# BEYOND CHINATOWN Lake Country Stories



ince the late 1800s, people of Chinese heritage have helped shape Lake County as we know it today.

Immigrants from many countries were drawn to Lake Country, the unceded territory of sqilx<sup>w</sup>/syilx (Okanagan) peoples, for its natural resources and agricultural bounty.

After the Fraser Gold Rush and the construction of the Canadian Pacific Railway ended, Chinese immigrants faced continuing racial prejudice and numerous barriers to reuniting with their families. The interior of B.C. was a common place for many to settle.

Many Chinese settlers lived and worked in urban districts known as Chinatowns. In Kelowna and Vernon these communities were active centers for socializing, business, and lodging until largely demolished in the 1970s.

Beyond Chinatown, here in Lake Country, agriculture created a demand for labour. Growing orchards, farms, packinghouses, and canneries offered seasonal work for Chinese settlers. Steady employment was available as cooks, domestic servants, market gardeners and small business owners serving thriving communities.

Today, residents of Chinese heritage experience these threads of history uniquely.

Thank you to our Exhibit Partner the OCCA Communities Association.

Thank you to our contributors: Asian American Comparative Collection, Rosemary Carter, Bob Hayes, Jean Lumb Foundation, Mary & Asia Jong, Lake Country Art Gallery, Tessa McDonnell, Dr. Hua Meng, O'Keefe Ranch, Royal BC Museum & Archives, S.S. Sicamous Marine Heritage Society, Roger Wong & Family and Mars Zhang.

Funding provided by







ong Bing worked for the Goldie Family on the Rainbow Ranche in Okanagan Centre from 1916 to 1920. Mrs. Jessie Goldie wrote in her diary "old Wong, who stayed with us several years was a dear – quite a part of the family."

"He was wonderful with the children – simply adored them – would bring the babies in from their sleep – in their carriage prop them up and give them things to play with – taught Bob to walk and chop wood at the early age of 2. He would quite burst with pride at their accomplishments."

**Wong Bing** cooked for the family, cared for the children, did the family's laundry, gardened and helped work in the orchards at busy times.

"He would hurry through his work and go up to pick (apples) when James (Jessie's husband) was very short handed and once got a gang of [Chinese] at critical times which helped James out greatly. In fact, the whole weight of the ranch rested on his shoulders – such was Wong Bing."

Wong Bing left the Rainbow Ranche in 1921 and moved to Princeton B.C. to start a laundry.

Bob and Jessie Goldie, Rainbow Ranche House. LCMA 2013.57.1.02.32-17

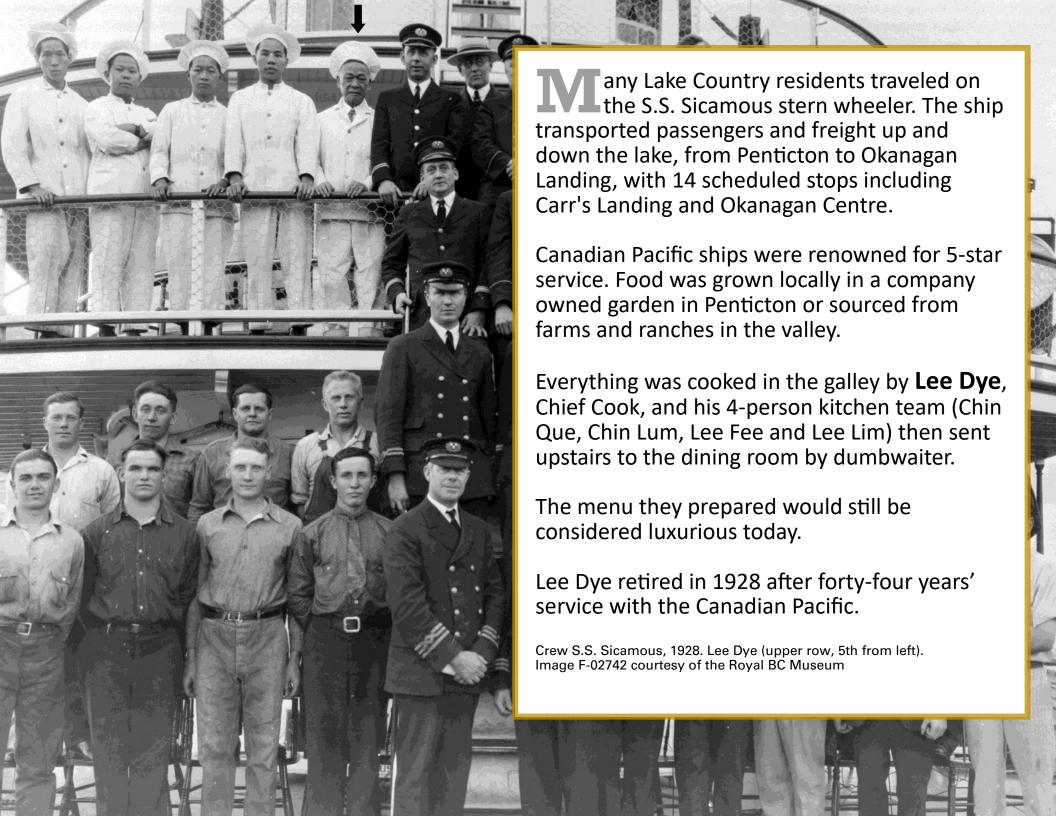
#### The Spirit of the Lake "Ogopogo"

"Wong Bing (or his successor Charlie) used to row across the lake in a clinker-built rowboat and fish beside the cliffs. Beside these cliffs it just goes straight down."

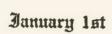
"One day he came back, and he described to my grandfather that this thing had come up beside the boat and it looked just like a horse's head. It went by the boat and back down again. He quickly got on the oars and came back, and never went out on the lake again."

Roger McDonnell, Rainbow Ranche (grandson of James & Jessie Goldie)

Model of Horse's Head. Han Dynasty, China. Courtesy Metropolitan Museum of Art.

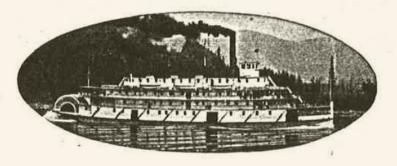


## CANADIAN PACIFIC RAILWAY COMPANY B.C.LAKE AND RIVER SERVICE.





1917



Russian Cavair, sur Canape

Green Turtle Clear

Consomme a la Royale

Boiled Hallbut, Hollandaise Sauce

Local Celery

Queen Olives

Salted Almonds

Lamb Cutlets, Petit Pois Banana Fritters, Custard Sauce

Roast Goose, Apple Sauce

Roast Sirloin of Beef, Yorkshire Pudding

Roast Turkey, Cranberry Sauce

Baked Sweet Potatoes

Green Peas

Mashed Potatocs

Asparagus Tips Steamed Potatoes

Fresh Crab Salad, Mayonnalse

Plum Pudding, Hard and Brandy Sauce Charlotte Russe

Lemon Cream Ple

Hot Mince Ple

Wine Jelly

Vanilla Ice Cream

Assorted Fruit

Mixed Nuts

Layer Raisins

McLaren's Cheese

Stilton Cheese

Coffee

ong worked as a cook at Sundial House in Okanagan Centre. He worked 60 hours per week and earned \$360 in 1907, growing to \$420 annually in 1912.

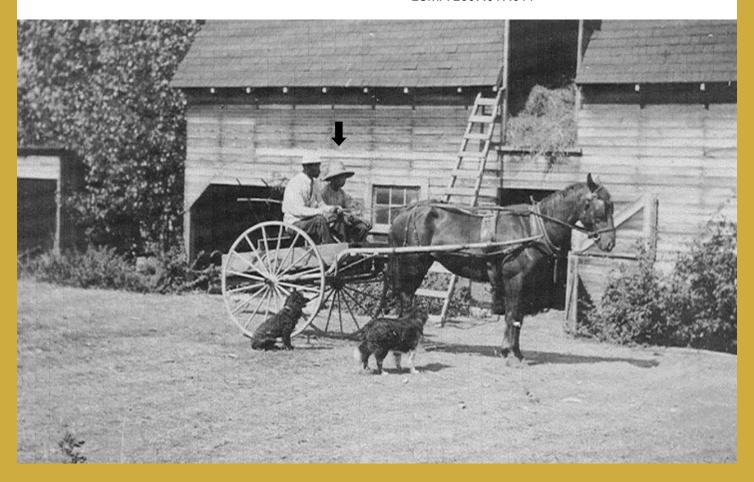
The farm account book details Wong's expenses and cash advances against his annual wages. The entries show **Wong** shopping at the Okanagan Centre store and travelling to Kelowna and Vernon.

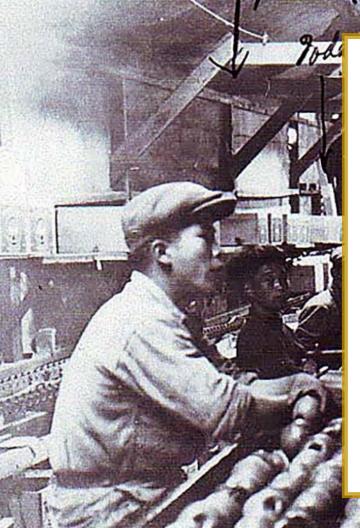
His shopping list included work and personal items - boots \$4.50, six-pair socks \$3.80, pants \$2.50, gloves \$1.65, a watch \$12.80, an express parcel 60¢ and "China tea" 50¢.

Under the Chinese Immigration Act, Wong paid \$500 to enter Canada in 1906.

How long did it take him to earn back the "head tax" he paid? For most immigrants it took two years or longer.

Wong (on right), north of Sundial House. LCMA 2007.017.011





#### **Working in Lake Country 1910**

Wong earned \$360 annually as a farm cook at Sundial House. Compare his yearly wages to jobs employing mainly European immigrants:

Labourer, Farm	\$240 - \$600
Labourer, Sawmill	\$360 - \$960
Carpenter	\$400 - \$950
Deckhand, Tug	\$480
Manager, Farm	\$500 - \$900
Teacher, Public School	\$600
Bookkeeper	\$750 - \$900

Rainbow Ranche Packing House, Sorting Table. LCMA 2009.003.007

#### Roger Wong

Grandson, Wong Foon Sien

oger Wong was six when his grandfather Wong Foon Sien died. "His life story is fascinating, and it's a very proud, historical connection for sure," Roger said.

"There's an amazing photo that I remember growing up - it was his funeral in Chinatown. It was in the Vancouver Sun. And it was, at that time, the largest funeral ever held in Chinatown. It was just massive. It really made an impact because that was the newspaper we looked at. And it's got Grandpa's name right there. That clipping kept coming out as I got older and better able to understand what was going on."

"In 2017, he was celebrated as a National Historic Person by Parks Canada. The tribute was amazing. Our elder aunts were in the front row and my family sat in the second. The mayor of Vancouver was there, the head of Parks Canada and there were dragon dances."

"Our kids were young, five, six years old. They got to see all this ... and I think it touched them."



"They're curious enough about Wong Foon Sien. His name comes up quite a bit at our house."

"I grew up in Coquitlam but there is a lot of Okanagan history for us too," said Roger. His father, Gerald Yu Ting Wong, introduced the family to the Okanagan. "He purchased a bare lot in Osoyoos in 1971. The family used to visit every summer, camp across the lake and travel into Penticton. At the time it seemed like a perfect place to live."

It was a career change and his passion for wine that drew Roger back to the Okanagan later in life.

Roger worked his way up the valley honing his winemaking techniques

and vineyard management skills. In 2005, he joined Gray Monk Cellars and worked there for 15 years. Today he owns Intrigue Wines with his wife Jillian and partners Ross and Geri Davis.

In retirement, Roger's parents
Gerald and Doris moved to Lake
Country to be closer to him and his
sisters. "We were going out for my
Dad's birthday party when we saw a
for sale sign on a property in Oyama
perfectly suited for grapes. And so,
we've been able to raise our family
in a beautiful agricultural
community and teach our kids how
food arrives on your table every
day." He continued, "My kids get it.
They have their summer fruit stand.
Their big thing is their table grapes."

Roger can get emotional when he thinks of his grandfather Foon Sien. "He helped so many people with language, and other barriers, to understand and work within the system. Everybody is capable of doing it, but he had the political courage to do it at a difficult time."

Roger concluded by saying, "My kids go to school here. They've only ever lived here. That is how we are changing the Chinese heritage of the community a little, two kids at a time. Hopefully, we are establishing the next generation of Wongs in the interior."

Vancouver Sun, August 17, 1979, p. 11

Roger Wong, photo. Courtesy of Intrigue Wines.



#### Wong Foon Sien

A Person of National Historic Significance



journalist Wong Foon Sien was an influential spokesperson for the Chinese Canadian community.

Often called the "mayor of Chinatown" in Vancouver, he is credited with leading the charge on civil and human rights issues and especially pushing for a return of Chinese Canadians' right to vote and changes to immigration policies that reunified families.

As a boy he was inspired to activism when revolutionary Dr. Sun Yat-Sen visited Cumberland B.C. in 1911.

By 1945, he was heading a campaign for Canadian governments to grant voting rights to Chinese Canadians. These were granted federally and provincially by 1947, and municipally by 1949.

After the Chinese Immigration Act was repealed in 1947, he became the president of the Chinese Benevolent Association and through to 1959 was a central figure in the campaign to eliminate the remaining federal immigration restrictions and obtain redress for the head tax.

In 2008, Wong Foon Sien was designated by the Government of Canada as being nationally significant in the history of the country.



Upper: Wong Foon Sien (centre), 1952. William Cunningham photo, Vancouver Public Library 60589

Lower: (seated) Wong Foon Sien, Prime Minister John Diefenbaker, Jean Lumb C.M., 1960. Tsin Van photo, Jean Lumb Collection.



Lily Siewsan Chow C.M. is an award-winning author, historian and multicultural champion.

Her seven books, including *Blossoms in the Gold Mountains*, shine a light on Chinese Canadian experiences from the early days of Chinese immigration to present day.

Lily Chow with Her Excellency the Right Honourable Mary Simon, Governor General and Commander-in-Chief of Canada, 2022. Photo: MCpl Anis Assari, Rideau Hall. GG-08-2022-0270-074



Mary Enyit Guaw Jong Spring, 2023
Acrylic on canvas
Courtesy of the artist

pring arrives when the musk of dirt, rust, iron, roots and earth fills the air.

Jip Foon is plowing the field, preparing for a long season of cultivation and growth. The aim of plowing is to scoop up an 8-inch-deep by 12-inch-wide piece of earth and turn it over 180 degrees, burying any crop residue or weeds in the process. While the earth turns over anew under the spinning discs of the tractor, it allows for the emergence of nutrients to be brought to the surface and the opportunity to plant new seeds into the soil.

I was told how Jip Foon drove the tractor for the first time, driving it straight into the ditch. He was seven years old.

Por Por and Jip Foon, her first born son, arrived to the Okanagan from Sun Wui in 1954, following Gung Gung with the same aspirations that you would hear from any Chinese immigrant at that time: a better life for their family.

Two generations later, I still remember the scent of the earth and I think back on all the many seasons after in which Jip Foon would get stuck in the ditch. I wonder if he knew at the age of seven, how many more fields he would cultivate, not only for Por Por and Gung Gung, but for his siblings, his children and his grandchildren.

Written by Asia Gumgnok Jong

Por Por translates to "grandma" and Gung Gung translates to "grandpa" in Cantonese.

Mary Enyit Guaw Jong is a second generation Chinese Canadian born and raised in Armstrong, BC. She graduated with a Bachelor of Fine Arts from the University of Victoria where she majored in printmaking, etching and serigraph and she is now exploring the medium of acrylics. She has been featured in many exhibitions throughout BC such as Vancouver, Victoria, Kamloops, Prince George, Kelowna, Vernon, and Armstrong.

**Asia Gumgnok Jong** is Mary Jong's daughter.

Tany of these objects are commonly found in Canadian archaeological surveys where Chinese workers and families lived.

#### **Ginger Jar** Green-glazed stoneware

Ginger jars held salt and other spices, including ginger.

LCMA HG.990.25.1

#### Wide-mouthed Jar Chinese brown-glazed stoneware

Storage jar for food including preserved tofu, pickled vegetables and condiments. Found in a variety of sizes.

LCMA 2022.31.1

#### Medicinal Tonic Bottle Chinese brown-glazed stoneware

Contained Pak Moy Kwai (白玫瑰) "White Rose Wine" medicinal tonic. These bottles more commonly held herb-infused liquors, Ng Ka Py (五加皮) and Mui Kwe Lu (玫瑰露).

LCMA 2000.500.029

#### Glass Gaming Pieces Opaque glass beads, white and black

Glass gaming pieces, known as *chu* in Chinese, served as markers in a variety of gambling games including Fan Tan and Pok Kop Pew. Gaming offered companionship for socially isolated immigrants.

Loan from Bob Hayes

#### Rice Bowl Blue-on-white underglazed tableware

Commonly known as *min yao* (folk ware) in China. Abstract floral design, possibly hydrangea.

Loan from Bob Hayes

#### **Herbal Medicines**

Paper envelopes, glass bottles and wax coated balls

Herbs have been used in Traditional Chinese Medicine for 3,000 years.

LCMA 2021.218

#### **Bowl Fragment**Chinese ceramic; Grandview Hotel

The five bat symbols represent Five Blessings (五福 wufu) – good health (康 kang), long life (壽 shou), wealth (富 fu), virtue (德 de) and a natural death in old age (考终命 kao zhong ming).

LCMA 2021.24.1

#### **Stamped Envelope**

Envelope with Dr. Sun Yat-Sen stamp, marked "Passed by Censor 253"

Mail from China was reviewed and censored by Chinese language postal examiners in Vancouver and Victoria during World War II.

Loan from Bob Hayes

#### Mooncake Pastry Mold Carved wood, Chinese lettering

Family and friends traditionally enjoy mooncakes (tender pastry enveloping a sweet, dense filling) at the Mid-Autumn Festival.

LCMA 2010.500.144



If you have a local story or family memory to share, please contact:

lcmuseum@shaw.ca

#### Bread and Butter Knife Silver plate, Baronet pattern, CP Hotels logo

There were linen napkins, fine china, sparkling crystal, and silver cutlery in the large dining room of the S.S. Sicamous.

Loan from Rosemary Carter

#### **Tea Pot**Chinese porcelain, mid-20th century

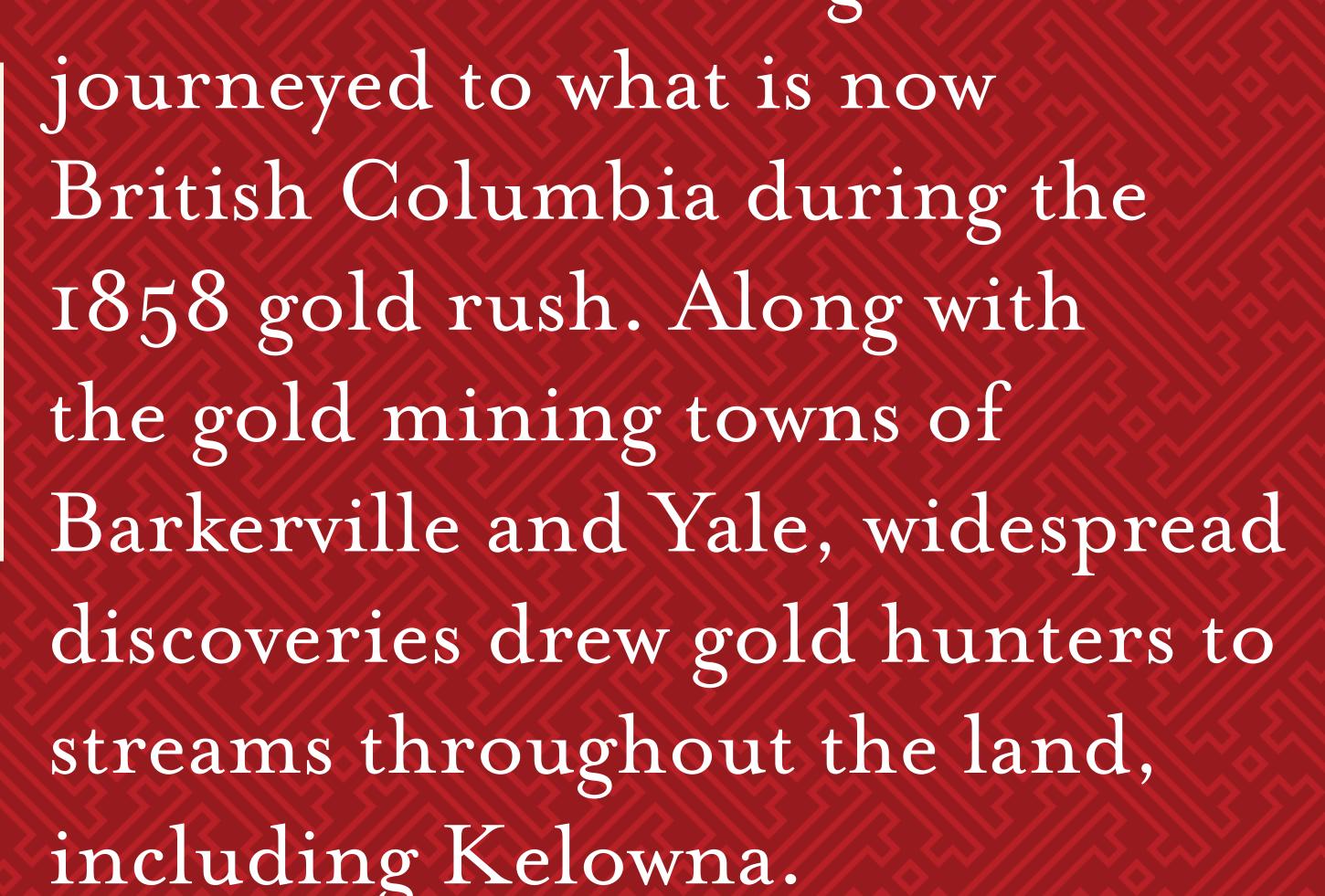
Part of a tea set which includes a wicker warming basket to keep tea hot. Made in Jingdezhen, Jiangxi Province, China.

Loan from Rosemary Carter

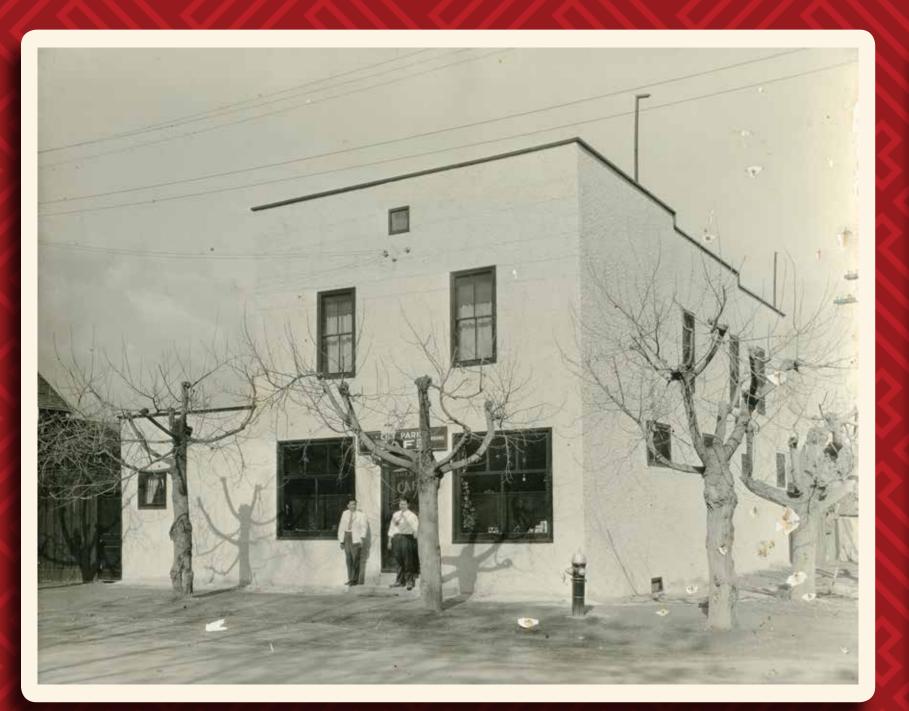
# KELOWNA'S CHINATOWN

Like many minority communities around the world, Kelowna's Chinese community once occupied a space on the margins. Faced with social, economic, and political barriers to mainstream society, they created a district of their own. In Chinatown, they could live, conduct business, and socialize away from prying eyes. This separation reinforced the mystique of a group of people who were poorly understood by the dominant culture.

The first wave of Chinese migrants



Many Chinese remained after gold fever subsided. These were joined by a second wave of Chinese migrants who played a critical role building the BC section of the transcontinental railway. After the last spike was pounded, these able workers dispersed across the province to communities where labour was needed.





City Park Café, exterior and interior. Some Chinese businesses were frequented by residents outside of the Chinese community. The City Park Café held a prominent position in Kelowna's business and social landscape. KPA 414 and KPA 415



Kelowna Growers' Exchange Packinghouse,

1913. Chinese were known to be quick and

reliable workers. These qualities made them

a valuable part of the labour force inside

Kelowna's fruit packing houses. KPA 5681



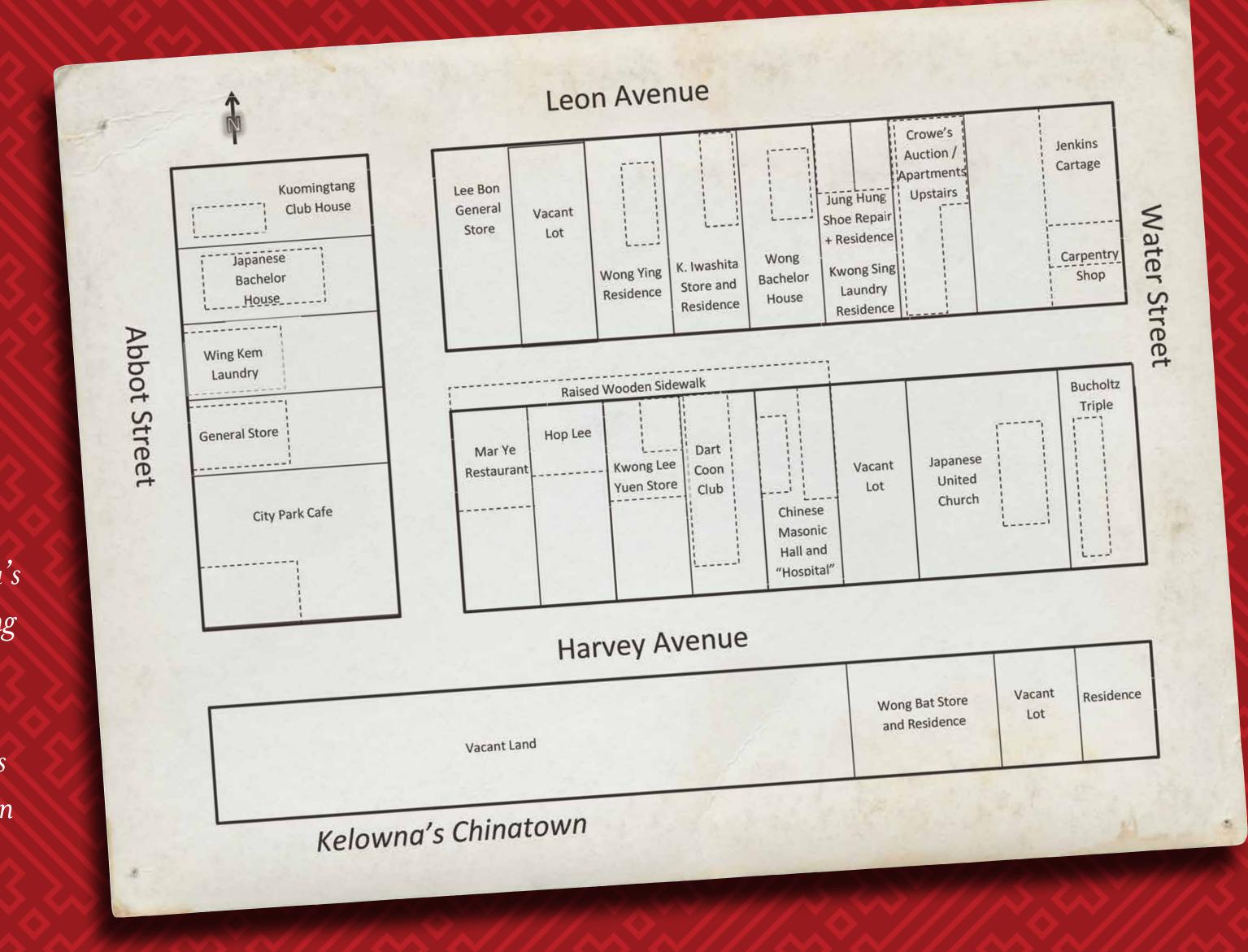


To learn more about the contribution Chinese made to the development of Kelowna, and the barriers they faced, visit the Okanagan Heritage Museum and AsianHeritage.ca.



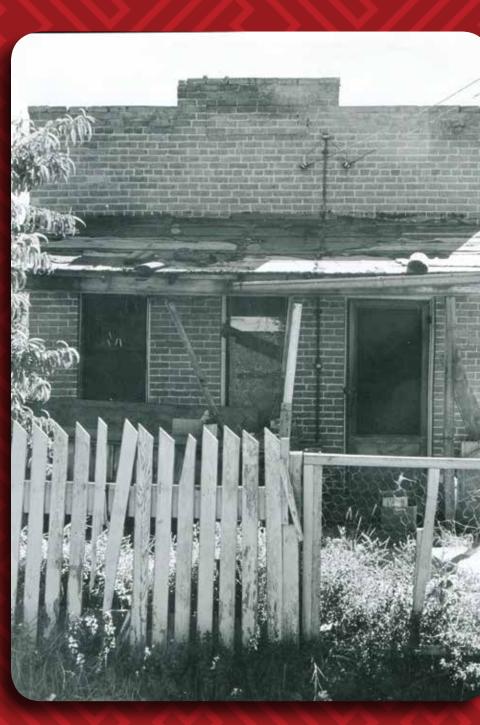
Kelowna's Chinatown in the 1940's. The Mar Ye Chop Suey House is prominent in the foreground, followed by the Hop Lee residence, Kwon Lee Yuen Store, and Dart Coon Club. The front door of many buildings opened onto a laneway between Leon and Harvey, the "Main Street" of Chinatown. KPA 5744

Kelowna's former Chinatown was located in the block bordered by Abbott Street (west), Leon Avenue (north), Water Street (east), and Harvey Avenue / Hwy 97 (south), (formerly known as Eli Avenue). In this block lived the majority of Kelowna's Chinese population, beginning in the late 1800s, with the last business closing in 1978. Remnants of the last buildings are displayed at the Okanagan Heritage Museum.



Hundreds of Chinese men came to Kelowna to work in the burgeoning agricultural industry, where their hard work was rewarded with low pay.

A few opened businesses.
Legally prohibited from operating more lucrative businesses and higher paying jobs, they opened restaurants, hand laundries, general stores, and repair shops. By 1909, Chinese comprised 15% of Kelowna's predominantly British population.



Private residence used as the "Chinese hospital" in 1918.

During the flu epidemic of 1919

Chinese were not admitted into the Kelowna Hospital. They were forced to convalesce in a small brick house in Chinatown, where 17 died. KPA 5747



An Okanagan Steam
Laundry advertising
campaign reveals the
racism that was entrenched
in early Kelowna.

Planting tobacco in

Kelowna, c1912.

Chinese labour was

essential to the success

agricultural economy.

# THE DART COON CLUB



The Dart Coon Club, sometimes called the "Chinese Freemasons," arose from the Chee Kung Tong, a fraternity with roots in secret societies in

17th century China. The Club provided social welfare to Chinese experiencing racism in BC. In addition, the club supported political movements in China.

The Kelowna chapter of Chee Kung Tong hosted Sun Yat-sen on his Canadian tour in 1911. The club organized a dinner and lecture at the local theatre, and raised over \$300 for his campaign. Sun Yat-sen became the first president and founding father of the Republic of China.



Dart Coon Club, c.1920. Image of Mar Jok, Wan Quongs Sue Lee Ping Wong and others.

Although the Chinese were largely excluded from the rest of society, they bought Victory Bonds during the First World War and donated to the Red Cross. In Kelowna, they contributed to the economic and social development of their chosen community.

Mar Jok opened the Golden Pheasant Restaurant, fed the hungry during the Depression, started the first basketball team, and in many ways made Kelowna a better place to live. Mar Jok Elementary School commemorates his contributions.

The City Park Café was a popular institution for many years. When it closed its door in 1964, a distinguished crowd attended a farewell party for the Café's last owner.

Sue Lee Ping Wong was the only woman who lived in Kelowna's Chinatown in the 1940's. Twice widowed, this small woman supported her large family of 11 children by the laborious task of making and selling tofu. At the same time, she helped others in need and played an important role in the community.





# 消歉

今天,我们为省政府在历史上所作出而当时被认为是恰当的行为,表达我们的悲痛和遗憾。通过这些法例和政策的政府当时的行为被认为是合法的,但是在今天,由省议会全体成员代表的卑诗省民所看到的这类种族歧视,是不可接受和不能容忍的。我们相信这个正式的道歉是必需的,以确保对本省历史上的黑暗时期作出了结。今天省议会的道歉,标志著我们对过去省政府强加於加国华人的艰辛和苦楚所表达的最深切遗憾。

省议会全体成员肯定,加国华人在我们的历史中,在受到历史上不公平和具歧视性的法例压迫时,以宽容和尊严展现的毅力。我们亦都肯定加国华人对卑诗省的文化、历史和经济繁荣所作出的重大贡献。

我们谨代表卑诗省和省议会全体成员,诚挚地为省政府的历史错误道歉。我们为过去省政府制订的歧视性立法和种族歧视性政策而道歉。我们确保这将不会再发生。

# 动议

兹决议:议会为过去政府自1871年卑诗省加入联邦直至1947年间,针对加国 华人所制订的超过一百条歧视性法例、规条和政策道歉。 这些法例和政 策否定了加国华人社区的基本人权,包括(但不仅限於):投票权、担任公职 或拥有物业的权利;强加劳工、教育和雇用限制;令他们受到医疗和住屋隔 离,并阻止他们全身投入社会。议会为这些加拿大人仅仅因为他们是华人而 被歧视深感遗憾。 议会全体成员肯定我们都追求成为一个公平公正的社 会,来自各个国家及文化的人们都得到接纳、接受和尊重。

兹进一步决议:议会肯定加国华人社区饱受很多不为人知的艰辛但仍带着宽容和尊严坚持不懈。我们肯定,尽管曾受制於歧视性法例、政策和惯例,华人社区对本省的文化、历史和经济繁荣,已经并正继续作出重大贡献。

In 2006 the federal government apologized to Chinese Canadians for the head tax. In 2014, the Government of British Columbia issued an Apology for historical wrongdoings against Chinese Canadians.



## APOLOGY

Today we express our sorrow and regret for historical provincial government practices that were once considered appropriate. While the governments which passed these laws and policies acted in a manner that was lawful at the time, today this racist discrimination is seen by British Columbians – represented by all members of the legislative assembly – as unacceptable and intolerable. We believe this formal apology is required to ensure that closure can be reached on this dark period in our province's history. The legislative assembly's apology today signifies our deepest regret for the hardship and suffering our past provincial governments imposed on Chinese Canadians.

THE ENTIRE LEGISLATIVE ASSEMBLY acknowledges the perseverance of Chinese Canadians that was demonstrated with grace and dignity throughout our history while being oppressed by unfair and discriminatory historical laws. Moreover, we acknowledge the overwhelming contribution by Chinese Canadians to British Columbia's culture, history and economic prosperity.

**ON BEHALF** of the Province of British Columbia, and on behalf of the entire legislative assembly, we sincerely apologize for the provincial government's historical wrongs. We are sorry for the discriminatory legislation and racist policies enacted by past provincial governments. We will ensure that this never happens again.

### LEGISLATURE MOTION

BE IT RESOLVED that this Legislature apologizes for more than a hundred laws, regulations, and policies that were imposed by past provincial governments that discriminated against people of Chinese descent since 1871, when British Columbia joined Confederation, to 1947. These laws and policies denied British Columbia's Chinese communities' basic human rights, including but not limited to, the right to vote, hold public office, or own property; imposed labour, educational and employment restrictions; subjected them to health and housing segregation, and prevented them from fully participating in society. The House deeply regrets that these Canadians were discriminated against simply because they were of Chinese descent. All members of this House acknowledge that we all aspire to be a fair and just society where people of all nations and cultures are welcomed, accepted and respected.

BE IT FURTHER RESOLVED that the House acknowledge that the Chinese Canadian Community endured untold hardships and persevered with grace and dignity. We acknowledge that despite being subjected to discriminatory laws, policies and practices, the Chinese community has made, and continues to make, substantial contributions to the culture, history and economic prosperity in our province.

# How much did it cost to bring a family member to Canada?



By 1903 the head tax had increased to \$500. The average annual gross income of Chinese labourers at that time was about \$400. Agricultural workers made even less. By 1923, the Canadian government had collected \$23 million through the tax levies.

# THE MARRIED BACHELORS

Chinatowns in Canadian cities were full of lonely married men. While they came to Canada in order to support their families, they faced staggering legislative barriers to reuniting with them. The federal government enacted head taxes, the first legislation in Canadian history passed to restrict a group from immigration based on ethnicity. In British Columbia, more than 160 anti-Chinese laws were passed between the late 1800s and early 1900s. For example, Chinese had no right to vote or hold public office, could not practise apy professions or attain a trade, and could not even

could not practise any professions or attain a trade, and could not even occupy a home for the aged.

Although the Chinese provided essential labour for the local economy, they faced strong antagonism from the dominant community. Some leaders spoke out against the "Chinese problem," and lobbied to ban Chinese immigration. The federal Chinese Exclusion Act of 1923 expressed the anti-Chinese sentiment felt by many. The Act had a gradual yet devastating impact on the Chinese population in Canada.

As a direct result of this legislation, women and therefore families were scarce in Kelowna's Chinatown. It is estimated that the population was more than 90% male. Their familial role was restricted to earning, saving and sending money home. The Chinese population aged and dwindled. Many died lonely in their adopted country.

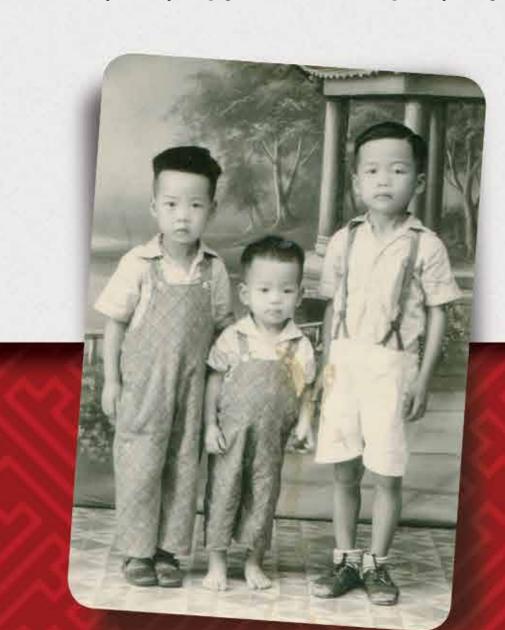
The last few remaining buildings of Kelowna's Chinatown were demolished in the 1970's.

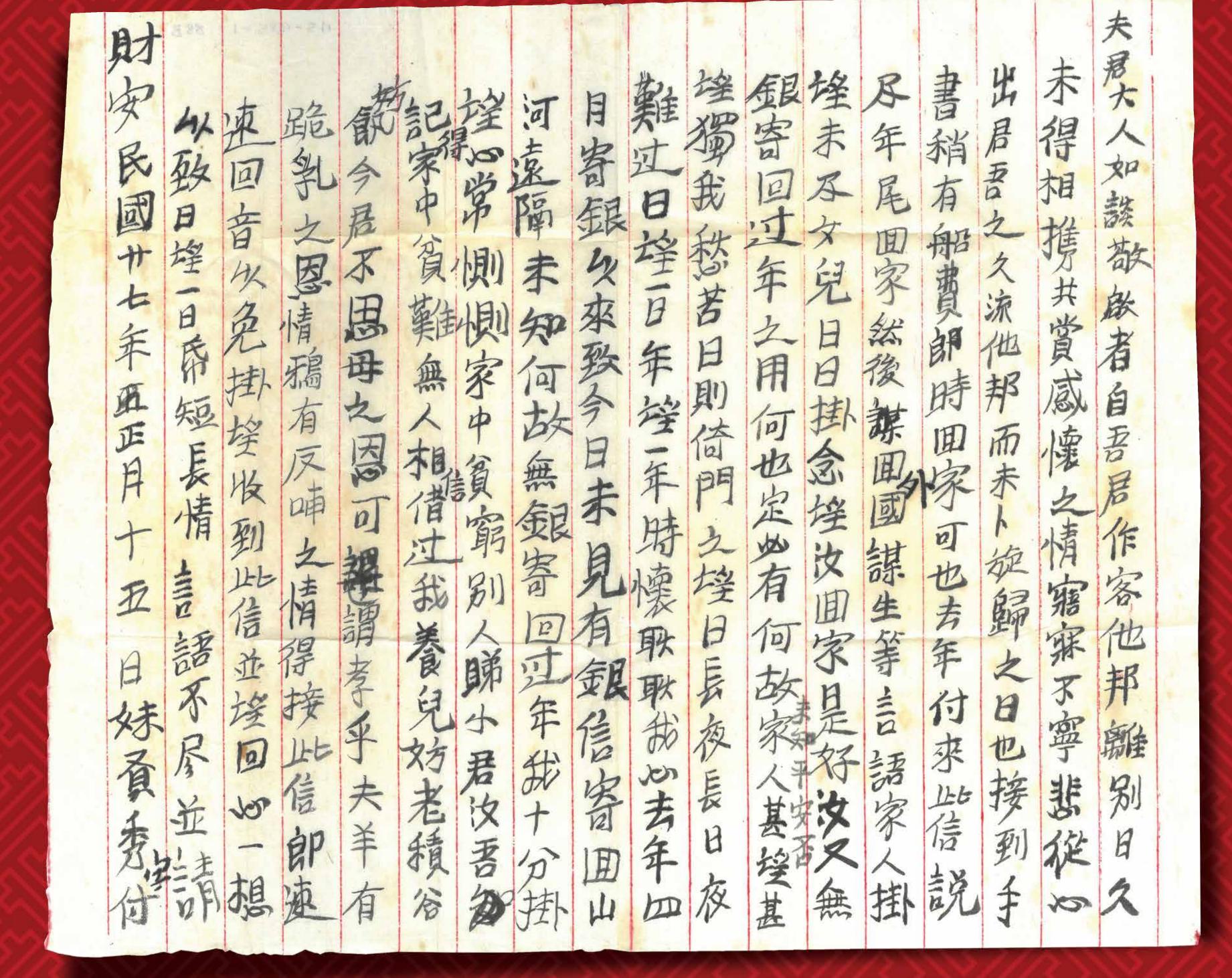
Honourable Husband,

Writing this letter is like talking to you. Since you left for the foreign land, we have been apart for a long time. With you being away, I am unable to share my feelings with you in person. This has led to sleeples nights. There is much sadness in my heart because you have stayed in the foreign land for so long, and have no idea when you will come home. After you read this letter, and if you have money for a ship fare please come home right away.

Last year you sent a letter, saying that at the end of the year you would pay us a visit and then go back to the foreign land to earn a living. We looked forward to you return, but you never show up. Your daughter thinks about you every day, longing to see you. The New Year festival is coming. You have not sent any money home for the occasion. There must be a reason. Are you well? We are very worried. Lonely me, waiting by the door, sadly, day in and day out. It is getting harder as time goes by. I have been waiting for you, day after day, and year after year, with mixed feelings. Since you sent some money home last April, we have received neither money nor letter from you. Separated by mountains and rivers we have no idea how you have been and why you have not sent any money for the New Year festival. I am very worried and feel anxious. We are poor. People look down upon us. I hope that you do not forget we are living in poverty. Nobody believes that we are poor and gives us a hand. One raises children for old age security. One saves rice to avoid hunger. Now you seem to have forgotten your aging mother. How can you be unfilial? Even lamps show gratitude towards their mother, and crows feed their old. I hope after you receive this letter, you will immediately reply to ease our worry. Please gather yourself together. Don't make us wait day after day. The page is too short for me to express my feelings

January 15, 1938





Many Chinese worked in BC to support families back home. Anti- Chinese legislation made it extremely difficult to re-unite families in Canada.







To learn more about the contribution Chinese made to the development of Kelowna, and the barriers they faced, visit the Okanagan Heritage Museum and AsianHeritage.ca.