



# **The Chinese Experience in Australia**

# The Chinese Experience in Australia – A Brief Outline for Stages 3– 5 by Di Dunlop

**E**dward Hargraves returned to Australia from California in 1851 where he had experienced the frenzy of the Gold Rushes in California.

He had previously been at Bathurst in New South Wales and believed that the local rock formations resembled what he had seen in California. He spent time panning in Bathurst, and found gold.

On 15 May 1851 the discovery was announced and workers flocked to the area to make their fortunes.

By August of that year the interest had shifted to Victoria, because Thomas Hiscock had discovered gold on the rich alluvial flats at Ballarat. Both Geelong and Melbourne were almost emptied of men.

By the end of the same year news of the discoveries had spread around the world. Hopefuls came from Ireland, Scotland, England and America. By the end of 1853 the decline in income of the alluvial digger caused him to perceive a wider significance in the difference between the equality and mateship of the goldfields, and the inequality and political and social privilege that prevailed in the society that surrounded him.<sup>1</sup>

Life was difficult and the crime rate was high. The administration of the goldfields was harsh and corrupt. This led to the event known as the Eureka Stockade, where twenty-five men were killed and thirty were wounded. 'When the soldiers had once tasted blood, they became violent. The mounted troops began to mangle the diggers till they were stopped by their commanding officers.'<sup>2</sup>

Peter Lalor, leader of the diggers, went into the Victorian Legislative Assembly the following year.

Life on the goldfields continued. Obsession with the Licence tax soon gave way to other issues for those struggling to make an income on the 'diggings'. They turned their anger on the Chinese.



*Banner from 1860 and 1861 anti-Chinese rebellion on the Lambing Flat goldfields, now present day Young, NSW. Source: Wikimedia Commons*

Chinese had first begun to arrive at the Victorian goldfields in large numbers during 1856. By this time it was difficult to find alluvial gold, and teams were digging to greater depths. The majority came from southern China in groups of six or seven hundred. 'Each man with a pole and two baskets and a hat like the top of a haystack nearly a yard across.'<sup>3</sup>

By 1861 there were over 24 000 Chinese on the Victorian goldfields, with only a handful of them being women. Their expectations were to make their fortune and return to their homeland.

In 1861 Chinese immigrants were 3.3% of the population. Most were under contract to Chinese and foreign businessmen. In exchange for their passage, they worked until their debt was paid off. Between 1852 and 1889, there were over 40 000 arrivals and 36 000 departures.

Poor returns on the fields led to a growing campaign to oust the Chinese, bolstered by racism based on fear of competition. Fawcner in the Victorian Parliament wanted to frame a bill 'to control the flood of Chinese settling in the Colony and to prevent the goldfields of Australia Felix from becoming the property of the Emperor of China and the Mongolian and Tartar hoardes of Asia.'<sup>4</sup>

Racism continued. The Chinese were accused of immorality caused by the absence of women, and of exporting all their wealth to China and thereby not contributing to the wealth of this country.



*Battle of the Eureka Stockade. J. B. Henderson [1834] Watercolour. State Library of NSW. Source: Wikimedia Commons*



# The Chinese Experience in Australia – A brief outline

Both New South Wales and Victoria passed laws to restrict the number of Chinese able to come to Australia. Instead, Chinese began to land in South Australia and walk overland.

On the goldfields discrimination continued and riots began to occur. First on the Buckland River in Victoria in 1857, and then at Lambing Flat near Young, New South Wales, in 1861. A group gathered behind a 'No Chinese' flag and, whipped into a frenzy by martial music, they rode to the Chinese area and attacked the Chinese. Troops finally arrived to stop the attack and arrested those involved. However, all of the charged Europeans were acquitted in the Goulburn trials.

Over the next decade, alluvial digging declined and the anti-Chinese agitation also declined. Chinese continued to migrate to the colonies, and settled as market gardeners and shopkeepers near all the major towns and cities.

During the 1880s, anti-Chinese demonstrations continued as the hostility to the Chinese grew. It was based on fear of racial contamination, and the fear that wages would be undermined for the working class.

Many believed that an alien culture was incompatible with the growing sense of Australian nationalism. Parliaments responded by imposing more and more restrictions. In 1888, 30 000 gathered in the Domain organised by the anti-Chinese League. At this time *The Bulletin* was a flagship for anti-Chinese sentiment, vilifying the Chinese in cartoons and articles. It used racism in the cause of Australian nationalism. By the 1890s all colonies had laws restricting coloured immigration.

The White Australia Policy, as it came to be known, was fully developed in the decade from 1891 to 1901 – at Federation.

The powers regarding immigration were given to the new Federal government, and the first piece of legislation passed was the Immigration Restriction Act of 1901, introduced by Prime Minister Edmund Barton.

Racism and fear of 'foreigners' had been one of the major factors in uniting the colonies. They believed their united strength would protect them from the 'yellow hordes'. Barton said 'I do not think that the doctrine of the equality of man was really ever intended to include racial equality.'<sup>5</sup> Alfred Deakin said 'The unity of Australia is nothing, if that does not imply a united race . . . it was . . . this unity that made the Commonwealth possible.'<sup>6</sup>



*Location where the Riot Act was read in 14 July 1861 on the then site of the Police Camp at Lambing Flat, now Young, NSW. Source: Wikimedia Commons*

The law actually allowed for a 'dictation test' which would achieve the racial objective. Any proposed immigrant would be asked to write out from dictation and sign a passage of fifty words in length from any European language. Officials were given discretionary power to use the test where 'appropriate' in order to exclude undesirable applicants.

This policy was not removed in Australia until the 1960s. It had been a policy that reflected the values of its time. Perhaps it is seen as ironic that the Australian values of unity and egalitarianism were promoted within the context of White Australia for sixty years.

After World War II, huge numbers of Europeans were displaced and Australia was looking for 'appropriate' – since he believed that coloured people would not assimilate. He argued that Australia's integration policy is based not on racial grounds but on a desire to preserve the homogeneity of our race.'<sup>7</sup>

Over time it became evident that Australia could not progress as a migrant nation while it denied access to the peoples of Asia. The last two defenders of the Policy were Caldwell and Menzies, but times were changing.

# The Chinese Experience in Australia – A brief outline

It was in 1965 that the Labor Party deleted the Policy from its platform. By 1971, nine thousand non-white immigrants entered Australia under the Liberal Government, even though technically the Policy had never been removed.

From that time on race was not used as a justification for the denial of entry in to Australia, and Chinese part of the twentieth century.

A distinctive part of Australian communities today, whether in the country towns or the city suburbs, are the Chinese, Thai, Vietnamese. etc. restaurants. All of our major cities have a Chinatown, where Australians of all backgrounds intermingle. It is not only food

that is now part of our culture, but Chinese herbal medicine, acupuncture, tai chi and martial arts.

## References

Clarke. Manning (1992). *A Short History of Australia*. Claremont.

Kelly. Paul (2001). *A Hundred Years – The Australian Story*. Allen & Unwin.

## Footnotes

1–4 Clarke. Manning (1992). *A Short History of Australia*. Claremont.

5–7 Kelly. Paul (2001). *A Hundred Years – The Australian Story*. Allen & Unwin

TEL. 8 0881 350  
EXCH. No. 350

COMMONWEALTH OF AUSTRALIA

PLEASE ADDRESS REPLY TO "COLLECTOR OF CUSTOMS"

MR. WILSON.

11.

101 E. S.P.O. STREET  
AND ADJUTANT A. & S. C 46/6302.  
CUSTOMS HOUSE SYDNEY

15th May, 1946.

Dear Sir,

With reference to your communication of 9/5/1946, I desire to inform you that New South Wales Certificate Exempting from the Dictation Test under the Immigration Act No. 553/063 issued in favour of Chee Tong or Gock Chee Tong at Sydney on 3/6/1941 has been extended for a period of three years up to 4/6/1947 by the issue of New South Wales Certificate Exempting from the Dictation Test No. 555/38, which document is being retained in this office.

Chee Tong or Gock Chee Tong will be permitted to re-enter the Commonwealth after being satisfactorily identified, provided he returns on or before 4/6/1947.

This letter should be forwarded to Chee Tong or Gock Chee Tong in China to facilitate his obtaining a passage to Australia and must be produced by him on his return.

Yours faithfully,

J. Darcy  
(J. Darcy)  
A/g. Collector of Customs, N.S.W.

NAA: SP11/6. Certificate of Exemption from the Dictation Test. Courtesy of the National Archives of Australia (NAA) Source: <http://guides.naa.gov.au/chinese/gallery/>



# Timeline of Chinese Migration

## by Julie O'Keeffe



*Washing Tailings from Ten Australian Views, c. 1870s. Courtesy National Library of Australia. Source: <http://www.migrationheritage.nsw.gov.au>*

- 1400s** During this period the Chinese were interested in adventure and exploration. They built large sailing vessels. Contact may have been made with the Aborigines if the Chinese visited Australia during their voyages of discovery.
- 1827** The Reverend John Dunmore Lang employed two Chinese: Queng and Tchiou.
- 1829** Fifty-five Chinese migrated to Australia.
- 1848** On 2nd October the ship *Nimrod* arrived with 100 men and 20 boys from Xiamen in China. On 9 December the ship *Phillip Laing* arrived in Port Phillip with 123 Chinese aboard. During 1847–48, approximately 55 Chinese arrived in Western Australia where they worked as domestic labourers, carpenters and farm labourers. There was a need for cheap labour as landowners established their farms in Australia, and Chinese were invited to come to Australia to work. Many had their fares out paid, and had to work to repay those fares to Australia after their arrival.
- 1851** The ship *Mariner* arrived at Hobart Town with 393 Chinese, and the *Duke of Roxburgh* arrived at Moreton Bay with 225 Chinese. Louis Ah Mouy (1825–1915) migrated to Australia in 1851, arriving in Melbourne to build houses.
- When news leaked that gold had been found in Victoria, Louis wrote to his brother in Canton, China, with the exciting news.

The information spread quickly, and Louis claimed it was this letter which started the rush of 50 000 Chinese to the Victorian goldfields. Louis found gold and became a prosperous merchant and an important spokesperson for the Chinese, Louis Ah Mouy has descendants in Australia.

- 1851–56** Between these years it is estimated that about 50 000 Chinese came to Australia to search for gold in Victoria. John Alloo, a Chinese, ran a restaurant in the main road of Ballarat where a three-course meal could be purchased for one shilling. Some of the Chinese at the goldfields set up businesses, began market gardening, and ran restaurants. Fresh vegetables grown by the Chinese were very welcome on the diggings. Some set up trade between Australia and China.

Form No. 31. COMMONWEALTH OF AUSTRALIA. No. 08/477  
 DUPLICATE. Immigration Restriction Acts 1901-1905 and Regulations.

**CERTIFICATE EXEMPTING FROM DICTATION TEST.**

I, *John Baxter* *actg* the Collector of Customs for the State of *New South Wales* in the said Commonwealth hereby certify that *Go Gee (wife of John Gee)* hereinafter described, who is leaving the Commonwealth temporarily, will be exempted from the provisions of paragraph (i) of Section 3 of the Act if he returns to the Commonwealth within a period of *three years* from this date.

Date *22 Augt 08* *actg* Collector of Customs.

**DESCRIPTION.**

Nationality <i>Chinese</i>	Birthplace <i>Canton</i>
Age <i>26 years</i>	Complexion <i>Dark</i>
Height <i>Medium</i>	Hair <i>Black</i>
Build <i>Medium</i>	Eyes <i>Brown</i>

Particular marks *—*

(For impression of hand see back of this document.)

**PHOTOGRAPH**

*Well known*

Date of departure *Augt 08* Destination *China*  
 Ship *Compass*  
 Date of return *5.6.15* Ship *Paquet*  
 Port *Shanghai*

By Authority: *James A. Blair*, Government Printer, Melbourne.

*1908 Exemption from Dictation Test certificate of 26 year old Go Gee. Courtesy of the National Archives of Australia (NAA) Source: <http://guides.naa.gov.au/chinese/ga>*

# The Chinese Experience in Australia – Timeline of Migration



*Ah Foo's grocery store in Goondiwindi, Queensland, 1906.  
Courtesy of the State Library of Queensland.*

**1870s** Chinese labourers helped to build the Great Northern Railway in Australia. Chinese came to Darwin, and many helped construct the telegraph line that would link Australia with the rest of the world.

When the goldrush was over in Australia, many Chinese left for New Zealand to join in the goldrush there. Many also went back to China. Between 1856 and 1889, 61 245 Chinese entered New South Wales and 31 850 left again.

**1880s** There were only 353 female Chinese in Australia. In Western Australia there were 912 males and only five female Chinese. By this stage the goldrush years were over and many Chinese had found employment on farms, had begun market gardens near country towns, or were employed in other ways as cooks, herbalists and so on. Some Chinese worked as cooks on the paddle steamers. Bangate Station in New South Wales had a Chinese gardener, Quong Lee. The furniture business absorbed many Chinese who were skilled cabinet makers.

About 10 000 Chinese went to the Palmer River area in search of work. Some Chinese worked on the sugar plantations. Laundries were often run by Chinese.

**1883** Sam Poo, a bushranger in the Tambarroora and Mudgee areas of New South Wales, was captured and hanged.

**1900** By the turn of the century there were approximately 30 000 Chinese living in Australia.

**1900–40** During this time not many Asians were permitted to migrate to Australia. Federation and the White Australia Policy caused many Chinese to leave Australia, and by the end of World War II there were only 9000 Chinese left in Australia.

Early this century, 'Georgie' of Donald in Victoria arrived in Australia from Canton in a mail boat. For over fifty years he grew vegetables in his market garden using traditional methods. He carried his two watering cans on a wooden yoke to tend his vegetables. Twice a week he delivered vegetables and fruit with his horse and cart to the community of Donald.

**1947** There were 6400 people in Australia born in China.

**1981** There were 25 883 people in Australia born in China.

**1981** In this year 1527 people from China arrived to live in Australia.

**1986** In this year 3519 people from China arrived to live in Australia. There were 37 468 people in Australia born in China.

**1989** After the Tainanmen Square Massacre, Prime Minister Hawke allowed 42 000 Chinese students to stay in Australia.

**1990** In this year 6124 people from China arrived to live in Australia.

**1997** After the British handover of Hong Kong there was an influx of 100 000 Chinese. However within ten years 40 000 of them had returned to China.

**Post 2000** Many Chinese continue to migrate to Australia. Today they are mostly professionals, scholars, doctors and business investors.

# Prominent Australians of Chinese Ancestry

## The Chinese contribution to Australia

### A Stage 3 resource by Julie O’Keeffe

Prominent Australians of Chinese ancestry include:

- **William Ah Ket** 1876–1936, barrister, defender of workers’ rights
- **Thomas Bakhap** 1866–1923, adoptive son of Chinese immigrant, Bak Hap, elected to Tasmanian Parliament 1909, Australian Senate 1913–1923
- **Harry Chan OBE** 1918–1969, Darwin businessman, mayor, politician, MLA
- **Dr Victor Chang AC**, 1936–1991, cardiac surgeon, pioneer of modern heart transplantation
- **Professor Christopher Chen**, world pioneer in in-vitro fertilisation (IVF), philanthropist
- **Marita Cheng**, founder of Robogals, 2012 Young Australian of the Year.
- **Alec Fong Lim AM** 1931–1990, First Australian Chinese Lord Mayor
- **Sir Leslie Joseph Hooker** (born Leslie Joseph Tingyou) 1903–1976, Australian real estate magnate, founder L J Hooker’s, philanthropist
- **Kylie Kwong**, great grand-daughter of Kwong Sue Duk, celebrity chef, restaurateur, author, television presenter
- **Dr CS Li**, rice entomologist, in 1965 isolated and controlled new rice parasite
- **William Liu OBE** 1893–1984, champion of Australian Chinese friendship
- **Lu Moo (Granny Lum Loy)**, 1885–1980, Darwin pioneer, market gardener
- **Chee Dock Nomchong** 1854–1941, businessman, philanthropist
- **Alice Pung**, writer, editor, lawyer
- **Helen Quach**, conductor, winner of the New York Dimitri Mitropoulos International Competition 1969
- **Caleb James Shang, DCM and Bar, MM** 1884–1953, distinguished WW1 AIF soldier
- **Jack Wong Sue, OAM, DCM, JP** 1925–2009, RAAF WW11, soldier, mariner, author
- **(Mei) Quong Tart** 1850–1903, highly respected 19th century Australian philanthropist, community leader, businessman, multicultural socialite
- **Helen Sham-Ho**, lawyer, elected NSW Parliament 1988, first Chinese-born Australian parliamentarian
- **William Edward ‘Billy’ Sing, DCM** 1886–1943, ANZAC soldier, famed Gallipoli sniper WW1
- **John So**, the first Lord Mayor of Melbourne directly elected by the people
- **Kwong Sue Duk** 1853–1929, pioneer merchant, herbalist; family included four wives and 24 children, lineage spans seven generations with more than 1200 descendants
- **Shaun Tan**, Australian illustrator and author of award winning children’s books
- **Charles “Charlie” Teo AM**, high profile Australian neurosurgeon
- **David Wang** 1920–1978, businessman, Melbourne city councillor
- **John Wing**, inspiration for the 1956 Olympic Games closing march focusing on peace and goodwill
- **Penny Wong**, Australian senator, Commonwealth Minister for Finance and Deregulation
- **Mak Sai Ying** (John Pong Shying) b. ca.1796–1880, early Chinese born settler arriving in 1818, carpenter, publican at the Lion, Parramatta, builder
- **Doctor John Yu AC FRACP FRACMA**, paediatrician, Australian of the Year 1996, Chancellor of the University of NSW

Source: <http://www.racismnoway.com.au/teaching-resources/factsheets/74.html>



# The Chinese contribution to Australia

## Significant Chinese contributions to Australia

### Task

Create a list of names, attributes and actions of significant Australians. Students view the list and decide if they agree with the people listed. Students discuss what they think makes a person significant or famous in the eyes of others.

Talk to the students to establish an understanding that famous and significant Australians come from all kinds of career fields and backgrounds. Tell students they are going to investigate some famous and significant Australians of Chinese ancestry.

### Case study of a significant Chinese Australian – Bing Lee

Introduce Bing Lee to the students through Bing Lee catalogues or the television advertisement. Brainstorm and list things students already know about Bing Lee.



Organise students into jigsaw groups to investigate Bing Lee using the questions below. Divide students into groups of four. Give each student in each group a number from 1 to 4.

The group ones will get together to research questions 1 and 2; group twos research question 3; group threes research questions 5 and 6; and group fours will research questions 7 and 8.

1. Where was Bing Lee born and when did he arrive in Australia?
2. Why did he migrate to Australia? Where did he settle in Australia?
3. When did he begin his own business? Where did he first set up this business?
4. What was his family like? How many children did he have?
5. What kind of values did Bing Lee believe in? .
6. How did Bing Lee help others?
7. Why is Bing Lee an important Chinese Australian?
8. How has his contribution been acknowledged?

An excellent resource for investigating Bing Lee is the website: [www.abc.net.au.dynasties/series3/ep05.htm](http://www.abc.net.au/dynasties/series3/ep05.htm)

Students return to original groups (containing numbers 1 to 4). Each student shares their research about Bing Lee. and the whole group decides how to piece together the information and present their story about Bing Lee (eg. place, family tree. interview, 'This is Your Life').

### Significant Chinese Australians

#### John Yu

- born in Nanking in China
- Australian of the Year 1996
- doctor at the children's facility at Westmead Hospital
- paediatric care
- uses art and the best medical care to create a nurturing and gentle environment for young patients in hospital.

#### Alice Tay

- human rights advocate
- President of the Human Rights and Equal Opportunity Commission from 1998-2003
- received Order of Australia in 1986 for contribution to teaching in research in law.

#### Quong Tart

- tea merchant
- established tea rooms in the Queen Victoria Building
- fought against the use of opium in Sydney's Chinatown
- provided excellent working conditions for the workers in the tea rooms
- provided free meals to the 'down-and-outs' in Sydney
- provided rooms where the suffragettes could meet.

#### Jenny Kee

- born at Bondi Beach
- a designer and artist
- designs fashion items using vibrant colours and Australian bush images
- passionate about the conservation of Australia's unique environment



# The Chinese contribution to Australia

## Victor Chang

- born in Shanghai
- a heart surgeon
- designed and developed an artificial heart valve and an artificial heart
- awarded Companion of the Order of Australia
- performed the first heart transplant in Australia on young Fiona Coote.

## John Ah Kit, MLA

- Member of the Legislative Assembly (MLA)
- Member for Arnhem, Northern Territory
- a voice for indigenous Australians.

## King Fong

- born in Fiji
- Chairman of the Cultural Advisory Committee for Sydney's Chinatown
- recipient of a Medal of the Order of Australia (OAM)
- carried the Olympic Torch through Chinatown on 14 September 2000
- conducts free tours of Chinatown for a variety of groups, including school students.

## William Liu

- born in Sydney in 1893
- died in 1983
- spent most of his life working for equal rights for Chinese Australians
- tried to change Australia's immigration laws to be less discriminatory.

## Jian Fang Lay

- born in Wenzhou, China
- right-handed table tennis player
- has represented Australia at World and Commonwealth championships, as well as the 2000 Sydney Olympic Games
- won a silver medal in both the Women's Singles and Doubles.

## Li Cunxin

- born in China
- randomly selected to study ballet
- defected to the United States of America
- principal dancer
- has performed with the Australian Ballet Company
- lives in Melbourne
- the book called *Mao's Last Dancer* is about this dancer's life.

## Ed Ah Toy

- Northern Territorian of the Year
- Vice President of the Pine Creek Community Council

### Provide students with **Worksheet: Significant Chinese Australians**.

Students attempt to match cards accurately. Revisit to check accuracy, and amend as necessary at the end of their investigation.

Divide students into research groups and allocate (or they select) one of the significant Australians listed to investigate and report on.

Students design a set of research questions, nominate roles and responsibilities within the groups, set deadlines, undertake the investigation, collate the information and present to the class in an interesting way.

Students create a 'Corridor of significant Chinese Australians' featuring the people investigated. The 'corridor' could include images, important facts, and symbols associated with each person's area of focus (eg. medicine, art). Revisit the matched cards and amend if necessary. Students review all the people investigated and assess their most enduring qualities and contributions. Students could complete some sentences such as:

*We remember.....because ..... is a significant Australian because .....*

These sentences could be included in the 'Corridor of significant Chinese Australians' display

# The Chinese contribution to Australia

## Worksheet: Significant Chinese Australians

Instructions: Match the names to the personal characteristics and achievements listed below.

JOHN YU	QUONG TART	JENNY KEE
ALICE TAY	JOHN AHKIT, MLA	VICTOR CHANG
JIAN FANG LAY	WILLIAM LIU	ED AH TOY
KING FONG	LI CUNXIN	

<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in China</li> <li>Randomly selected to study ballet</li> <li>Defected to the USA</li> <li>Principal dancer</li> <li>Has performed with the Australian Ballet Company</li> <li>Lives in Melbourne</li> <li>The book called <i>Mao's Last Dancer</i> about this dancer's life</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in Nanking in China</li> <li>Australian of the Year 1996</li> <li>Doctor at the children's facility at Westmead Hospital</li> <li>Paediatric care</li> <li>Uses art and the best medical care to create a nurturing and gentle environment for young patients in hospital</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in Shanghai</li> <li>A heart surgeon</li> <li>Designed and developed an artificial heart valve and an artificial heart</li> <li>Awarded Companion of the Order of Australia</li> <li>Performed the first heart transplant in Australia on young Fiona Coote.</li> </ul>
<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in Fiji</li> <li>Chairman of the Cultural Advisory Committee for Sydney's Chinatown</li> <li>Recipient of a Medal of the Order of Australia (OAM)</li> <li>Carried the Olympic Torch through Chinatown on 14 September 2000</li> <li>Conducts free tours of Chinatown for groups, including school students.</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Tea merchant</li> <li>Established tea rooms in the Queen Victoria Building</li> <li>Fought against the use of opium in Sydney's Chinatown</li> <li>Provided excellent working conditions for the workers in the tea rooms</li> <li>Provided free meals to the 'down-and-outs' in Sydney</li> <li>Provided rooms where the suffragettes could meet</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in Wenzhou, China</li> <li>Right-handed table tennis player</li> <li>Has represented Australia at World and Commonwealth championships, as well as the 2000 Sydney Olympic Games</li> <li>Won a silver medal in both the Women's singles and doubles table tennis tournament</li> </ul>
<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born at Bondi Beach</li> <li>A designer and artist</li> <li>Designs fashion items using vibrant colours and Australian bush images</li> <li>Passionate about the conservation of Australia's unique environment.</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Human rights advocate</li> <li>President of the Human Rights and Equal Opportunity Commission from 1998–2003</li> <li>Received Order of Australia in 1986 for contribution to teaching in research in law.</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Born in Sydney in 1893</li> <li>Died in 1983</li> <li>Spent most of his life working for equal rights for Chinese Australians</li> <li>Tried to change Australia's immigration laws to be less discriminatory.</li> </ul>
<p>Name: .....</p> <ul style="list-style-type: none"> <li>Northern Territorian of the Year</li> <li>Vice President of the Pine Creek Community Council</li> </ul>	<p>Name: .....</p> <ul style="list-style-type: none"> <li>Member of the Legislative Assembly (MLA)</li> <li>Member for Arnhem, NT</li> <li>A voice for indigenous Australians.</li> </ul>	

# The Chinese contribution to Australia



*Performing Tai Chi. Source: Wikimedia Commons*

## Aspects of the Chinese Contribution to Australia

Migrants of all nationalities have made valuable contributions to the Australian community on many levels, whether as talented and successful individuals, or as groups. Over the last 200 years, Chinese Australians have made particularly important contributions.

### Economic development and business

Since the 1800s, Chinese migrants have been good for Australian trade importing and exporting goods. Many Chinese migrants in Australia have set up small businesses. Such businesses are very important to the Australian economy. They include corner stores, fruit and vegetable shops, restaurants, and cabinet-makers.

Chinese Australians have made major contributions to the fields of medicine, accountancy, public administration and architecture.

### Tai Chi

Tai Chi is a form of exercise based on the Chinese martial arts. In tai chi, balance and the smooth blending together of different movements are very important. Chinese Australians and Australians from many other backgrounds practice tai chi.

### Real Estate

Leslie Joseph Hooker, known as L.J.Hooker, was probably the most successful person ever to work in the real estate business in Australia. He changed his name to L.J.Hooker from Leslie Hon. He established many branches of his business all over Australia.

### Medicine

Some Chinese Australians are experts in the practice of traditional Chinese medicine. Australians from many different ethnic backgrounds consult such experts.

Acupuncture comes from China. This is a form of healing in which needles are put into various special points on the body. Acupuncture has become popular in Australia.

Chinese Australians are also prominent in European-style medicine. There are many Chinese-Australian GPs and specialists. One of the most admired Australians was Dr Victor Chang. He was famous nationally and internationally for his pioneering work in heart surgery. Tragically, he was murdered by thieves in a Sydney street.



# The Chinese contribution to Australia

## Worksheet: Aspects of Chinese Contribution to Australia

Change and Continuity S2.2: Explains changes in the community and family life and evaluates the effects of those on different individuals, groups and environments.

1. Find the dictionary meaning of the following words:

migrant: .....

contribution: .....

import: .....

export: .....

2. List at least four contributions the Chinese have made to Australia

.....  
.....  
.....  
.....

3. What types of small business have Chinese migrants set up in Australia

.....  
.....  
.....  
.....

4. Are there any Chinese owned small businesses in your local area? What kind?

.....

5. What was Dr Chang famous for?

.....

6. What do you think Australia would be like if the Chinese had not made these contributions to Australia?

.....

Extension: Find an L J Hooker advertisement and stick it onto the back of the worksheet

## The Chinese contribution to Australia

### Homework Task: The Chinese Contribution to Australia

Instructions: Go home and have a thorough look through your home for items made in China. Look in the kitchen, your wardrobe, toy boxes and anywhere else you can think of for items made in China. List the items you find under the following headings:

FOOD/KITCHENWARE	CLOTHING	TOYS	OTHER ITEMS

# The Chinese Experience in War: A speech by Senator Bill O'Chee

## A Stage 4 & 5 resource with activities by Di Dunlop

**Hansard (Senate). Thursday 10 November  
1994, pp 2947–2951**

Senator O'CHEE (Queensland) (7: 22 pm) – With Friday being Remembrance Day, and millions of Australians pausing at 11 am to remember the fallen of all wars, I feel it appropriate to draw to the attention of the parliament, and the Australian people, the contribution of our secret army in the First World War. The secret army to which I refer is that group of Anzacs who were in fact ethnic Chinese and who, by virtue of the regulations of the day, were never meant to have been allowed to enlist in the first place.

It must be remembered that, prior to the outbreak of the war, Australia's first years of Federation were absorbed in part by the efforts of the unions and the Labor Party to impose the White Australia policy. This was because of the fear that Australia would be taken over by the Chinese.

While many think that the Chinese population of Australia in the nineteenth century was composed entirely of itinerants on the goldfields, the truth is different. In fact, Chinese Australians were market gardeners, cabinetmakers, labourers, merchants and shop-keepers, but it was their role as shepherds and shearers in New South Wales that was most contentious, for it was part of the basis for the formation of the Australian Workers' Union. In his poem *A Bushman's Song*

Banjo Paterson wrote:

I asked a cove for shearin' once, along the Marthaguy:  
'We shear non-union here', says he. 'I call it scab', says I.  
I looked along the shearin' floor before I turned to go  
There were eight or ten dashed  
Chinamen a-shearin' in a row.

It was shift boys, shift, for there wasn't the slightest doubt.

It was time to make a shift with the leprosy about.  
So I saddled up my horses, and I whistled to my dog,  
And I left his scabby station, at the old jig-jog.

One of the motivations for the formation of the union movement was the influx of Chinese workers into the pastoral industry, and the fear of their arrival in Queensland may have been one of a few factors behind



Senator Bill O'Chee. Photographer: Paul Miller. Source: <http://www.smh.com.au/national/police-probe-exsenators-claim-against-news-ltd-20111122-1nsyt.html>

the shearers' strike. Certainly the term 'scab' was applied to the non-union Chinese who were thought to carry leprosy. Even after the turn of the century, Chinese and other Asians, especially Pacific Islanders, were excluded from membership of the Australian Workers' Union.

Against this background, therefore, the army, at the outbreak of the First World War, was obliged to reject, for anything other than non-combatant duties, any recruit who was not substantially of European origin or descent. The stupidity of these regulations can be seen in a letter written to the *Argus* by Mr George Kong-Meng on 20 January 1916.

I seek leave of the Senate for a copy of the letter to be incorporated into Hansard.

Leave granted.

"Recruiting Stupidity"

To the Editor of the *Argus*

Sir, – Having answered the Prime minister's appeal for recruits, I journeyed to Melbourne to offer my services to my country. I attended the recruiting depot at the Melbourne Town Hall on Friday, the 14th inst., and after giving my name, age and religion to the recruiting sergeant I was sent in with some others to the examining room, and told to undress,



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preparatory to the medical officer examining me as to my physical fitness. After my height, weight, and chest measurement had been taken by one of the officials there I was sent to the medical officer. Upon going before him I was told to get dressed again, and when I asked if I had failed to pass, the medical officer said he would not swear me in. When leaving the depot, I received a certificate with ‘not substantially of European origin’ written on it, and signed by the medical officer, Captain N. J. Gerrard. With the exception of being asked where I came from, I was not asked one question whilst before the medical officer. Now, sir, for your own guidance, I might state that my father was a British subject, born at Penang, S.S., and arrived in Australia in 1854. My mother was born in Tasmania in 1842, and I myself was born in this State in 1877. I have had six years’ military training in the old Victorian Mounted Rifles, and 8<sup>th</sup> Australian Light Horse Regiment. My brother is at the front serving his King and country, having gone with the 1st Australian Division, and holds the rank of sergeant, but evidently the authorities at the Melbourne Town Hall depot seem to think I am not worthy of helping to defend the Empire. The Prime Minister has appealed to every man of military age to join the colours; but, if this is the treatment the native-born are to receive, I am afraid the appeal will fall on deaf ears. England and France deem it fit to use coloured troops to defend their shores, but the great Australian democracy denies its own subjects the same opportunities. I might state that I have gone to Melbourne on two occasions to offer my services to my King and country, and, after paying all travelling expenses, to be treated like this does not give one any encouragement to go again. – Yours, &c.

George Kong-Meng Longwood, Jan. 20

Senator O’CHEE – The regulation was not only discriminatory but also ludicrous in light of the nationality of Australia’s allies who were at that time fighting beside Australian troops in Gallipoli, in France, and in the Palestine campaign, for they included Italians, Indians, Maoris and Japanese. In spite of these regulations, many ethnic-Chinese did enlist in the AIF, and their heroism, bravery, and in some cases sacrifices, showed them to be truly the stuff of which the Anzac legend was made.

While it will never be known exactly how many ethnic Chinese enlisted, in part because Eurasians with European fathers are now impossible to identify, I wish to tell the tale of a number of these brave men to preserve forever the contribution they made to



*William Edward 'Billy' Sing, Egypt. Photo Courtesy Australian War Memorial.  
Source: <https://www.awm.gov.au/>*

the forging of our nation. One of those who enlisted at the outbreak of the war was William Edward ‘Billy’ Sing, who was born in Clermont in Queensland on 2 March 1886. His father, John Sing, was a Chinese born in Shanghai. His mother, Mary Ann Pugh, was born in England.

This small, dark man with the jetblack moustache may have been Eurasian but he was certainly not slow to enlist. His service number 355 shows that he was part of the original contingent of the 5th Light Horse. Arriving on the rocky shores of Gallipoli, he was assigned to the dreaded Quinn’s Post, which was manned by Queenslanders.

Lest anyone think that all Chinese are short-sighted with thick glasses, I should point out that Sing was a crack shot in an army of crack shots. As a young boy growing up around Clermont, it is said that he was able to shoot the tails off piglets at 25 yards. So it is not surprising that he quickly gained a reputation as an extraordinary sniper who, during his time at Gallipoli, was officially credited with felling over 150 Turks and is believed to have accounted for a further 50 unofficial victims. It was Sing, too, who won a deadly duel with the Turkish sniper known as Abdul the Terrible. In recognition of his achievements and bravery, he was awarded the Distinguished Conduct Medal and the Belgian Croix de Guerre.

Unfortunately, after returning to Australia, Billy Sing never did find a great fortune, although he did eke out a living on a gold lease before retiring to Brisbane, where he died of a heart attack at 304 Montague Street, South Brisbane, on 19th May 1943. Although he may not have been rich in monetary terms, there is no doubt that Billy Sing was rich in courage, spirit, and loyalty to his country. A few years ago, a plaque was placed on the

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wall of the warehouse which now stands where Billy Sing passed away.

I seek leave of the Senate to have a copy of that incorporated in Hansard.

Leave granted.

The document reads as follows:

At Rest

William Edward (Billy) Sing (DCM ) Born Clermont Qld.

2.3.1886 – 19.5.1943

Reg. No. 355 Australian Fifth Light Horse Regiment and later the 31st Infantry Battalion.

Son of JOHN SING (bn. SHANGHAI ) and MARY ANN (nee PUGH

bn. ENGLAND ) and married for a time to ELIZABETH (STEWART) in EDINBURGH 29.6.1917

A man of all trades, Pte. Sing was awarded the Distinguished Conduct Medal for conspicuous gallantry, the Belgian Croix De Guerre and mentioned often in dispatches. Serving at Gallipoli and in France from 1915–1918, he became known as Australia's most effective marksman/sniper, accounting for more than 150 of the opposing forces.

His incredible accuracy contributed greatly to the preservation of the lives of those with whom he served during a war always remembered for countless acts of valour and tragic carnage.



*Private Caleb J Shang, c. 1918. Courtesy Cairns Historical Society. Source: Wikipedia*

Senator O'CHEE – Another Chinese Australian Anzac was Private Caleb Shang who lived most of his life in North Queensland. Shang enlisted in the 45th Battalion and went on to become the most decorated Chinese Australian soldier of the war, winning a DCM and bar as well as a Military Medal. The citation to Shang's DCM during the battles around Messines Ridge in 1917 is inspiring. It says:

For conspicuous gallantry and devotion to duty on numerous occasions. He acted as a runner for four days through barrages of fire-swept areas, carrying water, food, and ammunition to the front line. He attacked enemy snipers in broad daylight and accounted for them. In addition to this, he constantly volunteered for dangerous patrols into enemy country where he gained valuable information as a scout, and also showed remarkable skill in improvising lamp signals in a very dangerous position where he would send information to Battalion headquarters. His conduct showed a never-failing example of fearlessness, resource and initiative.

Not far away, another Chinese Australian, Lesley Henry Kew Ming, was in action with the 23rd Battalion and won the Military Medal at Polygon Wood. The citation reads:

Whilst digging the communication trench to a newly captured front line at Broodseinde Ridge on 9.10.1917



*At left: William Edward 'Billy' Sing, Gallipoli. Photo Courtesy Australian War Memorial. Source: <https://www.awm.gov.au/>*

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he set a fine example to his men and encouraged them to satisfactorily complete the work though under heavy shellfire. He remained on duty though wounded until ordered to RAP.

After returning home from the war, Les Kew Ming settled again in his home town of Minyip, Victoria, before moving on to Echuca. While living in Echuca he set what was then an Australian record punt kick of 74 yards in Aussie Rules, as well as the record drop kick of 73 yards, which stood until broken by H. Hughson of Fitzroy in 1943.

Les Kew Ming is also interesting in that both his father, Hi Kew Ming, and his mother, Louisa the daughter of local bootmaker, Cum Moon were Chinese Australians. In spite of this, he was given the opportunity to enlist and to serve his country, in no large doubt because of the attitude of a sympathetic local recruitment officer. No doubt a similar explanation is behind the enlistment of Walter Quan,

who was born in Koondrook in Victoria to James and Ada Quan, and enlisted at Meekathara on 23 September 1915 where he stated his occupation to be a miner.

Quan’s medical certificate upon enlistment stated him to be five foot nine and a quarter with a 37 inch chest, dark complexion, dark hair and blue eyes. I have seen a lot of Chinese and a lot of Eurasians, but I have never met one with blue eyes. Of course, if Quan’s medical certificate said he had blue eyes, it was prima facie evidence that he was substantially of European descent. It was no doubt on that fiction that he was allowed to join up. Having completed his training, Quan was assigned to the 13th Reinforcement 16th Battalion on 17 December 1915 and embarked for Egypt on the Runic, arriving in Alexandria on 26 February 1916.

By this stage, the urgent need for men on the Western Front saw him transfer to the 48th Battalion and shipped to Marseilles on the Caledonia in June. In the murderous carnage around Pozieres, he was reported missing less than two months later on 8 August 1916 and now lies beside hundreds of his fellow Australians in Serre Road Cemetery in France. He was awarded the 1914–15 Star, the British War Medal and the Victory Medal.

When the war was over, surviving Chinese Australian Anzacs returned home to start a new life. Some, like Sam Tongway, found new opportunities open to them as a result of the training and education they received while in the forces.

In 1939, war broke out again. Chinese Australians again enlisted for the war in large numbers and served in all the forces. They were fighter pilots like Ray Goon, sailors like ‘Bo’ Liu, as well as soldiers. They even included amongst their number members of the elite Z Force, such as Jack Sue. Some, like Wellington Lee, later went on to prominence in public life after leaving the services.

Others, while not enlisting in the army, navy or air force, enlisted in the merchant marine. According to Arthur Garlock Chang, who was the assistant secretary to the Chinese Seamen’s Union and who came from the same village as my grandfather, as many as 2000 Chinese served in the Australian merchant marine during the Second World War.

The speech I have been able to put together is not exhaustive, but it is a start. I hope the work can be continued. I am grateful for the assistance I



*Les Kew Ming. Courtesy Australia War Memorial.  
Source: <https://www.awm.gov.au/>*



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have received from Mr Gilbert Jan and Mr Lionel Nomchong, both Chinese Australian World War Two veterans, as well as Margaret Thompson and Marie Woods of the Australian War Memorial, who have patiently dealt with my every request. Their unstinting efforts show a true love and devotion for the memory of our war heroes. I have here a roll of honour completed by Mr Gilbert Jan of those veterans known to be Chinese Australians, and I seek leave for it to be tabled.

Leave granted.

Senator O'CHEE – I thank the Senate. The tales of the men I have mentioned are tales of courage, loyalty to Australia and honour to their families. The reason I have told their stories is not to raise them above other Anzacs but to do them the service which has been due to them for far too long – to honour their memory and their love of this country.

All Chinese Australians should be proud of the contribution their community has made to the

building of our nation. On Remembrance Day, let us commemorate their sacrifice and be proud of the freedoms they won for us.

Lest we forget

### EXERCISES

1. What was the 'White Australia Policy' (WAP)? Find out when this policy was introduced and why. What was the impact of the WAP on the movement for Federation?
2. Examine the role of *The Bulletin* in the WAP.
3. Why were there tensions in the shearing industry in regard to Chinese?
4. Read the letter by George Kong-Meng. He clearly identified himself as Australian. Explain why you think that the Army at the time did not recognise his 'Australianess'. Explain this in terms of the concept of today's 'multiculturalism'.



Meeting of the Chinese Seamen's Union, 1944. Photographer Hood, Sam, 1872-1953. Stae Library NSW Source: Wikimedia Commons

# TRACKING THE DRAGON: A guide to finding and assessing Chinese-Australian heritage places by Tom Harley

*True knowledge is when one knows the limitations of one's knowledge. Confucius*

Hundreds of thousands of Chinese people have arrived in Australia since the early nineteenth century and have made it their home. Where did they live, work and worship? Where are the places they cared about?

We know some of these places – temples, Chinese burial areas as well as some shops, market gardens and gold diggings from the past. Much remains unknown.

The Australian Heritage Commission is working to rectify this gap in our knowledge of migrant-related heritage places. It has been developing ways to assist migrant groups and the wider community to identify heritage places important to them. In 1999 it produced a 'how to' guide which has helped communities find and assess their migrant heritage places – the *Migrant Heritage Places* kit

We have taken this a further step with the development of this guide and its sister internet 'toolkit' for heritage practitioners (A toolkit for researching and assessing Chinese Australian heritage places). The toolkit includes a bibliography of Chinese Australian references and a database of heritage sites.

These resources provide both communities and those working in the heritage field with ways of finding out more about the heritage places of a particular migrant group – Chinese Australians.

These new resources will make it easier than ever before to search, find, and assess the undiscovered stories and places of our rich Chinese Australian inheritance. Their use will help to build a wider appreciation of this heritage among all Australians.

The knowledge of our Chinese Australian heritage is there to be found. I invite all Australians to help with the search.

Tom Harley, Chairman  
Australian Heritage Commission

Tracking the Dragon – <http://www.environment.gov.au/search/site/chineseheritage>

This is an excellent website for research by students.

It provides: a background of Chinese life and heritage places in Australia including:

- commercial enterprises
- rural and domestic workers
- miners
- cabinet makers
- market gardening and agriculture
- construction labourers
- herbalists and doctors
- harvesting the sea
- Chinese settlements and "Chinatowns"
- social organisations and institutions
- temple sites
- cemeteries); and
- an extensive resource and source list.





# Not All Migrant Stories are Positive: Sam Poo, the Australian Bushranger

## A Stage 4 & 5 History resource by Di Dunlop

The idea of a Chinese Bushranger seems incongruous to us in the twenty first century but it was the reality in 1865 in Coonabarabran. Sam Poo had come to Australia to work on the Goldfields but eventually took to robbing travellers on the local roads around Coonabarabran.

During one attempted robbery, he was pursued by a policeman who died from injuries caused by Sam Poo. He was caught, tried and hanged in Bathurst in NSW.

He was mentioned in *A History of Australian Bushrangers* written by G.E. Boxall [1908] Unwin. London.

He had a poem written about him by Don Laycock. Some interesting thoughts!

Out of the encyclopaedia's pages  
Across the dearth of Australian history  
Into some future M. Lit. thesis  
Rides Sam Poo, the Chinese bushranger.

How are we to picture him?  
Mounted on a Peking pony,  
dressed in dragon-silks and pigtail,  
eating Number 8 with chopsticks,  
building up the coach in pidgin  
with a bow and shuffling slippers?

Alas for image! It's more than likely  
he dressed in moleskins, ate his damper  
and mutton stew with forks and fingers,  
spoke an Irish-lilted English,  
and downed his beer in goldfields shanties.

But till we get that M. Lit thesis  
we may use our wildest fancies  
to flesh that name to cobble dreams on –  
Sam Poo riding in his splendour.

TASK: Investigate further the story of Sam Poo and discuss your findings with other students in your class.



*Stuck up, a once common episode of Australian life, now almost obsolete. Wood engraving, hand coloured, 35 x 45 cm from the Illustrated Australian News 1870. Source: <http://www.nla.gov.au/apps/cdview?pi=nla.pic-an8420496&fullrecord=yes>*



# Quong Tart: A profile

## A Stage 4 & 5 resource by Chris Pratten

*'Quong Tart is as well known as the Governor himself, and is quite as popular among all classes'*

The Daily Telegraph, 10 October 1897

### Editor's Note:

Chris Pratten is a long-time member of the Ashfield and District Historical Society. He has worked as Editor for their excellent Journal, and has contributed a significant number of articles over the years.

A particular favourite of mine is the detailed piece on Quong Tart (a long-time resident of Ashfield, as am I).

I would personally like to thank Chris for allowing me to use his article in this Journal. With his permission I have shortened the article to focus more on Quong Tart the man and his accomplishments, rather than his role in the development of early Ashfield.

Ashfield residents thought so highly of Quong Tart, they erected a statue of him in 1998.

**A**mong all the notable figures who were living in Ashfield on 1 January 1901, none would be better known than the Mandarin, Mei Quong Tart. In the columns of the local newspaper *The Advertiser*, Quong Tart's name appeared frequently his presence at functions perhaps noted, or his generosity in providing complimentary refreshments at some civic affair being acknowledged. But not once have we seen his name mentioned at any function, meeting or rally that had anything to do with the push towards Federation.

Why was this so? Was Quong Tart himself not particularly interested in the joining together of the colonial governments in a national federation? Or was it perhaps that the organisers of the various Federation meetings and rallies in Ashfield felt that the presence of a Chinaman 'on the platform' no matter how otherwise distinguished that Chinaman was – would be inimical to their interests in advocating Federation? For wasn't the question of immigration in general, and the immigration of persons of non-Caucasian stock in particular, one of the reasons why the colonies felt that a national policy would be more effective than a number of different colonial policies?

Hadn't the push to restrict Chinese immigration been the main issue on the agenda of the preFederation intercolonial conference convened in 1880? We will probably never know why Quong Tart appeared to



Portrait of Quong Tart, c.1880 – Oil on canvas, 61 x 45.5 cm  
State Library NSW. Source: Wikimedia Commons

play no part in participating in the debate on 'the Federation question'. All we can do is bring you this very brief outline of his interesting life.

On 26 July 1903, Quong Tart died at his home Gallop House in Arthur Street, Ashfield. In recording his death *The Advertiser* said: 'Few men were so widely known or so much esteemed, his name, indeed, being quite a household word throughout the whole land

Quong Tart, who was fifty-three years old, is claimed to have never fully recovered from injuries received the previous year when he had been robbed and assaulted in his fashionable Elite Tea Rooms in Sydney's now famous Queen Victoria Building. His final illness, however, was short-lived. Prostrated by an attack of pleurisy, Tart had been attended by Dr Traill (of Burwood) over his last few days. Initially his illness aroused no great alarm, but he weakened, and the immediate cause of death was reported to have been heart failure.

## Quong Tart: A profile

Quong Tart's funeral drew almost unprecedented crowds of mourners from both the Chinese and the Anglo Australian communities.

The Reverend Joseph Best of St James, Croydon-Quong Tart's local church-conducted a short service at Gallop House. Along procession, led by the band of the Professional Musicians Association, which had been engaged by the Lin Yik Tong Chinese Benevolent Society, proceeded from Gallop House, via Arthur and Holden Streets, Liverpool Road and Hercules Street, to Ashfield Railway Station. There a special train, already crowded with mourners who had joined it at the Regent Street Mortuary Station, was waiting to take the polished oak coffin, containing the body fully dressed in the costume of a Mandarin, and the local mourners, to Rookwood Necropolis. A whole carriage had to be reserved to carry the many floral tributes.

At the Necropolis, 1500 mourners marched in progression from the No. 1 Receiving Station – the marvellous James Barnet designed building that is now All Saints Church, Ainslie, Canberra – to the nearby graveside where Archdeacon Langley, a former superintendent of the Anglican Chinese Mission, assisted by the Reverend Joseph Best, read the burial service. Part of the service was conducted in Chinese by the Reverend Soo Hoo Tan. Part of the service was conducted in Chinese by the Reverend Soo Hoo Tan. Quong Tart was buried in accordance with the ceremonies of the Masonic order, and the committal ended with the singing of his favourite hymn *Abide with me*. The chief mourners were his son, Master Arthur Malcolm Tart, and his father-in-law George Scarlett.

The chief Chinese merchants of the city had closed their businesses as a mark of respect to their fellow countryman and the flag on the Ashfield Town Hall was flown at half mast. Among the messages of



Quong Tart in Mandarin robes.

Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/default.html>

sympathy received by Quong Tart's widow Margaret were tributes from Sir Henry Rawson, the New South Wales Governor, Sir William Lyne, the former New South Wales Premier, and Sir Edmund Barton, Australia's first Prime Minister.

Over the previous fifty years, the Australian Chinese community had been vilified by the press, the politicians, the unions and the general community. Why was this particular man, Ashfield's Mandarin, so well respected by his fellow countrymen, and yet so uncharacteristically courted by many Caucasians?

Quong Tart was born at Sunning in China's Canton province in 1850, the second son of an ornamental wares merchant. At the age of nine, he came to Australia with an uncle and a party of Chinese that had been brought to Australia to work on the goldfields, and they settled in the Braidwood district. Some sources claim that young Quong acted as an interpreter for the group, implying that he must have been conversant with the English language. This suggests that he, despite his tender years, had



The Mortuary Station, Redfern 1871. State Library of NSW

Source: <http://dictionaryofsydney.org/image/18897>



## Quong Tart: A profile

already received an unusual education. But in his well referenced account of the life of Quong Tart, AJ Lea Scarlett states that Quong spoke no English when he arrived in Australia.

A short time after settling at Braidwood, Quong Tart was taken into the home of Mr and Mrs Percy Simpson, two of the Scottish settlers at Bell's Creek. Simpson leased an area of alluvial gold country known as Bell's Paddock, and is said to have employed hundreds of miners, most of whom were Chinese. Mrs Simpson helped Quong Tart with his continuing education and it was in this household that he mastered the Scottish accent which he was to use to so much effect as he sang highland songs and recited the poems of Robert Burns in later years. It was on the goldfields of the Araluen Valley that Quong Tart made his fortune, and it has been recorded that he himself employed two hundred Chinese and Europeans and was a wealthy man even by the age of eighteen.

Quong Tart became noted as a sportsman – racing, cricket and football were his chief interests – and the philanthropy for which he later became so well known was already evident. He paid for the building of the Bell's Creek public school, and contributed to the erection of a local inter-denominational church. It was at services in this church that he served as a sidesman, having been baptised into the Anglican communion.

When the Simpsons left the district, Quong Tart built his own cottage at Bell's Creek. He was naturalised in 1871 and he became the first Chinese to be elected to the Oddfellows' Lodge in New South Wales, later becoming involved with the Foresters and the Freemasons.

It was claimed in a relatively recent local history of the Araluen district that the comparative peace which prevailed between the Chinese and European miners on the Braidwood Goldfields was due in no small measure to the esteem in which Quong Tart was held by both races, and to his mediating influence.

When Quong Tart left the Braidwood district in 1881, he is said to have been 'clearly a man of exceptional personality, accepted without reservation by Europeans and revered by the Chinese'.

After leaving Braidwood, Quong Tart made his first trip home to China to see his family. While there, he arranged for a shipment of tea to Australia from his brother's Loong Shan plantation, and he then returned to Sydney and opened a business as a tea and silk merchant in a room in the Sydney Arcade.



*Decorative carving, 'Q T & Co', wood / paint / gilt, owned by Quong Tart, Sydney, New South Wales, Australia, probably 1886-1898. The Quong Tart and Company trademark of interwoven hearts adorned all packets, caddies and boxes of Quong Tart's Loong Shan tea Source: <http://www.powerhousemuseum.com/collection/database/?irn=348331#ixzz3aq8D0peF>*

He quickly moved from the selling of tea to the brewing of the beverage, and he also offered refreshments with his teas, opening the first of what was to become a network of tea shops and dining rooms. His premises in the Sydney Arcade were expanded; further rooms were opened in the Royal Arcade, in George Street, and at the Moore Park Zoo- where he built a bamboo pavilion for his tearoom.

When he threw open the doors of his large new premises in King Street at the end of 1889, the man who performed the actual official opening was none other than Sir John Robertson, a staunch anti-Federationist, who had served as Premier of New South Wales on five different occasions. The King Street tearooms had a reading and writing room upstairs, and the complex was to become a famous meeting and partying place in the city over the ensuing years. Churchmen, sporting clubs, even the founder of The Salvation Army, General Booth, all partook of the refreshments and hospitality provided by Quong Tart at his King Street establishment.



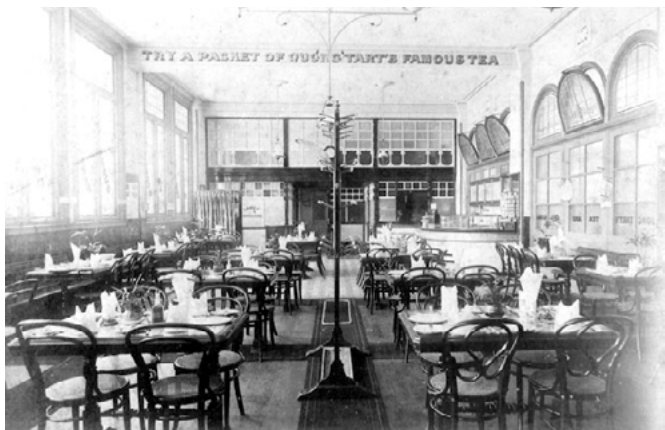
*The King St Tearoom. Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/KingStreet.html>*



## Quong Tart: A profile

It was in the early 1880s that Quong Tart probably made his first acquaintance with Ashfield. In his account of the merchant's life, Lea Scarlett quotes a personal reminiscence that claims that Tart was a visitor to a small discussion group which met regularly in Ambrose Kellett's drapery shop in Liverpool Road to debate the social issues of the day.

As Quong Tart's business fortunes rose, so too did his association with prominent figures in the government, the judiciary and commerce.



Interior of the Quong Tart's Elite Tea Rooms,  
Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/KingStreet.htm>



Successful businessman Quong Tart poses outside one of his Luncheon Rooms;  
State Library NSW. Source: <http://history.cityofsydney.nsw.gov.au/QuongTart/SuccessfulB.html>

Many of these associates managed to maintain a set of double standards in their contrasting attitudes towards Quong Tart and all other Chinese that would make even a present-day cynic gasp. Ninian Melville, for example, described by Sir Henry Parkes as 'the veriest charlatan that ever lived', led many of the attacks on the Chinese in his capacity as President of the Anti Chinese League.

Yet, when Mayor of Ashfield in 1895, he had no hesitation in travelling in Quong Tart's carriage to the Waverley Cemetery to attend the funeral of the Governor, Sir Robert Duff.

Parkes himself, noted for his nimble-footedness on 'the Chinese question', maintained a friendship with Quong Tart through all the years of racial conflict.

But Henry Parkes, like so many other Caucasians of his time, was quite hypocritical in his stand on racism. For on one occasion he himself brought to Australia 25 to 30 Eurasian printers under engagement at four pounds per week.

It would have been interesting to have been a fly on the wall of Parkes' Balmain home Hampton Villa and to have listened in to the conversation when Quong and Margaret Tart joined Sir Henry and Lady Parkes at a luncheon to celebrate Queen Victoria's birthday.

The decade of the 1880s, during which Quong Tart firmly established himself in Sydney business and social circles, was one in which anti-Chinese feeling in Australia reached its peak. Some of the antagonism against the Chinese was based on the threat that cheap overseas labour posed to the workers, some was based on the alleged vices of the Chinese, especially gambling and opium smoking, some on the perceived threat of the colony being overwhelmed by the 'yellow hordes', and some on the simple racist view that the Caucasian was superior to the Asian.

*The Bulletin* led the attacks on the Chinese, and the historian Manning Clark had this to say of that journal's attitude.

All through the early part of 1888 *The Bulletin* vilified the Chinese in cartoons and articles on the



Anti-Chinese sentiment. 'The Yellow Terror in all his glory' newspaper cartoon.  
Source: Wikipedia



## Quong Tart: A profile

members of a 'yellow race' which threatened to 'overwhelm them and blot them out'. The nation, it wrote in April of 1888, was being 'slowly eaten up by imported vice and leprosy and by all kinds of moral and physical uncleanness from the Flowery Land.'

Anger among the Sydney population peaked following the arrival of a succession of ships carrying Chinese immigrants. Anti-Chinese rallies were held. Eighty thousand people gathered in the Domain to voice their protests. On another occasion, a crowd of 5000 tried to force their way into Parliament House. Sir Henry Parkes, dubbed by Manning Clark as an 'incurable groveller', was compelled to assure the crowd that no Chinese would be allowed to disembark. In doing so, claims Clark, Parkes had won another victory. 'He had shown the people that if they wanted to get rid of the incubus Ah Sin, they did not first have to get rid of Ah Parkes.'

Quong Tart went aboard one of the ships, the *Changsha*; to try and calm the bemused and disappointed immigrants.

At least *The Bulletin* was consistent in its anti-Chinese views, which is more than can be said for *The Illustrated Sydney News*. In April 1892, the News had this to say of Mr Tart:

Mr Quong Tart himself is a gentleman in whom most people are interested. The reason of his great popularity is told in very few words. Although generous to a fault, he is an eminently just man. and in his transactions with his fellow citizens the line of conduct he has followed for years has made his word as good as his bond . . . Perhaps the highest praise that can be given him is the mention of the fact that, even at the time when the agitation against the Chinese was at its most acute stage, the biggest opponent of the race had nothing but good to say of Quong Tart, while his own countrymen always look upon him as their best friend and adviser.

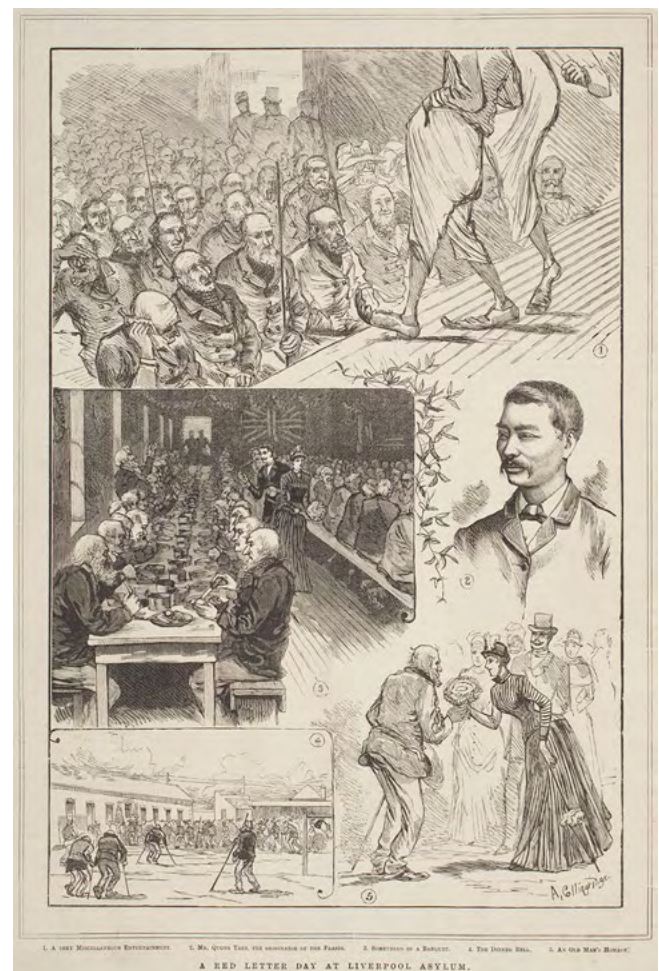
Yet only a few weeks earlier the News, in describing details of a brutal unsolved murder in one of Sydney's streets, stated that the crime was so shocking that, even though the killer was at that time unknown, it must have been committed by a Chinaman.

There was widespread support for the concept of a 'white Australia' across all spectra of late-nineteenth century colonial society. The working classes and their leaders on the one hand, and the capitalists and their politicians on the other, both generally supported a 'white' nation.

In outlining the background to the introduction of the 1901 Immigration Act Manning Clark, in his *Short History*, made a point about the double standards and hypocrisy evident at that time, and even threw the Christians in with the unionists:

But the believers in the brotherhood of man and the equality of all in the sight of God were silent. So the men that believed that the unity of labour was the hope of the world united with the apostles of Christian civilisation to preserve Australia for the white man.

The Ashfield paper *The Advertiser* was hardly much better than the city papers. Just weeks before Quong Tart moved to Ashfield in 1890, the paper reported on a Mongolian gardener who had apparently left his cart load of manure overnight in Grosvenor Crescent after the axle broke. Even the fact that 'the aroma was by no means pleasing to the residents of the fashionable locality, in which it held sway during the whole night and part of the following day', hardly seems justification for George Watson's paper titling the paragraph 'That Heathen Chinese'.



Feast Day at the Liverpool Asylum. Illustrated Sydney News, 14 August 1886, p16. State Library of New South Wales. Source: <http://dictionaryofsydney.org/item/94684>

## Quong Tart: A profile

In 1883, Quong Tart joined the policeman Sub-Inspector Brennan in a tour of Chinese camps located outside a number of country towns, and on returning to Sydney he launched a long personal campaign for the suppression of the importation of opium. Proceeds from the sale of his 1887 tract, *A Plea for the Abolition of the Importation of Opium*, were given to aid the families of the eighty-one miners killed in the infamous Bull mine disaster.

In the mid-1880s, Quong provided dinners, gifts and entertainment for the inmates at a number of institutions, including the Hyde Park Asylum and Benevolent society homes at Liverpool, Parramatta and Windsor. These gifts elicited letters of thanks from the manager of the State's charitable institutions, Frederick King (a grandson of Governor King) who lived in Gidleigh in Chandos Street, Ashfield. On another occasion, in his tearoom at the Zoo, Quong provided refreshments for some of the aborigines who lived in camps around Sydney. Interestingly, one newspaper report of this event referred to the aborigines as the 'original owners' of sunny New South Wales.

In 1895, when Lillian, the daughter of the vocally anti-Chinese Ninian Melville, then Mayor of Ashfield, laid the foundation stone for a new bridge across the Long Cove Creek to connect Summer Hill and Lewisham, Quong Tart gratuitously provided not only the refreshments but some of his tearoom staff to serve them.

Quong seems to have borne Ninian Melville no ill will for the strong anti Chinese views held by the latter. During Ninian's mayoralty in 1895, both the former protagonists got together to provide a cabmen's shelter in Browne Street outside Ashfield Station. Even a cabmen's shelter had to be 'officially' opened in those days (even though the function was held in the Town Hall!), and when it was, both Mayor and Mandarin were present. Predictably, Quong Tart provided refreshments, which were reported as being both varied and enticing. Quong also made a speech, in which he referred to 'a certain Mr Ninian Melville's exploits in the direction of populating the country'. Quong also contributed to the 'harmony of the evening', which we take to mean that he sang a song or two.

Following a visit by two Imperial Commissioners to Australia in 1887, the Chinese Emperor created Quong Tart a Mandarin of the fifth degree. On his third visit to China in 1894, Tart was advanced to a Mandarin of the fourth degree. Quong Tart's wife and children accompanied him on this trip, and when he sailed from Sydney on 21 April aboard the *SS Menmuir*, he



*Chinese ambassadors Generals Ho and Tsing (pictured with an unidentified Chinese man at centre) visit Australia. Quong Tart was visited by Ho and Tsing and awarded the honour of Fifth-class Mandarin for valuable services rendered on behalf of his countrymen. Source: <http://www.georgianewsday.com/news/regional/245388-from-the-goldfields-to-sydney-society-amazing-pictures-of-19th-century-sydney-reveal-the-lives-of-women-and-chinese-immigrants.html#sthash.byDlITwo.dpuf>*

took with him letters of introduction from both the Governor and the Premier. Many of his friends and employees travelled on a steamer as far as the heads of Sydney Harbour to farewell the family.

In 1886, Quong Tart married Margaret Scarlett, daughter of Redfern's acting station master. George Scarlett. In her 1911 account of the life of her husband, Margaret Tart states that, when Quong returned to China on his first visit in 1881, he found that his mother had selected a number of local women of distinction as potential partners. Quong is said to have told his mother that when he did marry it would be a European for a Chinese woman in Australia would be but little help for him in carrying out the good works which he intended doing.

Margaret Scarlett's decision to marry Quong must have been a courageous one, as EJ Lea-Scarlett records that she was fully aware of her father's intolerant attitude to inter-racial marriage. The ceremony took place at the Darlinghurst home of JH Want on Monday 30 August 1886, the day after Margaret's twenty-first birthday, with the Presbyterian divine, the Reverend Dr Robert Steel of St Stephen's Church, officiating.

Lea-Scarlett states that one of the handful of guests at the wedding, Lady Stephen, wife of the Lieutenant Governor, left the reception and travelled to Redfern station in the hope that she could persuade George Scarlett to return with her to the celebrations. George declined. He not only refused to attend, but that same night he threw out all the gifts he had received from



## Quong Tart: A profile



Gallop House, Ashfield c.1893, *The Illustrated Sydney News*. Museum of Chinese Australian History. Source: <http://www.chia.chinesemuseum.com.au/objects/D001081.htm>.



Gallop House today, a Chinese specific aged care facility. Source: [www.unitingcareageing.org.au](http://www.unitingcareageing.org.au)

Quong Tart, who is said to have been the station master's 'friend', and he erased Margaret's name from the family bible.

But perhaps we should not attach too much significance to these dramatics, as Mr Scarlett seems to have had a penchant for treating his offspring harshly. Lea-Scarlett also records that he 'disowned' three other children in 1894, George junior, John, and Isabella (Mrs JW Croker), when they all went down to the ship to greet Quong and Margaret on their return from China. In the best traditions of much of the hypocritical behaviour of some other Caucasians of the time, George Scarlett seems to have had no problem in being seen as one of the chief mourners at Quong Tart's huge and public funeral seventeen years later. But Margaret, unlike her siblings, was never reinstated as a beneficiary in her father's will.

Quong and Margaret spent their honeymoon in Ballarat, with a round of official engagements and functions, the newspaper reports of which were

dutifully kept by the bride to be ultimately pasted in her scrapbooks. For several years after their marriage, the Tarts continued to live at Quong's home at Waverley, Huntingtower, before moving in 1889 to a new home in Arthur Street, Ashfield.

We are not sure exactly when the Tarts set up house in Gallop House, Ashfield. No mention of the move could be found in the columns of *The Advertiser*. Certainly the family appears to have quickly been accepted into the local social scene, as Mr and Mrs Popplewell invited young Vine, then just three years old, to attend the first birthday celebrations of their daughter Violet May, which were held at their Croydon home Hawthorne on 27 January 1890.

Then on Monday 5 May in the Ashfield School of Arts, Quong Tart was seated 'on the platform' when the young Herbert Pratten gave a lecture entitled 'The Music of the English' at a function organised by the Ashfield Literary Society. We hope Quong wasn't too disappointed that he wasn't invited to join Miss Wright (soon to be Mrs Pratten) and select other local musicians in providing the 'Vocal and Instrumental Illustrations' that accompanied this lecture.

We do not know to what extent Tart's marriage to a Caucasian further promoted his 'assimilation', but a glance at the photos of Gallop House will show that both externally and internally it was very much the typical upper-middle class home of the era.

A single-fronted two-storeyed dwelling built in the Victorian Italianate style, Gallop House had a traditional formal symmetrical front garden layout. The photo depicting the exterior of the house accompanying the 1893 article in *The Illustrated Sydney News* shows that Quong Tart employed at least three servants at Gallop House, a nanny, a parlour made and a gardener.



The Sitting Room, Gallop House c. 1899. Source: [www.chia.chinesemuseum.com](http://www.chia.chinesemuseum.com).

## Quong Tart: A profile



*The Sitting Room, Gallop House today, a Chinese specific aged care facility. Many of the rooms original features have been faithfully restored  
Source: [www.unitingcareageing.org.au](http://www.unitingcareageing.org.au)*



*Tart family: Quong and Margaret Tart with five children, c. 1900. Source: Chinese Museum (Museum of Chinese Australian History) <http://www.chia.chinesemuseum.com.au/objects/D001086.htm>*

The tenth anniversary of Quong and Margaret Tart's wedding was celebrated at Gallop House in fine style, when twenty members of the [Sydney] City Band, under the bandmaster Runge and accompanied by torchbearers, took up a position out in Arthur Street on the evening of Monday 31 August 1896 and 'treated the inmates to a complimentary serenade'. Quong had been President of the band for over eight years. When the serenading was over, the musicians were invited inside to partake of yet more Tart hospitality.

Quong and Margaret Tart had four daughters and two sons, the last child not being born until 1903, just months before Quong's death. The children were

Vine (born 1887), Henrietta ('Ettie', b. 1890), Arthur (b.1892), Maggie (b. 1897), Florence (b. 1898), and George Henry Bruce (b. 1903).

The Tart children seemed to have had more trouble coping with their ethnic background than their parents did with their mixed racial marriage, and no doubt the attitude of grandpa George Scarlett did not help. Neither would the seemingly haphazard way in which their parents introduced their children to the Christian faith.

Quong himself was baptised at Braidwood according to Anglican rites; young Arthur was baptised by the Reverend Mr Fox of St James Church of England, Croydon, but he was sent to school with the Jesuits at Riverview College where he was entered in the register as a 'Chinaman'. Vine was baptised according to Presbyterian rites, and attended PLC, Croydon, while Ettie was baptised by a Methodist parson. Despite this confusion, the Tart children mixed with other local youth.

Arthur Tart, who was the first boy of Asian ancestry to be admitted to Riverview when he was sent there in 1907, was a woolclasser. Arthur enlisted in the 1st AIF in World War I and suffered from 'shellshock' as well as from the effects of being gassed. He died in Brisbane in 1926.

Vine and Ettie were both nurses, and the former worked for a time in China in a government position. She married Douglas Davidson in 1913, and died in 1946. Ettie married Harry McEvoy in 1914, and lived at Ballarat before Harry acquired Gallop House from Margaret's estate.

Quong Tart's chain of tea and dining rooms reached the zenith of its fame in the late 1890s, following the erection of the Queen Victoria Markets. In 1898, in that grand Romanesque pile, Tart opened his lavishly appointed Elite Dining Hall and Tea Rooms. A contemporary advertisement shows that at that time he still maintained the dining rooms at 137–139 King Street (said to employ a staff of fifty), as well as 'The Gem' tea room in the Royal Arcade ('... is what its name indicates... beautiful decorations and every provision that can be reasonably asked for'); 'The Central' in the Sydney Arcade ('... just the place to pop in for Scone and Tea'); and 'The Cosy', also in the Sydney Arcade ('... on the first floor and far from the madding crowd'). But the heyday of the Elite Rooms was to be shortlived.

At 11 am on the morning of Tuesday 19 August 1902, a thug broke into Quong Tart's office at the QVB, attacked the restaurateur with an iron bar wrapped in



## Quong Tart: A profile

newspaper, and fled with twenty pounds. At a second trial, Frederick Duggan was convicted of the assault and sentenced to twelve years penal servitude. Much publicity was given to the attack and the subsequent trial in the city papers as well as in *The Advertiser*.

While more recent accounts of Quong Tart's life say that he never fully recovered from the attack, this claim is not supported by contemporary newspaper reports of the time. In an outpouring of goodwill following the accident, an appeal was set up to raise funds for a presentation to Quong Tart. Ashfield boatman JP Wright, who lived in Milleewa in Brunswick Parade, just behind Gallop House, kicked off the appeal with a donation of three guineas. Wright and FE Winchcombe, MLA, were the treasurers of the appeal.

The final presentation of a piece of plate, an address, and a cheque for three hundred guineas, was made at a function in the Sydney Town Hall at the end of October, chaired by the Mayor of Sydney. It was at this function that no less a personage than the Honourable George 'Yes-No' Reid, by that time Leader of the Federal Opposition (and later Australia's third Prime Minister), commented on Quong Tart's 'perfect restoration to health'.

Other dignitaries on the platform on this occasion, apart from Reid, Wright and Winchcombe, included Mr Justice GB Simpson (Percy Simpson's brother), soon-to-be-Senator John P Grey, and Mark Hammond. Quong Tart's enjoyment of his gifts was to be short-lived as he was to die less than a year later.

In 1998 a memorial to Quong Tart, a bronze bust on a sandstone base, was erected in Hercules Street, Ashfield. Conceived by the West Regional Chinese Association, the monument was unveiled by Ian Tart and Sharon Rorke on 12 September 1998.



Quong Tart memorial, Hercules Street, Ashfield

Earlier in this article we posed the question: 'Why was Quong Tart, Ashfield's Mandarin, so well respected by his fellow countrymen and so uncharacteristically courted by many Caucasians?'

Maybe *The Illustrated Sydney News* best answered our question back in 1893 when it stated that there was scarcely a charitable work in Sydney that Quong Tart had not helped, not only with money, but with expenditure of time and energy few businessmen care to afford. But, perhaps even more significantly, the *News* claimed simply that:

Mr Quang Tart is more of an Australian than a Chinese gentleman . . .

By applying this judgement, the privileged of the 'white Australian' community could probably justify their double standards on 'the Chinese question' that appear so transparent to many of us today.

### Sources

The principal source that should be consulted by anyone seeking information on Quong Tart should always be the Tart/McEvoy papers held by the Society of Australian Genealogists in Sydney. It is said that Margaret Tart, nee Scarlett commenced keeping newscuttings relating to Quong Tart even before the couple were married. Judging by the amount of material that she assiduously kept over the years, it is a wonder that she found any time to do anything else in her life.





## Quong Tart: A profile

Other significant material is held by Mitchell Library. Some of the other sources used in preparing this article have included the following.

*Sydney Morning Herald*, especially 27 July 1903 (death), 1 August 1903 (funeral), 29 August 1903 (Elite Rooms contents sale advert), 5 May 1908 (property sale advert), 27 April 1917 (Maggie's death).

*Daily Telegraph*, 27 July 1903

Ashfield Council Rate Books

Ashfield Council Building Application Registers

Ashfield Heritage Study, 1993

Chris Pratten (ed) (1999). *Summer Hill*, ADHS.

Ashfield Council Bicentenary history files (c. 1986–88), compiled by Linda Avramides

*The Advertiser*, especially 15 June 1889 (Canterbury mission), 19 April 1890 (the Mongolian), 6 January 1895 (newsboys), 5 September 1896 (city band), 25 February 1899 and 29 December 1900 (Jubilee Fund), 1 November 1902 (presentation), 1 August 1903 (Obit), 11 April 1908 (sale of contents of Gallop House), 10 February 1912 (book review),

EJ Lea-Scarlett, 'Quong Tart, a study in assimilation', in *Descent* 4(3) 1969 and 4(4) 1970.

Mrs Tart (1911). *The Life of Quong Tart: or, how a foreigner succeeded in a British Community*, WM McClarety, Sydney.

Manning Clark (1981). *A History of Australia*. V, MUP.

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*The Illustrated Sydney News*, 29 November 1888, 22 April 1893.

Myra Willard (1923). *History of the White Australia Policy to 1920*. MUP.

Brian J Madden & Lesley Muir (1988), *Campsie's Past*. Canterbury Municipal Council.

Lindsay and Roger Thwaites (undated), *History of Araluen*. Braidwood & District Historical Society.

*Australian Town and Country Journal*, 5 August 1903.

*The Bulletin*, cartoons as referenced.

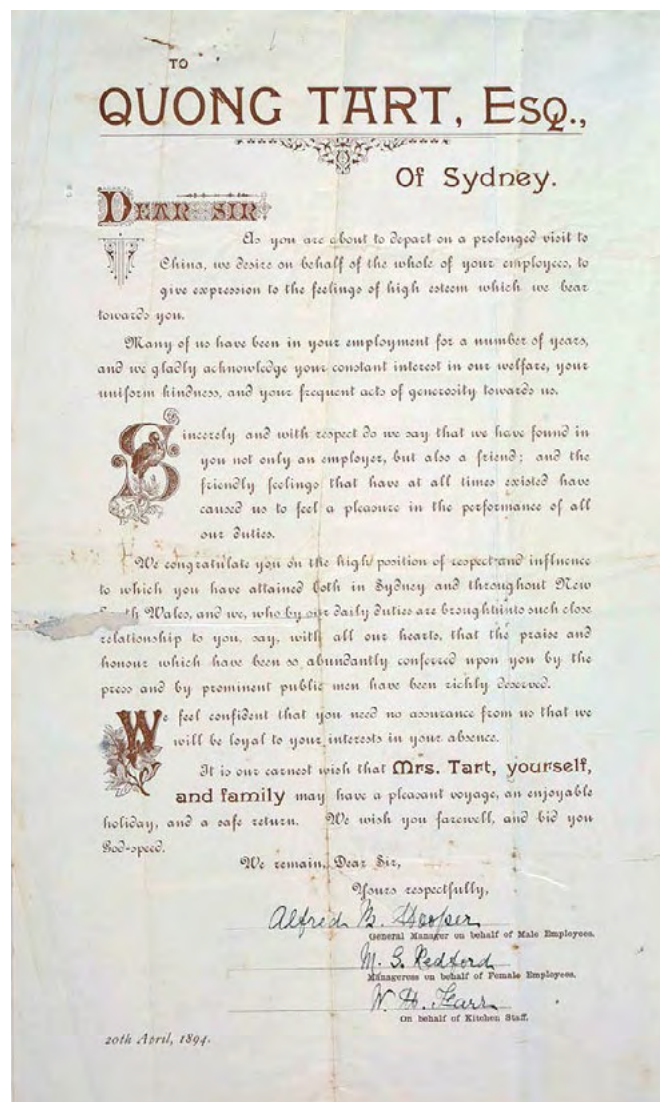
'The Chinese question'

For background reading apart from contemporary newspapers and journals, see particularly:

*Australian Encyclopaedia* (ed. Chisholm) (1958).

Angus & Robertson, Sydney.

Michael Cannon (1988), *Who's Master? Whos Man?* Penguin, Victoria (3rd Ed.)



Bon voyage letter to Tart family from employees, 20 April 1894. State Library of New South Wales. Source: [http://dictionaryofsydney.org/contributor/state\\_library\\_of\\_new\\_south\\_wales](http://dictionaryofsydney.org/contributor/state_library_of_new_south_wales)

CY Choi (1975). *Chinese Migration and Settlement in Australia*. Sydney University Press.

A Curthoys & A Markus (eds) (1978). *Who Are Our Enemies? – Racism and the Working Class in Australia*. Hale and Ironmonger.

Raymond Evans (1988). 'Keeping Australia clean white' in *A Most Valuable Acquisition – a People's History of Australia since 1788*, (ed) Burgmann & Lee. McPhee Gribble/ Penguin.

Arthur Huck (1968). *The Chinese in Australia*. Longmans.

Chris Mcconville (1988). 'Peopling the place again' in *A Most Valuable Acquisition – a People's History of Australia since 1788*, (ed) Burgmann & Lee. McPhee Gribble/Penguin.

Andrew Markus (1979). *Fear and hatred – Purifying Australia and California 1850–1901*. Hale and Ironmonger, Sydney.

CF Yong, *The New Gold Mountain – the Chinese in Australia, 1901–1921*. Raphael Arts, Richmond

## Quong Tart: A profile

### Worksheet: Quong Tart

- Construct a timeline of Quong Tart's life including significant dates and events.
- Explain the following terms: Necropolis, Mandarin, Caucasian, assimilation
- On the map of China highlight the province in which Quong Tart was born.
- Explain why so many Chinese from this province came to Australia.
- Research the topic of Federation in Australia. Explain why there was such anti-Chinese feeling in regard to the need for Federation. Examine why The Bulletin was so anti-Chinese.
- Write a one-page essay explaining why you believe that Quong Tart was not only successful but admired by both Chinese and 'White' Australians.
- Examine the racism at the time of Federation and outline its continuance through the twentieth century.

#### Racism against the Chinese on the Australian Goldfields

Go to: <http://www.hsse.nie.edu.sg/staff/blackburn/chinese.htm>. This website contains a brief outline of about four pages – useful for both teachers and students

#### Provinces of China





# Jenny Kee: A profile

## A Stage 3 resource by Julie O'Keeffe

**J**ennifer Margaret Kee was born in 1947 at Bondi Beach in Sydney.

Her father was Chinese and her mother's heritage was a mix of Scottish, Irish, English and Italian. As a young girl, Jenny attended Bondi Beach Public School. She was teased about her heritage and looking different from the other students at her school. Jenny always stood up for herself and felt it made her tougher having to deal with racial teasing.

Jenny always loved fashion and design. In 1963 she studied fashion design at East Sydney Technical College. She was not allowed to design the clothes she wanted to. Her teachers thought her designs were too colourful. In 1965 Jenny decided to leave Australia and move to London. London changed her life. Fashions were wild and Jenny was able to start designing clothes she loved. She even met the famous singing group, the Beatles.

In 1972, Jenny returned to Australia full of new ideas. She opened her shop in Sydney called Flamingo Park and started designing clothes from pure Australian wool with wonderful Australian designs on them.

Jenny designed her first Australian jumper in 1974. They were very popular and were seen across Australia!

Jenny and her family moved to the Blue Mountains in 1976. Living in the mountains allowed her love of Australian animals, plants and colours to grow. Her favourite flower is the waratah. Jenny loves the colour red!

Jenny's life changed after she and her daughter were involved in the Granville train crash. She began painting after the accident. Jenny painted opals, tropical fish, exotic parrots, flowers and animals onto silk.

Her silk garments were very popular with people in Italy and Paris.

Jenny closed her shop, Flamingo Park in 1984 and donated her clothes collection to the Power House Museum, Sydney. She continues to paint but is very involved in conserving Australia's unique environment.

Jenny Kee is a significant Australian because she was the first person to design clothes in Australia using vibrant colours and Australian bush designs



*Jenny Kee at the 2013 Marie Claire Awards. Source: Wikimedia Commons*



## Jenny Kee: A profile

# Worksheet: Jenny Kee – Cloze passage

**Instructions: Complete the following cloze passage on Jenny Kee.**

Jennifer ..... Kee was born in ..... at ..... in Sydney. Her father was ..... and her mother's heritage was a mix of Scottish, ....., English and Italian.. As a young ....., Jenny attended Bondi Beach ..... School. She was teased about her heritage and looking ..... from the other ..... at her school. Jenny always ..... up for herself and felt it made her ..... having to deal with racial teasing.

Jenny has always loved ..... and design. In ..... she studied ..... at East Sydney Technical College. She was not ..... to design the clothes she wanted ..... . Her teachers thought her designs were too ..... . In ..... Jenny decided to leave ..... and move to London.

London changed her ..... . Fashions were ..... and Jenny was able to start designing clothes she ..... . She even met the famous singing group the. ....!

In 1972, Jenny returned to ..... full of new ..... . She opened her shop in Sydney called ..... and started designing ..... from pure Australian ..... with wonderful Australian ..... on them. Jenny designed her first Australian jumper in ..... . They were very popular and were ..... across Australia!

Jenny and her family moved to the ..... in 1976. Living in the mountains allowed her ..... of Australian animals, ..... and colours to grow. Her favourite flower is the ..... . Jenny loves the colour ..... .

Jenny's life changed after she and her ..... were involved in the ..... . She began to ..... . Jenny painted opals, tropical ..... , exotic ..... , flowers and ..... onto silk. Her silk garments were very popular with people in I..... and P.....

Jenny closed her shop, Flamingo Park in ..... and donated her ..... collection to the ..... Museum, Sydney.

Jenny continues to ..... but is very involved in ..... Australia's unique ..... .

Jenny is a significant Australian because ..... was the first person to ..... clothes in Australia using ..... colours and Australian bush designs.

**Draw a picture using Jenny's favourite colour.**

# The Chinese on the Goldfields

## A Stage 3 resource by Julie O’Keeffe



### FAIR DINKUM!

The word ‘dinkum’ was reputedly coined on the Australian goldfields. It comes from one of the Chinese dialects widely spoken at the diggings: *din* and *kum* – loosely translated as ‘true gold’.

### OUTCOME

(reference pages 60.61. NSW HSIE Syllabus)

**CCS 3-1** Explains the significance of particular people, places, groups, actions and events in the past in developing Australian identities and heritage.

**CONTENT**– Subject matter:

- Significant events that have shaped Australia’s identity, including the discovery of gold, and colonial exploration and expansion.

Students will have the opportunity to (reference page 62, NSW HSIE Syllabus):

- Investigate and report on the discovery of gold in Australia and the consequences of the discovery, including the effects on:
  - colonisation
  - the environment
  - the development of government structures
  - the cultural composition of Australia.

(For example, through oral presentations, information reports and multimedia. presentations.)

**Studying ‘The Chinese on the Goldfields’ allows each of the above four points to be addressed, spanning a period of approximately sixty (60) years.**

### Colonisation

Their work prior to and after the gold-rush shows the Chinese contribution to opening up and clearing of land in other parts of Australia, as well as establishing a variety of businesses in these newly-settled areas of Australia. [The sections ‘Developing the north and the riverboat trade’ on the Harvest of Endurance scroll explain this.]

### Environment

Their mining technique involved the use of large amounts of water, which became a divisive issue between the Chinese and non-Chinese miners.

### Development of government structures

As anti-Chinese sentiment grew on the goldfields. States (colonies) passed legislation limiting the number of Chinese allowed into Australia. One of the main reasons for the colonies Federating was the anti-Chinese attitude that prevailed for decades prior to 1901.

### Cultural composition

The population of Australia during the gold-rush era swelled enormously, and consisted of people from many different parts of the world. It was a multicultural country back then! Analysing population figures showing growth during the gold-rush era could be worthwhile.!

The Victorian Gold Rush, information under ‘Legacy’ gives population figures: [http://en.wikipedia.org/wiki/Victorian\\_gold\\_rush](http://en.wikipedia.org/wiki/Victorian_gold_rush)

### THE HARVEST OF ENDURANCE SCROLL

[http://www.nma.gov.au/collections/collection\\_interactives/harvest\\_of\\_endurance\\_html\\_version/](http://www.nma.gov.au/collections/collection_interactives/harvest_of_endurance_html_version/)



*The 1850s gold rush attracted many Chinese people to Australia in search of a fortune. In this scene, Chinese and European diggers methodically search for gold using various devices and techniques*

Making Multicultural Australia. This site has an interactive version of the Scroll: <http://www.multiculturalaustralia.edu.au/history/scroll.php>

# The Chinese on the Goldfields

This is an excellent resource, and will be invaluable to your students in developing their knowledge and understanding of the Chinese on the goldfields. (The scroll provides an excellent overview for teachers too!) Some ideas for using the scroll:

- View from the **Initial inscription** to the **General Store**, plus **Religions**, **Developing the North** and **Riverboat Trade** for Year 5 students—on smart boards or individual computers.
- Visual literacy - Discuss what is seen in each of the parts of the scroll, including feelings and moods portrayed. What was life like for the Chinese?
- Read and summarise key information from the text written about each part of the scroll.
- Record and display in a way that is easy to refer to—perhaps charts using key headings such as equipment, jobs, culture.
- Construct a timeline using dates and events from the scroll, beginning with the Chinese in Australia before the discovery of gold. (A suggestion: Run some string across your classroom, then use pieces of card, pegs and felt pens to record dates and events. Students construct, discuss, and share any ‘a-ha moments’.
- Locate places named on maps of Australia. Classify and record in States (eg. Victoria. New South Wales). This shows where the Chinese went to within Australia.
- Describe the challenges and difficulties the Chinese faced on the goldfields.
- Locate laws directed at the Chinese.
- Describe changes over time in the life and contribution of many Chinese (eg. diversification of goods and services—grocery shops, furniture-making, market gardening, clothes laundering). Construct a PMI chart based on information from the Scroll, showing positives, minuses, and | interesting things about the Chinese in Australia during the gold-rush period.
- Working in small groups, students dramatise sections of the Scroll.
- Ensure that you scroll to the very end of the list suggested to the section on **How to read the Scroll - Balance: Time and Place and Change: and Creating the Scroll**. Perhaps a Visual Arts link could be students experimenting with the **Gongbi style** was used to paint the Scroll.

Wikipedia: <http://en.wikipedia.org/wiki/Gongbi>



*Chinese Rites At The Graves Of Their Countrymen by Robert Bruce. Courtesy of the La Trobe Collection State Library of Victoria*

## GETTING STARTED - HOW TO INCLUDE THE CHINESE IN YOUR STUDY OF GOLD

### Some ideas:

- Sections of The Harvest of Endurance Scroll could be used as a starting point
- Label onto a world map the countries people came from to Australia looking for gold. Draw arrows from each country to Australia. This will include the United States of America, countries in Europe, the United Kingdom, and China. It's important for students to see the diverse backgrounds hopefuls came from.

### Websites to investigate the Chinese as one of the many groups of miners on the goldfields

These sites can be used by both students and teachers. Top readers would be able to glean relevant information from all the sites, but some students may need guidance with the level of vocabulary at a few of the sites.

<http://www.kidcyber.com.au/topics/goldchinese.htm>

<http://www.cultureandrecreation.gov.au/articles/goldrush/>

<http://www.oldmogatown.com.au/chinese.html>

<http://www.prov.vic.gov.au/forgottenfaces/goldfields.asp>

[http://www.dpi.nsw.gov.au/\\_data/assets/pdf\\_file/0009/109917/life-on-the-goldfields-living-there.pdf](http://www.dpi.nsw.gov.au/_data/assets/pdf_file/0009/109917/life-on-the-goldfields-living-there.pdf)

<http://www.egold.net.au/biogs/EG00193b.htm>

[http://en.wikipedia.org/wiki/Lambing\\_Flat\\_riots](http://en.wikipedia.org/wiki/Lambing_Flat_riots)  
(The ‘Lambing Flat banner’ is interesting)

<http://www.visitvictoria.com/displayobject.cfm/objectid.0001361E-8F88-1A42-81B480C476A90000/>  
(Joss house in Bendigo, also, notes for teachers from Sovereign Hill, Ballarat.)

<http://www.sbs.com.au/gold/story.php?storyid=46>  
(Gold: Immigration and population, of particular interest is the chapter Fear of the Chinese)



# The Chinese on the Goldfields

The sites are also suitable for student investigation of the following suggested research questions.

## Finding out about how the Chinese arrived, lived and worked on the goldfields

Here are some focus questions for consideration (and students could develop further questions of their own).

The jigsaw strategy could be used for this investigation.

- Which part of China did they mainly come from? Why?
- How did they travel to Australia (length of voyage, cost, disembarkation point, etc.)?
- How did they get to the goldfields when they arrived in Australia?
- How did they set themselves up on the goldfields?
- What kind of mining techniques did they use?
- What work ethics, attitudes and qualities did they bring to the goldfields?
- How did they maintain their culture on the goldfields (eg. language, clothing, hair, temples, celebrations, growing vegies, herbal medicines, etc.)?
- How successful were they generally in their search for gold?
- What other things did they do on the goldfields to support themselves apart from mine for gold?

## Some possibilities:

- Create a collage of images showing Chinese miners. Include words and pictures. Compare with images non-Chinese miners. Discuss observations of both.
- Mark on a map of China where the majority of Chinese miners came from. Mark on a world map their journey from China to Australia.
- Construct a list of jobs many of the Chinese miners did on the goldfields apart from mining. Explain what this showed about many of the Chinese miners.
- Draw a picture of the kind of vessel the Chinese would have sailed on. In each sail, write about some aspect of their journey to Australia.
- Draw and label a map of what you think the Chinese area of one of the goldfields could have looked like. Include a joss house (Chinese temple).
- Use plasticine or clay to create a 3D representation of a feature unique to the Chinese on the goldfields (eg. buckets on poles, a round mine-shaft, a temple, Chinese vegetables).

## Response of others to the Chinese on the goldfields

Some focus questions for consideration (and students could develop their own).

- How were the Chinese miners generally viewed by the other miners? Why?
- What effect did this view have on the atmosphere and working climate of the goldfields?
- What were the main problems voiced about the Chinese miners?
- What eventually happened as a result of this tension between the Chinese and non-Chinese miners (the Lambing Flat massacre; short term consequences; long term consequences)?
- How were the issues between the Chinese and non-Chinese miners dealt with and resolved?

## Some possibilities:

- Write a paragraph to describe how the Chinese miners were viewed.
- Design a poster explaining the general treatment of the Chinese —racism/discrimination.
- Construct a Comparative Chart showing both viewpoints about mining techniques.
- Create a Consequence Chart about water shortages on the goldfields.
- List arguments for and against the way Chinese miners mined. Debate the arguments.
- Discuss the place of 'being different' in the problems between the miners.
- Analyse and comment on how justified the resolutions adopted to solve the problem of the Chinese miners were (ie. laws, taxes).
- Did the principles underpinning the Eureka Stockade, and flow-on from that event, apply to the Chinese as human beings? Why/why not?
- Construct a Venn Diagram to show similarities and differences between the Chinese and non-Chinese miners

## Personal assessment and reflection by students to the whole experience of being a Chinese miner on the Australian goldfields through a narrative / poetry response.

Kylie Kwong's great grandfather, Kwong Sue Duk, was lured to Australia by gold. This may be an interesting case study as Kylie is such a high-profile person in Australia.

[http://en.wikipedia.org/wiki/Kwong\\_Sue\\_Duk](http://en.wikipedia.org/wiki/Kwong_Sue_Duk)

[http://www.chaf.lib.latrobe.edu.au/stories/kwong\\_sue\\_duk.htm](http://www.chaf.lib.latrobe.edu.au/stories/kwong_sue_duk.htm)

<http://abc.net.au/gnt/profiles/Transcripts/s1242188.htm>

## The Chinese on the Goldfields

Another person who could be considered for a case study is Mei Quong Tart. (See also Quong Tart: A profile in this edition of the Asia Journal). He lived in Ashfield, opened tea rooms in Sydney and worked to support down-and-out Chinese. He is influential and highly regarded. Josh Quong Tart, an actor, is a descendant of Mei Quong Tart.

<http://www.cityofsydney.nsw.gov.au/history/quongtart/>

<http://www.adbonline.anu.edu.au/biogs/A050268b.htm>

<http://www.adbonline.anu.edu.au/explore/A050268e.htm>

[http://www.en.wikipedia.org/wiki/Josh\\_Quong\\_Tart](http://www.en.wikipedia.org/wiki/Josh_Quong_Tart)

Google images for both Kwong Sue Duk and Mei Quong Tart

### Possible excursions and site visits

Sze Yup Temple and Joss House. Victoria Road, Glebe

<http://www.environment.nsw.gov.au/heritageapp/visit/ViewAttractionDetail.aspx?ID=5045668>

Yiu Ming Temple, 16-22 Retreat Street, Alexandria

<http://www.environment.nsw.gov.au/Heritage/aboutheritage/yiumingtemple.htm>



*Market Gardens, Courtesy of Dennis O'Hoy. Golden Dragon Museum  
Source: <http://www.goldendragonmuseum.org/index.html>*

Chinese Heritage Market Gardens, La Pouse

<http://www.environment.nsw.gov.au/Heritage/aboutheritage/chinesemktgarden.htm>



### Suggested Novel

*The Gold Seekers* by Greg Bastian -

<http://gregbastian.com.au/recent-novels/>



*Yiu Ming Temple. Source: [http://www.teachingheritage.nsw.edu.au/section02/yiu\\_ming/index.php](http://www.teachingheritage.nsw.edu.au/section02/yiu_ming/index.php)*