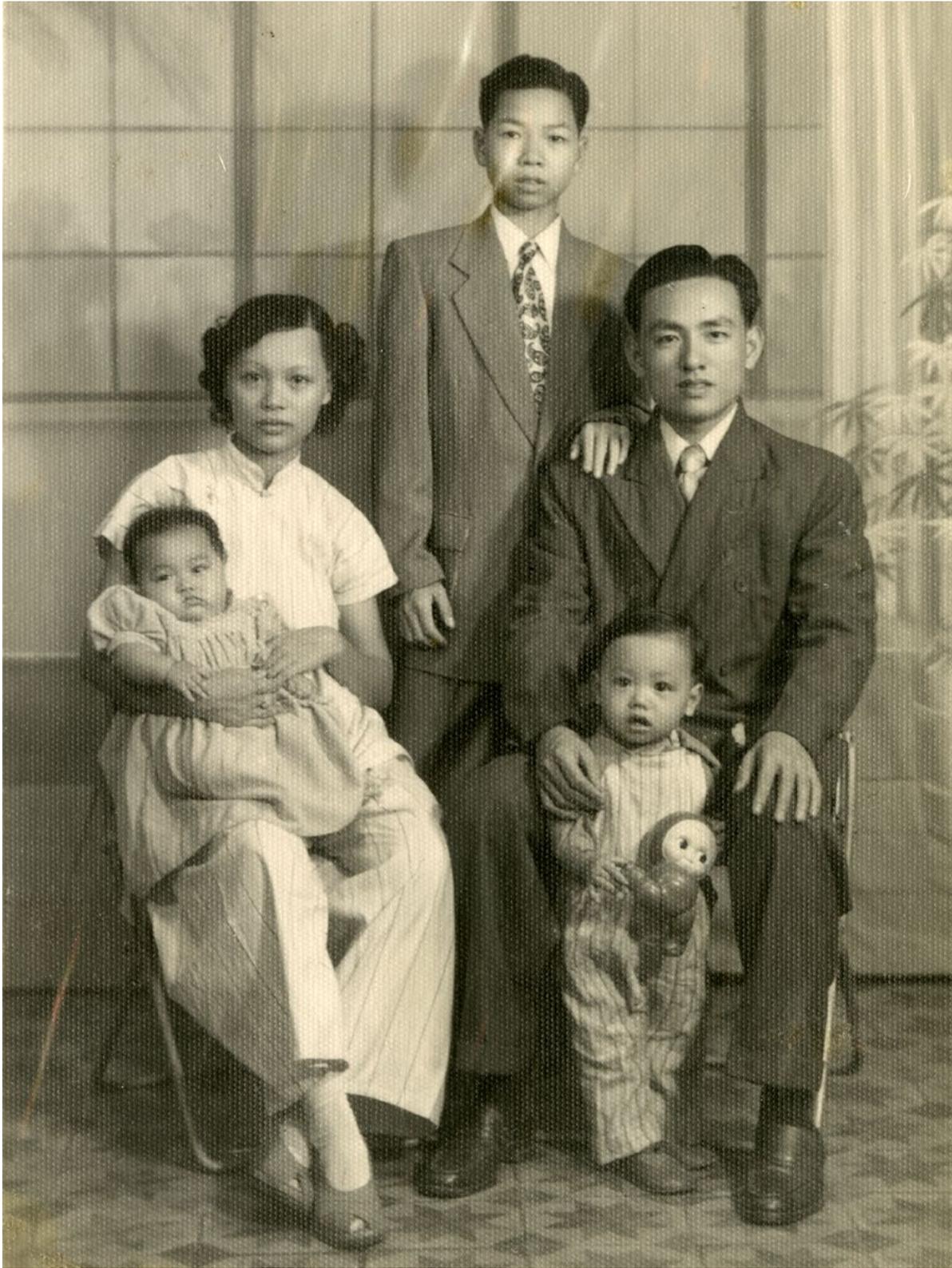
Courtesy of the Family of Linda and Pang F. Chin.



Life Story: Bok Ying Chin 1878-1956 (a)
Courtesy of the Family of Linda and Pang F. Chin



Life Story: Bok Ying Chin 1878-1956 (b)
Courtesy of the Family of Linda and Pang F. Chin



Life Story: Linda Moy Chin 1931-2006 (a)
Courtesy of the Family of Linda and Pang F. Chin



Life Story: Linda Moy Chin 1931-2006 (b)
Courtesy of the Family of Linda and Pang F. Chin



Appendix B:

Miss April Lou, teacher at PS 1, Manhattan, with six Chinese children, recent arrivals from Hong Kong and Formosa . . . , 1964. Library of Congress Prints and Photographs Division, LC-USZ62-112148.