



Chinese Canadian Historic Places

Statements of Significance for Shortlisted Chinese Canadian Historic Places

Left: Chinese miner's flume at Quesnel Forks (1897)
B.C. Archives D-07983
Right: Washing for gold near North Bend (c. 1897)
B.C. Archives E-00382



Left: Sam, a vegetable vendor in Vancouver (c. 1900)
B.C. Archives B-03625
Right: Harry Hing, Richmond Fire Department (1943)
B.C. Archives H-05788



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Chinese Canadian Historic Places **Statements of Significance for Shortlisted Historic Places**

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Introduction

The Chinese Historical Wrongs Consultation Final Report recommended legacy initiatives to help British Columbians understand the impacts of these historical wrongs and the achievements of Chinese Canadians. It was recommended that historic places be inventoried, and from that a legacy initiative to formally recognize significant historic places under section 18 of the Heritage Conservation Act has been developed. A public nomination process was held, and 138 nominations representing 77 places were received for consideration for recognition.

On April 2, 2015, a volunteer evaluation team made up of the members of the Legacy Initiatives Advisory Council (LIAC) Historic Places working group and board members of the Chinese Canadian Historical Society of British Columbia (CCHSBC) reviewed the 77 places that were nominated by the public. The purpose of the meeting was to create a shortlist of places, organized by level of significance, to put forward to the Minister responsible for Heritage with a recommendation that places with provincial significance should be considered for formal recognition.

The evaluation process followed a values-based model, ensuring that the evaluators reviewed the nominated places based on how they represent the overarching heritage values of the Chinese Canadian community in British Columbia. Evaluation was guided by a historical context statement and thematic framework that provided a summary of the history of the role of Chinese Canadians in the development of British Columbia.

In total, 19 historic places were selected to be recommended to Minister Thomson for formal recognition. These places are:

1. Cumberland Chinese Cemetery
2. Kamloops Chinese Cemetery
3. New Westminster Historic Chinese Cemetery
4. Nelson Chinatown/ Sing Chong Laundry, Nelson
5. New Westminster Chinatown
6. Chinese Business & Residences, Alert Bay
7. Coal Creek Park (Chinatown), Cumberland
8. Quesnel Forks
9. Nam Sing Ranch
10. Ahbau Creek, Lake & Bridge
11. Darcy Island
12. Lytton Joss House
13. Arrandale, Mill Bay and Nass Harbour Canneries
14. Commando Bay
15. Tod Inlet
16. Gold Rush Landscapes, Fraser Canyon
17. Dominion Immigration House
18. Lord Strathcona School
19. Chinese Market Gardens at Musqueam Reserve #2

Statements of Significance – documents identifying the heritage values of each historic place – are included in this report. These statements were developed through historic research and consultation with members of the Chinese-Canadian community. The Statements of Significance provide rationale on why each place is considered to be significant at a provincial level and worthy of consideration for recognition.

Historic Place Typologies for Recognition

The nomination process also revealed that British Columbians see strong value for Chinese Canadian heritage in two types of places around the province. Both cemeteries and Chinatowns – or community “hubs” or “clusters” – received multiple nominations from communities all over B.C. In order to be able to understand the significance of each individual nominated place falling under these two types, it is important to understand their values as distinct groups. Overarching Statements of Significance are provided for both typologies in this report.

Chinese Canadian Cemeteries

Historic Place

Chinese cemeteries, the burial sites of Chinese migrants and Chinese Canadians who died in British Columbia, are represented both by Chinese sections within cemeteries for the broader population and separate grounds used strictly for Chinese community burials.

These cemeteries can be found all across B.C., in large cities, small communities and sites of former Chinese Canadian occupation. They range from famous Chinese Canadian sections in large cemeteries such as Mountain View Cemetery in Vancouver, Ocean View Cemetery in Burnaby, and Harling Point Cemetery in Victoria to small cemeteries and plots in smaller towns such as Ashcroft, Salmon Arm and Quesnel. Some have elaborate headstones, others small in-ground markers, and some show evidence of remains disinterred several years after burial and repatriated to China.

Values

As a group or type, Chinese Canadian cemeteries are highly significant everywhere in B.C. for their historical, aesthetic and scientific values, and are the physical embodiment of the spiritual, social and cultural practices of the people who created and used them.

An enduring aspect of most early settlements, cemeteries play a significant role in commemorating the contribution of Chinese Canadians to the province, and for their representation of the spiritual values associated with Chinese Canadian culture in B.C. While in larger cities cemeteries may be part of a substantial Chinese Canadian community, in smaller towns they are often significant as the only historical reminder of the Chinese Canadians who lived and worked there.

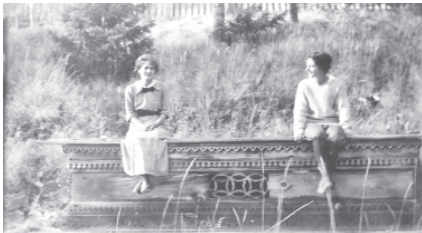
Chinese Canadian cemeteries are important for representing complex traditional burial practices in Chinese culture. The concept of ancestor worship honours the sacrifices and memories of deceased relatives, through visiting grave sites and providing provision for the journey to the afterlife.

They often show evidence of remains interred seven to ten years after burial and repatriated to China, a common practice at the time for Chinese migrants. The cemeteries symbolize the traditional custom of visiting the graves of ancestors, relatives or close friends during the Double Ninth Festival, or the Qing Ming Festival, which also marks the middle of spring and a sacred day of the dead.

Chinese Canadian cemeteries often have high aesthetic value through their adherence to feng shui principles, being in harmony with one's environment and the link between the Yin and Yang worlds. These intricate principles insist on certain spatial orientation and placement within a landscape, such as a large wooded mountain behind the cemetery, an open, south-facing aspect to the of the sun, and the presence of a flowing body of water, all of which reflect the deeper spiritual values behind the location and design of these burial places.



Nanaimo Chinese cemetery.
(courtesy of the nominator)



Offering table at Wild Horse Creek Chinese cemetery.
(courtesy of the nominator)



None Gau gravesite in the Stanley Chinese cemetery.
(courtesy of the nominator)



Chinese cemetery at Yale.
(courtesy of the nominator)

Chinese Canadian Cemeteries



Grave marker at the Ashcroft Chinese cemetery. (courtesy of the nominator)



Gate at the Old Hillcrest Chinese cemetery near Duncan. (courtesy of the nominator)



Quesnel Chinese cemetery memorial cairn. (courtesy of the nominator)

Often symbolic of the discrimination practiced against Chinese Canadians, these cemeteries can reflect harmful societal values outside the Chinese community. Chinese Canadians were often excluded from established pioneer cemeteries or placed in segregated sections. This exclusion, and the physical removal of Chinese headstones, create an erroneous history of the past, one where only European pioneers shaped communities.

Some Chinese cemeteries were entirely disregarded and were re-developed or covered by new construction, showing the minimal regard held for the spiritual and cultural practices of the Chinese community. Where Chinese cemeteries remain intact below new development, they have significant scientific value for archaeologists investigating past physical and cultural burial practices.

Today, these cemeteries play a significant role in commemorating the contribution of Chinese Canadians to the province, embodying reverence for those buried there and providing a quiet place of reflection for descendants.

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Nanaimo Chinese cemetery (author photo)

2 Kamloops Chinese Cemetery

850 Lombard Street, Kamloops, B.C.
c.1890



Kamloops Chinese Cemetery.
(Kamloops Chinese Cultural Association)



Information kiosk.
(Kamloops Chinese Cultural Association)

Historic Place

The Kamloops Chinese Cemetery is located north of Lombard Street east of Hudson's Bay Trail on the western outskirts of downtown Kamloops. It is situated on sloped open grassland with panoramic views of the Thompson River and Mount Paul. The cemetery contains marked and unmarked graves of Chinese Canadians, as well as monuments associated with traditional Chinese funerary ritual practices.

Values

The Kamloops Chinese Cemetery has historical, spiritual, aesthetic, cultural and social value as an enduring record of the evolution of the Chinese Canadian settlement in the central interior of B.C., and as the only historical landmark of the Chinese Canadian community in Kamloops.

Originating in the 1890s, the cemetery is historically significant through its association with the construction of the Canadian Pacific Railway and the impact of the railway on the city of Kamloops. It was originally used as a temporary burial site for transient Chinese workers, who were brought to the region in the 1880s to help build the Yale-Kamloops stretch of the CPR, as well as the Cariboo Wagon Road and other labour-intensive infrastructure projects associated with the settlement of B.C.'s interior.

One of the province's largest and oldest intact Chinese Canadian cemeteries, the dedication of the large site to the burial of Chinese Canadians is an indication of the size of the Chinese Canadian community in Kamloops – up to a third of its population in the late 1880s – as well as its enforced segregation from the European settler community.

With the change from temporary to permanent burial practices that occurred in the 1920s, the cemetery symbolizes the evolving status of Chinese Canadians in Kamloops. Graves in the cemetery remained unmarked until after the Chinese Exclusion Act of 1923 when Chinese began to settle permanently in Kamloops, with the first permanent, marked tombstones installed in 1927.

The temporary nature of the original cemetery is indicative of traditional burial practices for Chinese immigrants that involved disinterring remains buried for seven to ten years for transport back to family burial plots in China.

The cemetery has cultural and aesthetic value through the application of feng shui principles for siting and spatial arrangements, seen in its location on a grassy slope overlooking the Thompson River and its north-south orientation, and for the presence of simple brick and wood grave markers, evidence of the economically challenged circumstances of many Chinese Canadian immigrants. The form, design and inscription of some of the grave markers display both their Chinese heritage and the melding of Chinese and non-Chinese cultures in the B.C. frontier.

Kamloops Chinese Cemetery



Memorial plaque.
(Kamloops Chinese Cultural Association)

Social value is found in the continued honouring of the deceased, exemplified by actions such as the introduction of wooden plank grave markers and the construction of an altar, funerary burner, memorial, pagoda, and wooden gateway.

In recent years, members of the Chinese community have been actively involved in restoring and rehabilitating the Kamloops Chinese Cemetery as a place of community commemoration and worship, through a partnership between the City of Kamloops and the Kamloops Chinese Cemetery Heritage Society.

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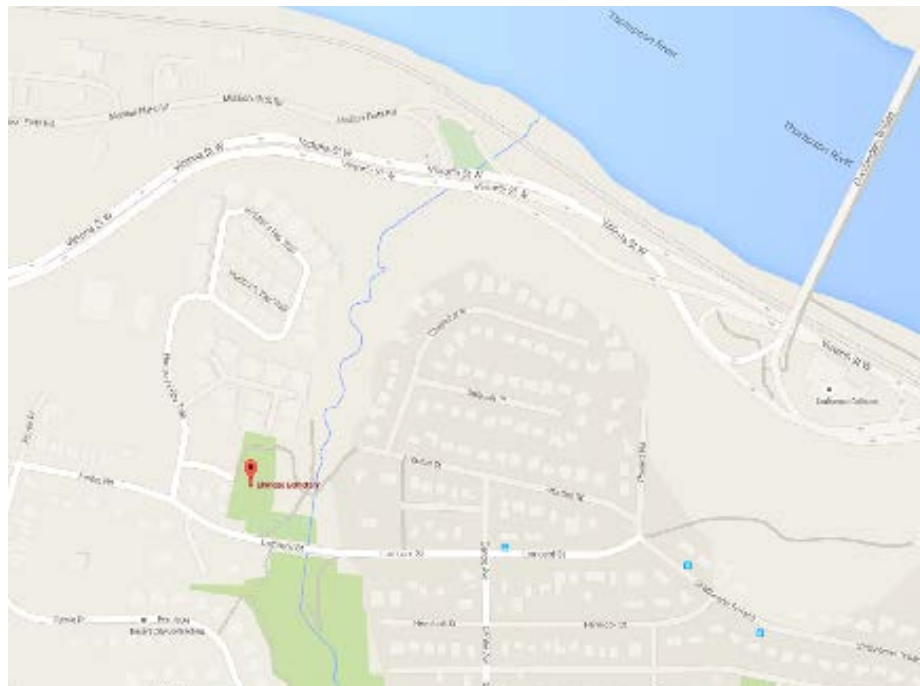
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Location of the Kamloops Chinese Cemetery.

3 Cumberland Chinese Cemetery Cumberland, B.C. 1897



Historic Place

The Cumberland Chinese Cemetery is the 0.75 hectare parcel that features a clearing located off Union Road southwest of the Inland Island Highway-Cumberland Road interchange. The clearing features a sign, perimeter picket fencing, pavilion, and grave sites. The site has local heritage designation through the Village of Cumberland.

Values

The Cumberland Chinese Cemetery has historical, spiritual, symbolic, aesthetic and cultural value as an enduring record of its association with Chinese Canadian settlement in the area, their participation in the coal mining and railway construction industries in Cumberland and the industrial development of Vancouver Island, and for its multicultural community that included Chinese Canadian, Japanese Canadian, and African-American workers.

Created in 1897, the cemetery is historically important as evidence of Chinese Canadian settlement on central Vancouver Island, and for the significant presence of Chinese Canadians in the area, particularly in the large miners' camp outside the site of the area's original settlement of Union, later Cumberland.

The place has historical importance through the investment of Robert Dunsmuir in Cumberland coal mining, and the formation of the Union Colliery Company in 1888. It is an important enduring link to the history of Chinese Canadian employment as coal miners and railway builders under the Dunsmuir family, and as a reminder of the family's non-union labour practices that featured the prevalent use of Chinese Canadian miners and railway construction workers.

The cemetery has cultural and aesthetic value through the application of feng shui principles for siting and spatial arrangements, seen in its east-facing aspect and protection from the north by a forest of trees.

Spiritual value is found in the representation of the complex traditional burial practices in Chinese culture. The register of the dead, kept by Chinese Benevolent Association, included the name of each person and their home village and province in China. Graves were marked with cedar head posts, and coffins contained information on the deceased. Bodies were exhumed after seven years, and the bones cleaned and stored for eventual shipment back to their home in China.

The cemetery is valued for its association with the adjacent Japanese Cemetery that together serve to symbolize the multi-cultural, originally segregated, and sometimes racist history of the community and province.

Designated for its significance by the Village of Cumberland in 2007, the cemetery is a place of spiritual significance for the families of the people buried there, and as a place of remembrance of the coal miners and pioneer families of Cumberland



Cumberland Chinese cemetery, no date.
(courtesy of the nominator)

Cumberland Chinese Cemetery Chinatown.

It has particular social value as an operating cemetery today, providing an opportunity for the community's descendants to be buried next to their ancestors, and as a place for Miners Memorial Week celebrations in Cumberland for a ceremony and respectful remembrance.

Some of the former Chinese Canadian businesses and organizations are recalled through replicated false-front buildings constructed as a centennial project.

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4 New Westminster Historic Chinese Cemetery

New Westminster, B.C.
c.1892 to 1914



Construction of Lester Pearson High School (Later part of New Westminster Secondary School) 1953. (NWPL 1503)



New Westminster Secondary School 1962. (NWPL 1500)

Historic Place

The site of the New Westminster Historic Chinese Cemetery is situated within an area bounded by present day Eighth and Tenth Avenues and east of Eighth Street. The site is now underneath and encompassed by a portion of New Westminster Secondary School at 835 Eighth Street, lawn, parts of a grass recreational field and an asphalt parking lot.

Values

The cemetery at New Westminster has historical, cultural, social, scientific and spiritual significance as an important example of a large Chinese Canadian cemetery that represents a once significant Chinese presence in the city, now built over and disappeared beneath a portion of New Westminster Secondary School.

Known by various names including New Westminster Public Cemetery, Douglas Road Cemetery and Potter's Field, the cemetery area is significant for its representation of the significant Chinese Canadian presence in the founding years of the city, until about 1920. This is represented in part by New Westminster's Chinatown, a booming center for Chinese Canadian merchants equipping workers in key industries such as mining, railroad construction, logging and fish processing, and the corresponding importance of New Westminster to the rest of the province, as the provincial capital (briefly), and as the second port of immigration after Victoria.

The New Westminster Chinese cemetery illustrates historical practices of segregating Chinese Canadian and other burials. Originally part of a city burial ground that served all of New Westminster's citizens - with various religious denominations separated within it - by 1870 the social structure of the place began to change. The swampiness of the ground compelled the Anglican church and more prosperous Euro-Canadians to relocate to the new Fraserview cemetery in Sapperton, leaving the Douglas Road location to be used by First Nations, Chinese, Japanese and Indo Canadians, the poor, prisoners and the mentally ill. Specific areas were set aside for use by the Chinese community beginning in 1892 and until 1914.

The site is symbolic of the erasure of the Chinese Canadian presence in New Westminster and across the province. In the 1930s, Douglas Memorial Park was created on the site in recognition of early European pioneers exclusively, with Chinese, Japanese and South Asian Canadian grave markers removed and sometimes used as construction materials. In the 1950s, New Westminster Secondary School began construction on the site, making it a memorial to the discriminatory and racist values of the time.

At the time of the creation of the memorial park, Chinese graves had already been exhumed and bodies prepared and shipped to China, a representation of the spiritual values found in the complex traditional burial practices in Chinese

New Westminster Chinese Cemetery

culture. Businesses in New Westminster's Chinatown were often responsible for the exhumation, cleaning and shipping human remains to China.

Scientific and archaeological values are high at this cemetery, as investigations using electromagnetic mapping and ground penetrating radar profiling have suggested locations of possible gravesites beneath the surface.

The Chinese Cemetery is a reminder of the significant and vital Chinatown that once existed in New Westminster and has similarly disappeared, and provides an accessible site for the commemoration of a painful history which should not be forgotten.

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Location of the Chinese Cemetery areas (after Golder Associates, 2008).

5 Chinese Canadian Community Hubs



Cumberland Chinatown 1910.
(BCAR b-07606)

Historic Place

Chinese Canadian community hubs, precincts and centres are the diverse areas in B.C.'s communities where Chinese Canadians settled, lived and often worked.

They represent Chinese Canadian settlement at all scales, including the larger, distinct Chinatowns found in cities like Vancouver, Victoria, New Westminster and Nanaimo, the industrial enclaves and residential neighbourhoods in smaller towns, bunkhouses and temporary quarters in remote workplaces and camps, and those residents and businesses dispersed throughout B.C. communities large and small.

Values

As a group or type, Chinese Canadian precincts are significant for their historical, cultural, aesthetic, scientific, social and spiritual values. They represent the important pioneering Chinese Canadian history during BC's early development through the fur trade and the later gold rushes, which began in 1858 along the Fraser River. These precincts help tell the story of the robust cultural life and traditions of Chinese Canadians in these early pioneer years, including racial tensions and struggles for equality.

Chinese Canadian communities within B.C.'s cities, towns and villages are found throughout the province, sometimes as complex Chinatowns with their own distinct character, or smaller enclaves, areas or single buildings. Together, these precincts underscore the contribution to the early development of the province by Chinese Canadians in virtually every community and region and emphasize Chinese Canadian involvement in all aspects of life in the province from its early beginnings until the present day.

Often recognized by non-Chinese Canadians as exotic enclaves, named and physically delineated Chinatowns in larger cities and towns - Vancouver, Victoria, Nanaimo and New Westminster - are important for their geographical and cultural distinction, often sharing marginal locations with other ethnic populations faced with discriminatory practices, such as First Nations and Japanese Canadian settlements.

It is significant that in many small towns in B.C., Chinese Canadians lived and worked in ways that paralleled other residents rather than being isolated in Chinatowns. Over time, the majority of Chinese Canadians came to live outside original Chinatowns, which began to disappear as it became easier for Chinese Canadians to live and purchase property outside of geographically segregated areas. In most B.C. settlements, including Victoria and Vancouver, Chinese Canadians were spatially dispersed throughout the community as farmers, market gardeners, store owners, household servants, and labourers of every kind.

Chinese Canadian communities are important for emphasizing the contribution of their residents to the economic life of the province. Chinese Canadian-owned businesses were a feature of almost all B.C. cities and small towns. Often grouped together in larger cities such as Victoria and Vancouver, in smaller towns, Chinese Canadian general stores, cafés, tailor shops and other small businesses were occasionally clustered in one area,



Sign panel, Vernon Chinatown.
(courtesy of the nominator)



Barkerville Chinatown.
(courtesy of the nominator)

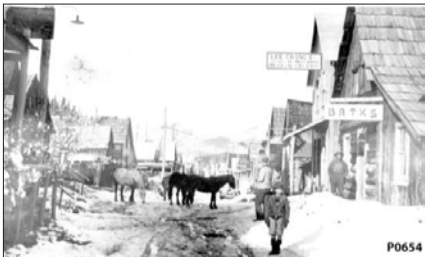


Chinese Canadian businesses, Alert Bay.

Chinese Canadian Community Hubs



A single building remaining in Armstrong's Chinatown. (courtesy of the nominator)



Barkerville Chinatown 1935.
(Barkerville Museum and Archives)



Hop Woo store, Clinton Chinatown
(courtesy of the nominator)

but more often spread throughout the town.

Settlements that were located around places of work such as mills, canneries or mines bunkhouses, and temporary quarters in remote workplaces are significant for illustrating the association of Chinese Canadians to the industrial and resource development sector in B.C. These settlements took on many forms, from semi-permanent bunkhouses to mobile tent communities that were a feature of large construction projects such as the Cariboo Wagon Road and the Canadian Pacific Railway.

Chinese Canadian precincts have cultural value in their expression of the unique extent to which Chinese Canadian immigrants organized voluntary associations within their communities. Formed to support and protect their fellow immigrants who arrived from China, these enclaves assisted in shielding Chinese Canadians from the widespread racism that existed across the province. They also provided Chinese Canadians with security, communal living and eating opportunities, and an opportunity to socialize, as well as being places for important ceremonial and cultural features such as Joss houses, Freemason organizations and tongs.

Chinese Canadian hubs in cities, towns and villages are valued for their diversity and often for their aesthetic experience. Often, these places stand out as unique through physical aspects of their urban form, the design of buildings and structures and the types of stores and businesses; culturally, through visual references like signs, symbols and merchandise; and through traditions, ceremonies and celebrations, ceramics, non-Western goods and medicines.

In other cases, these community areas physically exist without any notable visual or cultural references, while in still others, stories, memories, photographs or archival documentation are all that is left as reminders of the early vitality of these places.

Even though there may be few visible remains of some of the province's Chinatowns and Chinese Canadian communities, they have scientific value in their potential for archaeological investigations on these sites.

The value of these places is heightened by their rarity as a result of their almost complete erasure, often through discriminatory legislation and policy, or by the continued vibrancy and cultural life they still bring to many communities. While Chinese Canadian communities in many towns are represented by just one or two buildings, a restaurant, grocery store, cemetery or other trace, the lack of physical resources does not lessen the value of the social, cultural and spiritual value of these places to the descendants of those who occupied them.

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(courtesy of the nominator)

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6 New Westminster Chinatown

New Westminster, B.C.
c.1860s to c.1940s



Chinese businesses on Front Street 1909.
(New Westminster Public Library)



Kwon On Wo store (no date).
(New Westminster Historical Society)



Approximate areas of New Westminster's Chinatowns, the first on Front Street and the second and re-built third Chinatowns in the 'swamp' area. (courtesy of the nominator)

Historic Place

Today almost completely erased, New Westminster's Chinatown once occupied two different areas of downtown New Westminster over the course of its three-phase development.

The first Chinatown was located on the eastern side of Front Street between the Fraser River and the river escarpment, expanding to create a second Chinatown in the 1880s in what was referred to as "the swamp," a marshy area bordered by McNeeley Street, 10th Street, Columbia Street and Carnarvon Street. Both sites were almost completely destroyed by a fire in 1898.

New Westminster's third Chinatown was rebuilt in the "swamp", but was later reduced to an area bounded by 11th Street, Royal Avenue, Blackie Street and Columbia Street.

The original buildings belonging to the Chinese community have been replaced with high-rise condominiums, an off-leash dog park, commercial buildings, retail shops and a Translink hub.

Values

New Westminster's Chinatown is significant for its historical, cultural, scientific, social and spiritual values, particularly as a representation of the unique and pioneering role its Chinese Canadian citizen's played in B.C.'s early development. The values of the place are amplified by its almost complete erasure.

Evolving as a distinct Chinese Canadian settlement beginning in the 1860s, New Westminster's Chinatown is valued as a former large and expansive area of Chinese Canadian businesses, retail establishments and institutional buildings that formed a large, distinct, and well-defined Chinatown within the city of New Westminster.

The place is significant for its pivotal role as a centre of commerce and transport in the early development of New Westminster, the Fraser Valley and the province, focused first along the riverfront on Front Street, and expanding due to lack of space to a second site in the less desirable "swamp" area that was subject to flooding. Established prior to Vancouver's Chinatown, New Westminster Chinatown is important as the major Chinese Canadian settlement on the mainland, fittingly known as "Yi Fao", or "second port-city," relative to the primary port in Victoria.

First used as a base for Chinese miners during the Fraser River gold rush and continuing to expand during the construction of the Canadian Pacific Railway in the 1880s, New Westminster's Chinatown is important as the primary community for Chinese Canadian workers in the region. They were a key part of the labour force in the Fraser River salmon canning industry, the sawmills and shingle mills that were a major part of New Westminster's economy, and in many other occupations,

New Westminster Chinatown



Chinese men on Front Street c.1904. (New Westminster Public Library)



Chinese workers at the Cleeve Cannery c.1904. (New Westminster Public Library)



McInnes Street n.d. (Archie Miller photograph)

including cooks, servants, laundrymen, barbers, merchants, doctors, teachers and vegetable sellers. Also important is the size of the Chinese Canadian population in New Westminster, seen in an 1885 Royal Commission which reported 1,680 Chinese Canadians living in New Westminster, a substantial number in a total population of 4,000 in that year.

New Westminster's Chinatown is significant for being a cultural, social and economic centre for the city and the province. Rebuilt in a third phase after a devastating 1898 fire destroyed the first two sites, Chinatown continued to develop into a place of thriving businesses of all kinds, with wealthy merchants who imported and distributed Chinese goods all over B.C. Political, fraternal and clan associations, churches, funerals, celebrations and customs were important contributors to this vital society.

Flourishing before obstructive immigration policies were enacted in 1923, the three phases of New Westminster's Chinatown are important for embodying the discriminatory policies faced by Chinese Canadian immigrants at the time. In the decades after World War I, restrictive zoning policies, economic challenges, and exclusionary legislation combined to thwart efforts to retain Chinatown in its former size and vibrancy. Also of note is the cultural disregard seen in planning decisions made by the city in the 1940s to re-develop the area occupied by Chinatown. The large size of the community makes it a particularly noticeable example of the trend in the province to demolish Chinese communities and structures.

While there are few visible remains to remind residents and visitors of the early vitality of New Westminster's Chinatown, scientific value is found in the potential for archaeological investigations on these sites. The lack of buildings and community spaces does not lessen the value of the social, cultural and spiritual value of the place to the descendants of the people who built it, and the intangible heritage of the place is alive in the family stories of those who live in New Westminster and beyond.

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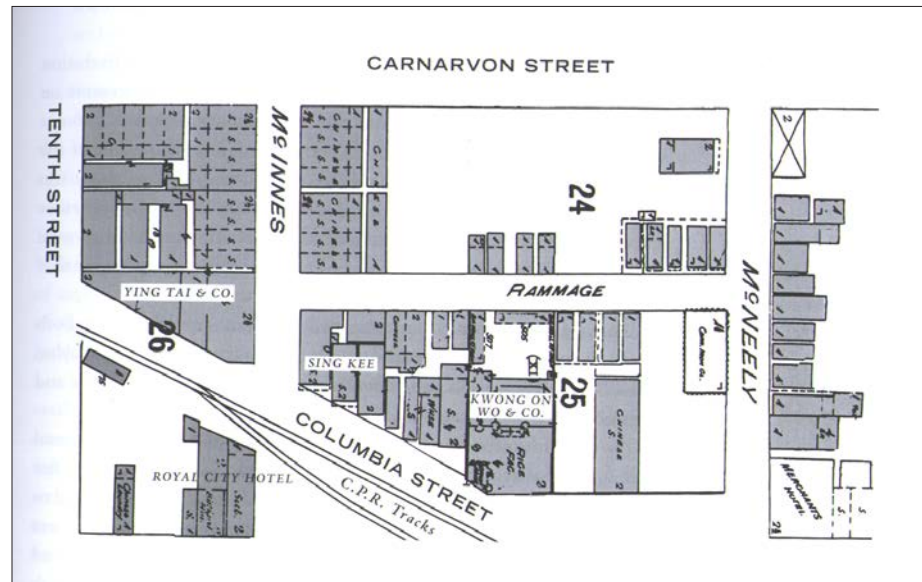
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1899 plan of part of the 'swamp' Chinatown area. (courtesy of the nominator)

Legend:

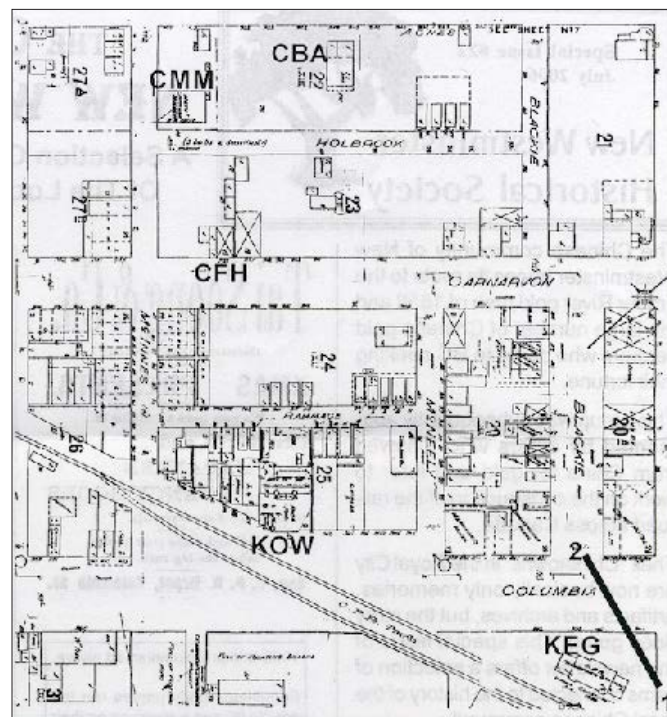
CBA: Chinese Benevolent Society Building

CMM: Chinese Methodist Mission

CFH: Chinese Freemasons Hall

KOW: Kwong On Wo Store

KEG: Former CPR Railway Station



1899 Fire Insurance Plan of part of the 'swamp' Chinatown area. (courtesy of the nominator)

7 Coal Creek Historic Park (Chinatown)

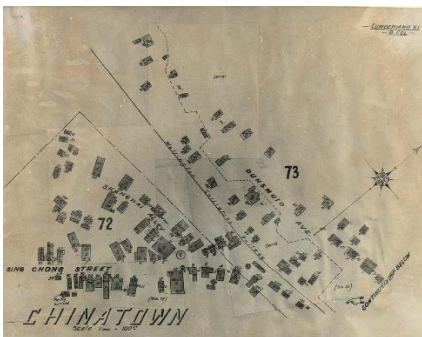
Cumberland, B.C.
1888



Gateway to Cumberland Chinatown, 2010.



Cumberland Chinatown 1930.
(Cumberland Museum)



1921 Fire Insurance Plan of part of
Cumberland Chinatown.
(Cumberland Museum)

Historic Place

Coal Creek Historic Park, which includes the site of Cumberland's Chinatown, is a 40 hectare park and historic townsite on the south side of Comox Lake Road approximately 1.4 kilometres west of the Village of Cumberland, within the boundaries of the present-day municipality. It encompasses the historic Chinatown, the No. 1 Japanese Townsite, the No. 1 Mine site and portions of the historic Wellington Colliery Railway trail.

It is part of a 104 - acre property gifted to the Village of Cumberland by Weldwood Canada in 2002 with a restrictive covenant to protect its heritage and sensitive natural environment

Values

Coal Creek Historic Park has historical, cultural, social and aesthetic value as an enduring record of the ties between Chinese Canadian settlement and the industrial development of Vancouver Island, most notably coal mining and railway building, and for its evocative traces of historic buildings and remnant gardens and fruit trees.

Built in 1888 for workers at Robert Dunsmuir's Union Colliery Company, Coal Creek Historic Park has deep roots as the nucleus for Chinese Canadians working in the coal mines on central Vancouver Island. What was once a very extensive community, the place is historically significant for representing the contribution of Chinese Canadians to the coal mining economy in the Cumberland region and their overall contribution to the economic and cultural development of the province.

Built on less-desirable marshy terrain, the Chinatown site is a testament to the industry of Chinese Canadians who drained the land and built their town and gardens to accommodate the wetland conditions. It is valued as the major component of a multi-ethnic community that also included No. 1 Japanese Town, No. 5 Japanese Town and a small Black community. The geographical separation of all of these groups from the ethnically European village of Cumberland (formerly Union Camp) a short distance away illustrates the racial segregation of living and working life in B.C.'s industries and communities, an indicator of the multi-cultural and often racist history of the community, province and country.

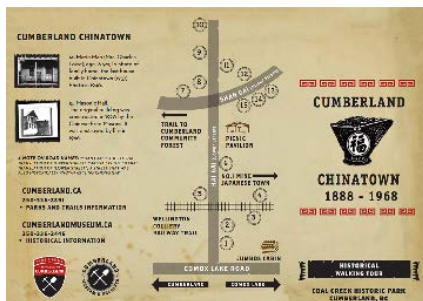
The site is important for linking the Chinese Canadian labour force to coal mine owner Robert Dunsmuir, who, while a pioneer industrialist, was known for lack of safety procedures in his mines and non-union labour practices that featured the prevalent and often exploitative use of Chinese Canadian miners and railway construction workers.

While primarily a mining camp, Coal Creek Historic Park's Chinatown was home for the Chinese Canadian community that worked as domestic servants or provided

Coal Creek Historic Park (Chinatown)



Leung Gang storefront in Cumberland.
 (Cumberland Museum)



Coal Creek Park interpretive sign.
 (courtesy of the nominator)

other services in Cumberland. It is associated with the provision of the necessities for everyday life for the Chinese Canadian workers, through the presence of a pig farm, tofu making facility and gardens that provided produce for Chinese Canadians and the wider community. At its height, Chinatown was home to a wide range of services, including grocery and hardware stores, restaurants, apothecaries, bakeries, two theatres, a temple and gambling houses. The number of societies in Cumberland's Chinatown, including the Chinese Nationalist League, Dart Koon Club and the Chinese Freemasons indicate the significance and size of the place as a cultural hub.

Coal Creek Historic Park has aesthetic and cultural value as a pioneer townscape, with building remains delineating historic Hai Gai and Shan Gai streets, and as a natural wetland setting that features native plants and animals, as well as remnant gardens and trees left from Chinese Canadian food cultivation practices. An enduring legacy and connection to the present day is found in the Cumberland reunion picnic which takes place each year. In 2015, the reunion group celebrated its 40th anniversary.

The Chinatown site within the park has lasting importance as part of the identity of Cumberland which today honours the Chinese community that once flourished here and that continues to be an integral part in Cumberland's continuing story.

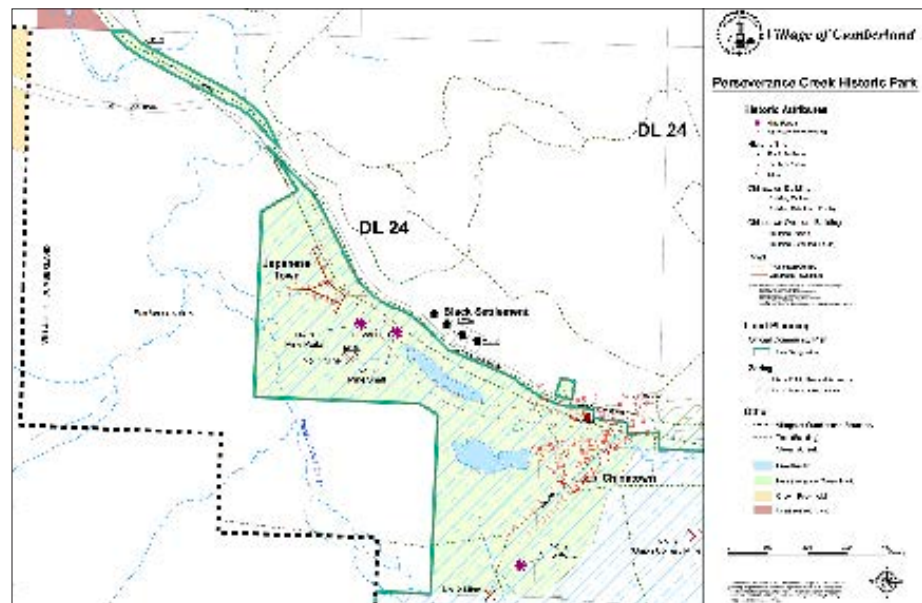
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Map of Coal Creek Park. (courtesy of the nominator).

8 Chinese Businesses and Residences in Alert Bay Alert Bay, B.C. c. 1910



Fir Street, Alert Bay 1936.
(courtesy of the nominator)



Royal Cafe, Fir Street, Alert Bay 1949
(BC Archives e-04640)



Fir Street, Alert Bay.

Historic Place

The Chinese Canadian business and residential community is located in Alert Bay, a settlement on Cormorant Island in Broughton Strait, near Port McNeill off Vancouver Island's northeast coast.

The community consists of four commercial and three residential wood-framed buildings, situated in the south-east commercial area of Alert Bay. Owned or built by Chinese families, the buildings are located in the general area between the N'amgis First Nations cemetery, Alert Bay Shipyards and the Nimpkish Hotel, fronting onto Fir Street and the foreshore.

Values

The area of Chinese Canadian businesses and residences in Alert Bay has historical, aesthetic, cultural and social significance for illustrating the ubiquity and enterprise of Chinese Canadians even in the most remote areas of B.C., and the vital cultural and economic contributions made by the small Chinese Canadian population to the community of Alert Bay.

Clustered along the Alert Bay waterfront on Fir Street Chinese Canadian businesses and associated residences are important as reminders of the goods and services provided by Chinese Canadians in the flourishing community of Alert Bay from the 1920's to the 1980s, when the fishing, fish canning, logging and mining industries were at their peak in the district. The businesses were vital to the community as well as the whole North Island Central Coast districts, and were centrally located in Alert Bay's main commercial area.

The place is significant for its demonstration of the pattern of Chinese Canadian small-business ownership in small communities, and the subsequent integration of local business owners and their families into the community. This included well known names such as Dong Chong (Dong Chong Bay on Hanson Island is named after him), Wong Toy, Eddie Wong, Woo Sing, Jim King and others who operated businesses such as grocery, hardware, butcher, tailor and shoe repair shops, cafes, taxi services, laundries, informal banks and other enterprises for many years. Their services extended well beyond Alert Bay to support and supply industries and communities in the region.

A number of the local Chinese Canadians were part of the Pacific Coast Militia Rangers, while children of Chinese Canadian merchants attended school, joined local youth groups and became an important part of the community.

The still-existing buildings, two residential and four commercial and all previously owned by Chinese Canadians, are a rare remaining presence of the once-thriving Chinese Canadian commercial area after many buildings were demolished through

Chinese Businesses and Residences in Alert Bay



Eddie Wong's store 1990s.
(courtesy of the nominator)



Orca Inn and taxi office
(courtesy of the nominator)



Chuck and May Wong - outside Alert Bay
Electronics. (courtesy of the nominator)



Dong Chong's second store and residence.
(courtesy of the nominator)

urban renewal in the 1970s. The ongoing occupation by local residents and businesses contributes to the continued use and vitality of the area, while the false front, wood-framed, contiguous buildings immediately abutting Fir Street, dating from the late 1920s to the 1950s, are reminders of the community's early built form.

The characteristic close relationship between Chinese Canadians and First Nations in B.C. is part of the cultural value of Alert Bay. Besides mutual respect and support in the community, Chinese businesses quietly supplied the 'Namgis and other First Nations in the region with supplies for their potlatches, which had been made illegal in 1922.

While there was discrimination - at one time Chinese labourers were not permitted to work in the Alert Bay shingle mill, and a part-Chinese-owned logging company could not legally hire Chinese workers - the relatively equal mix of First Nations and Caucasian members of the population, the strong relationship between Chinese Canadians and the 'Namgis First Nation and the isolation of the place meant discriminatory laws had less impact.

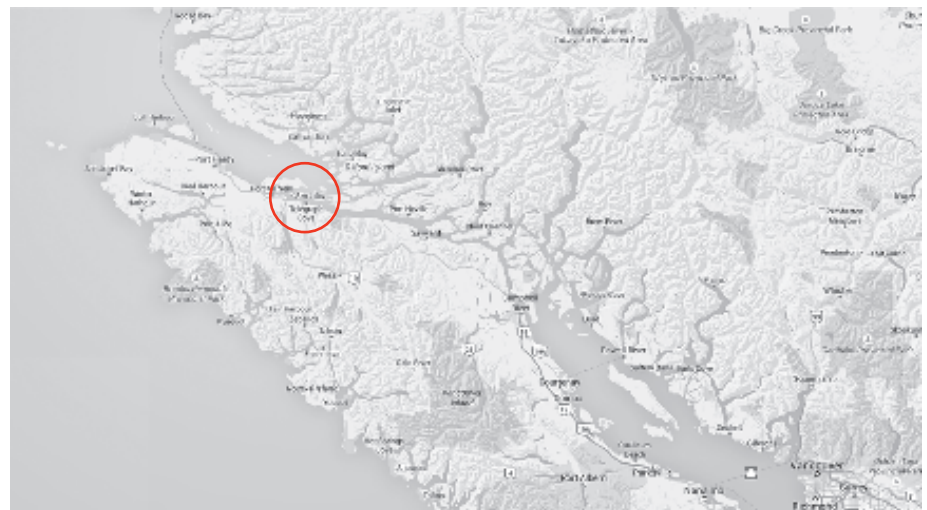
Part of the significance of these businesses and residences stems from the energy and spirit of honest endeavour the Chinese Canadian community brought to the area, the reminder of the hardships Chinese Canadians overcame in their efforts to become citizens, and their role in adding another aspect of cultural identity to the village.

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Context map showing Alert Bay.

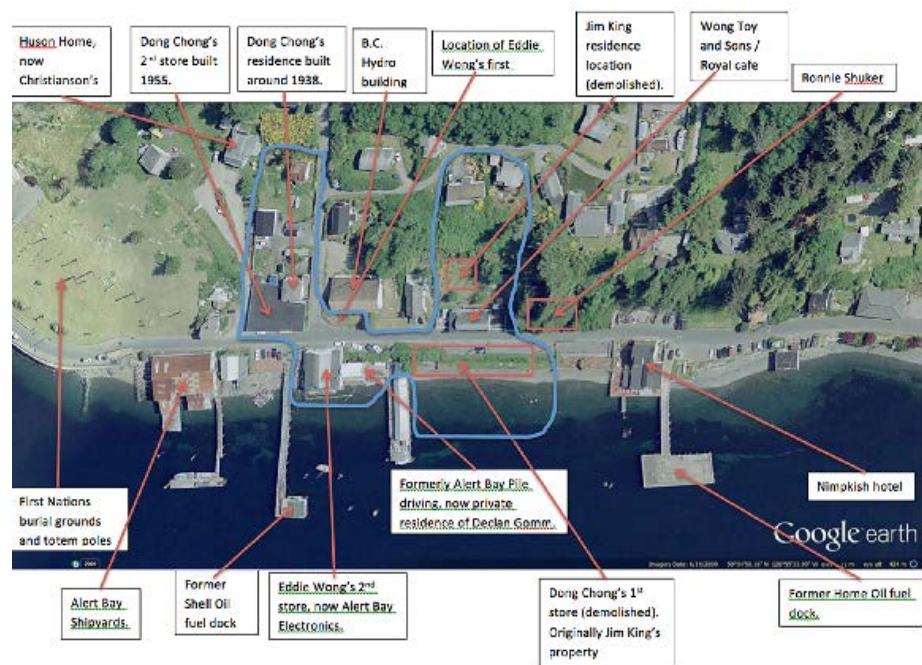
Chinese Businesses and Residences in Alert Bay



Wong Toy and Sons, Royal Cafe and Jim King's building.
 (courtesy of the nominator)



NTS Map of Cormorant Island.



Location of Chinese Canadian businesses on Fir Street in Alert Bay.
 (courtesy of the nominator).

9 Nelson's Chinatown and Sing Chong Laundry Nelson, B.C. c. 1890s and 1901



Early view of Nelson's Chinatown.
(courtesy of the nominator)



The former Sing Chong Laundry.
(courtesy of the nominator)

Historic Place

The area formerly occupied by Nelson's Chinatown is centred on the two blocks of Lake Street in downtown Nelson. The area is bordered by Vernon, Front, Ward and Hall Streets. The area consists of primarily later commercial buildings, with several still-existing late Victorian and vernacular - the Sing Chong Laundry - buildings dating from around 1900.

The Sing Chong Laundry is a small, unadorned rectangular flat roofed building located at 308a Hall Street between Vernon and Lake streets in the heart of Nelson's former Chinatown. It is currently the home of Kootenay Coop Radio.

Values

Nelson's Chinatown and the Sing Chong Laundry have historical, cultural and social significance for their representation of the multiple layers of Chinese Canadian heritage in the city of Nelson, which today has traces of its once-vibrant Chinese Canadian community.

Originating in the 1890s at the height of the mining industry in the Kootenays, Nelson's Chinatown is important as an enduring symbol of a once-complex, vital centre of the city and a social, cultural and economic focus for Chinese Canadians in the region. The place was home to those whose labour supported regional industries such as gold and silver mining, lumbering, farming and railway and road construction.

Nelson's Chinatown is important for sustaining a number of diverse business enterprises that served the Chinese community, including restaurants, hotels and stores; businesses that were key in supporting affluent residents, such as laundries and food stores; and for being the source of labour for service industries, such as cooks and gardeners.

Also significant is the Chinese Canadians' singular contribution to the cultivation of Nelson's extensive market gardens that were located adjacent to Chinatown. These gardens were important for economically supporting Chinatown and its residents, and being the only supply of vital fresh produce for Nelson and the region, they were a way for Nelson's Chinese Canadians to achieve a level of independence.

The location of Chinatown and the laundry is significant as a reminder of the broader processes of discrimination and segregation in Nelson and B.C., illustrated by Nelson's need to be seen as respectable as it grew into a regional centre for government, transport and industry. This resulted in the forced removal of the Chinese community from their homes and businesses on Vernon Street lots, leased from the Canadian Pacific Railway, to Lower Hill and the less desirable Lake Street area. This discrimination was expressed in many other ways, such as the exclusionary

Nelson's Chinatown and Sing Chong Laundry

**"Hard is the journey
Hard is the journey
So many turns
Now where am I?"**

Excerpt from a Li Bai poem
inscribed on Nelson's Chinatown
commemorative rock.
(courtesy of the nominator).



Commemorative stone monument located
at Vernon and Hall streets, one of the
entrances to Nelson's Chinatown.
(courtesy of the nominator)

practices of the Miner's Union and the many editorials in local newspapers such as the Nelson Weekly Miner which advocated in the harshest terms the absolute removal of Chinese Canadians from Nelson, the province and the country.

Constructed in 1901, the Sing Chong Laundry is valued for being the last surviving Chinese Canadian built and owned building in Nelson's original Chinatown. It is representative of one of the vital business enterprises undertaken by Chinese Canadians, filling a niche at a time when Chinese Canadians were excluded from a number of other jobs and professions.

Nelson's Chinatown and the Sing Chong Laundry are valued as reminders of the vibrant Chinese Canadian culture that existed in Nelson at one time and which has been captured in local literary writing such as Fred Wah's *Diamond Grill*, making them exemplars of Chinese Canadian cafés and businesses in small towns across the province.

The two sites are important for symbolizing the erasure and neglect of Chinese Canadian history in Nelson and other B.C. communities. It is notable that recent cultural projects in Nelson are leading the commemoration of the significant Chinese Canadian contribution to the city and region, including a monument near the original Chinatown, art exhibits, Chinatown Week, radio documentaries and cultural influences on urban design in the Chinatown area.

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Historical view of Nelson's Chinatown. (courtesy of the nominator)

10 Quesnel Forks

Junction of Cariboo and Quesnel Rivers, Cariboo Region, B.C.
1859



Quesnel Forks 1885.
(courtesy of the nominator)



Interpretive sign and cemetery at
Quesnel Forks.
(courtesy of the nominator)

Historic Place

Quesnel Forks is a gold mining ghost town featuring still-standing buildings, ruined building sites, and a cemetery on the north shore of the Quesnel River near the confluence of the Cariboo and Quesnel Rivers. It is 160 kilometres southeast of Quesnel and 140 kilometres south of Barkerville, B.C. Originally known as Quesnelle Forks, the place is located on Crown land, with a BC Forest Service campsite nearby, and the buildings and site are cared for by residents in Likely.

Values

Quesnel Forks has historical, cultural, social and spiritual value as evidence of Chinese Canadian participation in the very earliest development of British Columbia, its long history of economic and cultural importance derived from Chinese Canadian industry, and its continued importance to today's local community.

Established in 1859, Quesnel Forks is significant for being the original gateway to the rich Cariboo gold fields, and for its historical role as a major central supply site for both white and Chinese miners in advance of Barkerville's dominance after 1865. Surveyed by the Royal Engineers in 1861, the townsite signifies a history of settlement and gold mining in the area that predates the completion of the Cariboo Wagon Road which ultimately bypassed Quesnel Forks to terminate at Barkerville,

Quesnel Forks is important for illustrating both the very early Chinese Canadian presence in the settlement and region, and the significant Chinese Canadian contribution to the supply of goods and services that supported the booming Cariboo gold rush economy. It was home for a stable and sizable Chinese Canadian population – only Victoria and Nanaimo were thought to be larger during the Cariboo's gold mining years - and included labourers seeking new work opportunities in gold mining, including the Bullion Pit hydraulic mine, road building, dam construction and other occupations following their work on the Cariboo Wagon Road and the Canadian Pacific Railway.

Despite a population decline beginning in the late 1800s, there remained a number of merchants, farmers, tradesmen, laundrymen, cooks and other workers in Quesnel Forks who supported both the local Chinese Canadian population and the regional mining community. Chinese Canadians remained a vital presence in the Quesnel Forks area until the 1940s.

The townsite has cultural value for the inclusion of typical institutions and amenities found in most Chinese Canadian settlements, such as tong houses, shops, businesses, farms and gardens, and cemetery. In the North Cariboo, Chinese Canadians actively reinforced their cultural identity, with Quesnel Forks having one of the oldest Chee Kung Tong buildings in Canada. This society of Chinese Freemasons welcomed newcomers, assisted them in finding work, engaged the Chinese community in

Quesnel Forks

annual festivals such as Five-ancestor and Wan Yun-long, and contributed funerary and other rituals in Quesnel Forks. Today, the place has spiritual value for many Chinese Canadians as an ancestral home.

Quesnel Forks has cultural and social significance as a relatively well preserved abandoned gold rush townsite, with a local community that finds the place worth documenting and conserving. It is important as a regional tourist destination where visitors can explore the preserved Chee Kung Tong and other pioneer buildings, and the historic cemetery.

Sources

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BC Archives GR-3052 British Columbia Government Agent. Cariboo. 1860-1948 10 Mineral tax register, Cariboo and Quesnel Forks districts. 1896-1948.

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Chee Kung Tong House at Quesnel Forks n.d.
(courtesy of the nominator)



Quesnel Forks street
(worldiknow.wordpress.com)



Quesnel Forks Cemetery
(overlandcanada.com)

Nam Sing Ranch

Cariboo District Lots 85 and 502, 6 km north of Quesnel, B.C.

c. 1860s



Chew Nam Sing and three oldest children
c. 1887. (BCAR g-03059)



Look and Kong Sing with friends at the
Ranch. (courtesy of nominator)



Nam Sing Ranch. (courtesy of nominator)

Historic Place

The property known historically as Nam Sing Ranch is now in part hay fields on land owned by the City of Quesnel as part of the Quesnel airport, and partly the Mufford Valley Ranch. The Ranch property is located approximately 6 kilometres north of Quesnel, and consists of Cariboo District Lots 85 and 502.

Values

The Nam Sing Ranch has historical, aesthetic, scientific, cultural and social value through its association with the important story of the miner, pioneer settler, farmer, rancher, entrepreneur and family patriarch Chew Nam Sing.

The Nam Sing Ranch is valued for its association with the very early settlement in the Cariboo region during the 1860s Cariboo Gold Rush, and with Chew Nam Sing, who was among the very first and most successful Chinese gold miners in the Cariboo.

The Ranch also represents an early and successful agricultural enterprise, developed by one of the province's first Chinese Canadian families. Supplying produce for the booming populations of Quesnel and Barkerville, the historic Ranch is valued as one of the earliest examples of commercial market gardening in the province, an agricultural industry developed throughout the province with particular skill and entrepreneurial astuteness by Chinese immigrants.

Evidence of Chew Nam Sing's industry and success is seen in his mining, ranching and market gardening enterprises, but also in his freight business, which hauled produce to booming Quesnel and to the family's store in Barkerville during the Gold Rush and later. This enterprise constituted a significant contribution to the development of B.C. making the Nam Sing Ranch significant to the Chinese Canadian community across the province.

The spatial relationship between the Ranch lands and Barlow Creek, which flows out of 10-Mile Lake, provides a larger geographical context for the Ranch. The presence of the creek also made possible the creation of significant stretches of hand-dug irrigation ditches, seen today in remnants of the irrigation system devised by Chew Nam Sing through the diversion of Barlow Creek.

The remaining built and landscape features, including a residence, other buildings and structures related to the Nam Sing family, agricultural fields and remnants of the irrigation system are physical reminders of the Nam Sing Ranch and the people who lived and worked there. Also important is the continued use of the land for haymaking, which maintains the visual aesthetics of a working agricultural landscape.

The Ranch is culturally and socially significant for being in continuous use as a family-run ranch since Chew Nam Sing cleared the property for agricultural use. It

Nam Sing Ranch continued to be run by Chew Nam Sing's family after his death in 1911 until it was sold to the present owners, the Mufford family, in 1948.

Sources

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Nam Sing Ranch property. (courtesy of nominator)

12 Ahbau Lake, Ahbau Creek and Ahbau Creek Bridge

Cariboo District, north of Quesnel, B.C.
1860s, 1952



Historic Place

The historic place consists of two geographical features and one bridge in the North Cariboo named after Ah Bau, a Chinese miner: Ahbau Lake, Ahbau Creek and Ahbau Creek Bridge. All of these sites are situated north of Quesnel, in an area around Cinema that stretches east to the Cottonwood River in the Bowron Lake watershed.

Other places named after Ah Bau include Ahbau Creek School, Ahbau House, Ahbau Creek Falls, Ahbau Creek Road in Cinema and Ahbau Lake Recreation Site.

The Lake and Creek are relatively unaltered natural landscape features. The Bridge is a steel trestle bridge with a plate girder spanning Ahbau Creek. The Recreation Site, operated by the province, has 25 camping sites and is a very popular and picturesque place.

Values

Ahbau Lake, Ahbau Creek and Ahbau Creek Bridge are significant primarily for their association with Ah Bau, a prosperous Chinese Canadian placer miner and entrepreneur who worked in the Cariboo and Prince George regions of the province from the 1860s until the 1930s.

These historic places are important for their connection to the history of Chinese Canadians in gold mining in the province, having been named after a very successful Chinese placer miner, Ah Bau, who made significant findings on the creek at the north end of Ahbau Lake in the 1860s, recovering great quantities of gold using the simplest methods on these claims. They are significant for reflecting Ah Bau's entrepreneurial spirit, seen in his organization of as many as 700 Chinese Canadian miners to systematically handle and wash vast amounts of gravel on his mining claims, earning the respect of others for him and his hard work.

These historic places are significant for illustrating the early immigration story of Chinese Canadian coming from China to B.C. in search of elusive gold, and the hard work they took on to find it. These places are reminders of the role played by Chinese Canadians such as Ah Bau in the development of B.C. communities in remote regions.

Ah Bau's story makes highly significant the many provincial place names that are attributed to him. The use of a personal, rather than generic, Chinese Canadian name is a legacy and reminder of the contributions that Ah Bau and other Chinese Canadians have made to the development of the province, as there are many locations that include the word "China," but very few associated with an identifiable person. Ah Bau's name is also a good example of how Chinese names were misinterpreted. "Ah" is not a Chinese name, but is a prefix added to the personal name as a familiar or informal manner of address.



Ahbau Creek bridge, Ahbau Creek trail sign. (courtesy of nominator)



Ahbau Lake. (B.C. Recreation Sites and Trails)

Ahbau Lake, Ahbau Creek and Ahbau Creek Bridge



Ahbau Lake 1973.
(BCAR 1-05365)



Ahbau Lake Recreation Site 1973.
(BCAR 1-05392)

Constructed in 1952 for the Pacific Great Eastern railway, the Ahbau Creek Bridge is important for the continuing connection of local sites to Ah Bau and as the site of the driving of the last spike which signified the final completion of the railway, a project begun in 1912 as a rail route from Squamish to Prince George. The Bridge is a steel trestle bridge with a plate girder spanning Ahbau Creek, typical of construction methods and materials for railway bridges at that time.

As part of the province's system of recreation sites and trails, Ahbau Lake and Creek are valued for their scenic beauty, isolation and popularity as wilderness vacation sites.

Sources

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"John Chinaman Opens Up Cariboo: A Tribute to Ah Bau - Good Game Sport." *Cariboo Observer*, Saturday September 22, 1934.

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13 D'Arcy Island Chinese Canadian Leprosy Quarantine Station

Victoria District Lot 104

1891-1924



D'Arcy Island c. 1895 with original shelter and supplies. (BCAR f-05162)



D'Arcy Island c. 1898. (BCAR f-05164)

Historic Place

One of the Southern Gulf Islands, D'Arcy Island is located at the southern entrance to the Salish Sea south of Sidney Island in Haro Strait. The island is twenty kilometres northeast of Victoria and ten kilometres south of the town of Sidney on the Saanich Peninsula in the Cowichan Land District.

The entire island is located within the Gulf Islands National Park Reserve and is approximately 80 hectares (200 acres) in area, with the adjacent marine waters also protected. Its native plant communities include Garry Oak and Douglas fir forest, alder, meadows and coastal bluffs. The island is known for its bird populations and it is a popular recreation destination.

Values

D'Arcy Island has considerable social, historical, political and scientific significance, through its unique amalgamation of physical qualities and its former use as a lazaretto or quarantine station for Chinese Canadian patients suffering from leprosy.

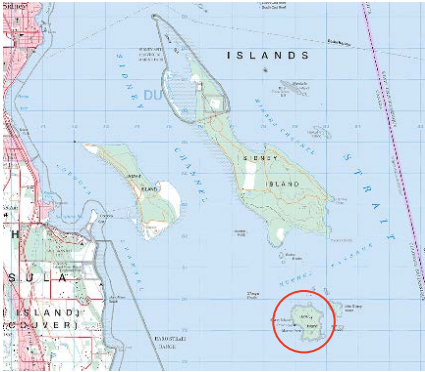
D'Arcy Island has historical, cultural and scientific value as one of only two leprosy isolation sites in Canada, and the only one specifically set aside for Chinese Canadians. Established in 1891, the place is significant for being emblematic of the discriminatory social policy of the time, in B.C., and especially in the City of Victoria, which sought to segregate both Chinese Canadians and those with contagious diseases, including leprosy.

The island is important as a physical reminder of the perceived connection between cases of leprosy and lack of hygiene, a notion popularized by stereotypical images and caricatures representing Chinese Canadians as disease-ridden, unclean, and a threat to the health of others. The isolation and relative abandonment of Chinese Canadians suffering from leprosy is symbolic of particularly strong exclusionary practices based on erroneous medical science combined with a social policy of Chinese Canadian discrimination.

The island has historical value as a record of the history of the regulation and treatment of leprosy in Canada. It marks a period between its establishment in 1891, by the City of Victoria, that was identified with poor living conditions in wooden shelters, no medical treatment, and a supply boat once every three months, and 1906, when pressure from the province of B.C. led the federal government to pass the Leprosy Act and take over operations on D'arcy Island.

The administrative changes resulted in marginally better care, reasonably fresh food, better shelters, a caretaker, interpreter and a repatriation policy to return the leprosy patients to their homeland. Yet D'Arcy Island remains an example of a lazaretto based on discriminatory practices against Chinese Canadians with leprosy that

D'Arcy Island Chinese Canadian Leprosy Quarantine Station



D'Arcy Island location map.

remained in operation until 1924, when operations were moved to Bentinck Island near William Head on Vancouver Island.

Although trails, traces of orchard and garden remnants, burial mounds, a few artifacts and archaeological sites are the only indication of D'Arcy Island's past use, the place has an enduring social value for British Columbians as a powerful symbol of the humanity of those people suffering from leprosy who, despite their exile, worked together communally to build shelters, plant gardens and bury their dead.

Today D'Arcy Island is valued in part as a beautiful and tranquil place and a favourite destination for boaters, as well as a place of remembrance. The natural landscape is reclaiming the small areas that were disturbed when the quarantine station was operating, providing opportunities for research in a number of scientific disciplines. There is a bronze memorial placed by the City of Victoria, and the provincial Parks Branch has commemorated them through a pictorial display of their lives.

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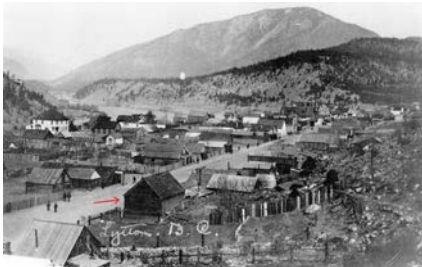
Remains of cottages.

4 Lytton Joss House

145 Main Street, Lytton B.C.
Constructed c.1881



Lytton Joss House 1883.
(courtesy of the nominator)



Lytton Joss House 1912.
(courtesy of the nominator)

Historic Place

Now a vacant lot on Main Street in downtown Lytton, B.C., the site was once the location of the Lytton Joss House, which served as a sacred building for the Chinese Canadian community in the area.

The site has been informally recognized as a significant historic place by the Village of Lytton, the Lytton and District Chamber of Commerce and the Lytton Museum and Archives.

Values

The site of the former Lytton Joss House has historical, cultural, social and spiritual value, particularly for its former use as a house of worship for Chinese Canadians.

Constructed in 1881 by Chinese workers who arrived in Lytton to work on the Canadian Pacific Railway, the place has high historical and spiritual value as the location of one of the first Joss Houses in B.C. and for its former use as an essential place of worship, spiritual sustenance and physical healing, and as a gathering place for Chinese Canadians living, working and travelling through this area of the province.

Joss Houses were built throughout the province wherever Chinese migrants settled. The Lytton Joss House site is an important representation of the formerly common presence of Joss Houses along the Fraser corridor, the Okanagan and the Kootenays. These places were dedicated to folk heroes, historical figures, Confucian, Taoist and Buddhist deities, and local protector gods, which in the case of the Lytton Joss House were Kwan Yin (goddess of mercy), Shen Nong (patron of herbal medicine) and Zhu Rong (protector against fire, disease and anger).

The site of the Lytton Joss House is important as a tangible reminder of the substantial Chinese Canadian history and influence in Lytton and the surrounding region, through their work in railway construction, gold mining, as merchants and as innovative vegetable farmers. Its prominent place in the community is noted in part through its central location within a substantial Chinatown that included stores, laundries, rooming houses, a cemetery and herbal medicine shops. The building faced towards the river as is usual in places dedicated to Kwan Yin.

The building was culturally and socially important for providing not only spiritual support in very difficult times for Chinese Canadians, but social and medical support through its purpose of taking care of sick and injured railway workers.

In its wood frame construction and wood siding, the building was typical of its time, but was combined with an interior arrangement specific to a Joss house which customarily included a main shrine hall, guest room, caretaker's room and community meeting hall.

Lytton Joss House Living spiritual and cultural values are embodied by the site, which is still recognized by local Buddhists as having spiritual power. In June of each year, the Lion's Gate Buddhist Priory, a branch of the Order of Buddhist Contemplatives holds a ceremony dedicated to Kwan Yin at this location.

A lack of respect for Chinese sacred traditions is apparent in a land transaction in 1928, when the Joss House sold to a local farmer by the Dominion Government despite protests from the Chinese community and the Consul-General of the Republic of China in Vancouver. The gods and goddesses were removed from the sacred building which was then used for agricultural purposes.

The absence of the Joss House is an intangible reminder of the devaluing of Chinese culture by the dominant European society.

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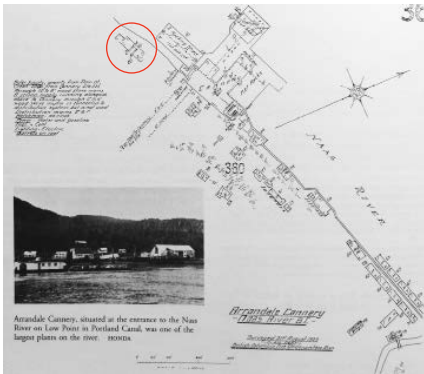
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15 Arrandale, Mill Bay and Nass Harbour Canneries

Nass Bay, Range 5 Coast Land District, Regional District of Kitimat-Stikine
Began operation 1905, 1879 and 1888



Photograph and 1923 fire insurance plan of Arrandale Cannery showing location of the Chinese Bunkhouse.
(from Gladys Blyth, *Salmon Canneries, British Columbia North Coast*)



Mill Bay Cannery, 1913.
(BCAR c-04928)



Nass Harbour Cannery, 1910.
(BCAR c-04933)

Historic Place

The Arrandale, Mill Bay and Nass Harbour Canneries are sites of three former fish canneries located in a cluster in Nass Bay, at the mouth of the Nass River, Range 5 Coast Land District, on B.C.'s north coast. The sites are approximately 100 kilometres northwest of Terrace and 80 kilometres north of Prince Rupert.

Values

The Arrandale, Mill Bay and Nass Harbour Canneries have significant historical, economic, cultural and social values for being representative of the contribution to the salmon canning industry by the many Chinese Canadian workers in B.C.'s remote northern canneries. They are important as an illustration of these workers' place in the social organization and way of life in these canneries, particularly in the late 19th and early 20th centuries.

These outlying canneries are significant for their remote location and their clustered arrangement at the mouth of the Nass River, one of B.C.'s major salmon producing rivers, an arrangement derived from the need to locate processing facilities for a highly perishable product near the routes of salmon migration. Their remoteness underscores the willingness of Chinese Canadians to work in these isolated locations which contributed to the opening up of industry and settlement in northern B.C.

As processing plants for salmon, one of B.C.'s most important commodities, the Nass River canneries are valued for their history of contributing to the economic growth of the province, and for the unique legacy of Chinese Canadian labour in contributing to that growth. The labour-intensiveness of the industry, the chance of fish spoilage and the possibility of missed salmon catches made the pool of fast, skilled labour provided by Chinese Canadian crews in packing and processing salmon highly valuable. Also important was the Chinese Canadian contract labour system which supported the canning industry through Chinese contractors, who supplied a certain number of men for the canning season in return for a stipulated fee per case of salmon processed.

At the forefront of the B.C. salmon canning industry from the beginning, it is significant that the value of Chinese Canadian workers as an essential component of the cannery labour force was understood by the northern cannery owners and operators, some of whom, including H.O. Bell-Irving, felt it undesirable to impose further restrictions on them.

The Nass River canneries are important because they reflect changes in the industry that directly impacted Chinese Canadian labour. This is seen in the steady reduction of the number of Chinese workers needed in the canneries through mechanization, most notably the introduction in the 1920s of automatic salmon butchering and

Arrandale, Mill Bay and Nass Harbour Canneries

Name:	Sam Sing																																												
Gender:	Male																																												
Marital Status:	Single																																												
Age:	27																																												
Birth Year:	abt 1894																																												
Birth Place:	China																																												
Relation to Head of Household:	Lodger																																												
Father Birth Place:	China																																												
Mother Birth Place:	China																																												
Year of Immigration:	1911																																												
Racial or Tribal Origin:	Chinese (Asian)																																												
Province or Territory:	British Columbia																																												
District:	Skeena																																												
District Number:	21																																												
Sub-District:	Nass River																																												
Sub-District Number:	17																																												
Street or Township:	Arrandale																																												
Municipality:	Nass River																																												
Occupation:	Labourer																																												
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Record of Sam Sing in the 1921 Census of Canada. (Ancestry.ca)

can-making machines, and, in 1950, as the first industry in the province to allow the unionization of Chinese workers, removing the need for the contract labour system.

The layout and living quarters of the Nass River canneries are a valuable physical reminder of Chinese Canadian culture and the social history of the northern canneries' multi-cultural population of First Nations, Japanese, Europeans, Canadians and others, in which Chinese Canadians predominated, working mainly as labourers, cooks and fishermen. This is illustrated by the segregation of both labour and living quarters in the canneries, and by the presence of a China House in every camp, built to the specifications of the Chinese contractor, with a Chinese cook, managed by a Chinese foreman.

These northern canneries are valued as a means of recognition for Chinese Canadians who came to work in a remote part of the province, adding to the multi-cultural vibrancy of the cannery camps. Also important are the company and other records that put a human face on the Chinese Canadian salmon cannery work force and provide invaluable information about individuals' occupations, families, wages, place of origin and language.

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Arrandale, Mill Bay and Nass Harbour Canneries



16 Commando Bay, Okanagan Lake Operated 1944

*“Unbidden, they freely volunteered;
unwelcome, they served proudly.
Denied every citizen’s basic rights,
they fought courageously for Canada,
their homeland.”*

Ministry of National Defence (2003).

Historic Place

Commando Bay is located on the east side of Okanagan Lake, south of Kelowna and 15 kilometres north of Penticton, within Okanagan Mountain Provincial Park. The historic place encompasses land adjacent to Okanagan Lake and the waters of Commando Bay, the site of a World War II Chinese Canadian military training camp. A bronze plaque commemorates the location of the training grounds.

Values

Commando Bay is significant for its historical, cultural and social values, particularly relating to the contribution of Chinese Canadians in World War II.

Situated on an inaccessible stretch of shoreline on Okanagan Lake, Commando Bay has historical value for being the physically isolated and secret location of a significant military operation, Operation Oblivion, during the summer of 1944. Led by British Special Operations Executive M16, the operation is a significant example of the contribution to the war effort of Force 136, a group of 13 Chinese Canadians, who were trained at the military site in arms, explosives, and sabotage operations for a planned secret “suicidal” military mission behind enemy lines in Japanese occupied territories in Southeast Asia during World War II.

Commando Bay’s association with Operation Oblivion is a significant example of Chinese Canadian volunteerism for military service, despite being denied full Canadian citizenship, still subject to the lingering financial burden of the head tax, and constrained by a ban on Chinese Canadians from joining the military. The people and events associated with the military history of Commando Bay are a notable reminder of the racism faced by Chinese Canadians at the provincial and federal levels, and their extraordinary perseverance in the face of this systemic racism.

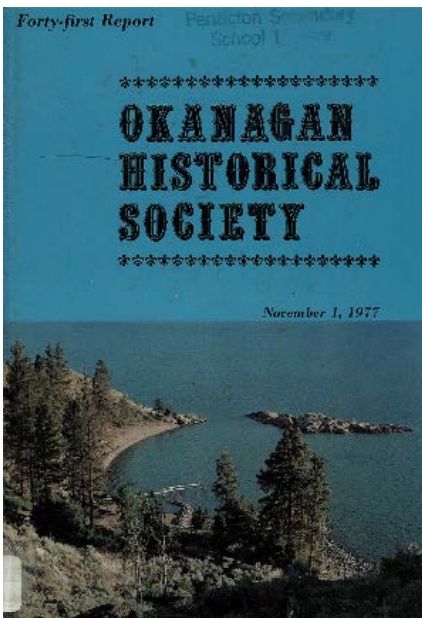
Commando Bay demonstrates historical, cultural and social value through its association with the accomplishments of individuals within Force 136, including four awarded the military medal for bravery in action and others who subsequently became prominent community leaders, such as the first Chinese Canadian Member of Parliament, Douglas Jung and labour organizer and newspaper editor Roy Mah. Force 136 veterans were also part of the driving force in petitioning the Canadian government for full citizenship for all Chinese Canadians.

The Bay is of cultural value for its association with at least two documentary films about the men’s secret training and their subsequent lives, and its rumoured inspiration for the Hollywood film *Bridge Over the River Kwai*.

The name Commando Bay has cultural value through its original colloquial use by local citizens, and later official adoption following an application submitted by the Okanagan Historical Society. The commemoration acknowledges the contribution



Commando Bay personnel, 1944.
(Okanagan Military Museum)



Commando Bay 1977. (Okanagan Historical Society)

**Commando Bay,
Okanagan Lake**



Bronze plaque on the site of the training grounds for Operation Oblivion at Commando Bay, dedicated September 17, 1988.

of Force 136 during World War II, and formally recognizes the historical importance of the military training undertaken there.

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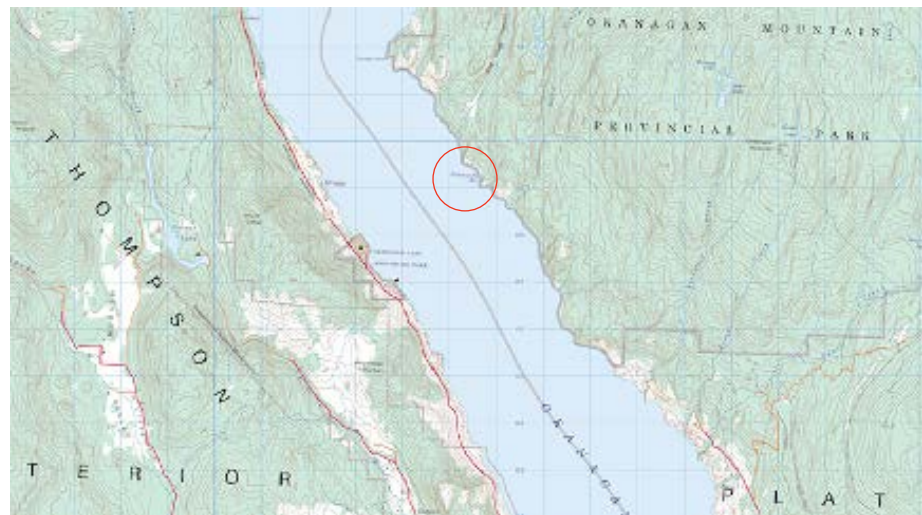
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NTS Map 82E-12 showing the location of Commando Bay, north of Summerland, opposite Okanagan Lake Provincial Park.

17 Tod Inlet

Gowlland-Tod Provincial Park, Vancouver Island
1904 - 1921



Cement plant at Tod Inlet c.1910.
(BCAR g-06194)



Remains of the cement plant c.1960s.
(courtesy of the nominator)



Remains of the wharf 2012.
(courtesy of the nominator)

Historic Place

The remains of the former community of Tod Inlet are situated within the boundaries of Gowlland-Tod Provincial Park in the municipalities of Saanich and Central Saanich on Vancouver Island. The community was located on the north and east sides of the water body named Tod Inlet. The area is bounded on the north by Interurban Road and on the west by Benvenuto Avenue.

Concrete building foundations and objects left by workers at the former cement plant are being encroached upon by forest, artifacts are covered in moss and in some cases graffiti and the remains of wooden wharf pilings jut into the water of the inlet. The park has an extensive, well-maintained trail system that follows former footpaths once used by Chinese and other workers.

Values

Tod Inlet has historical, cultural, scientific, social and spiritual values associated with its operation as the former workplace and residential village for group of ethnically diverse workers at the Vancouver Portland Cement Company, and for its association to B.C.'s industrial development.

Constructed in 1904, the former community of Tod Inlet is historically significant as the site of the first cement factory on the west coast and its associated limestone quarry and clay mining site. The complexity of the cement manufacturing process and the infrastructure required to produce it is seen in the arrangement of the partial remains of the plant and other historic resources on the site. The quarries were connected to the plant by a tramline and scows transported the finished cement from the substantial wharf. Coal to fuel the kilns was shipped from Nanaimo.

Tod Inlet is culturally significant as the former workplace and worker's village for Chinese Canadian, South Asian Canadian, and First Nations employed at the Vancouver Portland Cement Company, part of a segregated community that also included white engineers, managers and plant workers and their families.

Value is found in Tod Inlet's illustration of typical living and working conditions in Chinese Canadian worker communities at industrial sites, including the bunkhouses and temporary quarters that were a common fixture in B.C.'s remote workplaces. In contrast with the white accommodation, Chinese Canadian living was communal, with four to six men in each bunkhouse and meals eaten in one large building.

As a place that saw many industrial accidents and deaths from high-risk work, as well as diseases such as typhus and tuberculosis due to substandard housing for Chinese and South Asian workers, Tod Inlet represents the sacrifice many Chinese workers made on early work sites in B.C., often for less pay than their European counterparts.

Tod Inlet

The prominence of the remaining industrial plant structural foundations, wharf pilings and remnant objects once used and discarded by Chinese Canadian and other workers make Tod Inlet significant as a unique representation the past. Objects regularly unearthed by park visitors such as boots, ceramics, cookware, buckets and other items reflect the lifestyles of the men who worked and lived there.

Artifacts visible along the walking trails are important for providing a unique hiking experience, as are the decomposing moss covered structural remains that create an atmosphere of mystery and wonder. Current park trails follow footpaths which were once the main thoroughfare for the Chinese Canadian workers as they walked from their homes to the cement plant.

These features also demonstrate the site's scientific value for industrial archaeological investigations. Because the cultural elements have been protected within a provincial park, the place has the potential to reveal considerable information about the former community. Also significant are the many site artifacts held in local museums.

Tod Inlet has spiritual value as a place where many Chinese Canadian workers died in the course of their work, while oral histories record funeral processions leaving the place.

Linked geographically and historically to Tod Inlet, the former limestone quarry that supplied the cement plant is significant for its development into Butchart Gardens National Historic Site, today a world famous tourist destination, and which employed Chinese Canadian workers after the closure of the cement plant in 1921.

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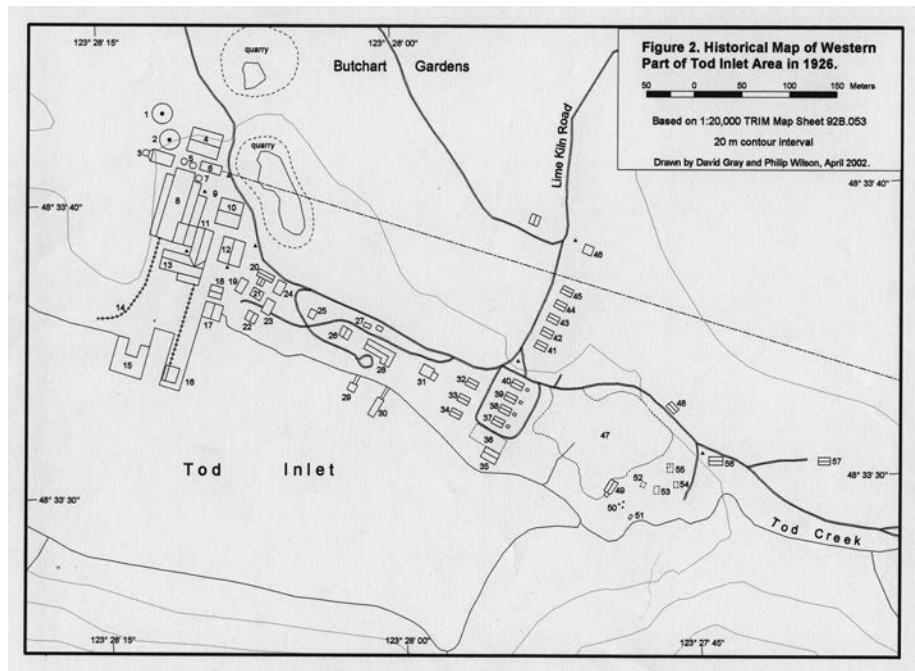
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(author photographs)

Tod Inlet



Historical map of the western portion of Tod Inlet, 1926. (Courtesy of the nominator)

18 Lord Strathcona School

592 East Pender Street
1891



Historic Place

Lord Strathcona School is an amalgamation of predominantly brick school buildings ranging in age from 1924 (using 1891 school bricks) to 1972. The buildings and grounds stand prominently on high ground in the Strathcona neighbourhood of Vancouver.

Values

Lord Strathcona School embodies historical, symbolic, aesthetic, cultural and social values as an enduring school serving Vancouver's historic Chinatown, nearby Japantown and the whole Strathcona neighbourhood which was filled with immigrant families of many ethnicities, including many Chinese Canadians.

Significant for being a foundational place in the history of many Chinese Canadians in the province, the school was a trusted place of learning, long serving the Chinese Canadian community of Vancouver as the closest elementary school to Chinatown. It was known as a "mini United Nations" for its high level of cultural diversity, reflecting the multicultural mix of Strathcona as the first working class community of Vancouver.

The school has historical value for marking the evolution of Vancouver's Chinese Canadian community from the 1890s till the present day, including the repression of population expansion wrought by the various Chinese Immigration Acts, and the postwar expansion of the community once the Acts were repealed. Buildings added to the school grounds over time mark the expansion of the Chinese Canadian population as well as the Strathcona community as a whole.

While Lord Strathcona School is significant for being attended by many Chinese Canadians in the decades following the Second World War, it also has symbolic and cultural value as a place of cross-cultural exchange, where the cultures of Chinese Canadians, other ethnic groups, and the mainstream public school system were synthesized into a unique and more inclusive culture.

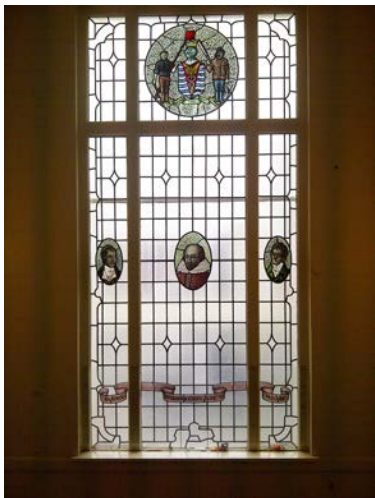
The very large school (at its peak, over 800 students) has cultural and social value as a repository of many childhood memories for Chinese Canadians. It is a community hub, a place where families are respected, and is a symbol of unity in the neighbourhood. Its considerable size, prominent siting and rich architectural detailing give Lord Strathcona School physical importance and aesthetic value in the neighbourhood, which is named for this dominant school.

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Chinese Canadian students in front of Lord Strathcona School 1926.
(VPL 58910)



Stained glass window in school interior.
(courtesy of the nominator)

19 Gold Rush Landscapes in Nlaka'pamux Territory: Browning's Flat and Rip Van Winkle Flats

c. 1880-1910



Cobble sludge chutes on Browning's Flat.
(courtesy of the nominator)



Sluice ramps on Browning's Flat.
(courtesy of the nominator)



Sludge chutes on Rip Van Winkle Flats.
(courtesy of the nominator)



U-shaped cobblestone feature on
Browning's Flat. (author photo)

Historic Place

Browning's Flat and Rip Van Winkle Flats are exemplary illustrations of the numerous sites showing evidence of placer gold mining, most notably by Chinese Canadian and First Nations miners, distributed along five hundred kilometres of the Fraser River between Hope and Quesnel.

The two sites are located in Nlaka'pamux traditional territory on the banks of the Fraser River. Browning's Flat, the largest of the two, is located on the west side of the river, approximately midway between Lytton and Lillooet and extends more than one kilometre above the river on a series of terraces. The smaller Rip van Winkle Flats is a terraced landscape located to the north and west of Lytton, on the west side of the Fraser River.

The sites include rock water channels and piles of washed and stacked rock, surface artifacts, evidence of settlement sites, trails, and other signs of land use and occupation during the hand gold mining that was practiced on the banks, bars and riverbed of the Fraser River. In some areas, pre-contact lithic remains have been identified.

Values

Created between c. 1880 and 1910, the mining landscapes at Rip Van Winkle Flats and Browning's Flat are excellent and unparalleled constituents of the several hundred historical sites that make up the placer mining landscapes of the Fraser River corridor. Together, they superbly illustrate the extensive history of First Nations and Chinese Canadian gold mining on the Fraser River during the active mining period of 1857-1910.

Within the context of contemporaneous gold rush-era placer mining sites in California, Australia, and New Zealand, these historic places are among the largest and finest examples of landscapes created by 19th century Chinese miners found anywhere in the world. Meticulously hand built over years of continuous work, these sites powerfully reflect the social circumstances and technological ingenuity of Chinese Canadians working in the Fraser River gold rush.

Social, cultural and spiritual values are embodied in these landscapes through their representation of the close and long-standing historical relationships between Chinese Canadians and First Nations in B.C.

Chinese migrants have been arriving in the First Nations territories now known as British Columbia since the late 1780s, the same time period as the earliest European migrations. Social skills enabled the development of stable partnerships between the two groups, both economic and through marriage and family. Lytton First Nation stories recall the placer mining work of the Chinese immigrants and childhood exploration of the resulting rock formations.

The two sites illustrate the multi-ethnic nature of the placer mining industry,

Gold Rush Landscapes in Nlaka'pamux Territory: Browning's Flat and Rip Van Winkle Flats



Cobble landscape and trail at Browning's Flat.
(author photo)



Aerial view of Rip Van Winkle Flats.
(courtesy of the nominator)



Browning's Flat sluice ramps.
(courtesy of the nominator)



Cobbles and drainage channel at Van
Winkle Flats. (author photo)

contributing to a broader understanding of ethnic relationships and multiculturalism throughout the province, in particular the substantive Chinese Canadian presence along the Fraser River for over two centuries. Today, these sites are places of memory and storytelling, and evoke a current wish to create a more inclusive history of B.C. that reflects all of its ethnic diversity.

Often difficult to access except by water or air, these landscapes are significant for being unspoiled archaeological features that help illustrate the significant role that placer mining played in the settlement and economic development of the B.C. interior by Chinese, European and other immigrant communities. Not only contributing economically through gold mining and its associated activities, the resulting placer landscapes played a role in the agricultural development of the region through the use of abandoned ditches, flumes, reservoirs and drainage channels for irrigation works necessary in the semi-arid climate of B.C.'s interior.

These labour-intensive landscape features are evidence of a work force organization developed and applied by the Chinese and First Nations miners, illustrating the planning and coordination needed to implement ground-sluicing and other complex mining techniques. For the most part, the spectacular manufactured landscapes found on these sites are characteristic of the work of organized teams of ten to twenty Chinese miners working together, and, rather than searching for the next gold strike or leaving the gold fields all together, returning to work the same site year after year.

The sites are significant for their illustration of known and evolving technological mining innovations practiced by Chinese and First Nations miners and others. They used a ground-sluicing technique that involved channelling running water to move gold-laden gravel into ditches, gullies and then sluice boxes and collecting the resulting gold. Considerable and impressive hydraulic works were constructed to harness and channel water from the many uphill streams draining into the Fraser. Sludge chutes made of linear piles of vertically stacked tailings cobbles with deep channels between them allowed waste water and sediment from mining activity to flow downslope to the river.

The size, physical integrity, scale and diversity of mining artifacts and features clearly document distinctive Chinese mining processes, seen in large and small mining features. The aesthetic qualities of these landscapes are found in their geographical breadth, massive scale, meticulous hand building techniques and use of materials, reflecting years of continuous work by Chinese Canadians in the Fraser River gold fields.

The names Van Winkle and Browning's show a shift from earlier in-river mining on gravel bars to later ground-sluicing above the river, and represent the majority of English place names used. The naming of places, especially after individual miners, both over-rode aboriginal and fur trade-era names and generally reflected the individual claims of a particular miner.

Van Winkle Flats and Browning's Flat are valuable for their potential to reveal further information from ongoing refinement of archaeological methods that can be used to further explore and record mining technology, landscape features and the past ways of life of miners, for increasing interest in other, similar sites, and for their tourism and economic potential for researchers, scholars and the interested public.

Gold Rush Landscapes in Nlaka'pamux Territory: Browning's Flat and Rip Van Winkle Flats



First Nations placer mining with sluice boxes and gold pans on the Fraser River near Lytton.
(BC Archives d-06815-141)



Cobble tailings field at Van Winkle Flats.
(author photo)

Character-defining Elements

Browning's Flat

- Location and aspect facing the Fraser River on Lytton First Nation territory
- Dry Interior Douglas Fir landscape
- Sloped and stepped topography that allowed the flow of water
- Total area and perimeter of the worked landscape
- Streams and water courses that feed into the Fraser
- Significant size and complexity of the mining systems and features
- Highly visible manipulated landscape features resulting from mining activity such as:
 - Terraces
 - Vertical stacked tailing cobbles and boulders
 - Drainage ditches, channels and drains through barriers
 - Ground sluice channels, flumes and ramps
 - Tailings piles
 - Sludge chutes
- Intactness and original configuration of the landscape features
- Original location and order of the features (such as parallel channels perpendicular to the river) that reveal mining processes
- Trails that were earlier wheelbarrow tracks
- Location of a former Chinese mining camp, domestic artifacts and features
- Surface artifacts such as domestic items and pre-contact lithic scatter
- Potential to reveal further information about the past

Rip Van Winkle Flats

- Location and aspect facing the Fraser River on Lytton First Nation territory
- Dry Interior Douglas Fir landscape
- Sloped and stepped topography that allowed the flow of water
- Total area and perimeter of the worked landscape
- Streams and water courses that feed into the Fraser
- Massive size, extent and complexity of landscape manipulation, mining systems and features
- Highly visible manipulated landscape features resulting from mining activity such as:
 - Terraces
 - Vertical stacked tailing cobbles and boulders
 - Drainage ditches, channels and drains through barriers
 - Ground sluice channels, flumes and ramps
 - Sludge chutes
- Extent of cobble tailings field within the forested landscape
- Original location and order of the features that reveal mining processes
- Current roadway and forest trails
- Chinese Canadian and Indigenous pictographs
- Potential to reveal further information about the past

**Gold Rush Landscapes in
Nlaka'pamux Territory: Browning's
Flat and Rip Van Winkle Flats**

Personal communication

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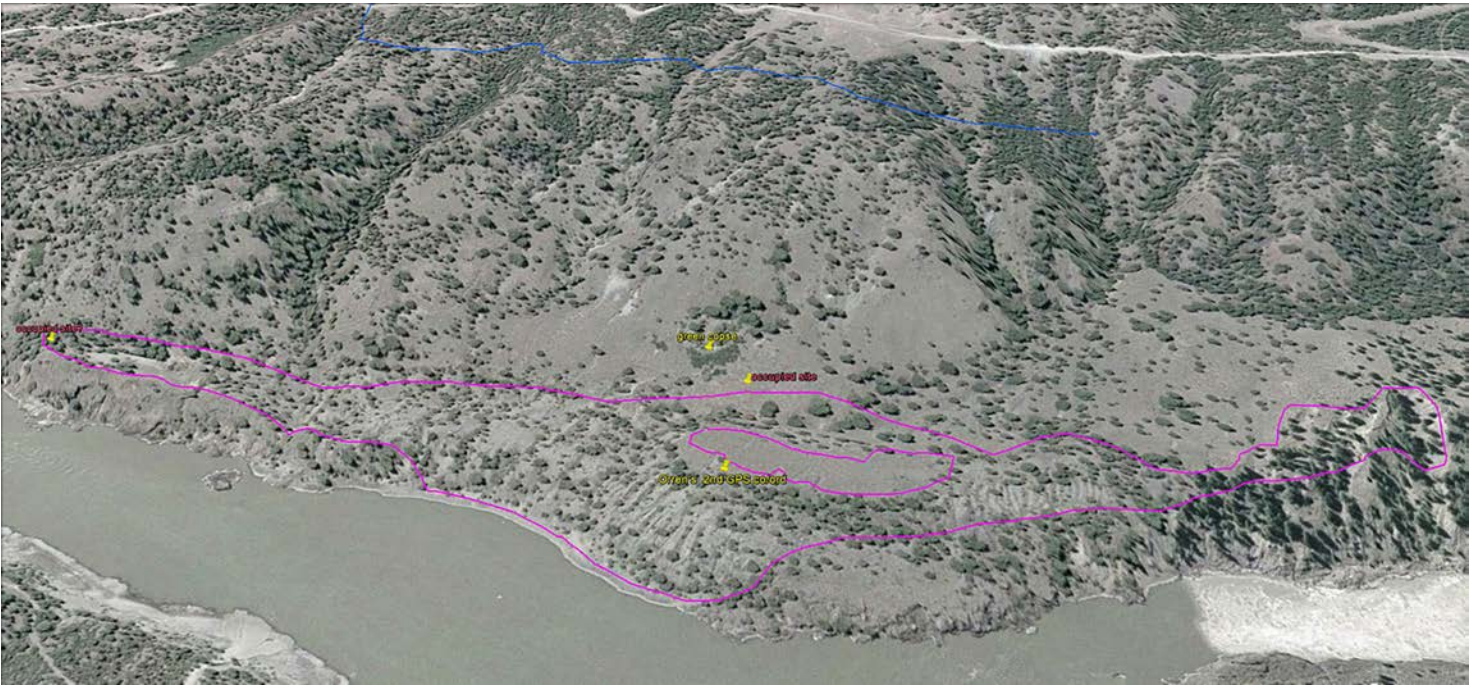
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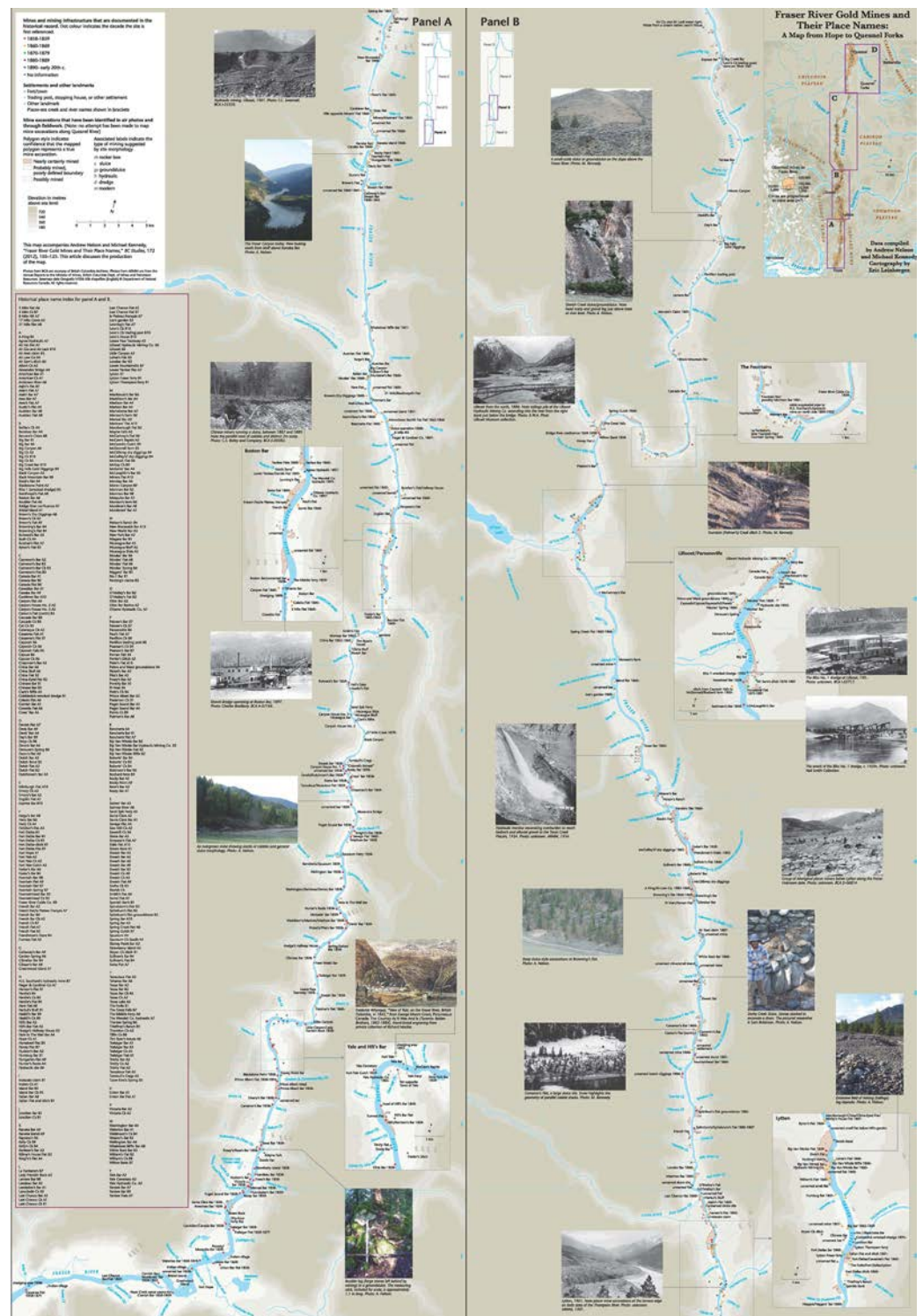


Aerial showing perimeter of placer mining at Browning's Flat and approximate location of some water supply courses.
(Michael Kennedy, 2015)



Aerial showing perimeter of placer mining at Rip Van Winkle Flat and approximate location of some water supply courses.
(Michael Kennedy, 2015)

Gold Rush Landscapes in Nlaka'pamux Territory: Browning's Flat and Rip Van Winkle Flats



Map of Fraser River gold mining sites and their place names. (courtesy of the nominator)

20 Dominion Immigration Building, James Bay, Victoria Chinese Immigration Building, Chinese Detention Shed 1907



Historic Place

The Dominion Immigration Building was a large, two-storey brick building located at Dallas Road and Ontario Street in the James Bay neighbourhood of Victoria. Demolished in 1978, the site now contains a town-house complex. Three identical plaques commemorating the site's past are prominently placed on each public face of the complex, Ontario and Simcoe Streets and Dallas Road.

Values

The Dominion Immigration Building is important for its historical, cultural and spiritual values, primarily for its use as a federal government centre for immigrants arriving from Asia to the west coast of Canada, and for the unjust imprisonment and bureaucratic racism that took place there.

The site of the former Dominion Immigration Building has historical significance for its role as B.C.'s processing centre for Chinese, Japanese and South Asian immigrants. Between 1907 and 1957 thousands of immigrants were detained, sometimes for months, at the Immigration House before being permitted to land in Canada.

The Immigration Building site is valuable for its association with the systemic racism that greeted Chinese and other immigrants upon their arrival in Canada, and as a reminder of past restrictive government regulations for Asian immigration enacted through legislation such as the Chinese Immigration Act and the Head Tax. The enforcement of these exclusionary immigration policies by officials at the Immigration House often meant the segregation of detainees based on cultural background, being held for days or even months before being interviewed, and enduring lengthy and intense interrogation.

The place is a valuable reminder of the impact of these government immigration policies on early Chinese immigrants to B.C., seen in the hardships endured by Chinese people during their incarceration, and in some detainees taking their own lives when denied access to Canada.

The physical aspects of the former Dominion Immigration Building are important for illustrating the purpose for which it was built. The building was a formidable, prison-like structure, constructed of brick with interior concrete walls and bars across the windows. Interior wall fragments from the building reveal poems etched in Chinese characters and letters to loved ones in China, and the original landscape wall surrounds the new site development. These material remnants have social spiritual value as a reminder of the pain experienced by those detained at this site.



Two early views of the Dominion Immigration House. (courtesy of nominator)



Plaque on the remaining original wall outside the housing complex on the site of Dominion Immigration Building (author photo)

Dominion Immigration Building Sources



Plaques on the remaining original wall
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2 | Chinese Market Gardens at Musqueam Reserve #2, Vancouver

Hong Kong Garden, Hong Kong Farm
Northwest of 4211 Musqueam Avenue, Musqueam First Nation
c.1950s



Historic Place

The Chinese Market Gardens consist of a collection of three one-storey, vernacular wood-framed farm houses sited in the part of Musqueam Indian Reserve 2 known colloquially as Hong Kong Garden. Musqueam Indian Reserve 2 is situated at the southwest corner of the City of Vancouver on the Fraser River.

Values

The Chinese Market Gardens have historical, economic, cultural and social value, principally for being rare remaining evidence of Chinese Canadian market gardening in the province, and for displaying the living and working relationship between Chinese Canadians and First Nations.



Originally constructed by farmer See Quin Leong in the 1950s, the farmhouses are valued as the last remaining structures representing 18 Chinese Canadian farms originally present on Musqueam Reserve 2. Their location at Hong Kong Garden on Musqueam reserve lands is important both for recalling the numerous market garden farms that at one time occupied Musqueam lands in Vancouver, and as an illustration of one of the ways in which Chinese Canadian farmers could cultivate land despite restrictions on owning agricultural land and obtaining water rights.



The Gardens are valued as a physical recollection of the extensive and renowned Chinese Canadian market gardening industry located along the north shore of the Fraser River downstream from New Westminster. This industry supplied much of the Lower Mainland's produce before the large-scale importation of vegetables from international sources. Chinese market garden farms constituted an important part of the Chinese Canadian community's employment and contributed substantially to the economy of the Lower Mainland, a legacy of the time when Chinese Canadians were excluded from a number of other jobs and professions.

The remains of the farmhouses, include the remaining original material of the three wood frame farmhouses and artifacts associated with Chinese culture within the houses, such as Chinese characters written on the walls, are important as physical reminders of the market gardens and the people who lived and worked there.

This historic place is culturally and socially important for many Musqueam and Chinese Canadians across the Lower Mainland that are descendants of the Chinese Market Garden community. Business and other records still held by Musqueam relating to the agricultural activities of the Chinese Canadian farmers who emigrated to the province from Guangdong province in China help represent the historical and long-standing relationship of mutual respect and reciprocity between Chinese Canadians and the Musqueam people.

The Gardens are part of a conscious program of remembrance for the Musqueam

(courtesy of nominator)

Chinese Market Gardens people, offering an opportunity for teaching and learning about the history of Chinese Canadians history in B.C., living and working with Musqueam and other First Nations at a time when both were under legislative discrimination.

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