Chinese Freemasons Building

The Chinese Freemasons Building was opened in 1907 by the leader of the Lim Sai Hor Association, who envisioned the building as a home for the association. A similar alley called Canton Alley, ran parallel one block west. There were 2 opium factories here, which were legal until 1926. First called, the building has been owned by a clan society since 1926. Their influence faded when China fell into revolution in 1911 instead of reform within the Qing Dynasty. The building is located at 102 East Pender Street.

Other Significant Sites

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The Chinese in British Columbia played an integral part in shaping the province. Years before Vancouver’s incorporation in 1886, Chinese labourers worked in the industries that built the province — goldfields, coalmines, sawmills and canneries. Many emigrated from southern China to work under contract in Canada between 1881 and 1885, for example, 10,000 Chinese were contractured to build the Canadian Pacific Railway.

In the early part of the 20th century are still owned by the imposing headquarters on Pender Street dating from By 1937, there were over 60 such organizations. Many of organizations for the general community good. Designed based on common surnames, place of birth in China or community created its own aid associations and societies for the social or physical welfare of the Chinese community so the government of BC was not particularly interested in the houses in the Pender St. area.

months at a time working at seasonal jobs, like lumbering on incoming Chinese immigrants. Using Chinatown as a hoping to make their fortunes to bring their families, when It was difficult for labourers, who had come to Canada in 1885, the Canadian government placed a head tax in China, to work under contract in Canada. Between 1881 and 1885, for example, 10,000 Chinese were contracted to build the Canadian Pacific Railway.

The Chinese in British Columbia played an integral role in building the city. In 1886, the first Chinese人在加拿大工作, 设立了第一个华人的组织。By 1937, there were over 60 such organizations. Many of these associations were created based on common surnames, place of birth in China, or community needs. The government of BC was not particularly interested in these organizations for the social or physical welfare of the Chinese community. The Canadian government placed a head tax on incoming Chinese immigrants, hoping to make their fortunes to bring their families to Canada.

In the early 20th century, Chinese immigrants established their own aid associations and societies for the Chinese community. These organizations were often formed to provide assistance to their members in order to pay for the construction of their buildings, often canvassing members across the country for help.

Many of the associations tried to help the poorest people in the community, but not all Chinese were suffering. There were a handful of wealthy firms run by individuals who controlled much of the business life of Chinatown. The firms grew out of contracting workers, importing and exporting, investing in real estate, selling steamship tickets and manufacturing opium (legal to manufacture for export until 1908). Despite the wealth of the Chinese laborers, they lived in Chinatown in great luxury surrounded by their family members.

More numerous were the middle-class merchants, who owned and operated green-groceries, laundries, tailor shops and other small businesses. These occupations were in many cases the only options, because discriminatory policies prevented Chinese from working in areas such as city works and other professions. The wife or acceptable occupations resulted in a concentration in certain areas of business. By 1933, there were 125 licensed Chinese vegetable peddlers in Vancouver, and the ten-club stores on the city's West side were almost exclusively run by Chinese.

Discrimination did not end even at these occupations. In many cases, from disparaging cartoons in local newspapers to systematic harassment by city inspectors, Chinese labourers in Canada were often used by employers to break strikes. Chinese labour bosses prevented contact between Chinese workers and the organized union movement, fearing to maintain their supply of cheap labour. In 1907 a mid-nineteenth-century attention on Chinese workers.

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