The Chinese Experience in Montana

Billy and Tao Kee and family, ca. 1905, MTHS Pac 1889-02.

MONTANA HISTORICAL SOCIETY

User Guide created by Mark Johnson, author of
The Middle Kingdom under the Big Sky:
A History of the Chinese Experience in Montana
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Revised 7/27/2026

Contents

I. Educator Information

Inventory 3
Footlocker Contents 5
Footlocker Use—Some Advice for Instructors 10
Historical Narrative for Educators 11
Outline for Classroom Presentation 15
Evaluation Form 17

II. Lessons

Alignment to Content and Common Core Standards 19
1: Far From Home*[1] 24
2: Chinese Characters* 39
3: Chinese in Jefferson County*[1] 42
4: Chinese Montanans and Their Allies Fight for Rights*[1] 52
5: Chinese Tea: The Elixir of Life 58
6: Chinese American Restaurants in Montana* 63
7: Chinese Temples in Montana* 72
8: Chinese New Year in Montana* 77

*Uses primary sources

[1]Can be done without ordering the footlocker

III. Student Narratives

Historical Narrative for Students 86
Amazing Montanan Biographies
a. Dr. Huie Pock 88
b. Rose Hum Lee, PhD 89
c. Flora Wong 90
Vocabulary List 91

IV. Resources and Reference Materials

Additional Resources 93
Primary Sources and How to Use Them 94
How to Look at an Artifact 96
How to Look at a Written Document 98
How to Look at a Photograph 99
How to Look at a Map 100
Resources from the Montana Historical Society 101
Other Footlockers 102

I. Educator Information

Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. **Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact.**

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MTHS USE
Scrolls and brushes for practicing Chinese calligraphy (3 sets)				
Bag of wooden chopsticks (16 sets)				
Teapot and teacups				
Tin of Chinese tea				
Rice bowl and spoon				
Dried mushrooms				
Red lantern				
Chinese dragon puppet				
7 pieces of money for tomb sweeping offerings				
Inflatable globe and pump				
9 red envelopes with Chinese New Year quotations				
22 photos (2 for Lesson 6 and 20 supplemental images)				
4 newspaper advertisements				

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MTHS USE
5 letters from southern China to workers in Butte, Montana (three copies of each)				
8 menus				
15 copies of 100 Chinese Characters				
Lesson 3 laminated graphs (15 laminated bar graphs and 15 laminated pie charts)				
Book: *Learn to Write Chinese Characters*				
Bag of pom-poms				
Binder				
Flash drive with PowerPoints (also available online as Google Slides)				

Footlocker Contents

Dragon marionette and red lantern

Teapot, cups, and tin of tea

Footlocker Contents (continued)

Restaurant Menus, chopsticks, cup, bowl, mushrooms, and pom poms (for chopstick practice)

Scrolls and brushes for practicing Chinese calligraphy and book: Learn to Write Chinese Characters

Footlocker Contents (continued)

Money for tomb sweeping offerings

Inflatable globe

Footlocker Contents (continued)

Red envelopes

Restaurant advertisements

Family letters and translations

Footlocker Contents (continued)

Historical photos

Reusable charts

Footlocker Use–Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher- and student-level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. The "Lessons" section contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. In the "Resources and Reference Materials" section there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. That section also contains a bibliography for further reading and information about other Montana Historical Society resources and lessons.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the folder inside and inventory the contents in the "before use" column. Save the form for your "after use" inventory. This helps us keep track of the items in the footlockers and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Leave the completed form in the folder.

Who do I send the footlocker to?

You will receive a mailing label via email to use to send the footlocker on to its next destination.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-9553 or email kwhite@mt.gov). This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call or email to inform us so we know it needs repairing. If an item turns up missing when you inventory before sending the footlocker on, please search your classroom. If you cannot find it, your school will be charged for the missing item.

Historical Narrative for Educators: The Chinese Experience in Montana

Why They Came

With the discovery of gold in California in the late 1840s, people from around the world rushed to the American West to seek their fortune. These groups included thousands of Chinese immigrants, mostly from the southern Chinese province of Guangdong, where life was particularly difficult during the nineteenth century. Recent severe population growth had strained resources. Worsening the situation, southern China suffered tragic natural disasters, including floods, typhoons, earthquakes, droughts, epidemics, and famines. Wars and rebellions compounded these hardships. Opportunities in the American West coincided with these difficult conditions in southern China. Pushed by hardship and pulled by the hopes of a better life, many Chinese men came to America, called "Gum San" or Gold Mountain (金山 in Chinese characters).

During the 1850s and 1860s, discoveries of gold and other precious metals throughout the Rocky Mountain region drew similar population booms, with Chinese settlers spreading to Nevada, Colorado, Idaho, Wyoming, Washington, Oregon, and, by the early 1860s, Montana. The 1870 Montana census recorded almost 2,000 Chinese living in Montana, comprising more than 10 percent of the territory's non-Native population. The largest communities were found in the most prominent mining centers in Montana, with early Chinese migrants engaged in placer mining. Throughout Montana's development there were Chinese settlers in most towns and cities across the Big Sky state.

Those who decided to migrate faced immense pressures to provide for their families back in southern China. Many Chinese immigrants worked tirelessly to earn and send money home, knowing their loved ones depended on their financial support to survive. It was said that migrants who left southern China for work "climb thousands of mountains and cross tens of thousands of rivers for no other reason than the livelihood and happiness of the family." This burden created constant stress as failure to send money could lead to hunger and hardship for their families. Staying connected with relatives through letters was challenging due to the slow and unreliable communication methods of the time. These pressures underscore the resilience and dedication of Chinese immigrants as they worked to improve their families' lives despite the many difficulties they encountered.

Occupations and Contributions

Railroad construction across the American West heavily relied on Chinese labor, particularly in the mid- to late nineteenth century. More than 20,000 Chinese workers played a critical role in building the transcontinental railroad, completed in 1869, enduring grueling and often perilous conditions. These laborers were tasked with blasting through mountains, laying track across arid deserts, and navigating harsh winters. The work was not only physically exhausting but also highly dangerous—many Chinese workers lost their lives in explosions, landslides, and accidents. In Montana, thousands of Chinese workers later contributed to the construction of the Northern Pacific Railroad during the 1880s, facing similarly hazardous conditions.

Initially welcomed into the United States under the Burlingame Treaty of 1868, which encouraged immigration and promoted labor exchange between the two nations, Chinese workers were sought after for their diligence, skill, and efficiency. Railroad companies often preferred employing Chinese laborers because they were reliable and willing to work for lower wages.

Chinese workers earned roughly $1 per day—half of what white laborers received—but this wage was still significantly more than what they could have earned in China at the time. Despite their immense contributions, Chinese workers faced discrimination, dangerous working conditions, and little recognition for their vital role in transforming the American West.

In addition to mining and railroad work, Chinese Montanans filled other important roles in the region. While many discussions of Chinese residents in the American West focus on their contributions to mining and railroads, far more common were their occupations in restaurants, laundries, and vegetable gardens. In many Montana towns and cities, Chinese residents operated laundries and ran restaurants. Many worked as gardeners, using their agricultural knowledge from their background as farmers in China to provide fresh vegetables in towns and cities across Montana. Chinese doctors specializing in herbal remedies treated both Chinese and non-Chinese patients. Settlements with a large enough Chinese population usually featured Chinese merchants who obtained goods from China and provided letter-writing services for those who needed assistance. The shipment of letters and money back home to family members was of primary importance, both considering the difficult conditions in southern China and the fact that American laws made it difficult for families to migrate to the United States.

Chinese businesses often served as cultural and community hubs, offering spaces for gatherings, mutual support, and celebrating traditions. These businesses fostered solidarity and a sense of belonging within towns that could otherwise be hostile to Chinese residents. For example, festivals such as Lunar New Year celebrations often centered around Chinese-owned businesses, bringing visibility to their communities and maintaining connections to their heritage. Beyond commerce, Chinese community organizations like benevolent associations also played crucial roles in organizing mutual aid, settling disputes, and providing burial services for their members. These contributions highlight the multifaceted role of Chinese immigrants in shaping the fabric of Montana's towns and cities.

Chinese Men and Women

Among those who migrated to America in the nineteenth and early twentieth centuries, Chinese men far outnumbered women, leading to Chinese communities often being described as "bachelor societies." While it was true that Chinese communities were predominantly male, most Chinese men were married. However, immigration restrictions placed by the U.S. government in the 1870s and 1880s made it increasingly difficult for Chinese men to bring their spouses into the United States.

By the late nineteenth century, only Chinese merchants were allowed to bring wives into the United States; laborers were not. In Montana, the dramatic gender imbalance became particularly pronounced. In 1870, there were approximately fourteen Chinese men for every one Chinese woman in Montana. By 1880, the ratio had widened to twenty to one, and by 1900, there were more than forty Chinese men for every one Chinese woman. This disparity stemmed from restrictive American immigration laws. The 1875 Page Act severely limited Chinese women's opportunities to enter the United States, as American officials believed that most Chinese women would work as prostitutes. Additionally, the Chinese Exclusion Act of 1882 banned Chinese workers from entering the country unless they had already been in America before 1882. These factors combined to make the formation of Chinese American families in Montana quite rare.

From 1909 to 1953, Montana law prohibited Chinese Montanans from marrying outside

their race, further compounding the challenges of creating families within the state's Chinese communities.

Anti-Chinese Laws and Actions

Life for Chinese Montanans was not easy. They faced harassment, boycotts, violence, exclusion from many occupations, and restrictions on owning property. Many opponents of Chinese immigration argued on economic grounds, upset that Chinese workers were paid less than white workers. Labor unions often led boycotts against Chinese-run businesses, hoping to cut off their ability to make a living and drive the Chinese from Montana. For others, the habits, customs, language, and culture of Chinese immigrants seemed so foreign that they believed they could never become "American." Racism often drove these anti-Chinese feelings and frequently led to anti-Chinese actions. Tragically, in many places throughout the American West, these anti-Chinese sentiments led to violence, with Chinatowns burned, populations forcibly evicted, and Chinese immigrants frequently killed.

One significant incident occurred in 1896–97, when labor unions in Butte organized a boycott of Chinese businesses. The boycotters claimed that the Chinese were racially inferior and that they were taking jobs from white workers. Boycott organizers went to great lengths to ruin Chinese businesses and intimidate both the Chinese and their white customers. They discouraged customers from entering Chinese businesses and even followed deliverymen on their routes to dissuade others from working with Chinese laborers. Leaders of Butte's Chinese community, seeking assistance, contacted the Chinese Six Companies in San Francisco, an influential organization that supported Chinese migrants across America. However, the Six Companies advised against taking action, fearing violent repercussions. They warned, "You are crazy to go against labor unions and the American law."

Despite this advice, the Chinese community in Butte decided to fight back. They raised significant funds for a legal defense, with each man contributing $20. With around a thousand participants, the community amassed a large sum. They enlisted Wilbur Fisk Sanders, a respected politician and one of the region's most powerful lawyers, to represent them. In a show of unity, three hundred Chinese residents signed a petition to fight the boycott, highlighting their determination to confront discrimination. Sanders successfully argued the case, and the court issued a ruling against further union actions targeting Chinese businesses. The victory surprised the Six Companies, who reportedly praised the Butte Chinese as "the smartest anywhere in the United States."

Federal laws further restricted Chinese migrants. The Chinese Exclusion Act of 1882 banned Chinese laborers from entering the United States. Additionally, it stated that Chinese immigrants who had gained entry could not become American citizens through naturalization. The only path to citizenship for someone of Chinese ethnicity was to be born on American soil, a proposition made quite difficult given the gender imbalance and marital restrictions.

While these restrictions and acts of violence are essential parts of the story of Chinese immigrants, focusing solely on these challenges reveals more about the groups calling for Chinese removal than about the resilience of Chinese communities. Chinese Montanans fought these efforts to intimidate and expel them. They pursued justice through Montana's courts, stood up to those who sought them harm, and at times found allies who supported their fight against discrimination.

Making a Life in Montana

Despite the restrictions, opposition, and discrimination they faced, Chinese Montanans

worked hard to build the foundations for their communities and establish meaningful lives in Montana. They created businesses, maintained cultural traditions, and formed organizations that provided social and economic support. For example, the establishment of benevolent societies and participation in religious and cultural events not only helped preserve their heritage but also fostered a sense of community among Chinese immigrants. These efforts to adapt and thrive in a foreign and often hostile environment showcase the resilience, determination, and creativity of Montana's Chinese population.

Despite the dramatic gender imbalance, children born to merchants and their wives did allow for a second generation of Chinese Americans to emerge. Over time, as new generations of Chinese Americans were born and raised in Montana, they began to carve out new spaces for themselves in American society. Children of Chinese immigrants attended schools, worked in various industries, and bridged cultural divides. They played an essential role in fostering mutual understanding and combating prejudice.

Even with the many challenges they faced, Chinese Montanans' contributions to the economy, culture, and infrastructure of the state are undeniable. Today, efforts to preserve and share the history of Chinese immigrants in Montana ensure that their legacy lives on as an integral part of Montana's history.

Outline for Classroom Presentation

I. Problems in China **(Lesson 1)**

A. Dramatic population growth in China strains society's ability to meet the needs of all people.

B. 1839–1842: Defeat in the Opium Wars weakens China's government; parts of China seized by European nations.

C. 1850–1864: Taiping Rebellion, more than 20 million Chinese people die.

D. Famines, typhoons, floods, droughts, earthquakes, and epidemics strike across China.

E. 1894–1895: Japan defeats China in the Sino-Japanese War.

II. Chinese Immigrate to the United States **(Lesson 3)**

A. 1848: Discovery of gold in California draws many people, including Chinese miners.

B. 1862: Pacific Railroad Act encourages the construction of the transcontinental railroad, leading to increased demand for Chinese workers.

C. 1868: The Burlingame Treaty is signed between the United States and China. It allows for increased Chinese immigration to the United States.

D. 1875: The Page Act prohibits the immigration of most Chinese women.

E. 1882: The Chinese Exclusion Act bars Chinese workers from immigrating and prohibits Chinese from becoming naturalized citizens.

III. Anti-Chinese Discrimination **(Lesson 4)**

A. 1871: Anti-Chinese riot in Los Angeles, 19 Chinese immigrants killed.

B. 1880: Anti-Chinese riot destroys Denver's Chinatown.

C. 1885: Across the American West, boycotts, forced expulsion, and violence strike Chinese communities. Notably, 28 Chinese miners were killed at Rock Springs, Wyoming.

D. 1887: Thirty-four Chinese miners are murdered on the Idaho-Oregon border.

E. 1909–1953: Chinese residents of Montana are not allowed to marry outside their race.

IV. Lessening of Chinese Discrimination in the United States **(Lessons 4 and 6)**

A. 1898: *Wong Kim Ark v. U.S.*: U.S. Supreme Court rules that American-born children of Chinese immigrants are legal citizens.

B. 1900: Butte business owners Hum Fay, Dear Yick, Hum Tong, and Dr. Huie Pock win their legal case against the labor unions that boycotted Chinese businesses in 1896–1897.

C. 1915: Chinese American Citizens Alliance formed to protect civil rights of Chinese residents in the United States.

D. 1943: The Magnuson Act repeals the Chinese Exclusion Act of 1882 and allows a quota of 105 Chinese immigrants to enter the United States annually. Chinese immigrants are allowed to become naturalized citizens.

E. Late 1960s: Building on the broader Civil Rights movement, there is a movement for Asian American rights.

F. 1965: The Immigration and Nationality Act of 1965 abolishes the national origins quota system, leading to a significant increase in immigration from Asia, including China.

V. Cultural Practices **(Lessons 6, 7, and 8)**

A. Even in an often-hostile environment, Chinese Montanans persevered and kept key cultural traditions alive. These cultural practices gave migrants a sense of community, support, and comfort.

B. Celebration of Chinese New Year

a. In towns and cities across Montana, Chinese communities celebrated Chinese New Year with feasting, fireworks, and visits among countrymen.

b. Often, non-Chinese neighbors were invited to take part in the celebrations to attempt to bridge the ever-present tensions.

C. Maintaining religious traditions

a. Chinese communities in Virginia City, Billings, Helena, and Butte maintained temples (often called Joss Houses) for worship and practice of religious ceremonies.

D. Burial traditions

a. Chinese migrants in the American West maintained traditional burial practices.

b. Five to seven years after burial, the bones were exhumed, cleaned, and returned to the home village in southern China for reburial so descendants could tend to the grave and give offerings so the spirit of the deceased ancestor would be fed and honored.

c. Qing Ming Festival: In April, Chinese Montanans observed Qing Ming Festival (also called Tomb Sweeping Day), when they would clean grave sites and give offerings to the departed.

d. In Montana today, there are Chinese cemeteries with headstones attesting to the historic Chinese communities across the state. The largest Chinese cemeteries are found in Billings, Butte, Helena, Bozeman, and Livingston.

VI. Chinese Population in Montana

A. 1870: 1,949

B. 1880: 1,763

C. 1890: 2,532

D. 1900: 1,721

E. 1910: 1,285

F. 1920: 872

G. 1930: 491

H. 1940: 258

I. 1950: 209

Footlocker Evaluation Form

Evaluator's Name

School Name | Phone | Email

Address | City | Zip Code

1. How did you use the material?

2. How would you describe the users? (choose all that apply)

☐ Grade school – Grade _____

☐ High school – Grade _____

☐ College students ☐ Senior Citizens ☐ Mixed groups ☐ Special interest ☐ Other

2a. How many people used the material in the footlocker? _____

3. Which of the user guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials

4. How many class periods did you devote to using the footlocker?

☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other _____

5. What activities or materials would you like to see added to this footlocker?

Footlocker Evaluation Form (continued)

6. Would you request this footlocker again? If not, why?

7. What were the least useful aspects of the footlocker/user guides?

9. Other comments

II. Lessons

Alignment to Content and Common Core Standards

4TH GRADE STANDARDS	LP1: Far from Home	LP2: Chinese Characters	LP3: Chinese in Jefferson County	LP4: Chinese Montanans and Their Allies Fight for Rights	LP5: Chinese Tea	LP6: Chinese-American Restaurants	LP7: Chinese Temples in Montana	LP8: Chinese New Year
Montana Content Standards for Social Studies								
Skills								
SS.K12.1. Develop questions			X			X	X	
SS.K12.3. Compare and evaluate sources for relevance, perspective, and accuracy	X		X	X				X
SS.K12.4. Use sources to gather evidence to develop and refine claims	X		X	X	X	X	X	X
SS.K12.5. Communicate conclusions	X		X	X	X	X	X	X
Civics/Government								
SS.CG.4.3. Describe how rules, laws, and policies are implemented by local, state, national, and tribal governments.			X	X				
Economics								
SS.E.4.1. Identify the various pressures and incentives that influence the decisions people make in short-term and long-term situations	X		X	X		X	X	
SS.E.4.3. Identify various resources and labor that are used to provide goods and services in Montana			X	X				

Alignment to Content and Common Core Standards (continued)

4TH GRADE STANDARDS	LP1: Far from Home	LP2: Chinese Characters	LP3: Chinese in Jefferson County	LP4: Chinese Montanans and Their Allies Fight for Rights	LP5: Chinese Tea	LP6: Chinese-American Restaurants	LP7: Chinese Temples in Montana	LP8: Chinese New Year
Geography								
SS.G.4.1. Examine maps and other representations to explain the movement of people	X			X				
SS.G.4.3. Investigate the physical, political, and cultural characteristics of places, regions, and people in Montana	X	X	X	X	X	X	X	X
History								
SS.H.4.3. Explain how Montana has changed over time given its cultural diversity and how this history impacts the present	X		X	X	X	X	X	X
SS.H.4.4. Describe how historical accounts are impacted by individual perspectives	X			X				X
Montana Content Standards for English Language Arts & Literacy								
ELA.RI.4.1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text.	X		X	X	X	X	X	X
ELA.RI.4.3. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text…	X		X	X	X		X	

Alignment to Content and Common Core Standards (continued)

4TH GRADE STANDARDS	LP1: Far from Home	LP2: Chinese Characters	LP3: Chinese in Jefferson County	LP4: Chinese Montanans and Their Allies Fight for Rights	LP5: Chinese Tea	LP6: Chinese-American Restaurants	LP7: Chinese Temples in Montana	LP8: Chinese New Year
ELA.RI.4.4. Determine the meaning of general academic and domain specific words or phrases in a text relevant to a Grade 4 topic or subject area.	X		X	X	X		X	X
ELA.RI.4.6. Compare and contrast a firsthand and secondhand account of the same event or topic, including those of American Indians and describe the differences in focus and the information provided.	X							X
ELA.RI.4.9. Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.	X		X		X	X		X
ELA.RI.4.10. By the end of year, read and comprehend informational texts, including history/ social studies, science, and technical texts, in the Grades 4-5 text complexity band proficiently, with scaffolding as needed at the high end of the range.	X		X	X	X	X	X	X
CCSS.ELA-Literacy. RL.4.4. Determine the meaning of words and phrases as they are used in a text...	X		X	X	X		X	X
ELA.RR.4.4. Read with sufficient accuracy and fluency to support comprehension.	X		X	X	X	X	X	X

Alignment to Content and Common Core Standards (continued)

4TH GRADE STANDARDS	LP1: Far from Home	LP2: Chinese Characters	LP3: Chinese in Jefferson County	LP4: Chinese Montanans and Their Allies Fight for Rights	LP5: Chinese Tea	LP6: Chinese-American Restaurants	LP7: Chinese Temples in Montana	LP8: Chinese New Year
Writing Standards								
CCSS.ELA-Literacy.W.4.7. Conduct short research projects that build knowledge through investigation of different aspects of a topic.			X			X	X	X
CCSS.ELA-Literacy.W.4.8. Recall relevant information from experiences or gather relevant information from print and digital sources; take notes and categorize information, and provide a list of sources.	X		X			X	X	
CCSS.ELA-Literacy.W.4.9. Draw evidence from literary or informational texts to support analysis, reflection, and research.	X		X		X	X	X	X
CCSS.ELA-Literacy.W.4.10. Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of discipline-specific tasks, purposes, and audiences.	X			X			X	X
Speaking and Listening Standards								
CCSS.ELA-Literacy.SL.4.1. Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly.	X	X	X	X	X	X	X	X

Alignment to Content and Common Core Standards (continued)

4TH GRADE STANDARDS	LP1: Far from Home	LP2: Chinese Characters	LP3: Chinese in Jefferson County	LP4: Chinese Montanans and Their Allies Fight for Rights	LP5: Chinese Tea	LP6: Chinese-American Restaurants	LP7: Chinese Temples in Montana	LP8: Chinese New Year
ELA.SL.4.2. Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally.	X		X	X	X	X	X	X
ELA.L.4.4. Determine or clarify the meaning of unknown and multiple meaning words and phrases based on grade 4 reading and content, choosing flexibly from a range of strategies.			X	X	X	X	X	X
ELA.L.4.6. Acquire and use accurately grade-appropriate general academic and domain-specific words and phrases ... that are basic to a particular topic.	X		X	X	X	X	X	X
Montana Content Standards for Math								
4.MP.2. Reason abstractly and quantitatively.			X					
4.MP.4. Model with mathematics.			X					
4.MP.5. Use appropriate tools strategically.			X					
4.NBT.4. Fluently add and subtract multi-digit whole numbers using the standard algorithm.						X		
4.MD.4. Make a line plot...			X					

Lesson 1: Far From Home

Essential Understandings: Immigration decisions were influenced by a variety of factors at home and abroad. Deciding to move to a new country is not an easy decision.

Activity Description: After writing about how they would feel if their family decided to move to a foreign country, students will look at a variety of factors faced by Chinese immigrants to Montana in the late nineteenth and early twentieth centuries. In a role-playing game, they will decide whether, faced with these circumstances, they would have wanted to move to Montana or remain in China. Students will then examine letters from family members in southern China to Chinese men working in Butte. The letters help illustrate the pressures Chinese Montanans felt being separated from family who relied on them to earn money that kept family members alive in their home villages.

Objectives: At the conclusion of the lesson students will be able to:

- List some of the reasons people left China and some of the reasons people came to Montana
- Describe some of the difficulties and fears immigrants faced
- Explain why many people did not choose to emigrate
- Describe the immense pressures faced by Chinese immigrants to the American West as they worked to support their families in southern China
- Articulate the challenges of staying in touch before modern technology

Time: Two 50-minute class periods

Materials

Footlocker/User Guide Materials:

- Letters (in the footlocker or available to print, below, pp. 32–36)
- Globe
- Lesson 1 Google Slideshow
- "At Home" and "In Montana" cards (below, pp. 28-30)
- Graphic Organizer (below, p. 37)
- Graphic Organizer Answer Key (below, p. 38)
- "Far From Home" reading (below, p. 31)

Classroom Materials:

- Pencils and paper
- Colored paper

Pre-Lesson Preparation:

- Create blue "At Home" cards.
- Create red "In Montana" cards.
- Inflate globe.
- Review the slides and arrange to project them.
- Read "Why They Came" in the Historical Narrative for Educators.
- Assign students into mixed-ability groups for the Day 2 activity.
- Make copies of the reading "Far From Home" and the Letters Graphic Organizer.
- Find Guangdong Province, China, on the globe.
- If you did not order the footlocker, download and print copies of the letters.

Procedure

Write Your Way In

Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

Tell students: *You will be thinking hard and writing for the next five minutes. I will run a timer and you will keep writing the whole time, not lifting your pencils until the timer stops. If you get stuck, just write "I'm thinking, I'm thinking" until you get a new idea. Don't worry about spelling or grammar. The goal is to just keep thinking and pouring your thoughts onto the paper.* (Create a sense of excitement/urgency.)

Display the prompt on **Slide 2** of the Lesson 1 Slides and read it aloud: *Imagine your grownups tell you that they have taken a job in a foreign country,*

where you don't speak the language, and you will be moving there at the end of the school year. How do you feel? What excites you about moving? What worries you?

Start the timer.

After students finish writing, ask: *Have you ever moved? How would you feel about leaving your hometown? What would you miss? What would motivate you to give up everything familiar to move somewhere else very far away?*

Point out that moving can be exciting and bring opportunities. But it is also hard, especially if you are moving somewhere where people don't speak the same language as you do. Note that it was even harder in the days before telephones and the internet made it easy to keep in touch with family and friends back home.

Tell students: *Most people didn't leave home. Leaving home is hard. There had to be good reasons to leave. And—when people decide to move, they could go anywhere. There had to be good reasons to come here.*

Ask students: *Why do you think people came to Montana in the nineteenth century? Brainstorm.*

Note that the decision to immigrate was influenced by both **factors at home and in Montana.**

Should I Stay or Should I Go?

Divide students into small groups of up to four students.

Say: *Each group is a family living in a village in southern China. You will be deciding which (if any of you) will be leaving China for Montana or if you will all remain together in your village.*

Give each group at least two blue cards and one red card.

Say: *Blue cards describe life in your home country. Some have reasons to leave, some have reasons to stay. Red cards describe opportunities in Montana. As a group, read your cards and then sort them into two columns: reasons to stay and reasons to leave. Then decide who from your family should stay or go. It is fine if some members of the group decide to stay and others decide to go.*

Create a chart on the board with the following columns:

Family #	Reasons to Stay	Reasons to Go	Who Stays in China?	Who Moves to Montana?

Ask each family group to report and record their answers in the chart. Record the number of students from each family who decided to move and the number who decided to stay. Have groups briefly explain their rationale.

Letters from Home

Tell students: *Most of the Chinese who came to the United States came from Guangdong Province in southern China.* Show students where this is on a globe. (Look for the city Guangzhou).

Tell students: *Most of the Chinese entered the United States through California. Specifically, ships carrying Chinese migrants docked in the busy port city of San Francisco. Immigration offices on the waterfront processed newly arrived immigrants. Angel Island Immigration Station in San Francisco Bay opened in 1910 and served as the first stop for most immigrants from Asia until it closed in 1940.*

Show students where California is in relation to Guangdong. Let them know that before railroads, it took much less time to get from China to California by boat than it took to get from New York to California by wagon.

Show Slides 2–9.

Script for Slides

Slide 3: [Billy and Tao Kee and children, Helena, 1902]

Ask: *When Chinese immigrants moved to Montana, how do you think they kept in touch with their family members back in China?*

In the 1870s, there were no computers or cell phones. The first telephone call was in 1876, but only 1 percent of U.S. households had a telephone in 1890. You had to be very rich to have a phone, and even then, you couldn't call overseas.

Slide 4: [Writing]

Instead, people wrote letters.

Chinese writing is different than English. Written Chinese began as a pictographic language, meaning that each character originally represented an object or idea.

Chinese is traditionally written vertically from top to bottom and right to left.

Slide 5: [Characters]

Characters that we should all know in Montana are 金 (gold) and 山 (Mountain). Gold Mountain is what Chinese immigrants called America.

Slide 6: [Seek and Find]

Ask: *Can you find the characters for Gold Mountain in this letter?*

Slide 7: Here it is!

Slide 8: Ask: *Can you find the characters for Gold Mountain in this letter?*

Slide 9: Here it is—twice!

Slide 10: [Wah Chong Tai Company, Butte 1905]

Many of the men who came to Montana didn't know how to read or write. Chinese merchants, like those who ran the Wah Chong Tai Mercantile in Butte, often offered letter writing (and reading) services. The **merchant** (business owner) would read letters aloud and then help their customer write a reply. Merchants also helped Chinese workers send money home to their families.

Tell students: *Soon you are going to examine letters written from families still living in China to their relatives in Butte. But before that, we need to learn a little bit more about why Chinese immigrants left their homes*.

Read to Find Out

(As a class, individually, or in groups): Students read "Far From Home."

Discuss the reading:

- *How did the natural disasters and difficult living conditions in southern China affect the families of Chinese immigrants?*
- *What were the challenges faced by Chinese immigrants in Montana when trying to stay in touch with their families back in southern China?*
- *Why was sending money back to China so important for Chinese immigrants in Montana?*

Tell students: *Immigration historians sometimes talk about push and pull factors. "Push factors" are reasons people leave certain areas. "Pull factors" are reasons people are drawn to certain areas.)*
Ask: *What were some of the push factors that made people leave southern China?*

Tell students: *Life was difficult in the area of southern China that produced the most migration to North America. During the mid- to late nineteenth century, the region suffered fourteen major floods, seven typhoons, four earthquakes, two severe droughts, four epidemics, five famines, and various wars and rebellions.*

It was said that the migrants who left southern China for work "climb thousands of mountains and cross tens of thousands of rivers for no other reason than the livelihood and happiness of the family."

Read to Find Out

Break the class into pairs. Give each pair one of the five letters and a graphic organizer, making sure all letters are distributed.

Tell students: *These are letters written by family members in southern China to men working in Butte. The men working in Butte were likely employed in restaurants or laundries. Read your letter once out loud. After the first reading, get ready to read a second time while asking yourselves the following:*

- *What does the letter writer know or believe to be true?*
- *What does the letter writer care about?*
- *What does the letter writer worry about?*

As you read through a second time, mark

- K next to lines that show what the writer knows or believes.
- C next to lines that show what the writer cares about.

- W next to lines that show what the letter writer is worried about.

Then transfer that information to your chart.

As students work, circulate to help them when they get stuck. Some students might initially struggle with "what does the letter writer know or believe." Utilizing the teacher answer key as your reference, help guide them toward potential answers in their text.

Debrief

Create a chart on the board:

	Letter 1	Letter 2	Letter 3	Letter 4	Letter 5
Know/ believe					
Care about					
Worry about					

Collect answers from each group and fill in the class chart.

Discuss:

- *What similarities do you see among the letters?*
- *What seems to be most valued (important) to the letter writers?*
- *How would you feel if you were one of the brothers in Butte receiving your letter?*
- *Go back to the information provided in the secondary source (**Far From Home**).*
- *What was the focus of that reading?*
  - Potential answers:
    - Focused on poverty, natural disasters, and difficult situations pushing men to leave their homes in southern China and immigrate to America to earn money for their families.
    - Discussed the importance of letters in helping men in America remain connected to their families.
    - Didn't have any personal voices/ perspectives from real people
- *How does that compare to the information provided in these letters?*
  - Potential answers:
    - Portrays real people with complex lives, worries, desires, and emotion
    - Portrays family bonds and love
    - Shows reasons that Chinese men in Montana might have felt pulled in two directions: to either stay in Butte and keep earning money for their families or go home and live with their families again

This page: **In Montana Cards:** Print on red paper
Following two pages: **At Home Cards:** Print on blue paper

You hear that the United States will soon pass a law barring Chinese workers from entering the country.	A former neighbor who moved to Montana returns home for a visit. He is wearing beautiful clothes and seems to have a lot of money.	Your cousin used to be poor. Now he has a job in Montana and sends money home to his mother every month.
You hear that Montana is a healthy place to live.	Many people from your hometown have moved to Montana.	You have a strong sense of adventure.
Your neighbor gets a letter from a friend in Montana. The letter says there are many jobs available.	You hear that Montana has lots of gold and that poor miners have a chance to become rich.	Someone comes to your village recruiting men to build railroads across the mountains in America. He says the pay is good but the work is hard.
Your uncle lives in a place called Butte and writes that he can get you work in laundries in that city.	Your aunt was able to build herself a new house using money that her sons sent home from Montana.	Your uncle offers you a job in his restaurant in Helena.

You have spoken out against the government. You are scared you are going to be arrested.

Most of your friends have moved to America.

You and your brother inherited the farm jointly. The two of you don't get along.

You are scared to sail across the ocean.

You are lucky and find a good job at home.

You don't have enough money to pay for your passage to the United States.

You have done something wrong and everyone in your town is mad at you.

Enemy soldiers burn down your house.

Many people in your town have died of a terrible disease.

There is a rebellion nearby. You will likely be drafted into the army to fight against the rebels.

You don't know if you can learn a new language.

You have always lived in the same village with your grandparents, parents, aunts, uncles, cousins, brothers, and sisters.

You are very close to your grandmother, and you don't want to leave her.

You live with your mother and stepfather. Your stepfather is very strict and makes you do many chores.

Your mom is sick and you need to earn a lot of money to pay her doctor bills.

The crops have failed and your family will go hungry unless you can earn money.

There are not very many good jobs in your town.

An earthquake destroyed your town.

A flood destroyed your house.

A **typhoon** (huge windstorm) destroyed your crops.

A long **drought** (very dry weather) makes it impossible to grow crops on your farm.

You love the food, music, and traditions of your home.

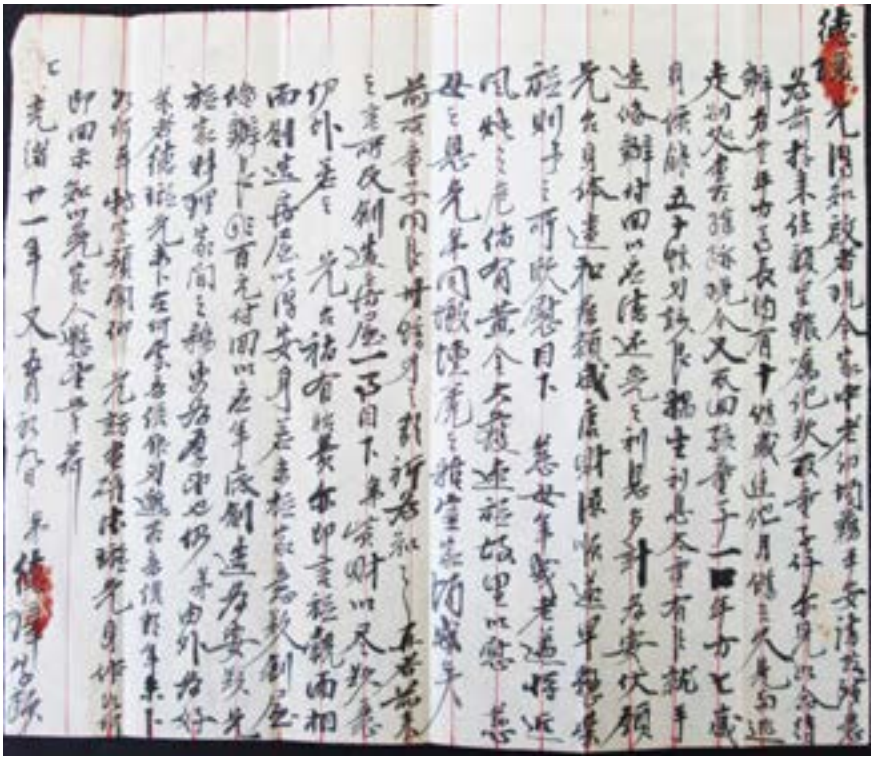
You have lost faith in your government. You don't think that they can help make your community better.

You inherit the family farm.

Far From Home

Hardship in southern China forced families to make tough choices. The area of southern China where most migrants to America came from was very poor. There were also a lot of **natural disasters** (floods, fires, and earthquakes). Money earned in Montana helped families survive in southern China. It was said that "when the ships cannot sail, fires in kitchens immediately stop burning." This meant that without money sent home to China from workers in the United States, families in southern China would not have enough to eat.

Most Chinese immigrants came to Montana to earn money to support their families back in China. Sending money home was very important to them. Besides sending money, writing letters helped friends and family stay informed about local events and family concerns. Even though they were sometimes separated for decades and by thousands of miles, these letters helped keep family relationships strong, gave comfort to the workers who were far from home, and served as an important way to stay connected.



Dear Brother,

I wanted to tell you that all the family members at home, young and old, are doing well. . . . Brother, though you have some health problems, you have a great flow of income from your very good business, so you do not need to worry much; you will surely recover soon. I feel confident about this.

Currently, our kind mother is in very old age and towards the last few years of her life. If you have made your fortune, please just come back home soon. This way, you can repay Mother the grace of her parenting. And our brothers could sit together, chat, and enjoy being together.

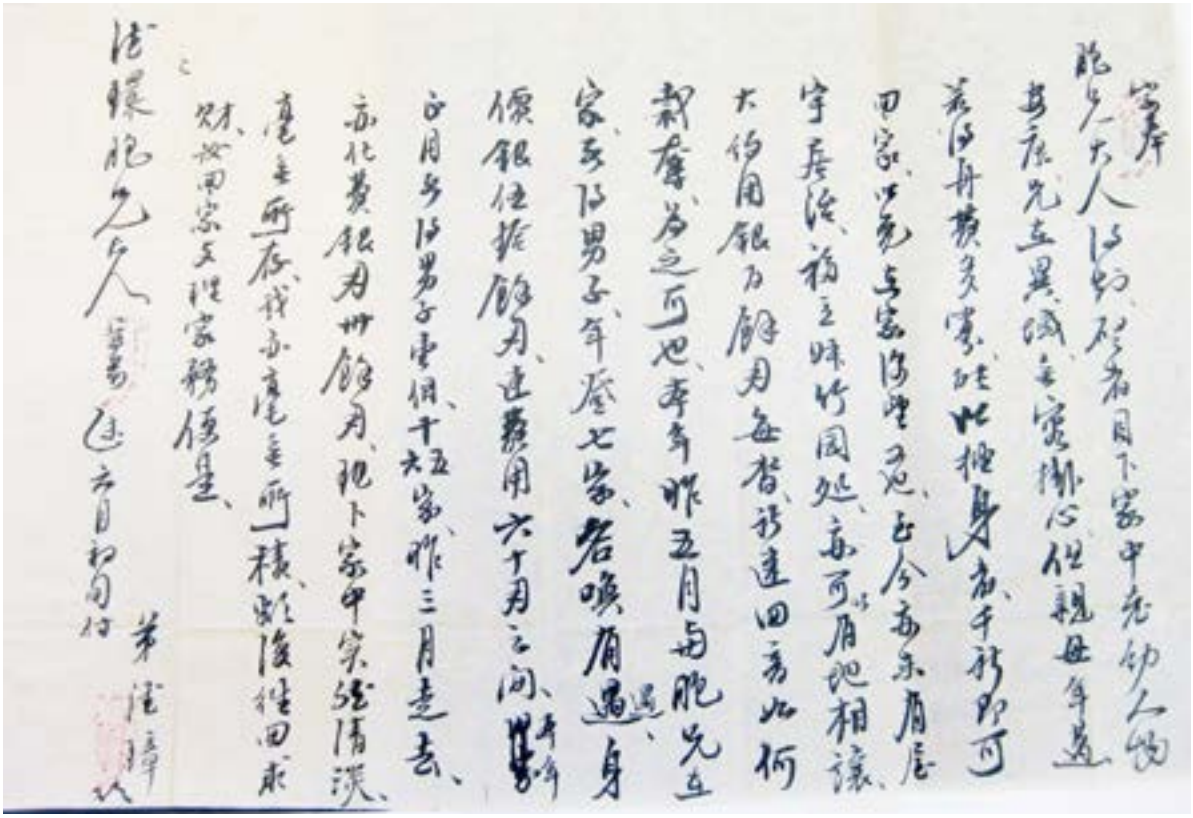
All our family thank you for the money you sent. They asked me many times to thank you.

Another issue: you mentioned before to build a house. Now, I do not have a single cent. I cannot figure out any other solution. Brother, please let me know if you intend to send the money back. You'll have the new house to stay when we meet. If you do not plan to come back, is it possible to send back three to four hundred of silver to pay the first stage of the housing building cost? I wish you could come back and take care of all of our family matters.

After asking around every possible connection, I still cannot find where Brother De Xiu is now. No news and no money. Is there any other method or solution? Now I write to tell you this. As soon as you get any accurate info about Brother De Xiu, please write to tell us so we will not worry too much.

May 9, 1895

Credit: Letters to De Quan, file Ac 87-5.4, Chinese Collection UPMC 157, MTHS



To my dear brother:

Everyone in the family is well. You are far away from home, and we miss you very much. But our mother is old. It would be nice if you could save enough money and buy your ticket to return home, so we do not have to worry.

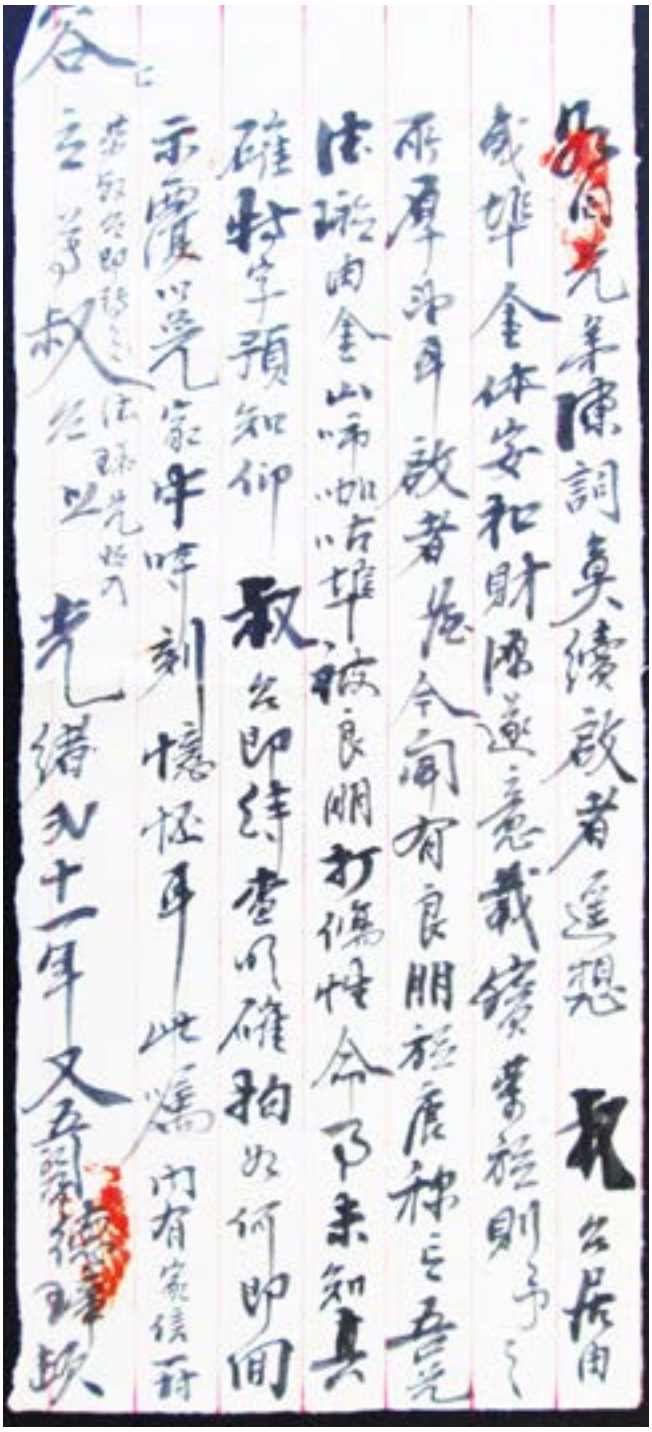
We still do not have our own house. But there is a property for sale near the bamboo forest, and the selling price is a little more than a hundred silver yuan. Please write us back as soon as possible and let us know if we should buy it.

Now we do not have any money left in the family, and I do not have any saving myself neither. We have to ask you to send more money home. We expect you to come home soon to take care of it.

Greeting to you, my dear big brother De-Hwuan,

Your brother, De-Zhang, Sent June 1895

Credit: Letters to De Quan, file Ac 87-5.4, Chinese Collection UPMC 157, MTHS.



Brother Ru,

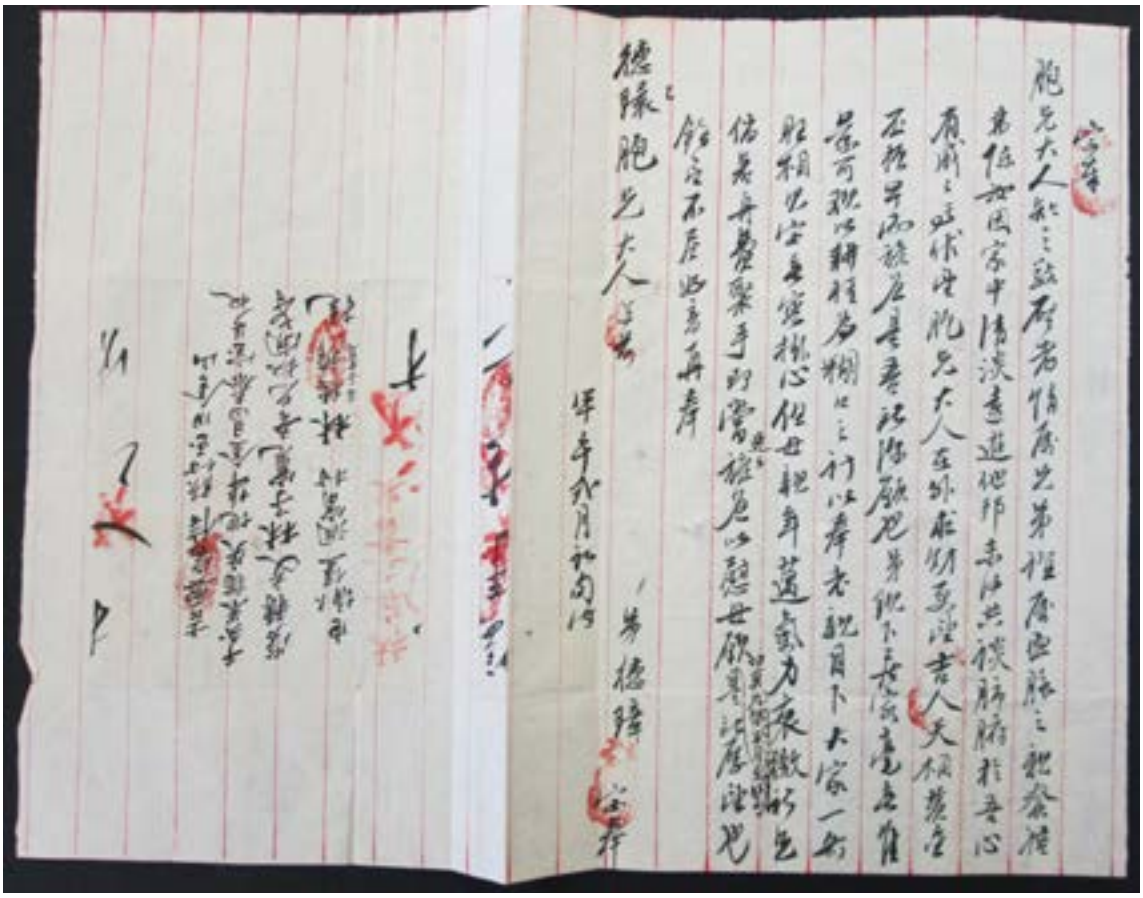
I hope that Uncle is in good health and is prosperous. He has Bao Rong by his side and I hope he is doing well.

I heard from some friends that my brother, De Xiu, in Gold Mountain, was injured. The details have not been confirmed. As a result, I am asking you to check out the situation and to let me know. Otherwise, the whole family will be really worried.

Enclosed is a letter to my family. Please pass it to Brother De Huan.

De Zhang
May 9, 1896

Credit: Miscellaneous Letters, file Ac 87-5.18, Chinese Collection UPMC 157, MTHS.



Dear DeHuan, my elder brother,

I hope all is well with you. I miss you, my dear brother, ever since you decided to go overseas because our family is so poor. I really hope one day we can see each other as I have so much to share with you. I hope you are doing good and making a fortune as you work abroad.

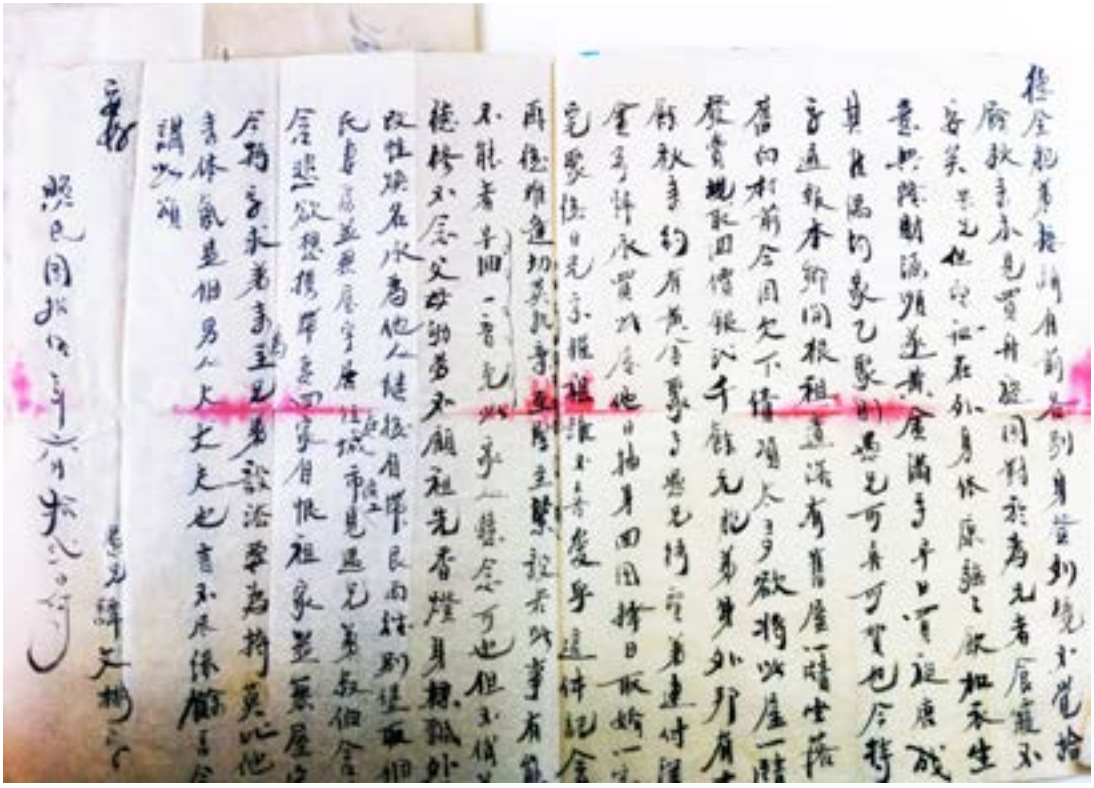
I am working as a farmer in our hometown in order to care and sustain our aging mother. However, I do not see myself having any good future at all. Mother is so old and weak now. When you have enough money to purchase a boat ticket, I hope that you can come home to visit and comfort her. It is our biggest wish to see you come home.

Look forward to hearing your good news soon.

Regards, DeZhang, younger brother

February 10, 1905 (unconfirmed)

Credit: Letter to De Quan, file Ac 87-5.3, Chinese Collection UPMC 157, MTHS.



Dear Brother De Quan,

Time passes so fast, it's already been 10 years since you went to America. I haven't seen my brother come home on a boat, because of this, I can't sleep and I can't eat. I hope that you have good health, good business, plenty of money, hands covered in gold, buy a house soon, and to get our family to have a reunion. Then, as a brother, I would be happy and satisfied.

You have been working outside the country for several years, I presume that you have some money on your hands. I really wish that you can send some money back for me to buy a house. Later, when you come back and get married, our family can be reunited and we shall bring proudness to our ancestors, everyone will be happy.

I'm writing today to you to decide on buying the house. We have to think about each other. Be a man, my brother.

Older Brother, Tan Wen Shan
June 12, 1926

Credit: Letter to De Quan, file Ac 87-5.31, Chinese Collection UPMC 157, MTHS.

Names _____

Letters from Home Graphic Organizer

Letter #:	
What does the letter writer **know** or **believe** to be true?	
What does the letter writer **care about?**	
What does the letter writer **worry about?**	

	Letter 1	Letter 2	Letter 3	Letter 4	Letter 5
Know/believe	Brother has good business/ making good money Old mother only has a couple more years	Misses brother Mother old Property for sale near bamboo forest Have no money	Brother De Xiu was injured in America	Misses brother Family poor Mother old/ weak Doesn't expect to make good $	10 years since brother went to America
Care about	Brother returning home soon to care for family and honor mother Brothers can be together again Thank his brother	Wants brother to return Brother telling them if they can buy property or coming home to buy it		Wants to see brother home again Brother coming home to visit old mother Hopes brother is making good money	Brother having good money, house, health, business Brother coming home to family Brother sending money back to buy a house Brother coming home to get married Family reuniting and ancestors being proud
Worry about	Doesn't have $ to build family new house Hasn't heard from brother De Xiu	Brother being far away Don't own house	Brother De Xiu being injured		Can't sleep/ eat because brother gone so long

Lesson 2: Chinese Characters

Essential Understanding: Students will understand the pictographic form of Chinese writing and appreciate this unique form of cultural expression.

Activity Description: Students will learn about Chinese writing and practice writing characters using traditional calligraphy.

Objectives: At the conclusion of the lesson students will be able to describe basic principles of the Chinese written language and calligraphy and explain its history, techniques, and cultural significance.

Time: One 45-minute class period

Materials

Footlocker/User Guide Materials:

- Calligraphy scrolls and brushes
- Chinese Letters Slideshow (copies of letters are in footlocker)
- "100 Chinese Characters" (15 copies in footlocker and below, p. 41)
- "Learn to read Chinese with ease!" Ted Talk (6 minutes)

Classroom Materials:

- Computer and method to broadcast a YouTube video
- Cups of clean water

Pre-Lesson Preparation:

- Prepare the scrolls, water, and brushes on a clean, large table. You might find it helpful to weigh down the scrolls' edges.
- Make copies of "100 Chinese Characters" or prepare to project it.
- If you did not teach Lesson 1, review the Lesson 1 slides and script for background knowledge. Practice with the brushes and scrolls before the lesson. **Teaching Note:** Try to use very small amounts of water to help the scrolls dry quickly for repeated use.

Procedure

If you did not do Lesson 1, pass around the letters from the footlocker.

Ask: *What do you think these are?*

Answer: *These are letters Chinese Montanans received from family members back home in China.*

Explain to students the key differences between the Chinese writing system and the English writing system:

- In written English, words are made up of letters that represent sounds (an alphabetic language).
- Written Chinese began as a **pictographic language.** That means it doesn't have letters making up words. Instead, it has units called "characters" that originally represented an object or idea. (Point to characters in one of the family letters you just passed around.)
- English letters are typically written using only one or a few strokes. (Demonstrate on the board.)
- Chinese characters are complex and often made up of multiple strokes. (Demonstrate on the board.)
- English is written in horizontal lines from left to right. (Point to an English text.)
- Traditionally, Chinese is written vertically from top to bottom, right to left. (Demonstrate on one of the family letters.)
- The English alphabet has 26 letters. Those letters can be combined in countless ways to form words.
- Chinese has thousands of characters.

Tell students: *We are going to watch a video on Chinese writing. As the video plays, I will write basic characters on the board. Be thinking about which character you find the most interesting.*

Show: "Learn to read Chinese with ease!" (You might want to pause at 2:42 to give your students a chance to write down the 8 characters in their journals.

Ask: *Which character did you find most interesting? Why?*

Project the list of 100 basic Chinese characters.

Show students how to write 金山 (Gold Mountain) and tell them that this is what the Chinese called the United States. Have them practice writing it in their journals.

Teach students how to write Big Sky, for Montana: 大天. Have them practice in their journals.

Tell students: *Now they get the chance to practice writing more Chinese characters using scrolls and stylus brushes*. **Teaching Note:** Students should use as little water as possible. Demonstrate how to gently squeeze the water out of their brushes before writing on the scroll.

Pass out the 100 basic Chinese character sheets. Tell students: *You can practice characters from these sheets or the video.* Encourage them to practice combining other characters to make meaning.

Direct students to where scrolls, brushes, and cups of water are set up (or pass them out). There are nine stylus brushes, so group and rotate students accordingly. Those not using the scrolls can practice writing characters in their journals.

Once everyone has had a chance writing on the scrolls, gather as a group to debrief. Have students look at the primary source letters again. Can they recognize any characters?

CHINESE

The Chinese writing system is the oldest continuously-used system in the world and the only major logosyllabary still in use. Tens of thousands of characters have been created over the centuries but only about 4,000 are needed for literacy. The chart below shows 100 basic characters with the standard Mandarin pronunciation (using pinyin).

大 dà big / great	小 xiǎo small	一 yī one	二 èr two	三 sān three	十 shí ten	百 bǎi hundred	千 qiān thousand	多 duō much / many	不 bù not
人 rén person	夫 fū man	子 zǐ child	男 nán male	女 nǚ female	王 wáng king	主 zhǔ master	我 wǒ I	你 nǐ you	他 tā he / she
口 kǒu mouth	说 shuō speak	目 mù eye	見 jiàn look	耳 ěr ear	闻 wén hear	手 shǒu hand	工 gōng work	脚 jiǎo foot	行 xíng go
来 lái come	入 rù enter	出 chū exit	上 shàng up / on	下 xià down / under	中 zhōng center	在 zài located at / in	左 zuǒ left	右 yòu right	有 yǒu have
吃 chī eat	饭 fàn rice (cooked)	菜 cài vegetable	豆 dòu bean	肉 ròu meat	牛 niú cow	猪 zhū pig	鸡 jī chicken	鱼 yú fish	茶 chá tea
国 guó nation	家 jiā home	校 xiào school	文 wén text	学 xué learn	狗 gǒu dog	猫 māo cat	马 mǎ horse	鸟 niǎo bird	虫 chóng insect
日 rì sun / day	月 yuè moon / month	天 tiān sky	地 dì land	海 hǎi sea	木 mù wood	火 huǒ fire	土 tǔ earth	金 jīn metal / gold	水 shuǐ water
气 qì air	干 gān dry	雨 yǔ rain	山 shān mountain	川 chuān river	米 mǐ rice (grain)	田 tián field	花 huā flower	石 shí stone	玉 yù jade
村 cūn village	店 diàn shop	车 chē vehicle	衣 yī clothes	白 bái white	黑 hēi black	红 hóng red	蓝 lán blue	绿 lǜ green	黄 huáng yellow
是 shì be	心 xīn heart / mind	好 hǎo good	爱 ài love	喜 xǐ happiness	幸 xìng luck	生 shēng life	死 sǐ death	力 lì strength	病 bìng sickness

Lesson 3: Chinese in Jefferson County

Essential Understandings: Graphs and charts can help us interpret data. Laws impacted Chinese immigration patterns. Chinese immigrants tended to work in particular economic sectors.

Activity Description: Students will examine data from one Montana county to learn more about what type of people came to Montana from China and the types of jobs they worked on their arrival.

Objectives: At the conclusion of the lesson students will be able to:

- Explain how census data can be useful to studying the past
- Create and interpret a line plot
- Read bar graphs and pie charts
- Discuss demographic information about the Chinese in Montana
- Describe how laws affected Chinese settlement
- List some of the most common jobs held by Chinese immigrants in the late nineteenth and early twentieth centuries

Time: Two 50-minute class periods

Materials

Footlocker/User Guide Materials:

- Chinese Lesson 3 Google Slideshow
- Excerpts from the 1900 Census for Jefferson County (below, p. 47)
- Historical Narrative for Students (below, p. 86)
- Pie Chart, in footlocker or print from slides
- Bar Graph 1, in footlocker or print from slides
- Bar Graph 2, in footlocker or print from slides
- Concept map template (below, p. 49)
- Concept map answer key (below, p. 50)
- Analyzing the Jefferson County Census Worksheet (below, p. 51)

Classroom Materials:

- Pencils, colored pencils
- Dry erase markers, paper towels, and cleaner
- Computer and projector
- Graph paper (bigger squares will be easier for younger students)

Pre-Lesson Preparation:

- Print slides 6, 15, and 17 from the Lesson 3 slide presentation or use laminated copies in the footlocker (one per pair of students).
- Make copies of the Analyzing the Jefferson County Census Worksheet and the Excerpts from the 1900 Census for Jefferson County (one per pair of students).
- Make copies of the Historical Narrative for Students (one per student).
- Review how to make a line plot.

Teaching Note: Mark Johnson has written a lesson plan for middle and high school students, "Mapping the Chinese Experience in the American West," which asks students to interpret geographic, demographic, and historic data to examine trends in this data and cause-and-effect relationships that influenced where Chinese settlers lived in western states and territories. Download from BigSkyChinese.com.

Procedure

Make Hypotheses

Write the following questions on the board:

1. What types of jobs do you think Chinese Montanans had?
2. Do you think more Chinese men or women came to America in the 1800s? Why?
3. Were most Chinese people in Montana married or single?
4. How old do you think most Chinese immigrants were?

Gather students' hypotheses and write them on the board as well.

Read to Find Out

With the questions and their hypotheses in mind, have students read the Historical Narrative for Students or read it as a class.

As a class, revisit the opening questions and record students' new hypotheses, making sure they can cite specific evidence from their reading to support their hypotheses.

Exploring Census Data

Show the first three slides.

Slide 1: Title

Slide 2: *Every ten years the federal government tries to count every person living in the United States. This is called a* ***census****. This is a picture of what the census looked like in 1900.*

Ask: *What do you notice?*

Today, the government collects information by phone, mail, and online, but in 1900, census workers tried to go to every place in Montana to gather information about the people who lived there, including their names, whether they were male (marked by an M) or female (marked by an F), whether they were married, single, widowed, or divorced (M, S, W, D), where they were born, and what they did for a living. They recorded all the information by hand.

Ask: *How do you think the census can help us answer our starting questions?*

Slide 3: *We are going to be looking at data recorded in Jefferson County in 1900.* (Teacher: Find your county and see where it is in relation to Jefferson County.)

In 1900, 1,721 Chinese lived in Montana. Fifty-seven of them lived in Jefferson County.

Pause the slides.

Making a Concept Map

Sort students into pairs. Give each pair one copy of "Chinese Residents of Jefferson County, Census of 1900" and two concept map templates.

Explain: *The original, handwritten census can be hard to read, so I am giving you a typed list of only the Chinese residents of Jefferson County in 1900. Look it over with your partner and discuss what types of information is included about the Chinese people who lived there.*

After some brief discussion in pairs, have each group share one type of information they noticed. (Answers include names, ages, gender, marital status, occupation, and where people lived.)

Tell students: *You are going to be creating concept maps showing the range of jobs Chinese people in Jefferson County held. Concept maps are sketches that help you visually organize information.*

Look at your paper with all the blank boxes on it. We're going to fill these boxes with information representing the different jobs Chinese people worked in Jefferson County in 1900. Let's look at the example together.

Ask: *What is the first occupation on the list?* Answer: *Gardener*.

Ask: *Now look at the first box. What symbol do you see that represents gardener?* Answer: *A vegetable*.

Ask: *Look back at the census. How many people worked as gardeners?* Answer: *5 people. See how there are 5 stick figures to represent those people? Now we're going to fill in more information together for the next box.*

Ask: *What's the next job on the list?* Answer: *Cook*.

Tell students: *Write cook at the top of the box. Now we get to create our own symbol to stand for cook. What's a good symbol for a cook in 1900 Jefferson County?* (Draw on the board and have students draw it in their chart.)

Ask: *Now how many Chinese people worked as cooks?* Answer: *Ten people are listed as cooks. Two are listed as camp cooks.*

Ask: *What's the difference between a camp cook and a cook?* Answer: *A camp cook cooks in a mining camp for a crew of men, not in a restaurant or private home. Come up with a different symbol for camp cook and have students add it to their concept map.*

Ask: *Before you continue in your pairs, skim through the list of occupations. Are there any terms that are unfamiliar to you?* Have students define any new terms in their journal. Unfamiliar terms might include:

- Day laborer: a low-paid worker who does any job that needs doing. (Students can brainstorm any symbol they want for this job.)
- Placer miner: Someone who separates gold from dirt, sand, or gravel in a creek bed.

After modeling the process, let groups continue on their own until they finish their chart. Remind them each square should contain:

- Occupation
- Symbol for occupation
- Stick figures corresponding to the number of people working that job

Circulate and help students when they get stuck. As they finish, have them add what they notice or wonder at the bottom.

When everyone is done, have students share what they notice or wonder.

Visualizing Data

Examining Occupations

Tell students: *Our concept map was one way to help us process information from the census. Next, we are going to make a line plot to better understand the different jobs Chinese workers did in Jefferson City.*

Display the example line plot on **Slide 4** and have students draw it on graph paper including the ten lines along the X axis (bottom line). Remind them to label the X axis "Occupation" and the Y axis "People."

Tell students: *Now write each of the professions on those ten lines just like I've done with gardener here. Next we are going to add an X above gardener for each person that held that job. How many people were gardeners? Yes, 5. So we will add 5 Xs above gardener. Now continue doing that for each profession.*

After students have finished, explain: *You have created a line plot that shows how many Chinese in Jefferson County worked in each* **occupation** *(type of job).*

Slide 5: Tell students: *A line plot is just one way to show this data. Now we are going to take this data and turn it into a bar graph. Grab your papers and rotate them sideways so they look like this example. Make sure "Occupation" is on the left and "People" is at the top.*

Hand out copies of the Analyzing the Jefferson County Census Worksheet and the unlabeled Bar Graph 1 **(Slide 6)**, one per pair.

Slide 6: *The blank graph I've given you is called a bar graph. It's another way to show how many people worked in each occupation. Notice how if you draw a box around your Xs, it starts to look similar? Using your line plot, try to correctly label each occupation on the new bar graph.*

Slide 7: Show the completed graph and have students review and correct their own graphs. **Teaching Note:** There is only one tailor, one dishwasher, and one merchant, so those spots are interchangeable.

Have them answer the questions relating to occupation on their Analyzing the Jefferson County Census Worksheet.

Discuss: *What was the most common occupation?* (Laundryman) *What was the second most common occupation?* (Placer miner) *What surprised you? What confused you?*

Say: *Let's learn a little more about the type of work Chinese immigrants often did.*

Slide 8: Chinese miners worked in the goldfields across Montana. It is likely these men had mined in California, Colorado, and/or Idaho before coming to Montana when gold was discovered in the 1860s. Chinese miners worked placer mines—which is separating gold from sand or gravel. Placer mining included panning for gold or, as depicted in the photograph to the left, using a sluice box system. These Chinese miners are working in Alder Gulch near Virginia City, Montana, around 1871.

Slide 9: Some wealthy Montanans employed Chinese workers to tend gardens on their estate. Chinese gardeners used knowledge brought from their experiences farming back home to tend to plants in Montana.

Slide 10: Other Chinese gardeners grew fresh vegetables to sell in towns across Montana. Since most Chinese migrants had worked as farmers in China, their knowledge of agriculture was put to good use in Montana. They used their knowledge of how to fertilize, irrigate, and care for crops to help feed Montana's frontier towns. This illustration of a Chinese vegetable peddler was published in a Helena newspaper in 1888.

Slide 11: There were Chinese laundries in many towns and cities across Montana. This photograph from Miles City in 1882 shows the central location of the Chinese laundry in the city. Chinese workers often opened laundries because they did not need much money to get started or to speak much English to deal with customers.

Slide 12: Chinese merchant shops were often found in towns with a large enough Chinese population to sustain business. These merchants imported goods that Chinese workers needed, including foods, herbs, medicines, and more. Chinese merchants also acted as banks and helped workers transfer money earned in America back to family members in southern China. The merchant's shop pictured here was in Virginia City, Montana. The Chinese characters on the right of the sign are pronounced "Chung Own" in Cantonese, the same as the name of the merchant's shop. These characters mean "auspicious peace" or "good fortune and safety." It conveys a wish for harmony, safety, and prosperity.

Slide 13: Chinese restaurants were very important in towns across the American West. They served food to miners, railroad workers, and settlers. The meals were tasty, affordable, and familiar to Chinese workers living far from home. At the same time, they introduced Chinese food to other people in the towns.

Pause the slide show and revisit student answers to Hypothesis 1: "What types of jobs do you think Chinese Montanans had?" Work with the class to revise their answers based on this new data.

Slide 14: Remind students: The census data you looked at is from one place in Montana and from the year 1900. It doesn't reflect all places and all times. For example, many Chinese worked building railroad tracks in the 1880s. This photograph shows Chinese railroad workers in Montana in 1890 along the Clark's Fork River. However, there are no railroad workers listed in Jefferson County.

Examining Gender and Marital Status

Ask: *How many of the Chinese people living in Jefferson County were women?* (0) *Now, I'm going to ask a more difficult question. You have to back to your reading to come up with the answer. The question is: Why do you think there were no women?* (The Page Act in 1875 made it very difficult for Chinese women to enter the country.)

Slide 15: Hand out the pie chart and explain how to read pie charts.

Tell students: *Without labels, you don't know what the pie chart is showing. To label this pie chart, write an S for single on one side and an M for married on the other.*

Have pairs examine the census data and label the chart. Then have them complete the questions on their Analyzing the Jefferson County Census Worksheet relating to marital status.

Slide 16: Have students check to make sure they got the correct answer. (Most men were married.)

Discuss: *Were most of the men married or single?* (Married) *What surprised you? If most of the men were married, where were their wives?* (Back in China) *Why? Was there anything in your reading that might explain why all their wives stayed in China?* (The Page Act in 1875 made it very difficult for Chinese women to enter the country.)

Tell students: *Many men returned to China to marry and then came back to the United States to work. They would visit their families in China when they were able.*

Revisit their answers to Hypothesis 2: "Do you think more Chinese men or women came to America in the 1900s? Why?" and Hypothesis 3: "Were most Chinese people in Montana married or single?" Work with the class to revise their answers based on this new data.

Examining Age

Slide 17: Pass out another sheet of graph paper (or have students turn over their first piece).

Say: *Now we are going to create another line plot to reflect the ages of Chinese residents. First, write the following age ranges along the X axis (the bottom line).*

- 16-29
- *30-39*
- *40-49*
- *50-59*
- *60 and above*

Then label your X axis "Age" and your Y axis "People."

Look back at the census. How many men fall in the range of 16 to 29 years old? Answer: 4.

Slide 18: *Make 4 Xs on your line plot.*

Have students continue to fill out their line plots in their groups.

Slide 19: Show Bar Graph 2.

Tell: *Remember, you can draw boxes around your Xs to turn your line plot into a bar graph. Do that and look at how you've created a bar graph that looks like the one on the slide. Now, can you use the graphs you created to help me apply the labels on the bottom? What belongs under the orange bar?* Answer: 16–29. *What belongs under the first, dark green bar?* Answer: 30–39. (Continue until finished.)

Slide 20: Show the graph with labels.

Ask: *How old were most Chinese residents?* (Between 40 and 49) *What is the smallest group?* (16–29)

Revisit Hypothesis 4: "How old do you think most Chinese immigrants were?" Work with the class to revise their answers based on this new data.

Ask: *What two laws did the U.S. government pass that affected Chinese immigration? Think back to your reading.* Answer: The Page Act in 1875, which made it very difficult for Chinese women to enter the country, and the 1882 Chinese Exclusion Act, which made it illegal for Chinese laborers to enter the country.

Ask: *What effect might these laws have had on the ages of Jefferson County's Chinese population in 1900?* Answer: Without women, there are no families and no children.

Revisit their answers to Hypothesis 4: "How old do you think most Chinese immigrants were?" Work with the class to revise their answers based on this new data.

Remind students: *This census data is from one place in Montana and from the year 1900. So it doesn't reflect all places and all times*.

Chinese Residents of Jefferson County, Census of 1900

Name	Age	Gender	Marital Status	Occupation	Location
Sam Lee	58	M	Single	Gardener	Boulder
Ah Choo	42	M	Single	Gardener	Boulder
Wee Sing	53	M	Single	Gardener	Boulder
Chung Lee	47	M	Single	Gardener	Boulder
Lou Sing	40	M	Single	Cook	Boulder
Sam Ching	21	M	Single	Dishwasher	Boulder
Ching Song	62	M	Married	Gardener	Boulder
Ah Quong	40	M	Married	Laundryman	Boulder
Wong Hung	42	M	Married	Laundryman	Boulder
Wang Man	40	M	Married	Laundryman	Boulder
Foi Chung	30	M	Married	Day Laborer	Boulder
Louie Hang	33	M	Single	Day Laborer	Boulder
Yee Wan	36	M	Married	Day Laborer	Boulder
Lee Wah	44	M	Single	Tailor	Boulder
Yee King	50	M	Single	Restaurant Keeper	Boulder
Hop Lee	50	M	Married	Laundryman	Boulder
Ching Mon	48	M	Married	Laundryman	Boulder
Loo Dat	40	M	Single	Day Laborer	Boulder
Ching Fook	48	M	Married	Laundryman	Boulder
Charlie Opp	60	M	Single	Day Laborer	Boulder
Wang Quo	39	M	Married	Restaurant Keeper	Boulder
Wong Quong	61	M	Married	Placer Miner	Boulder
Wung Hop	60	M	Single	Placer Miner	Boulder
Yung Gee	40	M	Married	Placer Miner	Boulder
Lung Yung	63	M	Married	Placer Miner	Boulder
Lee Loo	52	M	Single	Cook	Boulder
Yee Don Wee	34	M	Married	Laundryman	Boulder
Yu Loi	46	M	Married	Day Laborer	Boulder
Moi Toi	32	M	Married	Cook	Boulder

Chinese Residents of Jefferson County, Census of 1900 (continued)

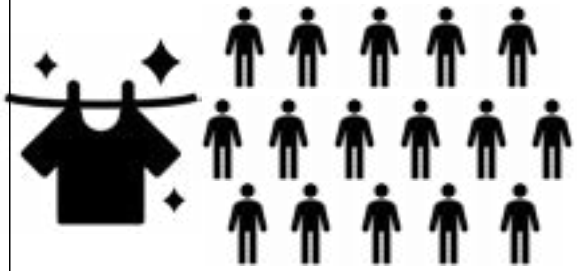
Name	Age	Gender	Marital Status	Occupation	Location
Tong Gew	50	M	Married	Merchant	Boulder
Tong Fee	16	M	Single	Day Laborer	Boulder
Gu Wang	55	M	Married	Placer Miner	Township 3
Bu Wung	52	M	Married	Placer Miner	Township 3
Wong Tong	47	M	Married	Placer Miner	Township 3
R. Chin	59	M	Single	Day Laborer	Township 3
Tom Liew	29	M	Single	Cook	Township 3
Hoo Fong Sen	40	M	Married	Laundryman	Township 4
Suong Fang	35	M	Married	Laundryman	Township 4
Mo Nuh Coh	40	M	Married	Laundryman	Township 4
Hong Sing	36	M	Married	Laundryman	Township 4
Charley Cook	47	M	Single	Camp Cook	Township 5
Hop Lee	50	M	Single	Placer Miner	Township 5
Yee Bye	57	M	Single	Placer Miner	Township 5
Hop Gee	57	M	Single	Placer Miner	Township 5
Wong Quong	48	M	Single	Placer Miner	Township 5
Hing Lee	51	M	Single	Laundryman	Township 5
Lee Ing	31	M	Single	Laundryman	Township 5
Bem Hong	46	M	Single	Camp Cook	Township 5
Fou Chou	49	M	Married	Cook	Township 7
Lee Hum	49	M	Single	Laundryman	Township 7
Sam Lee	24	M	Married	Cook	Township 7
Taou Faun	36	M	Single	Cook	Township 7
Joe Hum	31	M	Single	Cook	Township 7
John Wang	40	M	Married	Laundryman	Township 7
Soo Hoo Baing	42	M	Married	Laundryman	Township 7
Jim Wang	40	M	Single	Cook	Township 7
Chin Yeung	38	M	Married	Cook	Township 7

Your Names _____

Concept Map

Gardener		
	After looking at your concept map, what is one thing you **notice** or **wonder**?	

Concept Map Answer Key

Gardener	Cook	Dishwasher
Laundryman	**Day Laborer**	**Tailor**
		
Restaurant Keeper	**Placer Miner**	**Merchant**
Camp Cook	After looking at your concept map, what is one thing you **notice** or **wonder**?	

Analyzing the Jefferson County Census Worksheet

Occupations

1. What was the most common **occupation** (job)?

2. What was the second most common occupation?

3. List one thing that surprised you about the types of jobs Chinese people had in Jefferson County in 1900.

4. What is one question you have about Chinese occupations in 1900 Jefferson County.

Married or Single?

1. Were more of the Chinese residents in Jefferson County married or single?

2. What does that make you wonder?

Age

1. Most of the Chinese residents in Jefferson County in 1900 were:

   _____between 16 and 29
   _____between 30 and 39
   _____between 40 and 49
   _____between 50 and 59
   _____60 or older

2. Which age range had the fewest people in it?

3. What is one question you have about the ages of Chinese residents in Jefferson County in 1900?

Lesson 4: Chinese Montanans and Their Allies Fight for Rights

Essential Understandings: The Chinese faced discrimination. They bravely advocated for their rights, joined by white allies.

Activity Description: Students will analyze a poster advocating for a boycott against Chinese businesses. They will write about what the poster makes them think about and feel. They will brainstorm ideas for actions they could take in the face of a boycott before learning about some of the ways the Chinese and their allies in Montana fought against oppression.

Teaching Note: Mark Johnson has written a lesson plan for middle and high school students, with the same name as this lesson, which asks students to engage with various events relating to mistreatment of Chinese Montanans, and hypothesize about the trends, before analyzing primary sources from three events where Chinese Montanans and their non-Chinese neighbors fought this mistreatment and advocated for rights for Chinese Montanans. Find that lesson at Big Sky Chinese Lesson Plans website.

Objectives: At the conclusion of the lesson students will be able to:

- Interpret a primary source
- Describe some of the discriminatory actions Chinese Montanans faced
- Explain how Chinese in Montana organized to defend their rights
- Explain actions took by white allies to support the rights of the Chinese
- List ways that they can stand up for people who are different from themselves
- Define the words "boycott" and "union"

Time: 90 minutes

Materials

Footlocker/User Guide Materials:

- Anti-Chinese boycott poster (below, p. 56)
- Modified poster (below, p. 57)
- Chinese Lesson 4 Google Slideshow

Classroom Materials:

- Whiteboard
- Whiteboard markers

Pre-Lesson Preparation:

- Read the background in the Historical Narrative for Educators about anti-Chinese discrimination, including the Butte boycott.
- Review the slides.
- Print copies of the Anti-Chinese boycott poster and the modified poster, one per student

Teaching note: Some of the newspaper articles use the word "Chinaman." Today, this is considered a slur. If you choose to read any of these articles out loud, we recommend saying "Chinese man" instead.

Procedure

Analyzing a Primary Source

Tell students to step into their time machines and set their destination to Butte, Montana, 1897.

Slide 1: Title

Slide 2: Let them know that one of the things they would have seen walking around town is this poster.

Pass out copies of the unmodified poster and then read the poster out loud without stopping.

Let students know that sometimes documents like this from the past (called **primary sources**) are written with old-fashioned language and make references to things that aren't common today, so they can be hard to understand.

Tell students that you will read the document again, but this time they should circle everything that is unfamiliar as they listen. Read the document again.

Then have students read through the document a third time with a partner, seeing if they can figure out the words and phrases they circled and circling additional words or phrases that they missed but are still confusing.

Tell students that you are going to define a few terms they need to know. Hand out the modified poster. Then have them listen to your definitions and write down their own short definitions of the terms "boycott," "standard of living," and "union."

Boycott: Refusing as a group to spend money at a business. The goal of a boycott is usually to make the business change its practices.

Standard of living: How well you can live. A low standard of living means you can't afford a nice house, good food, or other things you want and need.

Union: An organization of workers. Usually, unions organize workers to stand together against employers to fight for more money and better working conditions. In this case the union was organizing white workers to fight against the Chinese and Japanese.

Hand out the modified document. Let students know that the modified document is rewritten to make the same points as the original document using simpler, modern language. Have them compare it to the original document with their partners and discuss.

Debrief as a Class

Are there any words or ideas that are still confusing?

Who created this document? (The Silver Bow Trades and Labor Assembly and the Butte Miners' Union. Silver Bow is the county that Butte is in. The Trades and Labor Assembly is an organization that brought together many smaller labor unions.)

When was it created? (It isn't on the document, but it was created in 1896 or 1897.)

Why was it created? (To encourage people to boycott the Chinese; to pressure the Chinese to leave Butte by making it so they couldn't earn a living.)

Why did they want to chase the Chinese out of Butte? (Because they believed that Chinese workers would work for lower wages than white workers. They thought the competition for jobs would lower the wages of white workers and make them poorer. They also didn't like that the Chinese looked different, spoke a different language, ate different foods, and practiced a different religion.)

What do we call it when people judge someone based on their race, ethnicity, or religion without getting to know them as an individual? (Prejudice)

Were the unions being fair to the Chinese? (No. The fear of lower wages was real, but the unions also wouldn't let the Chinese join their unions, which would have been a way to raise everyone's wages.)

Write about It

Show **Slide 3** of the Lesson 4 Slides or write the following prompt on the board:

Write the following questions on the board:
If you were a Chinese person and you saw this poster in Butte in 1897:

1. What would you *think* about the boycott?
2. How would you *feel* about the boycott?
3. What would you *do* about the boycott?

Give students five minutes to write in response to the prompt. Tell students: *You will be thinking hard and writing for the next five minutes. I will run a timer and you will keep writing the whole time, not lifting your pencils until the timer stops. If you get stuck, just write "I'm thinking, I'm thinking" until you get a new idea. Don't worry about spelling or grammar. The goal is to just keep thinking and pouring your thoughts onto the paper.* (Create a sense of excitement/urgency.)

Set a timer and have students start writing.

What Would You Do?

Put students into groups of four. Give them a few moments to share how the poster made them feel.

Have students imagine that they are among the approximately 1,000 Chinese people who lived in Butte, Montana, in 1897. They have come together to brainstorm ideas about what to do about the boycott. Have each group choose a note taker to write down the group's ideas.

Instruct students: *As a group, choose the best two ideas from the list you created.*

Have each group share one idea with the whole class. Have each group add any ideas that haven't already been suggested.

Return to small groups and have the group choose a different note taker.

Ask: *What could you do as a non-Chinese person to oppose the boycott?*

Again, ask each group to record all of their ideas and then choose the best two ideas to share with the class.

What Did They Do?

Slide 4: Anti-Chinese boycotts and other anti-Chinese actions happened in towns across Montana (not just Butte).

Examine the map. *Why do you think there wasn't any examples of anti-Chinese discrimination east of Billings?* (Because most Chinese settled in western Montana.)

Explain that when faced with prejudice and discrimination, some Chinese chose to move to other communities where they thought life would be better. Others organized, along with white allies, to fight against prejudice.

Slide 5: In 1866, protestors in Helena urged white residents to boycott Chinese laundries, hoping to force the Chinese from the city. In response, leading members of the Chinese community stated their case to be allowed to live and work in Helena. They wrote: "We pay all our taxes and only ask that the good people of Montana may let us earn an honest living by the sweat of our brow."

Slide 6: In Deer Lodge in 1885, the Knights of Labor tried to organize a boycott against Chinese businesses. Eighty white businessmen and political leaders in Deer Lodge sent their own letter to the newspaper. They wrote: "We pledge to defend the rights of all people who obey the constitution and laws of the United States and Territory of Montana."

Slide 7: During the 1896–97 boycott in Butte, some white people refused to boycott the Chinese, including Mrs. Geo. Althoff.

Read and analyze the poster as a class. *What does "Guide Yourself Accordingly" mean?* (It may be asking people to boycott her boardinghouse—e.g., not rent rooms from her. It may be telling people they shouldn't be friends with her. It may be an implicit threat of violence.)

Slide 8: In 1896, Butte unions called for a boycott, as you know. Members of Butte's Chinese community wrote a letter to the Chinese Six Company, an organization in San Francisco that provided leadership for Chinese immigrants in America, asking what they should do. The Chinese Six Company told them to do nothing (because they were afraid the boycott would get violent and Chinese people would get hurt.) They wrote: "You are crazy to go against labor unions and the American law."

Members of the Butte Chinese community disagreed. Three hundred of Butte's Chinese residents signed a petition to show their willingness to fight the boycott. They decided to fight in court. One Chinese resident recalled, "Each man put up $20, and with a thousand people, we had a big sum to fight with." This is one of the pages signed by members of Butte's Chinese community agreeing to fight the boycott.

Ask: *What do you notice about the signatures?* (Some of the signers wrote their names in Chinese. Others used English characters.)

Slide 9: One of the leaders in the court case was restaurant owner Hum Fay. He and the other businesses hired lawyer Wilbur Fisk Sanders to represent them. The Chinese business owners won the case.

Slide 10: Here is a picture of the hearing room during the court case. What do you notice about this picture?

We believe that Hum Fay is the man on the far left. The tallest man in the photo may be Quon Loy, often called the mayor of Butte's Chinatown. He was very influential throughout the 1890s and early 1900s. He spoke English well enough to be the go-between for the Chinese community and the non-Chinese community and often advocated for the rights of Chinese Montanans.

Debrief

Explain: *The Chinese faced a lot of discrimination, but they fought back. There were also white people who believed that it was wrong to discriminate against the Chinese and they stood with their Chinese neighbors.*

Discuss your classroom/school beliefs: *Should people be discriminated against because they are different?* (No.)

Emphasize that differences are what make us interesting. Point out how boring the world would be if everyone was exactly the same.

As a class, brainstorm things students can do safely if they see someone being targeted for being different. (Sit with that person at lunch, invite them to play, report bullying to a trusted adult, etc.)

Extension: Have students create posters about treating everyone with respect and without prejudice. Display them in your classroom.

J Exhibit I. Comp

BOYCOTT

A General Boycott has been declared upon all CHINESE and JAPANESE Restaurants, Tailor Shops and Wash Houses. Also all persons employing them in any capacity.

All Friends and Sympathizers of Organized Labor will assist us in this fight against the lowering Asiatic standards of living and of morals.

AMERICA vs. ASIA

Progress vs. Retrogression

Are the considerations involved.

BY ORDER OF

Silver Bow Trades and Labor Assembly
and Butte Miners' Union

BOYCOTT

A General Boycott has been announced upon all CHINESE and JAPANESE Restaurants, Tailors, and Laundries. Also anyone using them in any way.

All Supporters of unions will help us in this fight against all the ways the Chinese and Japanese are hurting Butte, including lowering the standards of living and of morals.

AMERICA vs. ASIA

Progress vs. Going Backwards

This is what this fight is about.

BY ORDER OF

Silver Bow Trades and Labor Assembly

and Butte Miners' Union

Boycott:

Standard of living:

Union:

Lesson 5: Chinese Tea: The Elixir of Life

Essential Understanding: Tea holds deep cultural significance in Chinese society.

Activity Description: Students will engage in readings about the importance of tea in Chinese culture, consider proverbs about tea, and take part in a traditional tea ceremony.

Objectives: At the conclusion of the lesson students will be able to:

- Explain the cultural significance of tea in Chinese society
- Interpret proverbs

Time: One 50-minute class period

Materials

Footlocker/User Guide Materials:

- Teapot and teacups
- Chinese tea to display
- Readings on "The Importance of Tea in Chinese Culture" and "The Chinese Tea Ceremony" (below, pp. 61-62)
- Proverbs (below, p. 60)
- Photographs
- Video: "Traditional tea processing techniques and associated social practices in China" (UNESCO), optional)

Classroom Materials:

- Hot water
- Loose-leaf tea (teachers of younger students might want to obtain caffeine-free varieties)
- Tea towel
- Teapot
- Cups

Pre-Lesson Preparation:

- Make copies of the reading "The Importance of Tea in Chinese Culture" or prepare to project it.
- Preview "The Chinese Tea Ceremony."
- Prepare the teapot, teacups, and loose-leaf tea for the tea ceremony. With younger students, make tea at the beginning of class so it is cool enough for them to drink during the ceremony.
- Copy and cut out proverbs.
- Create eight mixed-ability groups.
- Preview the video and decide whether to show clips.

Procedure

Exploring Chinese Proverbs

1. Tell students: *Tea is a very important part of Chinese culture. It is so important that the Chinese have many proverbs relating to tea.*
2. Define **proverb** (a short saying that expresses something important, something generally held to be true, or gives advice.) Give examples: "Actions speak louder than words." "Two wrongs don't make a right." "Rome wasn't built in a day."
3. Make a list of proverbs students know. Tell students: *Most of the time we don't know who wrote a proverb, but sometimes we do.*
4. Divide students into eight mixed-ability groups and hand out a proverb to each group.
5. Ask students to define unfamiliar words, to practice reading their proverb, and to discuss it. What do they think it means? Circulate to each group to make sure students can pronounce (and define) all the words and are understanding their sayings.
6. Have students circulate around the classroom, taking turns reading their proverbs to one another. Tell students to make sure everyone in their group has an opportunity to read their proverb out loud.
7. Lead the class in a discussion about the central importance of tea in Chinese culture through the proverbs they've just discussed.

Optional: Watch minutes 5:45–6:34 of UNESCO's "Traditional Tea Processing Techniques and Associated Social Practices in China" to learn more about the importance of tea in Chinese culture.

Read to Find Out

1. Pass out or project "The Importance of Tea in Chinese Culture."
2. Read it out loud as students follow along. Then have students work in small groups to answer the questions.

Optional: Watch minutes 3:28–5:15 of the UNESCO video on traditional tea processing techniques to learn more about how tea is made.

Hold a Tea Ceremony

1. Carefully unpack and show students the teapot and cups and the tin of Chinese tea.
2. Using the reading "The Chinese Tea Ceremony" and your own teapot, tea towel, and teacups, walk students through the traditional tea ceremony, enacting the steps of the ceremony.
3. While students drink their tea, have them look at the historic photos and discuss them, using the questions on the back as conversation starters.
4. After the tea ceremony, discuss the following reflection questions:
    - *Why do you think warming the teapot and cups is an important step in the Chinese tea ceremony? How do you think this affects the taste and experience of drinking tea?*
    - *The Chinese tea ceremony involves many steps and careful attention to detail. How do these steps contribute to the overall experience of the tea ceremony?*
    - *Why do you think it's important to engage in conversation and enjoy the company of others while drinking tea?*
    - *How do you think the tea ceremony is trying to make people participating in it feel?*

Chinese Proverbs about Tea

Tea is the elixir of life. *— Lao Tzu*	**If people drank a cup of tea every day, the pharmacists would starve.** *— Chinese proverb*
There is something in the nature of tea that leads us into a world of quiet contemplation. *— Lin Yutang*	**Better to be deprived of food for three days than tea for one.** *— Chinese proverb*
Tea tempers the spirit and harmonizes the mind, dispels lassitude and relieves fatigue, awakens thought and prevents drowsiness. *— Lu Yu*	**Tea is drunk to forget the din of the world.** *— T'ien Yiheng*
Water is the mother of tea, a teapot its father, and fire the teacher. *— Chinese proverb*	**A true warrior, like tea, shows his strength in hot water.** *— Chinese proverb*

The Importance of Tea in Chinese Culture

In Chinese culture, tea is more than just a drink. It represents history, tradition, and connections between people. Learning about where it comes from, how it's used in ceremonies, and why it's important in society shows us how much it shapes Chinese identity. Taking part in a traditional Chinese tea ceremony lets us experience this important cultural practice firsthand, connecting us with old customs and values. This helps us learn more about Chinese heritage and understand different cultures better. It also shows us how rituals bring communities together and keep traditions alive.

For Chinese immigrants to America, tea was not just a pleasant drink that connected them to their culture—it was lifesaving. Many reports note that during the building of the transcontinental railroad from 1863 to 1869, Chinese workers rarely got sick with illnesses (like dysentery) that come from drinking contaminated water. This was likely because they drank tea. Boiling water to make tea killed most of the dangerous elements that caused non-Chinese workers to fall ill.

In Montana, Chinese merchants imported tea from China, and the drink was enjoyed by Chinese and non-Chinese Montanans alike.

Advantages of Tea Drinking

Tea has been one of the daily necessities in China for centuries. It is valued for its refreshing properties, particularly in warm weather, and is believed to aid in digestion. Additionally, tea contains beneficial compounds like tannic acid and caffeine, which have anti-inflammatory and stimulating effects.

Questions:

1. What importance does tea have in Chinese culture?
2. What role did tea play in the lives of Chinese immigrants to America, particularly during the building of the transcontinental railroad?
3. What are some of the health benefits associated with drinking tea?

The Chinese Tea Ceremony

Imagine yourself stepping back in time, thousands of years ago, to ancient China. Here, amid the serene landscapes and bustling markets, something magical was brewing—a tradition that would shape the culture of a nation and captivate the hearts of people around the world. This tradition was none other than the art of tea drinking.

Tea has deep roots in Chinese history, dating back to ancient times when it was first discovered and cultivated. China, known as the original producer of tea, has centuries of expertise in planting and crafting this beloved beverage. From the misty mountains of Fujian to the vibrant streets of Shanghai, tea drinking has been an important part of Chinese culture.

In ancient China, drinking tea was more than just a daily habit—it was a reflection of personal morality, education, and social status. From the elegant tea ceremonies of the elite to the humble gatherings of friends, tea touched every aspect of life, symbolizing respect for nature and a quest for inner peace.

The history of Chinese tea ceremonies is as rich and varied as the flavors of the tea itself. Legend has it that tea has been enjoyed in China since as far back as 2700 BCE, with Buddhist monks sipping it to stay awake during meditation sessions. Over time, tea evolved from a medicinal remedy to a beloved beverage, its popularity skyrocketing during the Tang Dynasty and beyond.

As the philosophies of Confucianism, Taoism, and Buddhism mingled, they gave birth to the enchanting rituals of the Chinese tea ceremony—a harmonious blend of tradition, spirituality, and hospitality. From tranquil tea gardens to bustling teahouses, the spirit of the tea ceremony continues to thrive, inviting all who partake to savor the beauty and tranquility of this timeless tradition.

1. **Preparing the Tea Set:** The first step in a Chinese tea ceremony is to gather the necessary equipment. This includes a teapot, teacups, a tea tray, a tea towel, and, of course, the tea itself.
2. **Heating the Teapot and Cups:** Before brewing the tea, it's important to warm up the teapot and cups. This helps maintain the temperature of the tea and enhances its flavor. To do this, hot water is poured into the teapot and cups and then discarded.
3. **Rinsing the Tea Leaves:** Next, a small amount of tea leaves is placed into the warmed teapot. The tea leaves are rinsed with hot water to awaken their flavors and remove any impurities.
4. **Brewing the Tea:** Fresh hot water is poured over the rinsed tea leaves in the teapot. The teapot is covered, and the tea is allowed to steep for a short period of time, depending on the type of tea being brewed.
5. **Pouring the Tea:** Once the tea has finished steeping, it is time to pour it into the teacups. The tea is poured in a smooth, continuous motion to ensure that each cup receives an equal amount.
6. **Enjoying the Tea:** With the tea poured, it's time to enjoy it! Chinese tea ceremony etiquette encourages sipping the tea slowly and savoring its flavors. It's also common to engage in conversation and enjoy the company of others during the ceremony.
7. **Refilling the Teapot:** As the tea is consumed, it may be necessary to refill the teapot with hot water and brew more rounds of tea. This process can be repeated several times throughout the ceremony.
8. **Cleaning Up:** Once the tea ceremony is complete, the tea set is carefully cleaned and put away. Any leftover tea leaves are removed from the teapot, and all utensils are rinsed with hot water and dried with a tea towel.
9. **Reflecting:** Finally, participants may take a moment to reflect on the experience and appreciate the simple beauty of sharing tea with others.

Lesson 6: Chinese American Restaurants in Montana

Essential Understanding: Food brings cultures together.

Activity Description: Students will analyze photographs and advertisements, order from a menu and add up a restaurant bill, practice using chopsticks, and read and watch a short video to explore the attributes of Chinese restaurants in Montana, understand the development of dishes unique to the Chinese American experience, and appreciate the long history and continued presence of this aspect of Montana's history.

Objectives: At the conclusion of the lesson students will be able to:

- Explain that Chinese restaurants have a long history in many Montana communities
- Understand that Chinese American food served in restaurants is different from classical Chinese food
- Use chopsticks

Time: Two 50-minute class periods

Materials

Footlocker/User Guide Materials:

- Bowl and spoon
- Dried mushrooms
- Chinese Lesson 6 Google Slideshow
- Chinese Lesson 6 images (in footlocker or in Lesson 6 Slides)
- Chopsticks
- Pom-poms
- Chinese Restaurants Primary Source Analysis Worksheet (below, p. 67)
- Reading: "Chinese Restaurants in Montana" (below, p. 69).
- Video clips about the Pekin Noodle Parlor (see links below, pp. 64-65)
- Video Notetaking Guide (below, p. 70)
- Order forms (below, p. 71)
- Menus

Classroom Materials:

- Clipboards
- Pencils
- Map of Montana
- Projector and internet connection
- Baskets or trays or plates
- Additional items for chopstick practice, optional
  - Small erasers
  - Yarn (cut into 2–3 inches)
  - Mini chocolate eggs or other individually wrapped candies

Pre-Lesson Preparation:

- Locate Lesson 6 images in the footlocker or print them from the Lesson 6 Slides and set them up at stations.
- Chopsticks are provided in the trunk. While students can use them to practice picking up small objects, please **do not use these for students to consume food**. If you plan to bring in food for them to practice on and eat, you will need to acquire chopsticks. Classroom sets of inexpensive chopsticks can be ordered online for under $10 or may be available from a local Asian restaurant.
- Find a short video on how to use chopsticks on the internet (there are many).
- Make copies of order forms, the Chinese Restaurants Primary Source Analysis Worksheet, the "Chinese Restaurants in Montana" reading, and the Video Notetaking Guide.
- Review the lesson plan (especially Inside the Restaurant).
- Review the thinking routine "I Used to Think… Now I Think" from Project Zero.

Procedure

Gallery Walk

1. Ask students: *How many of you have eaten at a Chinese restaurant?* Let them know that the Chinese food that they eat is more American than Chinese. Tell students: *We will learn more*

about Chinese American cuisine in this lesson.

2. Tell students: *You are going to see what you can learn about these restaurants from looking at photographs and historic newspaper advertisements.*
3. Hand out clipboards and the Primary Source Analysis Worksheet and divide students into six groups. Have each group start at a different station, examine the primary source (either a photograph or newspaper advertisement) at their station, and answer the questions on their worksheet. Every two to three minutes, have them rotate to the next station. (If you are short on time, stop after students have looked at three sources.)
4. Debrief:
   a. *What were some of the different places Chinese restaurants existed in Montana?* Find them on your map.
   b. *What foods did they serve?* (Chow mein—a fried noodle dish, chop suey, oysters)
   c. *Do you think the advertisements were directed to Chinese or non-Chinese customers? Why?* (Non-Chinese customers because the advertisements were in English.)
   d. *What do these sources make you wonder? What are some of the things you have questions about?* (Write these questions on the board.) **Teaching Note:** One question could be "What is chop suey"? They will discover the answer when they watch the video in a later part of this lesson.
   e. If you completed Lesson 4 on Chinese Montanans and Their Fight for Rights, note that the owner of the Hong Kong Café and Oyster Parlors is Hum Fay, who actively opposed the boycott against Chinese businesses in Butte in 1896–97.

Read to Find Out

1. Pass out the reading and have students read with a partner. Ask students to read the passage once through and then read it a second time, highlighting key ideas.

2. Discuss the reading as a class:
   a. *Why did many Chinese immigrants open restaurants?* (Discrimination meant that they couldn't find other jobs.)
   b. *Why did people like to eat at Chinese restaurants?* (Chinese people liked going to a place that felt like home. Non-Chinese people liked the low prices and delicious flavors.)
   c. *Were the dishes served in these restaurants the same as the dishes that would be served in a Chinese restaurant in China?* (No, chop suey was invented in America.)

Learning about the Pekin Noodle Parlor

Tell students that they are going to watch clips from a video about the longest continuously operating Chinese restaurant in America, which happens to be in Butte! **Teaching Note:** The full ABC News story "Visiting the Oldest Restaurant in America" (9:37) is available on YouTube. The full video includes a reference to opium (1:45-1:50) and a cartoon of a lynch mob (4:45-4:50). The clips below do not.

1. Hand out the Video Notetaking Guide and review the questions before each segment.
2. Watch Part 1 (:58-1:28)
   a. *How did the Pekin get its name?* (The name comes from Peking, China, which is now Beijing. Jerry Tam's father had the neon sign created, but claimed the "g" wouldn't fit. So Peking became Pekin.)
   b. *How many generations of Jerry Tam's family have owned the Pekin?* (4)
3. Watch Part 2 (2:05-4:34)
   a. *What does chop suey mean?* (Tidbits)
   b. *What are some of the ingredients?* (Bean sprouts, celery, onions, vegetable broth, fried chow mein noodles, meat, mushrooms, green peppers)
   c. *List some of the items in the Pekin's basement.* (100-year old Chinese china, herbal cabinet and herbs, soy sauce, cooking supplies, woks, parlor games, newspaper articles)
4. Set up the context for Part 3. Tell students: *Tam's ancestors opened the Pekin during a wave of anti-Asian racism. The influx of cheaper labor into the United States fueled discrimination, leading to the Chinese Exclusion Act of 1882.*

This act prohibited Chinese laborers (workers) from entering the country for decades. In this video, Jerry Tam talks about how his family was able to immigrate despite the Chinese Exclusion Act.

5. Watch Part 3 (4:47-5:50)
   a. *What is the Lo Mein loophole?* (Even though the Chinese Exclusion Act prohibited Chinese workers from entering the country, Chinese people who owned restaurants or ran other businesses servicing white people could be allowed to immigrate under a "merchant visa.")

Inside the Restaurant

1. Tell students: *In China, people eat with chopsticks. Today, many customers at Chinese restaurants also like to use chopsticks.* Hold up the chopsticks.
2. Show students the bowl and spoon. Explain: *Some food can't be eaten with chopsticks (like soup.) Bowls and spoons like this are also very common in Chinese restaurants.*
3. Show students the dried mushrooms. Explain: *Some Chinese dishes include dried mushrooms.*
4. Project the diagram on how to use chopsticks and demonstrate the technique (**Slide 2** of the slides and/or show them a short video on how to use chopsticks.)
5. Break students into three groups.
   - Group 1 will be customers at the Mai Wah Noodle Parlor in Butte in 1925. Seat them in pairs on one side of the room with menus. **Teaching Note:** Have them sit next to each other so they can share menus.
   - Group 2 will be customers at the House of Wong in Helena in 1960. Seat them on the other side of the room with menus.
   - Group 3 will be the waiters (half will work at House of Wong and half will work at the Mai Wah Noodle Parlor). Project **Slide 9**, which has instructions for the waiters.
6. Review the instructions for the waiters (Group 3):
   - *Deliver the menu to your customers.*
   - *Return with your clipboard, order pad, and pencil to take their order.*
   - *Write down the NAMES of the dishes they order.*
   - *Take the menu back to the waiter station and deliver the customers' chopsticks and "food."*
   - *While your customers eat, use the menus to write down the price of each dish. Tip: Use the lines on your order sheet to separate dollars from cents.*
   - *Add up the prices of the dishes.*
   - *Give your customers the bill for them to check your math while you clear the table.*

   Teaching Note: Some students working as servers may be tempted to make fun of the way some Chinese speak English when they are learning the language. Remind your students that it is very hard to learn to speak a new language, and that while it is okay to ask questions about other cultures with genuine curiosity, it is never okay to make fun of how people talk. In this activity, they should speak as themselves, not do an impersonation of how they think a Chinese waiter might speak.
7. Have students practice picking up the pom-poms from the baskets and putting them on the table, passing them to each other, and putting them back in the baskets with their chopsticks. **Teaching Note:** If students will be eating food, you need to supply your own chopsticks. However, students can use the footlocker chopsticks to practice picking up small non-edible classroom materials.
8. Have waiters remove the menus when they deliver the "food" and use the menus to prepare the bill by writing down the cost of everything that was ordered and totaling it.
9. After the waiters deliver the bill, switch roles and restaurants. Group 3 will eat at the Mai Wah Noodle Parlor, Group 1 will eat at House of Wong, and Group 2 will be the waiters.
10. Continue until every student has a chance to be a waiter and a customer at the two different restaurants.
11. Debrief:
    a. How were the menus different?
    b. How were they the same?
    c. Which restaurant would you rather eat at and why?

Comparing Chinese Meals

Tell students: *The meals served at Chinese restaurants were designed for working people to have affordable, flavorful meals. In Chinese culture, there are several times throughout the year when holidays and festivals feature special meals. The most notable Chinese festival that features elaborate feasts is Chinese New Year (also called Spring Festival or Lunar New Year).*

In 1896, Dr. Huie Pock, a Chinese physician in Butte, hosted an elaborate feast for Chinese New Year and invited several non-Chinese friends to enjoy the meal.

Slide 10: *Ask students to think about how the meal he served differed from meals in Chinese restaurants and then read the description published in the Butte newspaper in 1896:*

"Dr. Huie Pock gave a very elaborate dinner in honor of their New Year, to a number of American friends last night. The menu consisted of 13 courses, with different brands of imported Chinese wines and liquors with each, as follows:

Bird's Nest Soup.
Bird's Nest and Chicken Fricassee.
Fish Fins with Minced Ham and Chicken.
En Ka Va and Liquorine.
Rice a la Chinese.
Imported Chinese Pork, Cooked a la Pekin, with Coffee Sauce.
Macaroni and Chinese Dried Oysters.
Chicken, seasoned with Dates and Chestnuts a la Hong Kong.
Dried Abalone, seasoned with Corean Dates.
Jelly Fish seasoned with Lily Root and Mushrooms a la Wah Hai Wai.
Stewed Octopus and Dried Star Fish with Haw Rinds a la Kong Suie.
Imported Chinese Oranges
Liquor Extract of Lily Root."

Discuss:

1. *How does this meal differ from the menus and meals discussed earlier?*
2. *Why do you think there are these differences?*
3. *Which would you rather have, the meal described above or a meal from the two menus analyzed previously? Why?*

I Used to Think, Now I Think

1. Tell students: *When we began our study of Chinese American restaurants in Montana, you probably had some initial ideas about them. Take a minute to remember what ideas you previously had about these restaurants. Write a few sentences using the sentence starter, "I used to think…"*
2. Then say: *Now, think about how your ideas about this topic have changed as a result of what we've looked at, watched, and read. Again, in just a few sentences, write down what you now think about Chinese American restaurants. Start your sentences with, 'Now, I think…'"*
3. In discussion, have students share and explain their shifts in thinking.

Student Names: _____

Chinese Restaurants Primary Source Analysis Worksheet

Source 1

1. Where and when was this photo taken? _____
2. What is the name of the restaurant? _____
3. What is one food they serve? _____
4. What is something you think is interesting about this photo?

_____

5. What is a question you would like to ask the men in this photo?

_____

Source 2

1. When and where was this advertisement published?

_____

2. What is the name of the restaurant and what city is it in?

_____

3. What are three things they serve?

_____

4. What are they proud of? _____
5. What is something you have a question about?

_____

Source 3

1. Where and when was this advertisement published?

_____

2. What is the name of the restaurant and what city is it in?

_____

3. What is one thing that they serve? _____
4. Who owned this restaurant? Have you heard his name before?

_____

5. What is something you have a question about?

_____

Source 4

1. This is a clipping from a newspaper that shows advertisements for two different restaurants. Where and when were these advertisements published?

_____

2. What are the names of the restaurants and what city are they in?

_____

3. What is one food you think they serve?_____
4. What is something else that you can buy?_____
5. What is something you have a question about?

_____

Source 5

1. Where was this photo taken? _____
2. What is the name of the restaurant?_____
3. What is one food they serve?_____
4. How much did a meal cost?_____
5. What is something you have a question about?

_____

Source 6

1. Where and when were these advertisements published?

_____

2. What is the name of the restaurant and what city is it in?

_____

3. What was their specialty?_____
4. What is something you think is interesting about this advertisement or something you have a question about?

_____

Chinese Restaurants in Montana

In the late 1800s and early 1900s, Chinese restaurants were really important in the American West. Chinese people came to places like California during the gold rush in the mid-1800s. They didn't just bring their hard work; they also brought their delicious food.

Because they often faced unfair treatment and couldn't find many jobs, lots of Chinese immigrants decided to start their own restaurants. These places became more than just spots to eat. They were also community centers where Chinese immigrants could feel at home in a new and sometimes not-so-friendly place.

Even though they dealt with discrimination and unfair laws like the Chinese Exclusion Act of 1882, Chinese restaurants kept going and became very popular with people who weren't Chinese. People liked the different flavors and that the food was affordable. Chinese restaurants became spots where different cultures met. Dishes like chop suey became popular because they mixed Chinese and American flavors.

The food in these restaurants was different than food in southern China. Rice featured prominently in Chinese cooking from Guangdong Province, the part of southern China that most of Montana's Chinese immigrants came from. Importing rice to Montana was expensive, and restaurant owners wanted to keep their meals affordable. Thus, Chinese restaurants in the American West incorporated noodles made from wheat, an ingredient much more common than rice in Montana. Chinese cuisine from the northern part of China incorporates wheat noodles more than rice for the same reason. Therefore, the focus on noodles made from wheat in Montana's Chinese restaurants was both an adaptation to conditions in Montana and in keeping with dining traditions from other parts of China.

Many Montana towns and cities had Chinese restaurants. In fact, Butte's Pekin Noodle Parlor is the longest continuously operating Chinese restaurant in America! These restaurants weren't just about food. They showed how strong and flexible Chinese immigrants were, even when things were tough. They weren't just places to eat; they were symbols of pride and strength, adding to America's mix of cultures.

Student Name _____

"Visiting the Oldest Restaurant in America" Video Notetaking Guide

Part 1:

How did the Pekin get its name?

_____

_____

_____

How many generations of Jerry Tam's family have owned the Pekin?

_____

Part 2:

What does chop suey mean?

_____

_____

What are some of the ingredients?

_____

_____

_____

List some of the items in the Pekin's basement?

_____

_____

_____

Part 3:

What is the Lo Mein loophole?

_____

_____

_____

_____

Guest Check

Date	Table	Guests	Server	Check Number
				037594

APPT - SOUP - ENTREE - VEG/POT - DESSERT - BEV

1	Chicken Wah Mein	1	25
1	Pork Chop Suey		80

Thank you. Please come again.

Date	Table	Guests	Server	Check Number
				037594

Guest Check

Date	Table	Guests	Server	Check Number
				037594

APPT - SOUP - ENTREE - VEG/POT - DESSERT - BEV

1	Chicken Wah Mein	1	25
1	Pork Chop Suey		80

Thank you. Please come again.

Date	Table	Guests	Server	Check Number
				037594

Guest Check

Date	Table	Guests	Server	Check Number
				037594

APPT - SOUP - ENTREE - VEG/POT - DESSERT - BEV

1	Chicken Wah Mein	1	25
1	Pork Chop Suey		80

Thank you. Please come again.

Date	Table	Guests	Server	Check Number
				037594

Guest Check

Date	Table	Guests	Server	Check Number
				037594

APPT - SOUP - ENTREE - VEG/POT - DESSERT - BEV

1	Chicken Wah Mein	1	25
1	Pork Chop Suey		80

Thank you. Please come again.

Date	Table	Guests	Server	Check Number
				037594

Lesson 7: Chinese Temples in Montana

Essential Understandings: Practicing religious and cultural rituals strengthens community. It can also make an immigrant community seem more "foreign" and draw prejudice and attention.

Activity Description: This lesson introduces students to Chinese temples (also called "Joss Houses") in Montana, their role for the Chinese communities, and the fact that they were frequently targeted by anti-Chinese forces in the region. A further extension introduces students to Chinese burial traditions.

Objectives: At the conclusion of the lesson students will be able to describe the importance of Chinese temples to Montana's Chinese communities and how anti-Chinese forces often targeted these houses of worship.

Time: One 45-minute class period

Materials

Footlocker/User Guide Materials:

- Reading: "Chinese Temples in Montana" (below, p. 75)
- Chinese Lesson 7 Google Slideshow
- Chinese burial money
- Video on the Tomb Sweeping Ceremony (3 minutes): Qingming Festival: Tomb-Sweeping Day | China Tonight | ABC News (youtube.com)

Classroom Materials:

- Projector
- Pencils and paper

Pre-Lesson Preparation:

- Make copies of the reading "Chinese Temples in Montana."
- Review how to lead the Project Zero thinking routine, "I See, I Think, I Wonder," and create a three-column graph on your whiteboard.
- Review the video discussing the Tomb Sweeping Ceremony.

Teaching Note: Middle and high school teachers may find a more advanced version of this lesson at Big Sky Chinese Lesson Plans website.

Procedure

I See, I Think, I Wonder

1. Draw a three-column grid on your whiteboard. Label the first column "I See," the second column "I Think," and the third column "I Wonder." **Teaching Note:** Make sure to leave plenty of room to write information.
2. Project the image of the altar at the Butte Chinese Temple and the statue in the altar, now at the Mai Wah Museum in Butte.
3. Give students a minute to examine the photos. Tell them that you are going to ask every student to share something they *see*—and the challenge is to find something no one else has said. Explain: *You are listing what you can see with your eyes in these images—not what you think about it*. Record student responses on the board under the heading "I See."
4. Ask students to share what they *think* about what they are seeing. Again, challenge each student to come up with something that has not been said. Require them to provide evidence for their thoughts by asking, "What do you see that makes you say that?" Record their responses under the heading "I Think."
5. Finally, ask students what they *wonder* about what they've seen. Again, challenge them to come up with different wonders (or questions). Record their responses on the board under "I Wonder."
6. Share with students that the picture on the right is of a Chinese temple that was in Butte and the picture on the left is of the god that was in the temple.

Read to Find Out

1. Have students read "Chinese Temples in Montana," stopping after the first section. Ask them to see how many of the questions they can answer that are listed under "I Wonder."
2. Hold a classroom discussion, referring back to the "I Wonder" chart and also these questions:
   a. *Why did Chinese immigrants in the American West build temples, also known as "Joss Houses"?*
   b. *What kinds of activities and services did the temples provide for the Chinese community?*
   c. *Where was the temple located in Anaconda? Why?*

Write Your Way In

Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

Tell students: *You will be thinking hard and writing for the next three minutes. I will run a timer and you will keep writing the whole time, not lifting your pencils until the timer stops. If you get stuck, just write "I'm thinking, I'm thinking" until you get a new idea. Don't worry about spelling or grammar. The goal is to just keep thinking and pouring your thoughts onto the paper.* (Create a sense of excitement/urgency.)

Share the following prompt, also included on slide 3 of the PowerPoint: *You find out that someone has broken in and **vandalized** (damaged) your family's place of worship or the place of worship of a friend or classmate. How does this make you feel? What do you do?*

Read about Attacks on Chinese Temples

1. Ask students to read the next section of the reading "Attacks on Chinese Temples."
2. Discuss as a class:
   a. *Why do you think anti-Chinese forces targeted Chinese temples for vandalism, robbery, and arson?*
   b. *What specific events show the hostility toward Chinese temples in Montana?*
   c. *Despite the challenges and attacks, how did the Chinese community in Butte show their dedication to maintaining their religious practices?*
   d. *Why was it important for Chinese immigrants to maintain their cultural and religious traditions in the American West?*

Teaching Note: You might want to use this opportunity to discuss the "Not In Our Town" movement that started in Billings in the 1990s, after white supremacists threw a brick through a window that was displaying a menorah (a Jewish religious symbol.) For background information see this video: "Not In Our Town: Billings, Montana."

Honoring the Dead

1. Ask students to share any traditions or rituals their own families have to honor relatives who have died (for example, visiting their graves, displaying photographs of them in their homes, saying certain prayers).
2. Tell students: *Another important part of Chinese culture and religion is the Tomb Sweeping Festival, which occurs in early April. During this festival, community members gather at the cemetery, clean the areas around the headstones, make offerings to their family members who have died, and pay respects to their ancestors.*
3. Let students know: *Tomb Sweeping Day has been part of Chinese culture for more than 2,500 years.*
   Ask: *Do you know any other holidays where people do this?* (Memorial Day and Dia de Los Muertos, or Day of the Dead, which is a very important holiday for many people in Mexico and Mexican American families.)
4. Show the "money" used during Chinese burial traditions. Ask: *What do you think this money is used for?*
   Explain: *The paper money represents currency for the deceased in the afterlife. Burning it is believed to provide ancestors with money to spend in the afterlife, ensuring their comfort and well-being. Mention that besides money, people also burn paper representations of goods like houses, cars, and clothes.*

5. Show students a three-minute video, "Qingming Festival: Tomb-Sweeping Day" about the meaning and traditions associated with the Tomb Sweeping Festival.
6. Provide students with paper and pencils. Have them draw money or other things they think would be important to provide for ancestors in the afterlife.
7. Once finished, have students share their designs with the class and explain why they chose those items.

Chinese Temples in Montana

Montana History Society Photo Archives, 956-184, https://www.mtmemory.org/nodes/view/101866

Chinese temple in Virginia City, Montana, 1889.

Chinese immigrants to America faced many challenges. One was that they found it difficult to maintain their cultural and religious practices so far from home. Many Chinese communities in Montana built temples, also known as **"Joss Houses."** At the Joss House, they made offerings, held religious ceremonies, and maintained their spiritual traditions. These temples were centers of community life, providing a place for immigrants to connect with their heritage and find relief during tough times. The temples helped residents during times of illness, personal struggles, and when community members died.

Joss referred to the place of worship (Joss House), incense burning rituals (which used Joss sticks), and the statues of gods (Joss) within Chinese temples. Joss Houses varied in size and structure. Communities with many Chinese residents, like Virginia City, Butte, and Helena had dedicated buildings. Communities with fewer Chinese created places of worship in corners of local businesses or homes. In towns like Anaconda, where anti-Chinese feelings were particularly strong, temples were secretly housed in businesses to avoid drawing attention to them.

Attacks on Chinese Temples

Montana History Society Museum, 1973.17.01

This altar stood in the Chinese temple in Helena.

Butte had the largest Chinese community in Montana, and the temple played a central role in community life. Temple keepers (much like priests) conducted religious services and provided spiritual support to residents. Sadly, these houses of worship often faced violent attacks and **vandalism** (destruction or damage) from anti-Chinese forces. These attacks targeted the symbols of Chinese traditions, including statues and religious artifacts. The following list details attacks against Chinese temples in Montana:

- July 1885: Butte: A man broke into and **ransacked** (searched violently) the Chinese temple.
- November 1885: Butte: "The Chinese Joss House Comes Very Near Going Up in Smoke: The residents of Chinatown Thursday morning reported to the police that an attempt had been made to burn their Joss House on Galena, and had come very near being successful."
- December 1885: Butte: Two separate attempts were made to burn the Chinese temple.
- February 1899: Butte: "A jar of nectar, upon which the Joss subsists, was stolen from the Chinese temple last evening. The nectar was valued at about $60 [equal to approximately $2,200 in 2024 dollars]."
- September 1899: Butte: **Vandals** (people who damage property on purpose) tore down the flagpole outside the Chinese temple.
- 1902, Butte: Vandals destroyed several statues of gods and prayer rugs.
- 1909, Billings: Two men interrupted worship services at the Chinese temple in Billings, overturned statues, and damaged important religious objects

Though practicing religious traditions could be dangerous for Chinese Montanans, they **persisted** (continued). For instance, after the destruction of important religious statues, Butte's Chinese community had artists in China build a new statue, which was shipped to Butte in 1905 and can still be seen at the Mai Wah Museum. While keeping their culture and traditions alive was not easy, it was important and provided support in their new home.

Lesson 8: Chinese New Year in Montana

Essential Understanding: Holidays connect people to their culture and traditions. People from different parts of the world and different religions have different holidays.

Activity Description: Students will read about and discuss elements of Chinese New Year celebrations in general, and specifically how these celebrations were practiced in Montana's history.

Objectives: At the conclusion of the lesson students will be able to:

- Explain the significance of Chinese New Year and identify key traditions associated with the celebration
- Recognize how Chinese immigrants in Montana maintained their cultural heritage and community connections through the celebration of Chinese New Year

Time: Two 50-minute class periods

Materials

Footlocker/User Guide Materials:

- Red lantern
- Red envelopes (hong bao)
- Quotations on Chinese New Year (below, pp. 80-84, and in the red envelopes)
- Chinese dragon puppet
- Reading: "Chinese New Year in Montana" (below, p. 85)
- The Chinese zodiac website and a printable Chinese zodiac chart
- Videos: Chinese Dragon Dance (1:30 minutes) by Smithsonian Folklife and Butte's Chinese New Year by KSLF News Channel (2 minutes)
- Dragon puppet template and instructions (optional)

Classroom Materials:

- Map of Montana and painter's tape
- Dragon puppet supplies—red paper, popsicle sticks, glue, and markers or colored pencils (optional)

Pre-Lesson Preparation:

- Hang the red lantern provided in the trunk.
- Check to see if the quotations are in the red envelopes. If not, cut them out and put one per envelope. **Teaching Note:** Some of these are much easier to read than others. Use that to differentiate.
- Print reading: "Chinese New Year in Montana."
- Check that the Chinese zodiac links work. If links don't work, use an internet search to find new links. There are many sites available. Decide whether you are going to print out a one-page description of the Chinese zodiac signs or arrange for students to explore online sites.
- Check YouTube links to make sure they are still current. If they aren't, do a search for a dragon dance and a second search using the keywords "Butte Chinese New Year Dragon Dance."

Procedure

Write Your Way In

Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it.

Tell students: *You will be thinking hard and writing for the next five minutes. I will run a timer and you will keep writing the whole time, not lifting your pencils until the timer stops. If you get stuck, just write "I'm thinking, I'm thinking" until you get a new idea. Don't worry about spelling or grammar. The goal is to just keep thinking and pouring your thoughts onto the paper.* (Create a sense of excitement/urgency.)

Read the prompt and start the timer.

Prompt: *What is your favorite holiday? How do you celebrate? What traditions do you have? How would you feel if you couldn't celebrate the holiday with the people you usually celebrate with (or in the ways you*

usually celebrate)?

Hong Bao/Red Envelopes

1. Let students know: *This lesson focuses on the most important holiday for people of Chinese heritage: Chinese New Year.*
2. Ask: *How do you think Chinese immigrants felt celebrating the holiday so far from their families in China? How do you think they celebrated?*
3. Point to the red lantern and let students know: *Red is associated with Chinese New Year. At that time of year, red lanterns are frequent adornments. They symbolize good fortune and joy and ward off bad luck.*
4. Show students the red envelopes (*hong bao*, pronounced hong bow (bow rhymes with now)). Tell them: *Historically and today, people gave hong bao to children during the New Year. These envelopes usually contained money. These hong bao contain quotes about Chinese New Year celebrations in Montana.*

Reading First-Hand Accounts

1. Explain: *Some of the quotes use old-fashioned language, including some terms for Chinese that are not used anymore: "celestial" and "children of the Flowery Empire." These are NOT words that the Chinese used to describe themselves. Rather, they are words white people used in the past to describe the Chinese. They are also not words that people today use.*
2. Tell students: *These quotes also have many "treasure words." Some of these words are not used anymore. Some are very descriptive vocabulary words that students may not know.*
3. Divide students into nine groups, handing each group a red envelope.
4. In their groups, have students read their quotes and look for "treasure words." Ask them to write down on a separate piece of paper all the words they don't know (or that they think one of their classmates might not know.) Then have them look up those words in the dictionary and write down definitions.
5. Have students share the "treasure words" they found. Write all treasure words and definitions on the board, helping students master their pronunciations as well as their definitions.
6. Have student groups circulate around the room, reading their quotations to one another until everyone has heard several quotes.
7. As a class, make a list of the most important elements of Chinese New Year celebrations. Ask each group to name something that has not already been shared with the class until you have a long list.

Placing Sources in Time and Place

1. Ask: *What years did the celebrations occur?* Have students read off the years their quotations were written.
2. Ask: *Where in Montana did these celebrations occur?* Have students find the location their quotation refers to on a map of Montana and tape the quote to the map.
3. Ask: *What does the time range these quotes cover and the number of different places they are from tell us about Chinese New Year celebrations and the history of the Chinese in Montana?* (The New Year was important to Chinese Montanans. It was celebrated from at least 1869 to 1949 in both big cities and small towns.)
4. Read the two quotes written by Rose Hum Lee, a Chinese sociologist who grew up in Butte, out loud. Ask students to compare them to the quotes from the newspapers. *How are they the same and how are they different?* (Note, if a student doesn't, that Rose's quotes are the only ones that mention religion.) Ask: *How do you think her experience growing up in Butte's Chinese community impacted the way she wrote about the celebration?*

Read to Find Out

Distribute "Chinese New Year in Montana" and have students read it alone, in pairs, or as a class.

Discuss:

1. *How did this reading help you make sense of the quotation you had during the previous activity?*

2. *How did Chinese Montanans keep their traditions alive while being far from home?* (They continued to celebrate Chinese New Year,

even importing foods and decorations.)
3. *Why do you think it was important for them to continue celebrating Chinese New Year?* (It gave them a sense of community and kept their traditions alive. Also, people did things to bring good luck for the coming year.)
4. *What are some of the things people did to bring good luck for the coming year?* (Cleaning their homes and businesses, making offerings at the temple, holding a dragon dance to chase away evil spirits.)
5. *How did the Chinese community in Montana involve their non-Chinese neighbors in the Chinese New Year celebrations?* (They invited them to feasts and gave out treats.)
6. *Why do you think it was important for them to share their traditions with others?* (Sharing their culture was one way to strengthen connections with neighbors for safety and acceptance.)

The Dragon Dance

1. Show students the dragon in the footlocker.
2. Watch the dragon dance done by experienced performers.
3. Watch the dragon dance held every year as part of Butte's Chinese New Year Parade.

Optional: Make dragon puppets and hold your own dragon dance.

Understanding the Chinese Zodiac

Explain: *For the Chinese, every year is associated with one of twelve animals. The Chinese believed that the year you were born shaped your personality and your future.*

Share this information with students, adapted from the Taylor Made Travel website.

Astrology (the belief that the position of the sun and planets affects human life) is one of the most ancient philosophies still in existence in China. In ancient China, and up until today, astrology has been used to predict what happens to countries, the outcome of wars, economic trends, and more.

Chinese astrology is organized according to twelve animal signs. One Chinese legend attributes the creation of the animal signs to the semi-mythical Yellow Emperor in 2,637 BCE (Before Christian Era). According to another legend, the Buddha summoned all the animals to come to him before he departed from Earth. Only twelve animals came to bid him farewell. As a reward he named a year after each one in the order that they arrived. First came the Rat, then the Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog, and Pig.

The Chinese horoscope is based on these twelve animal signs, each having its own year in the cycle. Some people believe that the animal ruling the year in which you were born exercises a profound influence on your life. As the Chinese say, "This is the animal that hides in your heart."

Divide students into small mixed-ability groups and hand out your one-pager on the twelve animal signs of the Chinese zodiac or have them look up their signs online.

Remind students that the Chinese New Year follows the lunar calendar (which is set by the moon), so it doesn't happen on the same date every year. It occurs between mid-January and mid-February, so the years listed on the handout aren't entirely accurate.

Ask students to read about their zodiac signs and then the zodiac signs of siblings or other family members. Do they think it is an accurate description of their personality?

Extension: Have older students read and compare two newspaper accounts of celebrating the Chinese New Year, one from the *Butte Miner*, February 14, 1896, and the other from the *Bozeman Courier*, February 19, 1926.

"Tuesday was the Chinese New Year and Dupuyer's lone representative of the celestial empire kept open shack, and entertained all comers with choice decoctions emanating from [China]."

—*Dupuyer Acantha*, February 1, 1900

The Chinese Montanan "takes his Fourth of July, Thanksgiving, Christmas and New Year all in one week instead of distributing them about the year."

—"All on the Dead Quiet: The Anaconda [Chinese] Celebrated their New Years," *Anaconda Standard*, January 31, 1895

"The Chinese new year . . . was observed by the Bozeman [Chinese residents] by the firing of thousands of Chinese fire-crackers, drinking China whisky, eating China candy and smoking Chinese-made cigars."

—*Bozeman Weekly Chronicle*, February 10, 1886.

"A visit to several of the Chinese establishments in Livingston yesterday showed that the children of the Flowery Empire were enjoying their New Year. . . . Tables were spread with all manner of curious and costly Chinese delicacies."

—*The Daily [Livingston] Enterprise*, January 28, 1884.

"If you go down into Chinatown tomorrow you will see the usual sights and hear the customary sounds attendant upon the great Chinese festival day. You will see the red papers pasted over the doors . . . announcing the arrival of the [festival] days, the big Chinese lantern hung to the windows, newly burnished up; the crowds of idle Chinese bent on merry-making hanging around the stores and gaming places; the firecracker, paper-strewn streets, and all the rest of it."

—"Chinese New Year is Nearly Upon Us," *Butte Inter Mountain*, January 27, 1903

"Devout worshippers, seeking prosperity for their businesses and families in China, visit the Temple and make personal offerings. The altar table before Kwan Ti is laden with wine, roasted melon seeds, tangerines, oranges, chicken, bowls of rice, and slabs of cooked and roasted pork. The worshippers are dressed in their newest attire."

—Rose Hum Lee, "Social Institutions of a Rocky Mountain Chinatown," *Social Forces* (Oct. 1948–May 1949): 8.

"The festival of foremost importance [for the Chinese community in Montana] is New Year. . . . Preparations begin during the late summer, when orders for delicacies and decorations are dispatched to China and to San Francisco wholesalers. Huge boxes of foodstuffs, firecrackers, religious and festive decorations arrive during the fall."

—Rose Hum Lee, "Social Institutions of a Rocky Mountain Chinatown," *Social Forces* (Oct. 1948–May 1949): 8.

"The Chinese new year proper comes on Feb. 1, but the celebration continues for a week or more after that date, during which time the [Chinese] keep open house to all their friends. They seem to be supremely happy and want everybody else to feel the same way. Visitors in Chinatown during this season are treated to various kinds of presents that come from their native land, such as nuts, candy, Chinese drinks and other things. A leading feature in the celebration is the shooting off of fireworks, which are used in large quantities. Tom Quong, who is the leading Chinese shopkeeper in Whitefish, has been holding the front rank for hospitality since the first of the month, and everybody who has visited his place has been treated to some reminder of the occasion."

—"Chinese New Year is Celebrated," *Whitefish Pilot*, Feb. 7, 1908.

"Today the Chinese of Helena will, in common with their brethren throughout the wide world, open their houses and extend to their people their hospitality with a generous hand. You who desire to witness the manners of this people upon the greatest of their national days, will be welcome."

—"Chinese New Year," *Montana [Virginia City] Post*, Feb. 12, 1869

Chinese New Year in Montana

Chinese New Year, also known as Spring Festival or Lunar New Year, is the most important holiday for Chinese people. This special holiday happens between mid-January and mid-February, depending on the **lunar** (moon) cycle. It marks the end of one year and the beginning of a new one, bringing hope and fresh starts. For Chinese people, it is a time of feasting, gift-giving, and family reunions.

Even though they were far from home, Chinese Montanans kept these traditions alive to feel connected to their culture and each other. Celebrating Chinese New Year gave them comfort and a sense of community in a strange land.

According to Rose Hum Lee, who was born in Butte in 1904, preparations for Chinese New Year started in late summer. They would order special foods and decorations from China and San Francisco. By fall, huge boxes filled with these items would arrive.

Chinese communities across Montana, no matter how small, celebrated the New Year. They would spread tables with delicious Chinese foods, light firecrackers, drink Chinese whiskey, eat Chinese candy, and smoke Chinese cigars. Even in tiny communities, the few Chinese residents would gather and celebrate. For example, in Dupuyer, a single Chinese resident kept his place open and entertained visitors with treats from China.

Sometimes, people from smaller towns would travel to larger cities to celebrate with more people. Two Chinese residents of Neihart, Montana, traveled over 115 miles to Helena to celebrate the New Year with others. Larger cities like Butte had big celebrations. Newspaper reporters described the colorful decorations, red paper on doors, Chinese lanterns, and streets filled with firecracker paper. People would clean their homes and businesses to wash away bad luck and welcome good luck.

During the festival, people would visit the temple to make offerings like wine, roasted seeds, tangerines, oranges, chicken, rice, and pork. They dressed in their best clothes and enjoyed feasts and fireworks. Chinese Montanans shared their traditions with everyone, welcoming non-Chinese neighbors to enjoy the festivities as well.

Today, Chinese New Year is still celebrated in Montana. The Mai Wah Society in Butte holds a festival with a dragon dance. The dragon holds great significance during Chinese New Year. It symbolizes power, strength, and good luck. The dragon dance chases away evil spirits and brings good fortune to the community.

III. Student Narratives
Historical Narrative for Students

Why People Came to the American West

In the mid-1800s, the American West became a magnet for people around the world seeking opportunities for a better life. When gold was found in California in the late 1840s, people rushed to the territory hoping to get rich quickly. These included Chinese immigrants, mostly from the southern Chinese **province** (area) of Guangdong.

People left Guangdong because wars and natural disasters made life there very difficult. At the same time, the American West seemed like a good place for a new start, so many Chinese men decided to make the journey to America. They called the United States "Gum San," or Gold Mountain (金山 in Chinese characters).

The Chinese first came to California after miners found gold there in 1848. By 1850, 20,000 Chinese immigrants lived in California. In the 1850s and 1860s, more gold was found in other regions of the Rocky Mountains. This drew even more people, including Chinese settlers, to Nevada, Colorado, Idaho, Wyoming, Washington, Oregon, and Montana. In 1870, almost 63,000 Chinese lived in the western United States. Almost 2,000 Chinese people lived in Montana. At the time, Montana Territory had 20,595 non-Indian residents. That means that about one out of every ten immigrants to Montana Territory was Chinese.

Money earned in Montana helped families survive in southern China. It was said that "when the ships cannot sail, fires in kitchens immediately stop burning." This meant that without money sent home to China from workers in the United States, families in southern China would not have enough to eat.

Even though Chinese settlers helped with mining for gold, they faced a lot of problems. Laws in the West targeted them, making it hard for them to own land. They often had to pay extra fees that non-Chinese workers did not pay. They also faced violence because of their race. Despite these challenges, they kept working hard and helped make their communities better places to live.

The Chinese and the Railroads

Chinese workers played a big role in building railroads across the West. Over 20,000 Chinese workers worked on the transcontinental railroad, which connected the East and West Coasts. Thousands more worked on the Northern Pacific Railroad in Montana during the 1880s. Chinese workers were paid half of what white workers made, but it was still more than they could make back in China.

Other Jobs

Besides mining and building railroads, Chinese Montanans did much other important work. They ran laundries, opened

restaurants, and grew vegetables to sell. Their vegetable gardens helped keep them and other Montanans healthy. Chinese doctors also treated people with herbal medicine, and Chinese merchants helped with trade and sending letters back home to China.

The Chinese Faced Discrimination

Some Americans didn't like Chinese immigrants because they looked different and had a different **culture** (ways of doing things), and because they thought they took away jobs from white workers. Because of this, the U.S. government passed laws in the 1870s and 1880s that **discriminated against** (treated unfairly) the Chinese. An 1875 law called the Page Act made it very difficult for Chinese women to come into the United States to work or to join their husbands. The 1882 Chinese Exclusion Act made it illegal for Chinese **laborers** (workers) to enter the United States. It also said that no Chinese immigrants could become **citizens** (people with full rights).

In 1890, 2,532 Chinese people lived in Montana. In part because of discrimination, the **population** (number of people) became smaller in the years that followed. Because it was hard for women to move to the United States, there were very few Chinese families in Montana. By 1920, there were only 872 Chinese Montanans.

Building a Life Despite Challenges

Despite facing discrimination and unfair treatment, Chinese Montanans kept pushing forward. They fought for their rights in court, held onto their traditions and beliefs, and stuck together as a community. Even though there aren't many Chinese people left in Montana today, their hard work and contributions are still remembered as an important part of the state's history.

Amazing Montana Biographies

Dr. Huie Pock

Huie Pock came to the United States when he was older than most Chinese men. Already a well-known doctor in China, he decided to make the long trip to the United States, specifically to Montana, because he heard that many Chinese workers needed Chinese doctors.

Starting out as a Chinese doctor in Montana during the 1800s was difficult because many white Americans looked down on Chinese people and treated them unfairly. However, he eventually became well-respected and even quite wealthy in Butte.

Chinese medicine and acupuncture were thousands of years old in the late 1800s, and Dr. Huie Pock brought his knowledge of their power, along with the ingredients he needed to make the medicines. He cured many sick Chinese people. After a while, even some of the white people living in Butte started getting treated by him. He enjoyed meeting new people and helping everyone he could.

In the early 1900s, he saved a very sick, wealthy young woman, the daughter of William Andrews Clark, one of the Butte copper kings. She had a terrible ulcer that he successfully cured with an **herbal** (plant-based) medicine made from banana stalks.

In 1918, his reputation as a good doctor grew after he helped save many people from a terrible influenza **epidemic** (rapid spread of disease). During that year, hundreds of people who did not visit his practice to receive the effective herbal treatment died.

Although Dr. Huie Pock was a very skilled doctor, he could not save his wife, Chong Chie Huie, who died in 1923. He was very saddened by his wife's death. She was peacefully buried in the Chinese section of Butte's Moriah Cemetery. He had hoped she would be returned to their native China, but since Butte had become home to them, it was a good final resting place.

Rose Hum Lee, PhD

Rose Hum Lee was born in Butte, Montana, in 1904. Her father came from China in the 1870s seeking a better life. He worked hard in ranching and mining, and later owned a store in Butte. Despite laws that made it difficult for Chinese people to **immigrate** (move) to America, he managed to bring his wife over, and they raised a family of seven children.

Rose attended school in Butte and was an excellent student. At home, her family spoke Chinese, but she also learned English and French. After finishing school, she worked as a secretary, where she met Ku Young Lee. Ku Young and Rose married. They moved to China and adopted a daughter named Elaine.

Rose and Ku Young divorced, and Rose returned to America with her daughter. She had to worked very hard to support herself and Elaine. She also attended college in Pittsburgh. Then she went to graduate school in Chicago, earning her PhD in Sociology in 1947.

As a teacher and author, Rose Hum Lee focused on sharing the history and experiences of Chinese Americans. In 1956, she made history by becoming the first Chinese American woman to lead a college department in the United States.

Throughout her life, she believed in standing up for fairness and learning from the past. Despite facing many challenges, she never gave up on her dreams. Even after she died in 1964, people continued to read her work. Her book, *The Chinese in the United States of America*, remains important today.

Flora Wong

Flora Lee Wong was born on October 1, 1928, in Boston, Massachusetts. In 1936, her family decided to move back to China. They boarded a passenger ship in Seattle and endured a long, twenty-one-day journey across the Pacific Ocean to Hong Kong. From there, they settled in Guangdong Province.

Life in China was hard for Flora and her sisters. While their brothers went to school, the girls had to work to help support the family. Flora learned to do many things, like tending rice fields, sewing clothes, and even trapping frogs and beetles for food. Her education ended in the second grade because the family needed her to work to help them survive. Life in China became even more difficult with the invasion of Japanese forces in 1937 followed by the civil war between the Chinese Communists and Nationalists.

In 1947, Flora's life took an important turn. At the age of eighteen, she married Charlie Wong, a merchant from Helena, Montana. Charlie traveled to Hong Kong to marry Flora and then returned to the United States. Flora stayed behind, waiting for her **visa** (a document giving permission to enter a new country). During this time, Charlie and Flora wrote letters to each other. Finally, in December 1948, Flora was able to join Charlie in Helena.

The couple settled in Montana and started a family. By 1955, they had four daughters and one son. Charlie owned the Wing Shing Grocery store on South Main Street, and Flora helped with the business. Sadly, in 1968, Charlie died, leaving Flora to manage the store and raise their children alone. She ran the store until 1970 and then opened the Chinese Kitchen and Oriental Gift Shop with relatives in 1973.

Flora's life took another surprising turn when she retired. She started participating in competitive swimming and running. Flora's dedication to these sports led her to compete in four National Senior Games and one World Senior Game. Her hard work and impressive athletic ability were recognized in 1999 when she was named Montana Big Sky Athlete of the Year. Later, in 2009, Flora was honored by being added to the Helena Sports Hall of Fame.

Flora Wong's story is one of **resilience** (the ability to recover from challenges). From her early years in Boston, to the challenges she faced in China, to building a new life in Montana, Flora overcame many obstacles. In her retirement, she proved that it is never too late to try something new.

Vocabulary List

- **Astrology:** The belief that the position of the sun and planets affects human life.
- **Bachelor society:** The term applied to many of America's early Chinese communities during the time of Chinese exclusion, when there were far more Chinese men than Chinese women in communities across the United States.
- **Boycott:** To refuse to buy goods from a business as a protest; stopping customers from doing business with a company.
- **Calligraphy:** The art of producing decorative handwriting or lettering with a pen or brush.
- **Census:** An official count of the population with details as to age, gender, occupation, and race.
- **Chinatown:** The main Chinese district in any town outside of China.
- **Chinese Exclusion Act, 1882:** A result of rising anti-Chinese sentiments, the Act barred Chinese workers from entering the United States. Those already in the country were allowed to stay; however, Chinese residents in the United States were not allowed to become naturalized citizens until the Act's repeal in 1943.
- **Chop suey:** A Chinese-style American dish consisting of small pieces of meat cooked together with bean sprouts, onions, mushrooms, or other vegetables. The literal meaning of the term *chop suey* in Cantonese is "odds and ends."
- **Culture:** Way of doing things.
- **Discrimination:** Treatment of, or making distinctions in favor of or against, a person based on the group, class, or race to which that person belongs.
- **Epidemic:** Rapid spread of disease.
- **Gold Mountain:** The term used by Chinese immigrants for the United States of America.
- **Gold rush:** Rapid movement of people to a newly discovered goldfield. The first major gold rush, to California in 1848–1849, was followed by others in the United States, notably into Montana after 1863.
- **Immigrant:** A person who has come to a foreign country to live.
- **Joss House:** Another term for a Chinese temple or religious house of worship.
- **Laborer:** Worker.
- **Lunar:** Relating to the moon.
- **Mercantile:** Of or relating to trade.
- **Merchant:** Business owner.

- **Natural disasters:** Floods, fires, earthquakes, and other bad things caused by nature.
- **Occupation:** Type of job.
- **Persist:** Continue even when it is hard.
- **Pictographic language:** A language that uses pictures instead of letters for writing.
- **Population:** Number of people.
- **Primary sources**: Things created in the past that tell us about the time they were created (like letters or photographs).
- **Proverb:** Popular sayings taken from literature, history, and/or writers that contain wisdom or advice.
- **Province:** Part of a country (similar to a state).
- **Push-pull factors of migration:** Forces that cause people to leave an area and become attracted to going to a different region.
- **Resilience:** The ability to recover from challenges.
- **Standard of living:** How well you can live. A low standard of living means you can't afford a nice house, good food, or other things you want and need.
- **Transcontinental railroad:** Train route across the United States finished in 1869. The route connected the east and west regions of the United States by rail for the first time. The Central Pacific, built from California eastward, was largely built by Chinese workers, more than 11,000 of whom had been welcomed into the nation for this work. Many Chinese workers also constructed other transcontinental rail lines across the American West, notably the Northern Pacific Railroad through Montana during the 1880s and early 1890s.
- **Union:** An organization of workers.
- **Vandals:** People who damage property on purpose.
- **Vandalism:** Destruction or damage that is done on purpose.
- **Vandalized:** Destroy or damage property on purpose.
- **Visa:** A document giving permission to enter a new country.

IV. Resources and Reference Materials

Additional Resources

For resources on the history and experiences of Chinese Americans, see:

Burns, Ric, and Li-Shin Yu, dirs. The Chinese Exclusion Act. Arlington, VA: Public Broadcasting Service (PBS), 2018.

Chan, Sucheng. *Asian Americans: An Interpretive History.* Boston: Twayne Publishers, 1991.

Daniels, Roger. *Asian America: Chinese and Japanese in the United States since 1850.* Seattle: University of Washington Press, 1993.

Lai, Him Mark, Genny Lim, and Judy Yung, eds. *Island: Poetry and History of Chinese Immigrants on Angel Island, 1910–1940.* Seattle: University of Washington Press, 1991.

Lee, Erika. *At America's Gates: Chinese Immigration during the Exclusion Era, 1882–1943*. Chapel Hill: University of North Carolina Press, 2003.

For resources specific to the history and experiences of Chinese Montanans, see:

Johnson, Mark T. *The Middle Kingdom under the Big Sky: A History of the Chinese Experience in Montana*. Lincoln: University of Nebraska Press, 2022; paperback 2024.

_____. "'The Patient Chinese Gardener': Chinese Vegetable Gardening in Montana," *Montana: The Magazine of Western History,* Spring 2025.

_____. "'Great Falls is a White Man's City': Exclusion of Chinese Residents from Great Falls, Montana, 1885-1941," *Montana: The Magazine of Western History*, Autumn 2023.

_____. "The War of the Woods: Montana's Chinese Wood Choppers and Their Unlikely Allies, 1880-1900," *Montana: The Magazine of Western History*, Autumn 2022.

Merritt, Christopher W. *The Coming Man from Canton: Chinese Experience in Montana, 1862–1943*. Lincoln: University of Nebraska Press, 2017.

Swartout, Robert J., Jr. "From Guangdong to Big Sky: The Chinese in Montana, 1864-1900." In *Montana: A Cultural Medley*, edited by Robert J. Swartout Jr., 94–120, Helena, MT: Farcountry, 2015.

Wong, Flora. *Long Way Home: Journeys of a Chinese Montanan.* Helena, MT: Sweetgrass, 2011.

Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills to help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, for example, research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.

MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of over 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they may have had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic Archives. After looking at the photograph, some of the small "secrets" that we can find in it include the shadow of the photographer, the rough fence in the background, the belt on the woman's skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are: Does it take a lot of balance to stand on a horse; is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

Primary Sources and How to Use Them (continued)

MONTANA HISTORICAL SOCIETY

Documents

This document is part of the Montana Historical Society's archival collection. Reading the document can give us a lot of information: It is an oath pledging to catch thieves. It was signed by 23 men in December 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tells us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tells us about life in Montana in the 1860s are that there were lots of thieves in Virginia City, and that there was a lack of formal law enforcement, so citizens decided to act outside the law.

Maps

This map is part of the map collection of the Library of Congress. The following information can be gathered from observing the map: The subject of the map is the northwestern region of the United States—west of the Mississippi River. The map is dated 1810 and was drawn by William Clark. Three things are important about this map: It shows that there is no all-water route to the Pacific Ocean, it documents the Rocky Mountains, and it shows the many tributaries of the Missouri River. Close study may find other important things.

LIBRARY OF CONGRESS

How to Look at an Artifact

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

☐	☐	☐	☐	
☐	☐	☐	☐	
☐	☐	☐	☐	_____

2. Describe how it looks and feels:

Shape _____

Color _____

Texture _____

Size _____

Draw and color pictures of the object from the top, bottom, and side views.

Top	Bottom	Side

3. Uses of the Artifacts.

A. How was this artifact used? _____

B. Who might have used it?_____

C. When might it have been used?_____

D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

_____

_____

B. What does the artifact tell us about the life and times of the people who made and used it?

_____

_____

How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: Written or printed matter that provides information.

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary
☐ Letter ☐ Map ☐ Advertisement ☐ Census Record
☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps
☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document?_____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

1. _____

2. _____

8. Write a question to the author that is left unanswered by the document:

_____

_____

How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: An image recorded by a camera and reproduced on a photosensitive surface.

1. **Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

   What secrets do you see? _____

   _____

   _____

2. **Can you find people, objects, or activities in the photograph? List them below.**

   People _____

   _____

   Objects _____

   _____

   Activities _____

   _____

3. **What questions would you like to ask of one of the people in the photograph?**

   _____

   _____

4. **Where could you find the answers to your questions?**

   _____

   _____

How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region on the earth or stars.

1. What is the subject of the map?

☐ River ☐ Stars/Sky ☐ Mountains
☐ Prairie ☐ Town ☐ Other _____

2. Which of the following items is on the map?

☐ Compass ☐ Scale ☐ Name of mapmaker
☐ Date ☐ Key ☐ Other _____
☐ Notes ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made? _____

6. List three things on this map that you think are important: _____

_____

_____

_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____

Other Resources from the Montana Historical Society

In addition to the hands-on history footlockers, the Montana Historical Society offers a large number of online resources and lesson plans for grades K-12.

Montana: A History of Our Home Designed for grades fourth through sixth, this comprehensive curriculum includes a student textbook and hands-on, interactive lesson plans. It contains six distinct, interdisciplinary units that focus on Montana geography, government, and history from 12,500 years ago to the present.

Montana: Stories of the Land Designed for grades 7-12, this comprehensive Montana history curriculum covers over twelve thousand years of Montana history with a student textbook and a companion website with links to lesson plans, worksheets, tests, and primary source activities.

Civics and Geography Lesson Plans Looking for a lesson that explains the electoral process, provides an example of how laws affect individuals' lives, or introduces your students to Montana geography while improving their map reading skills? Find it here.

Indian Education for All Lesson Plans From examining early trade routes to analyzing primary sources relating to the Marias Massacre, these lesson plans will help your students grasp the Essential Understandings Regarding Montana Indians while learning more about specific Montana history topics.

Integrating Art and History Lesson Plans Material on Charlie Russell, Montana's Cowboy Artist; Plains Indian pictographic art; and Plateau Indian beaded bags provide a beautiful way to approach Montana history.

Teaching with Primary Sources Lesson Plans The Montana Historical Society has created a number of lesson plans that provide students an opportunity to analyze primary source material, including artwork, photographs, letters, diary entries, and historic newspapers.

Teaching with Biographies Resources and Lesson Plans Find links to online biographies as well as lesson plans that guide students to investigate remarkable Montanans.

Women's History Resources and Lesson Plans Discover an abundance of material on Montana's women's history, including fascinating stories, intriguing photographs, and detailed lesson plans.

Other Footlockers

Hands-on History Footlockers

The Montana Historical Society's Footlocker program offers thematic "traveling trunks" focused on a wide variety of topics. Each footlocker is filled with reproductions of clothing, tools, everyday objects, maps, photographs, and documents. User Guides with lesson plans and standards alignment accompany each footlocker.

Availability and Cost: Footlockers are available to Montana educators for two weeks at a time. Schools pay a $25 rental fee, while the Montana Historical Society covers the cost of shipping to the next venue. In an effort to provide equitable access, reservations are limited to four per year per teacher.

For more information and to order a footlocker, visit the Hands on History Footlockers page on the Montana Historical Society website.

Available Titles

Cavalry and Infantry: The U.S. Military on the Montana Frontier—Illustrates the function of the U.S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

Coming to Montana: Immigrants from Around the World—Showcases the culture, countries, traditions, and foodways of Montana's immigrants through reproduction clothing, toys, and activities.

Discover Lewis and Clark—Traces the Corps' journey through Montana and their encounters with American Indians. Includes bison hide, trade goods, books, and more!

The Chinese Experience in Montana—Explores the lives of the Chinese who came to Montana, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

From Traps to Caps: The Montana Fur Trade—Gives students a glimpse at how fur traders lived and made their living along the creeks and valleys of Montana, 1810 to 1860.

Gold, Silver, and Coal, Oh My!: Mining Montana's Wealth—Chronicles the discoveries that drew people to Montana in the late nineteenth century and how the mining industry developed and declined.

The Home Fires: Montana and World War II—Describes aspects of everyday life in Montana during the 1941–1945 war years. Illustrates little-known government projects such as the Fort Missoula Alien Detention Center and Civilian Public Service Camps.

Inside and Outside the Home: Homesteading in Montana 1900–1920—Focuses on the thousands of people who came to Montana's plains in the early twentieth century in hope of make a living through dry-land farming.

Land of Many Stories: The People and Histories of Glacier National Park—Focuses on the commemoration of the centennial anniversary of Glacier National Park. Examines the human experience in the area now known as Glacier National Park, from pre-contact to the recent past, focusing on human-environmental interaction.

Other Footlockers (continued)

Montana Indian Stories Lit Kit—Immerses students in storytelling and the oral tradition with seven class sets of Montana Indian stories collected for the Indian Reading Series (1972) and reprinted by the Montana Historical Society Press. The lit kit includes animal puppets and User Guide. **Note:** Out of respect for the storytelling customs of many Montana Indian people, this kit will be made available for use only during the winter months (November through March).

Montana Place Names Mini Footlocker—Consists of ten copies of the book *Montana Place Names: From Alzada to Zortman* and the lesson plan "Mapping Montana, A to Z." Teachers will need to order classroom sets of Montana maps separately from Travel Montana or by calling 406-841-2870.

Montana State Symbols—Provides students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state's symbols and their meanings.

Montana's First Peoples: Essential Understandings—Explores the Seven Essential Understandings Regarding Montana Indians. Includes pre-contact and contact-era trade items, a parfleche, drum, elk tooth dress, horse model, ration coupon bag, boarding school outfits, beaver pelt and bison hide, maps, illustrations, tribal flags, and more.

Oral History in the Classroom Mini Footlocker—Includes eight Sony IC audio recorders, batteries and chargers, useful reference material, and detailed lesson plans for creating a classroom-based oral history project.

Stones and Bones—Uncovers the earliest evidence of Montana's human history through a study of casts and reproduction stone and bone tools, including replica artifacts from the Anzick collection found in Wilsall, Montana.

Through a Child's Eyes: The Stewart Family in Turbulent Times, 1913-1921—Investigates life and politics, 1913 to 1921, as well as the history and architecture of a magnificent building.

To Learn a New Way—Explores the late 1800s and early 1900s, a time in which Montana Indians were moved to reservations and experienced allotment and boarding schools, all of which resulted in dramatic changes in their lands, languages, and way of life.

Tools of the Trade: Montana Industry and Technology—Surveys the evolution of tools and technology in Montana from the late 1700s to the present.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Reveals the fascinating stories of cattle, horse, and sheep ranching in Montana, 1870 to 1920.