

BY KIRA BROWN

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Introduction

This is a 1 hour presentation for the Chinese Australian Historical Society,
28 September 2019.

Opium Wars, conflict and fortuity – from Canton to Tingha via Ballarat – the separate journeys of four Chinese men, their interconnecting lives and interracial relationships.

This presentation is accompanied by numerous relevant documents and photographs of people and artefacts. It traces the migratory paths of four native Chinese men from Guangdong in Southern China to the Australian colonies. It explores the reasons for their leaving and the adverse circumstances they encountered. The colonies offered opportunities for wealth-acquisition and security, but prevailing white racism presented formidable barriers. Undaunted, the promise of prosperity outweighed the obstacles. Chen Quin Jack, and Samuel Yaupaung arrived in the early days of the gold rushes of the 1850s. William Too Tong also arrived in the early days but little is known of his early years. They were followed later by Lee Kee Chong in the early 1880s.

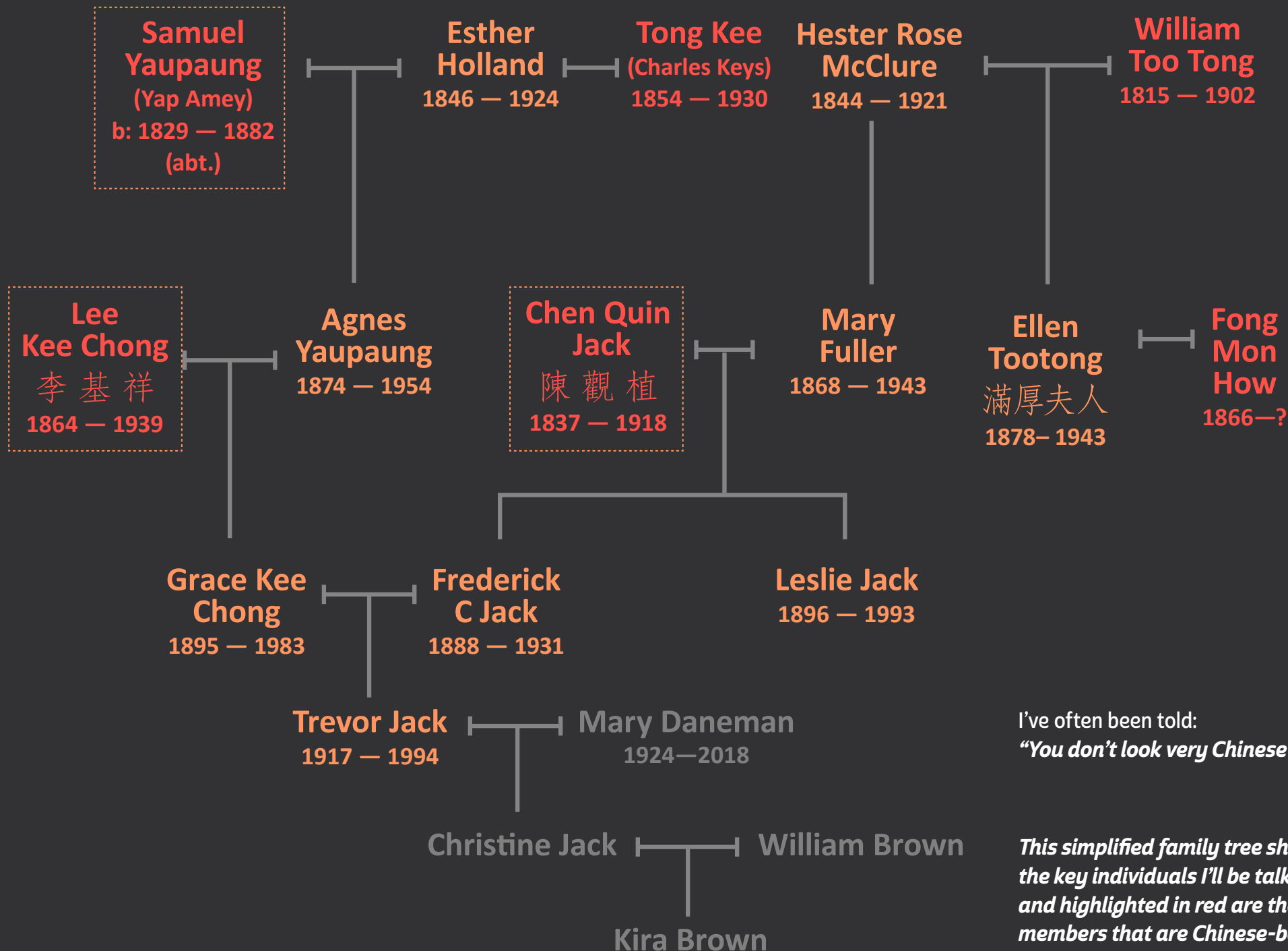
In constructing their new lives, the first three married young women of European extraction, from the lower socio-economic class of settlers. Lee Kee Chong, arriving later, partnered with what was then termed, a half-caste wife from within one particular fledgling family (Yaupaung) in the segregated Chinese community.

The families they all started, today make-up a typical admixture of ABC's (Australian Born Chinese) and Australians of European extraction. Geographically the trajectories of these families intersected and focussed in the mining town of Tingha and surrounding districts in Northern NSW.

I will address the social backdrop and the reasons my ancestors left China in the last part of this talk. The flyer mentioned the journeys of three Chinese men. I am in fact going to add fourth person.

I apologise in advance for my mispronunciation of Chinese words, or names.

PRESENTATION	POTSTICKERS & PANNING - KIRA BROWN
FOR	Chinese Australian Historical Society
DATE:	28 November 2019



I've often been told:
"You don't look very Chinese"

This simplified family tree shows some of the key individuals I'll be talking about, and highlighted in red are the family members that are Chinese-born.

Chinese inter-marriage with white partners

Before I proceed with the unfolding narrative of my male Chinese ancestors, I wish to draw attention to the prevailing circumstances of the women they met and partnered with in their new environment. Together these inter-racial couples started the Chinese Australian families of which I am a direct descendent.

Dinah Hales, in her essay *Lost Histories: Chinese-European Families of Central Western NSW* re-examines the widely-held belief that ...“*European women in relationships with Chinese men are variously described as lazy, mostly Irish, prostitutes, opium addicts, degraded creatures, victims of lewd Orientals, victims of sexual or physical abuse by European men, and outcasts from European society.*” These loaded derogatory comments reflect the anti-Chinese sentiment of most white Europeans throughout the Australian colonies, who felt directly threatened by Chinese successes.

Based on her own independent nuanced research Hale finds a variety of factors that provide plausible reasons why white women got into relationships with Chinese men. Her broader findings vary somewhat from those of the *Commission into Chinese Gambling and Immorality*

of 1892, which was based on interviews with only eight urban women. They had somewhat simplistically found that there was ...“*a pattern of ‘seduction and betrayal’ by European men which resulted in a slide into prostitution, followed by stable relationships with Chinese men. They were usually introduced to Chinese partners by other women already in such relationships.*”

Individual relationships developed and yielded their own pathways and destinies, but the consistent theme on average, was that couples stayed the course of their marriages unless death intervened. By accepting the protection and stability offered them in their newly-adopted roles in distinctive Chinese social sub-groups, the women, and their children, of these mixed-race unions were, in turn, welcomed-into and became fully-integrated members of these communities.

Later I address one of those daughters, who asserts an independence that was not a feasible option for her female predecessors.

¹ Journal of Australian Colonial History, Vol 6, 2004



Esther Holland
(Ameal)



Esther Rose
McCluer



Mary Ann
Fuller

Samuel Yaupaung / Sam Yap Amey / Sam Yap Hong and Esther Holland

Now the men. This is Sam Yap Amey - also known Sam Yap Hong and later as Samuel Yaupaung. As you can see by this 'retouched' photo was quite a handsome man and from his appearance, it is not inconceivable to assume that he may be a mixed-race Eurasian. Samuel is my great-great-great-grandfather.

Like Quin Jack he was also born somewhere near Macao or Canton. It's likely that he travelled to Australia with an organised group of his countrymen seeking employment and prosperity on the goldfields of Victoria.

By 1860 Samuel had moved to the fledgling gold mining town of Tooloom now known as Ubenville, shortly after the discovery of gold there. The town is located in northern NSW, 25 km from the Queensland border. At its height it boasted a population of around 10,000, mostly Chinese. Samuel worked initially as a miner and then as a storekeeper in a Chinese merchant store.

PASSENGERS' LIST.

(Referred to in the 6th Section of the Colonial Passengers' Act.)

who have arrived at the Port of Hong Kong on board the Nellie on the 3rd day of June
Master, 23/ on board the Register. ship, bark

NAMES OF PASSENGERS.	AGES.								State whether British Subject or Foreigners.
	ADULTS.				CHILDREN.				
	Married.		Single.		14-1.		Infants.		
	M.	F.	M.	F.	M.	F.	M.	F.	
<u>Wan</u>				18					<u>Chinese</u>
<u>Wong Hae</u>				16					
<u>Wong Hong</u>				43					
<u>Wong Hong</u>				37					
<u>Wong Hong</u>				29					
<u>Wong Hong</u>				53					
<u>Wong Hong</u>				15					
<u>Wong Hong</u>				37					
<u>Wong Hong</u>				20					
<u>Wong Hong</u>				16					
<u>Wong Hong</u>				29					
<u>Wong Hong</u>				40					
<u>Wong Hong</u>				28					
<u>Wong Hong</u>				28					
<u>Wong Hong</u>				36					
<u>Wong Hong</u>				37					
<u>Wong Hong</u>				40					
<u>Wong Hong</u>				56					
<u>Wong Hong</u>				20					
<u>Wong Hong</u>				20					
<u>Wong Hong</u>				21					
<u>Wong Hong</u>				22					
<u>Wong Hong</u>				26					
<u>Wong Hong</u>				19					
<u>Wong Hong</u>				32					
<u>Wong Hong</u>				30					
<u>Wong Hong</u>				30					



In January 1863 Yap Amey and Esther Ameal (Holland) marry in the Presbyterian Church in Elizabeth Street Sydney. This is a typical example of a young white woman marrying a Chinese man.

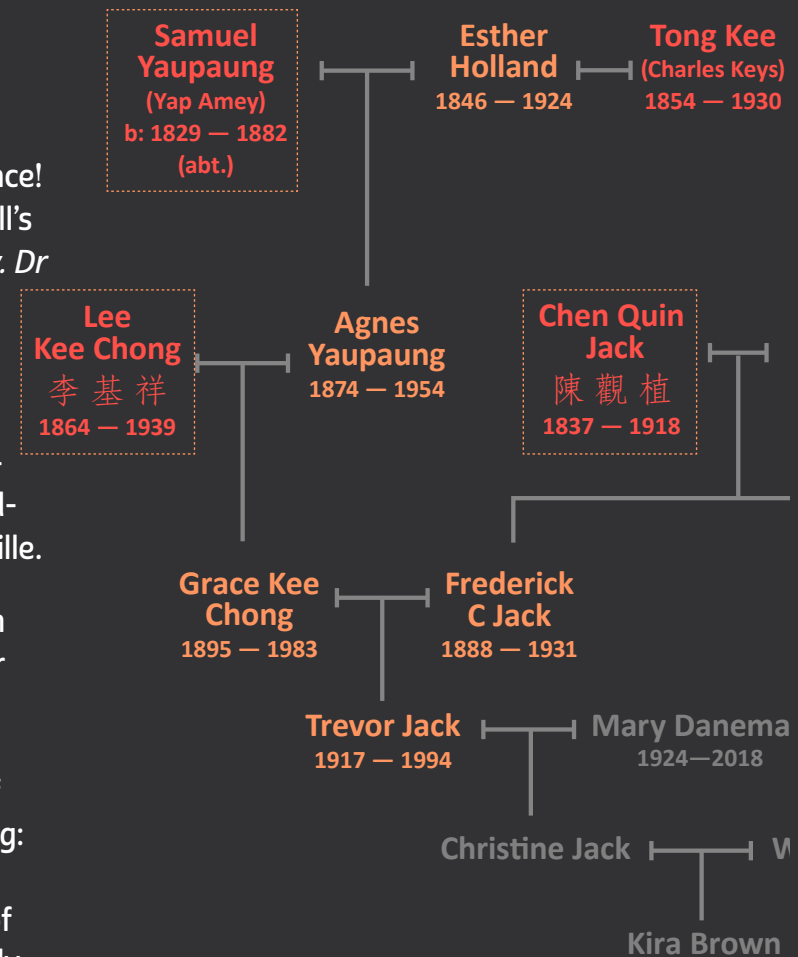
When we look at the early history of Esther's life it is characterised by the absence of both biological parents. Her English father and Irish mother were married in what appears to be a shotgun wedding, and within 4 years Esther is given-up for adoption. With this set of circumstances, it's not difficult to infer that Esther did not have an idyllic upbringing in a stable family unit, and the prospect of marriage and security would have been appealing.

Was this an arranged marriage? Esther claimed to be nineteen years old when according to her birth certificate, she was only seventeen. This was not uncommon and nothing else seemed untoward in this union. The acceptance of her discrepancy in age may well be due to the 'flexibility' exercised by the Minister Rev. Dr James Fullerton, who officiated at their ceremony. For, in addition to his official duties,

the notorious Rev. Dr James Fullerton ran an illegal 'marriage shop' – from his own residence! Details of this can be sourced on Kate Bagnall's blog post – *An indecipherable name and Rev. Dr Fullerton's marriage shop*.

After their marriage, Samuel together with Esther moved around the gold and tin fields in northern NSW and Queensland, including – Timbarra, Warwick, Wilson's Downfall, ended-up in Vegetable Creek now known as Emmaville.

A wealth of information can be gleaned from the great number of birth certificates of their offspring. Esther and Samuel had 9 children. The documents describe their mobility and their opportunism. Of note are the variety of jobs that Samuel transitions through including: storekeeper, miner, vegetable gardener and butcher. Also, how his name and the names of the children change from being predominantly European names to becoming more Chinese. This initially reflects Samuel's need to fit-in, and then later, he may well have acknowledged his Chinese roots.





NEW SOUTH WALES

BIRTHS, DEATHS AND MARRIAGES REGISTRATION ACT 1995

MARRIAGE CERTIFICATE

18

Date and place of marriage	Names and surnames of parties	Conjugal status
18 th January 1913	Yap Amy	Deceased
35; In the residence of Mr R. J. Jones Tullerton L.L.O. Elizabeth Street Sydney	Esther Annal	Spinster
Married in the residence of Mr R. J. Jones Tullerton L.L.O. Elizabeth Street Sydney		
According to the rites of the Presbyterian Church		
The Consent of John McLeish guardian of Mrs was given to this Marriage		

Usual occupation	Age	Usual place of residence	Father's name mother's name and maiden surname	Father's occupation
Housekeeper	27	Torloran NSW		
	19			



NEW SOUTH WALES
BIRTHS, DEATHS AND MARRIAGES REGISTRATION ACT 1995

BIRTH CERTIFICATE

Date and place of birth of child	Name and whether present or not	Sex	Father's name, occupation, age and birthplace
4 th February 1894	Agnes	Female	(1) Sam Youpaung
Brother Rogers	Not present		(2) Butler
			(3) Gypson
			(4) Canton China

Informant

Witness

Particulars of registration

signed by
Youpaung
father

(1) none

(2) Mr Cotton

(1) Blakham

This picture taken in 1892 shows 5 of the nine children of Samuel and Esther. Left to right – Emily, George, Edward, Alice and Agnes. Later children include: Sidney Hong, Top Hong, Harry Hong – who later reversed this cultural acknowledgement by anglicizing his name to Henry then Percival Henry.

In 1874 their fifth child is born, a baby girl Agnes who is my great-great-grandmother. She was born in Bookookarra near Tenterfield. Samuel at the time was working as a butcher.

It is shortly after the birth of Harry Hong in 1881 that all traces of Samuel vanish and it's assumed that he likely died in Emmaville and could well be buried in one of the many unmarked Chinese graves.

Esther, now widowed and with six surviving children was in a vulnerable position, it's likely that she had no income and the only support network would be from within the Chinese community. Within a couple of years Esther is in a new relationship with Tong Kee a Chinese dealer from Hong Kong. Together they have four children.



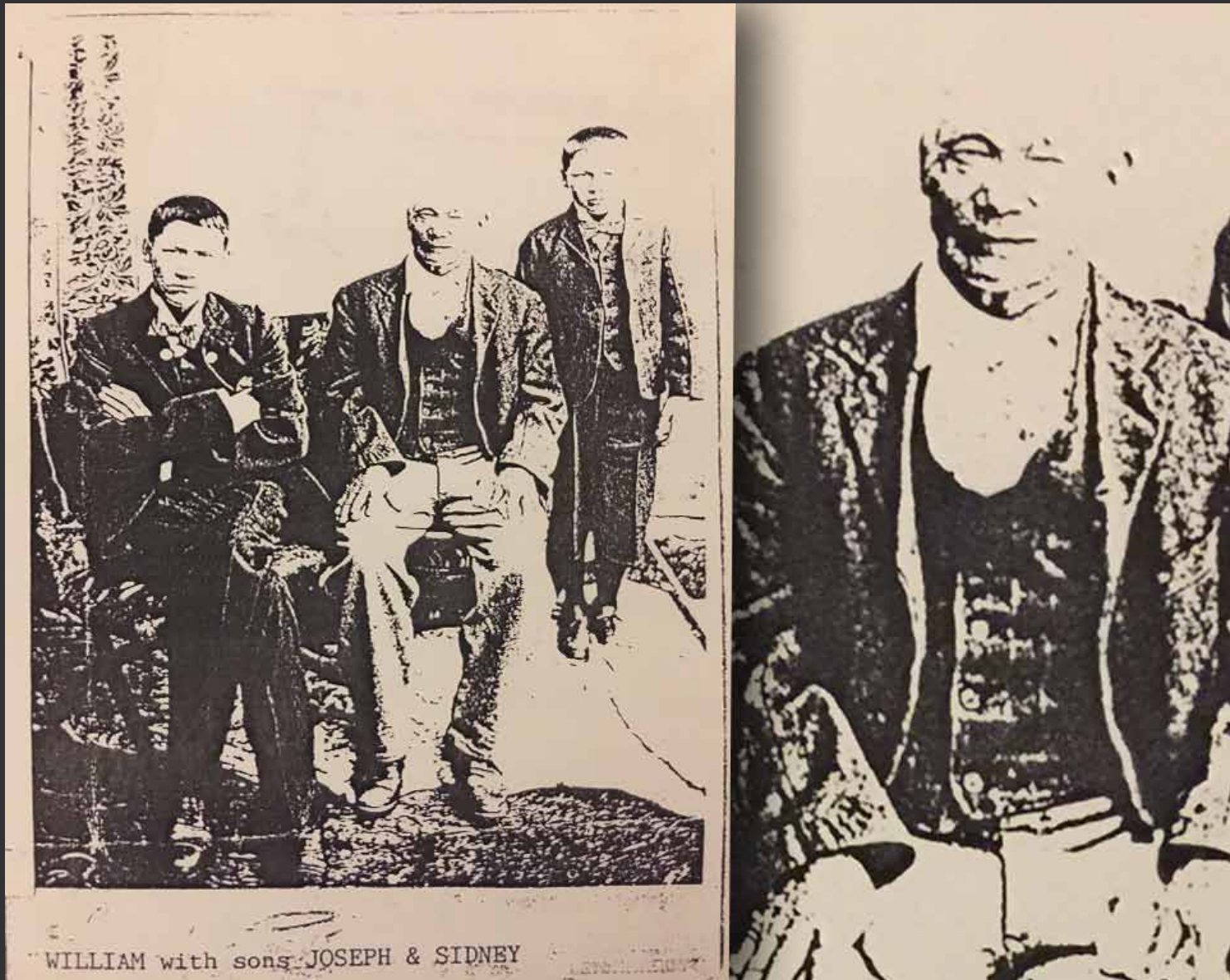
During 1884 Emily, Esther's first child marries Sam Kee (perhaps a relation of her step-father) a store-owner in Tingha.

The rest of the family soon relocated to Tingha, and according to the 1901 census records there are 5 males and 4 females living in the house. Esther is the only Caucasian. The letters H/C are written in the column against the children categorizing them as *half-caste* Chinese.

Mr. Sam Kee, storekeeper, of Tingha, who was married about two months ago, celebrated his wedding on Saturday last by a dinner when about 500 partook of his hospitality.

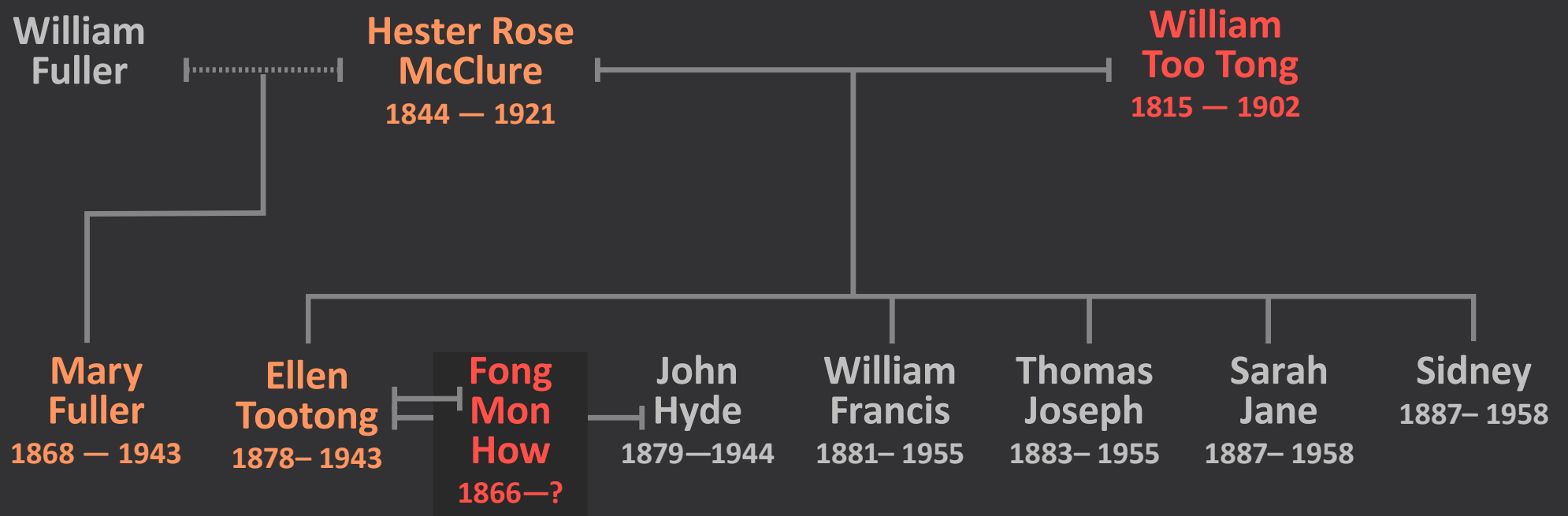


William Too Tong / Williamson and Esther Rose McClure



I now turn to William Tootong. Little is known of him but it is believed that he was born in or near the Port of Amoy in China and came to NSW in the early mining days. He purportedly mined at Rocky River near Uralla NSW before moving to Tingha where he is buried.

This is the only known photo of William Tootong and he is pictured here with his 2 sons, Joseph on the left and Sidney on the right.



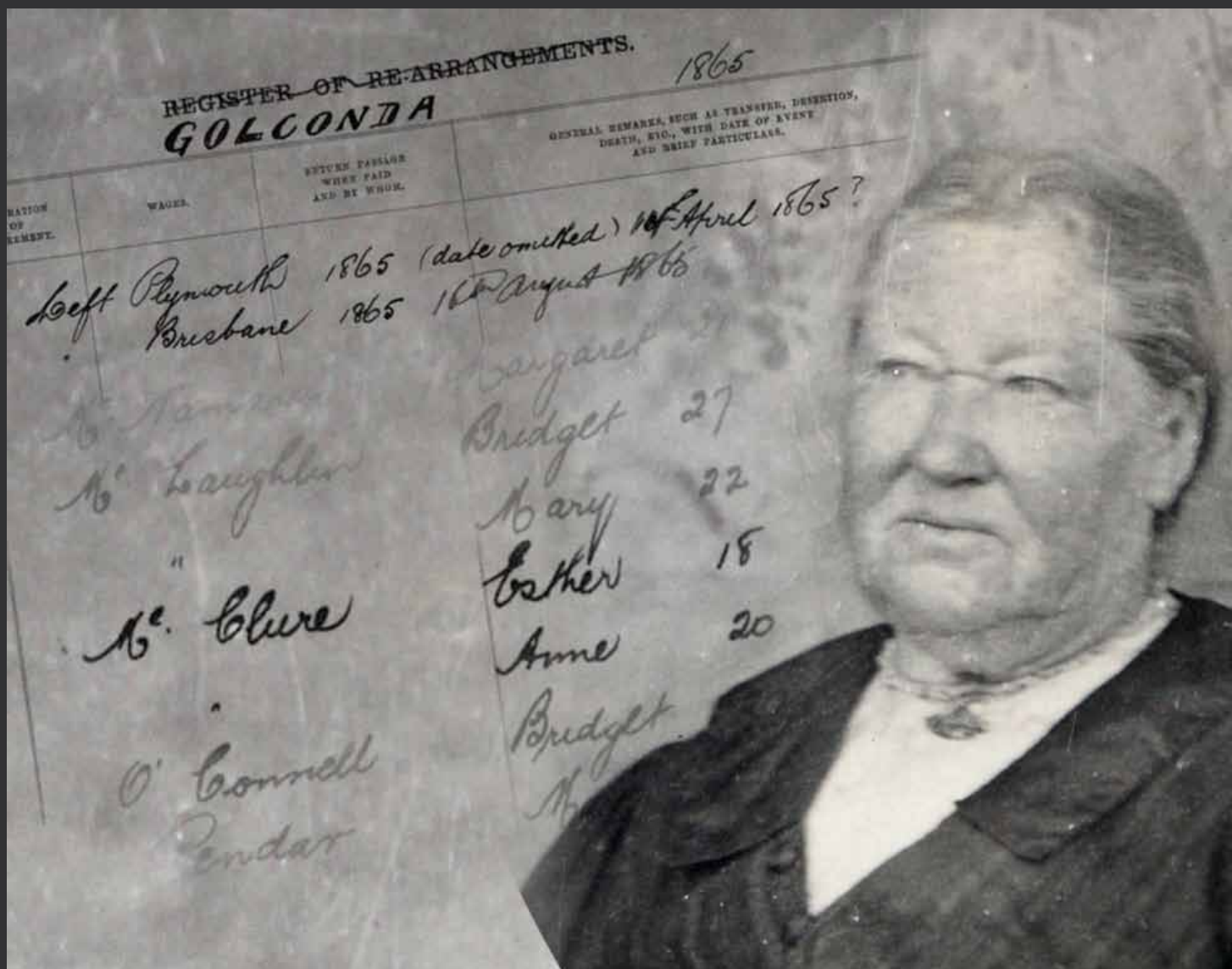
We know more of his wife Esther McClure. Around 1865, the Ship Golconda arrived in Brisbane from Plymouth, ferrying my great-great-grandmother Esther Rose McClure aged 21, to Australia. She spent several years living and working as a domestic servant or nursemaid in Gympie in the colony of Queensland.

A few years after her arrival in 1868, Esther gave birth to my great-great-grand-mother Mary Fuller, (later wife of Quin Jack) the birth certificate records the fathers' name as William Fuller. The couple were not married.

Around the mid-1870s, Esther, along with her daughter Mary moved south into the Uralla or Tingha region of northern NSW.

A similar a pattern has emerged as pinpointed by Hale in identifying the types of women most likely to find themselves in relationships with Chinese men. The birth of Esther's illegitimate child - Mary, suggests that she may have perhaps been pressured into a conjugal affair with her employer or, at worst, was the victim of sexual abuse.

In 1877, when Mary was 10 years old, her mother Esther found security in an enduring marriage with William Too Tong, a Chinese miner and labourer.



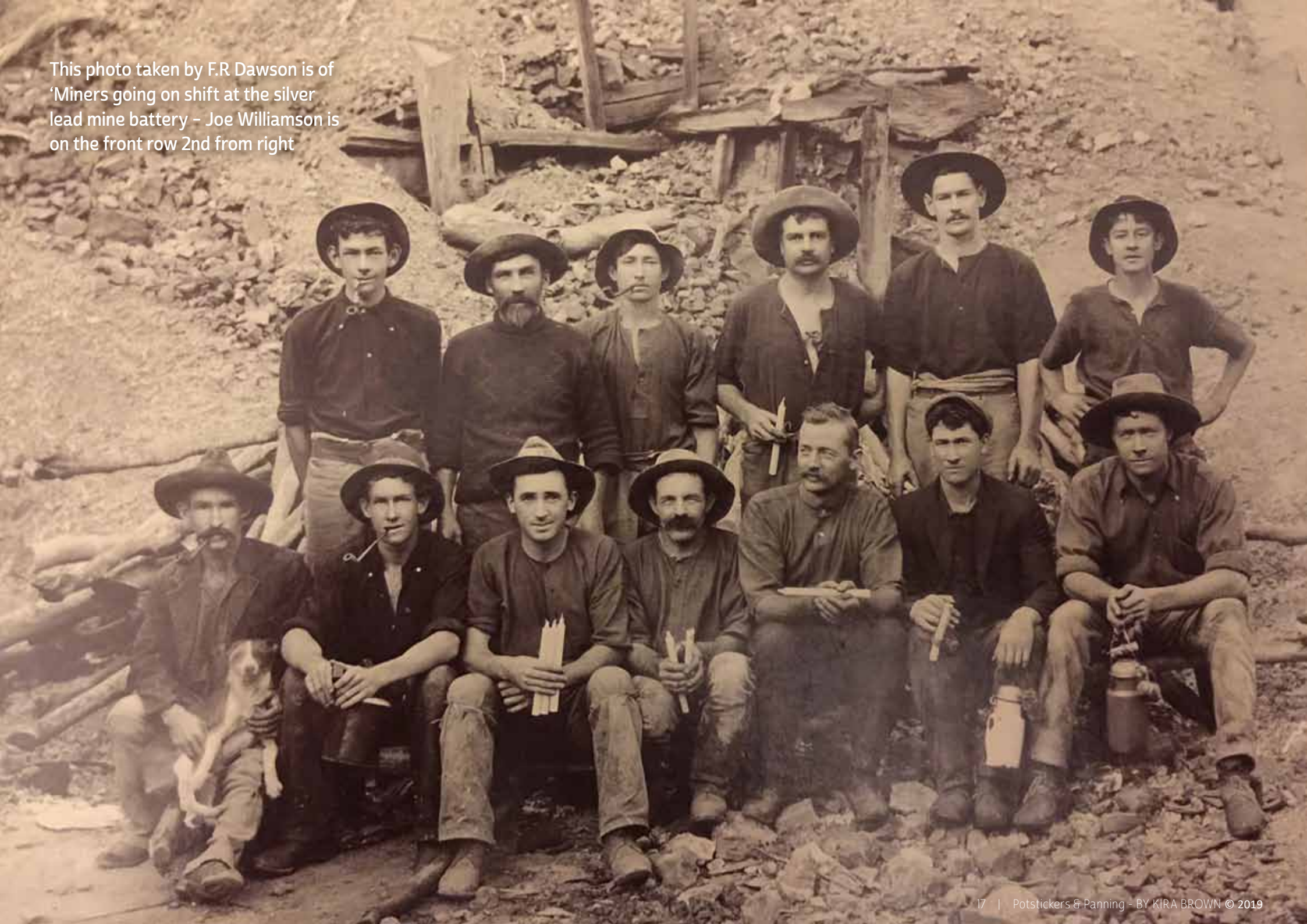


Together they had 5 children. The eldest was Ellen also known as Nell, born in 1878. Strangely, on the birth certificates Esther has given her daughter's name Mary Ann Fuller as the mother.

These are four of the five Too Tong children; Joe, Nell, Sarah and Sidney.



This photo taken by F.R Dawson is of
'Miners going on shift at the silver
lead mine battery - Joe Williamson is
on the front row 2nd from right



Mushroom Football team, Tingha -1909.
Sidney is laying down on the left side.



Mushbroom Football Team, Tingha, 1909.



陳
觀
植



Chen Quin Jack

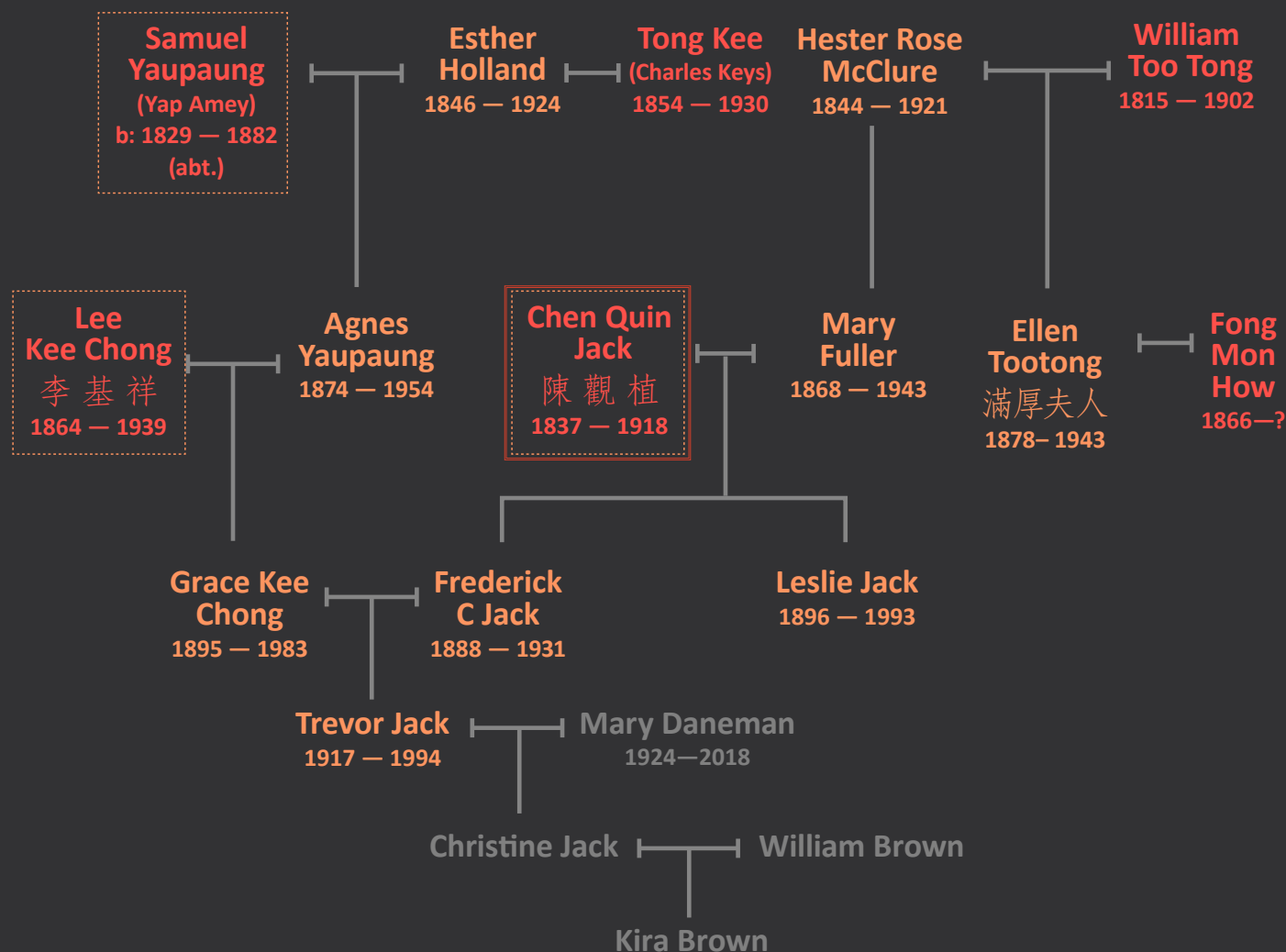
Chen Quin Jack

Next is Chen Quin Jack. He was born in about 1837, somewhere near Canton.

In the 1850's, at the age of 16 he arrived in Australia during the early days of the gold rushes in Ballarat and Bendigo. No records exist of him during this early time, but we know from his death certificate, he had been on the Victorian goldfields for 15 years.

In the mid-1860s Quin Jack travelled north through NSW, probably trying his luck at various goldfields along the way. He spent some time in the Uralla and Rocky River area. My Great Uncle Les recounted a story to Eric Rolls that appears in *Citizens* that Quin Jack had been in Palmer River in far North Queensland before travelling south to Tingha on horseback. He purportedly arrived in Tingha in the early 1870's with 5 diamonds in his pocket.

Quin Jack would have been in his early 50s when this photo was taken in Tingha around the time of his marriage in 1886.



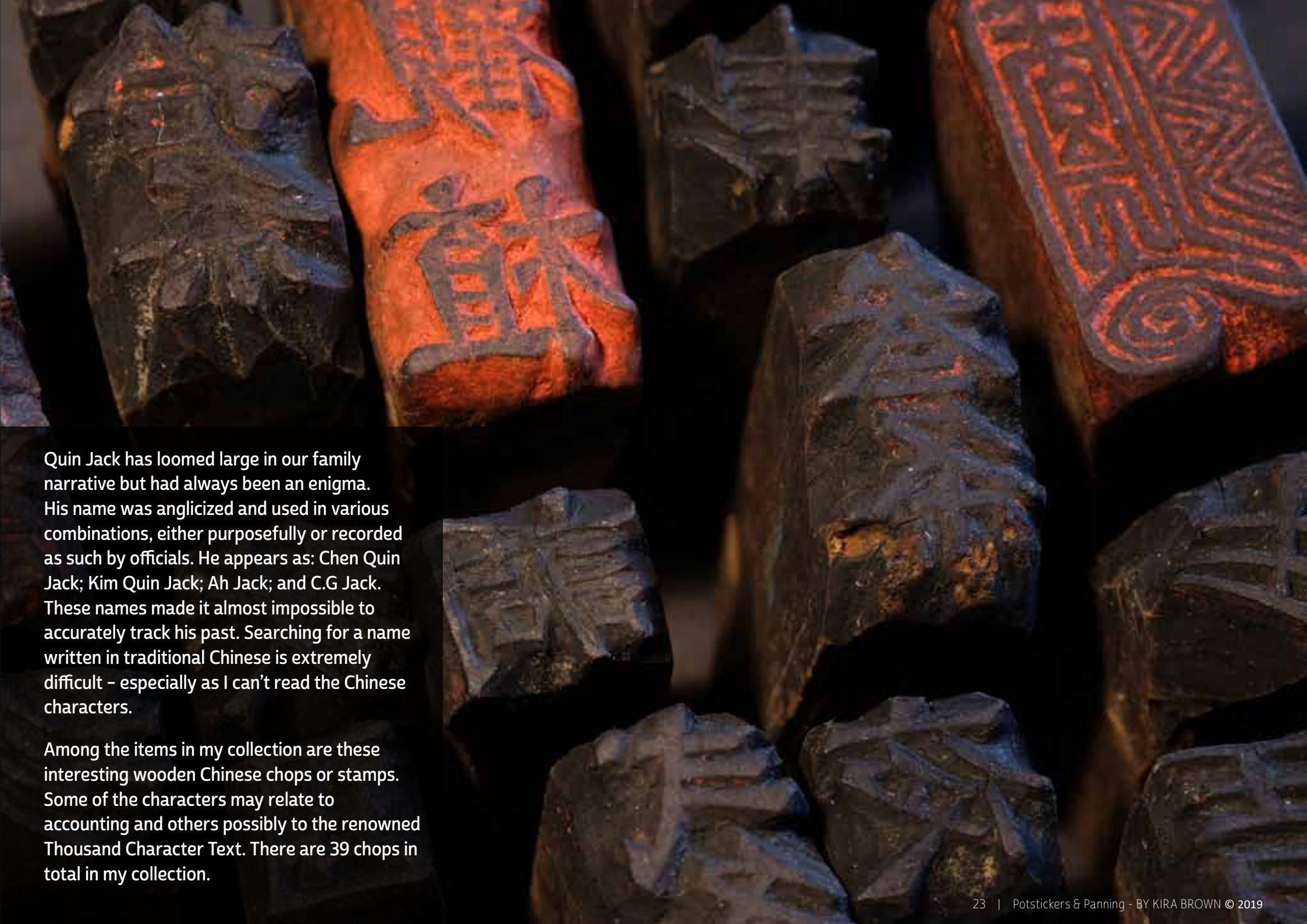
This photo shows either Quin or Les Jack's party of miners and their workings around Tingha.



Quin would have been an experienced miner when he setup his tin-mining operation in Tingha in the mid-1870s. And by the 1880s, Quin Jack and his party of miners were regularly featured in Tingha mining reports. Quin was an educated man, able to read and write in Chinese and he acted as a scribe for his fellow countrymen. Quin had also become a significant figure in the Chinese community. He had strong ties to the business community, Chinese Masons and was intimately connected with the Chinese temple.

This Priest is believed to be Hee Lun who officiated at the Chinese Temple in Tingha from 1879-1909. Anecdotally he was also known as an adopted brother or blood-brother of Quin Jack. In 'Tin at Tingha' by Helen Brown, Quin built and the main Chinese temple or Joss House on Bundarra Road, where Buffs Hall now stands, in Tingha in 1874, according to Les his son he also owned the temple.



A close-up photograph of several wooden Chinese chops or stamps. The wood is dark and textured, with some pieces showing red ink impressions. The characters are carved into the wood in a traditional style. One prominent stamp in the upper center shows a large character, possibly '自' (Zi). Another stamp to the right shows a more complex design with multiple characters and a circular motif. The background is dark, making the wood and ink stand out.

Quin Jack has loomed large in our family narrative but had always been an enigma. His name was anglicized and used in various combinations, either purposefully or recorded as such by officials. He appears as: Chen Quin Jack; Kim Quin Jack; Ah Jack; and C.G Jack. These names made it almost impossible to accurately track his past. Searching for a name written in traditional Chinese is extremely difficult - especially as I can't read the Chinese characters.

Among the items in my collection are these interesting wooden Chinese chops or stamps. Some of the characters may relate to accounting and others possibly to the renowned Thousand Character Text. There are 39 chops in total in my collection.

A breakthrough discovery came in identifying Chen Quin Jack. In 2017, when I met the Wong Sisters – Brenda, Cathy and Gaynor, who were able to decode one of the chops. It turned out to be a signature. It was, to my great surprise, Chen Quin Jack's traditional Chinese name.

Learning the correct pronunciation is another challenge for me as birth location and different dialects play an important role...

Ely Finch decoded his name variously as:

Chan Kwun Chik or Chan gwin-tsack or Ten Gwin Cak

Discovering Quin Jack's Chinese name made me much more aware of the potential importance of each item in the collection.





For instance, this booklet — a 1905 membership booklet for the Sydney Long Du Association. Quin Jack seemed to be well-connected with the Chinese masons and with the main Tingha Chinese Temple.

Could this booklet provide another key to linking Quin Jack to his ancestral home in southern China?

The name on the booklet cover is Fang Jinman or Fong Gumman from Hao Yong village — as yet I haven't been able to discover any family connection.



Once well-established in Tingha, Quin Jack and Mary Ann Fuller marry in 1886, at the Wesleyan Methodist Church. He was 49 and Mary 18.

As previously addressed, Mary Fuller had herself grown-up in a mixed-race family, having half-Chinese siblings and a Chinese step-father. This perhaps explains why it was considered acceptable for this young 18-year old white woman to marry a 49-year old Chinese man. Marriage to Quin Jack would have given Mary security and stability.



Until recently we weren't aware of any existing photographs of Quin Jack. My mother Chris Brown (over there) found two very small, but good quality photos. The first, a portrait of a single Chinese male and the second a couple with a baby. The same Chinese man appeared in both. Because we can identify Mary, we knew that the 'man' in the photograph with her, was none-other than Quin Jack.

What is particularly interesting in the photograph of the couple, that while Quin Jack is wearing European clothing, on close scrutiny, we can detect his traditional Chinese Queue, Mary is well dressed, the style typical of the 1880s, a two piece matching rigid corset and bustle with jewelled accesories which reasonably accurately dates the photograph from the late 1880's to mid-1890s. The baby - possibly their first-born child - William Henry 'Billo' born 1887.



Quin and Mary had seven surviving children amongst them my Great Grandfather Frederick Charles (seen in the oval) who was born in 1889. The other children were William (Billo), Ethel (Cissy), Sidney (Les), Silvia, Cecil and Veronica.





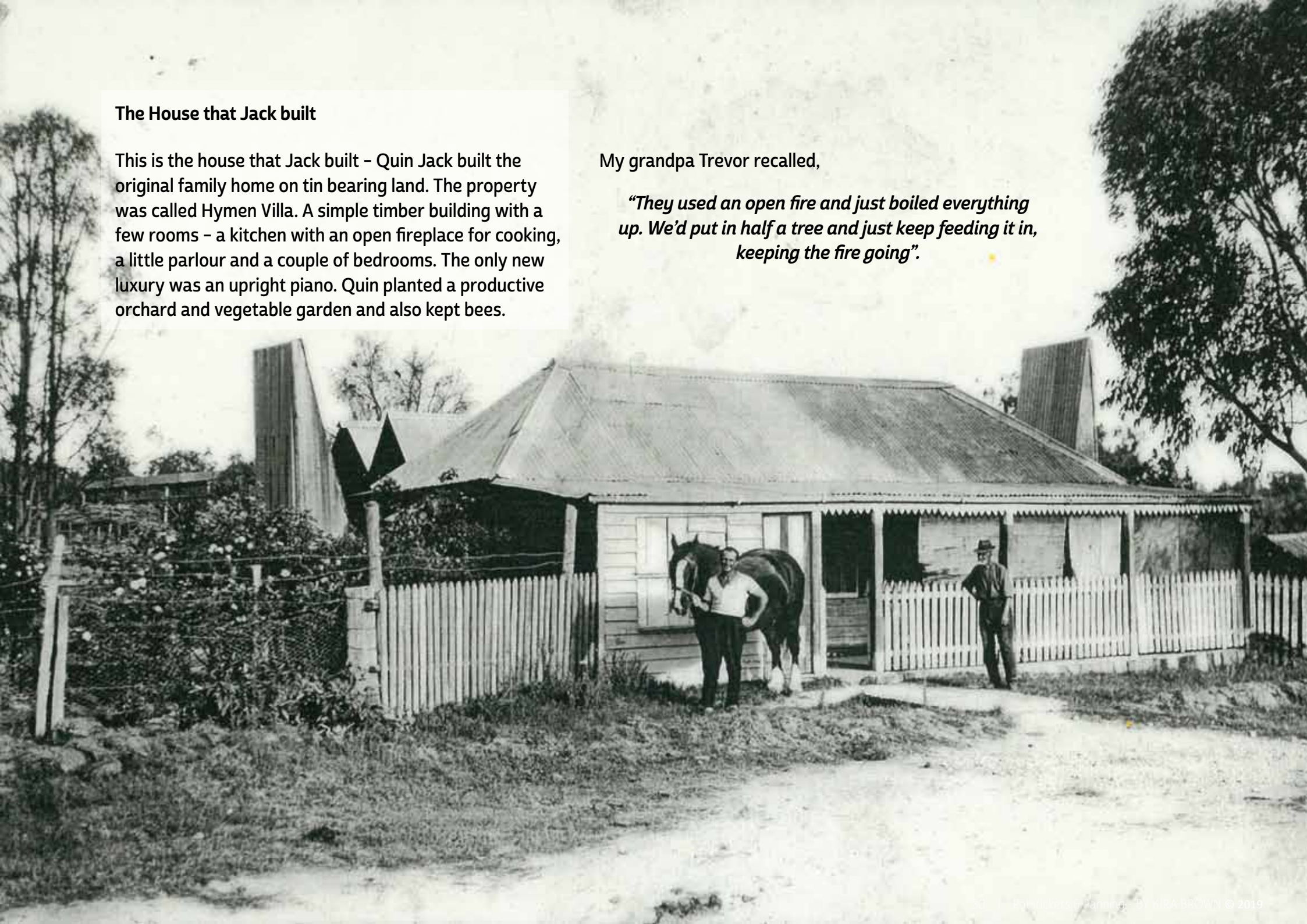
Tingha Public School in 1899, there is an inscription that three of the Jack siblings are in the picture: Ethel, Cecil and Billy Jack.

The House that Jack built

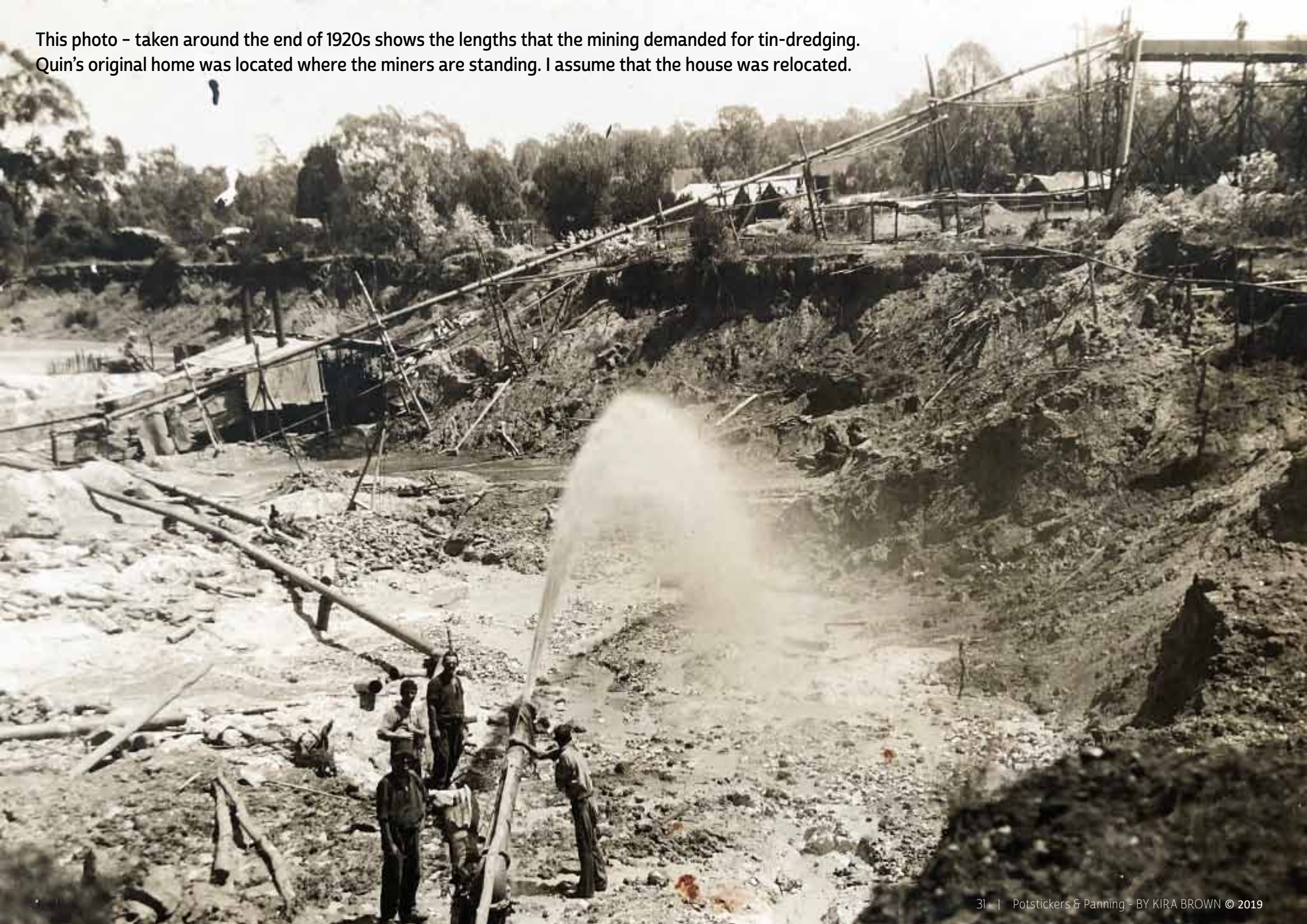
This is the house that Jack built – Quin Jack built the original family home on tin bearing land. The property was called Hymen Villa. A simple timber building with a few rooms – a kitchen with an open fireplace for cooking, a little parlour and a couple of bedrooms. The only new luxury was an upright piano. Quin planted a productive orchard and vegetable garden and also kept bees.

My grandpa Trevor recalled,

“They used an open fire and just boiled everything up. We’d put in half a tree and just keep feeding it in, keeping the fire going”.



This photo - taken around the end of 1920s shows the lengths that the mining demanded for tin-dredging. Quin's original home was located where the miners are standing. I assume that the house was relocated.



These are some of the artefacts that came from the home and they include: soy sauce bottles, ginger and pickling jars, Chinese choppers, baskets and decorative soup spoons.





The object that is probably the most personal to Quin Jack and the centrepiece of my collection is this Abacus. According to my great-great Uncle Les, this abacus was owned and used extensively by Quin Jack. It has a fine patina indicating age. The configuration of this particular specimen - two beads on the upper deck and 5 on the lower deck - was a style used up to the 1850s. This dating implies that the abacus may have been a family heirloom at the time Quin Jack left China.



These are some of the mining artefacts and tools used by Quin Jack. They include a miner's candle holder, known as a 'spider' or 'spike', samples of tin ore and iron pyrites, a fine timber sieve, handmade nails, a small vial of mercury and gem stones - diamonds and sapphires.

This is a collection of mining leases. There are 27 in total. The earliest dates from 1891. There are 2 with Quin Jack's name listed as 'Ah Jack'. In these instances, the Ah simply means Mr although many Chinese used a variety of names and sometimes alias'. Indicative of mining being a family enterprise, other leases have been signed by Quins half-sister Ellen (Nell) Too Tong and later his son Les Jack.

No. 5560
NEW SOUTH WALES.

Office:
Zongha
THE TREASURY,
15th Janr 1915.

from *Ah*
of *Quin Jack*

Shillings and Pence Sterling, for Pounds

5:0:0 Entd. *W. P. [Signature]*
FOR THE COLONIAL TREASURER.

12th January 1915
Year ending 12th January 1915
695.

14 April
GHT.

visions of the Miner
1912
W. Naylor

Quin Jack continued working the mining leases at Tingha well into his 70s - this postcard is dated 1908 from his daughter Sylvia to her mother Mary Fuller "...Poor dad he's getting pretty ancient now ... I hope Billy's Reef will last".



The Miner's Dream of Home. 1.

It's ten weary years since I left England's shore,
In a far distant country to roam,
How I long to return to my native land,
To my friends and the old folks at home.
Last night as I slumbered I had a strange dream,
One that seemed to bring distant friends near,
I dream't of Old England the land of my birth,
To the hearts of her sons ever dear.

THE RAPID PHOTO PRINTING CO., LTD., London
Sept 6. 8.

Dear Mother
I am ever
Welcome letter to have
& few days ago
Glad to hear you are
quite well and hope
This will find Dad
Better yes Poor old
dad he is getting
Pretty ancient now
we must get brabbling
I hope Billy's Reef
will last they

Among the surviving objects probably belonging to Quin Jack and other family members are this early collection of Chinese medicine bottles.



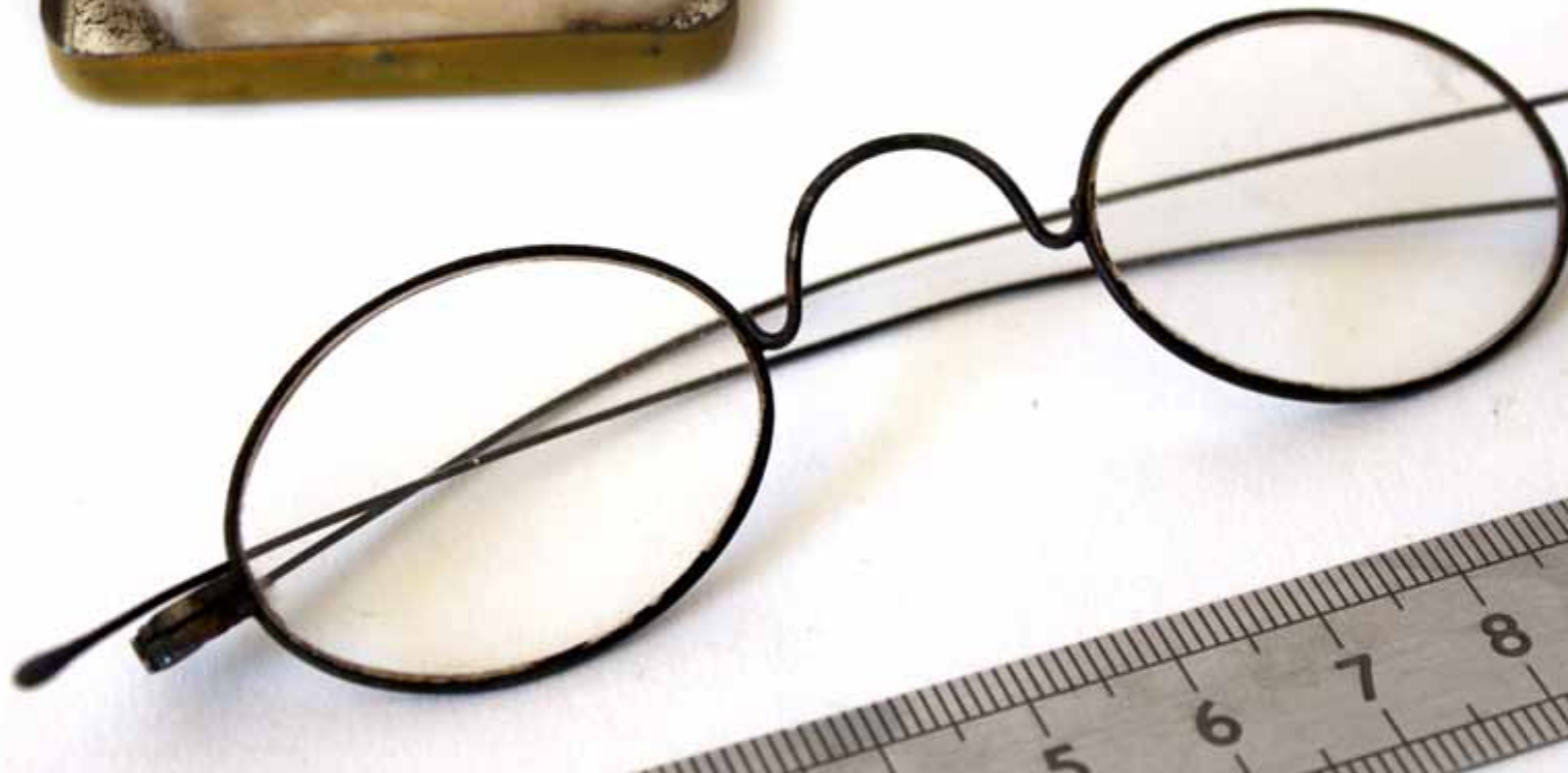
Additionally, I have an opium tin and a tiny tobacco or opium pipe. I've come to understand that it's rare to find opium tins in this fine condition, with the labels mostly intact.



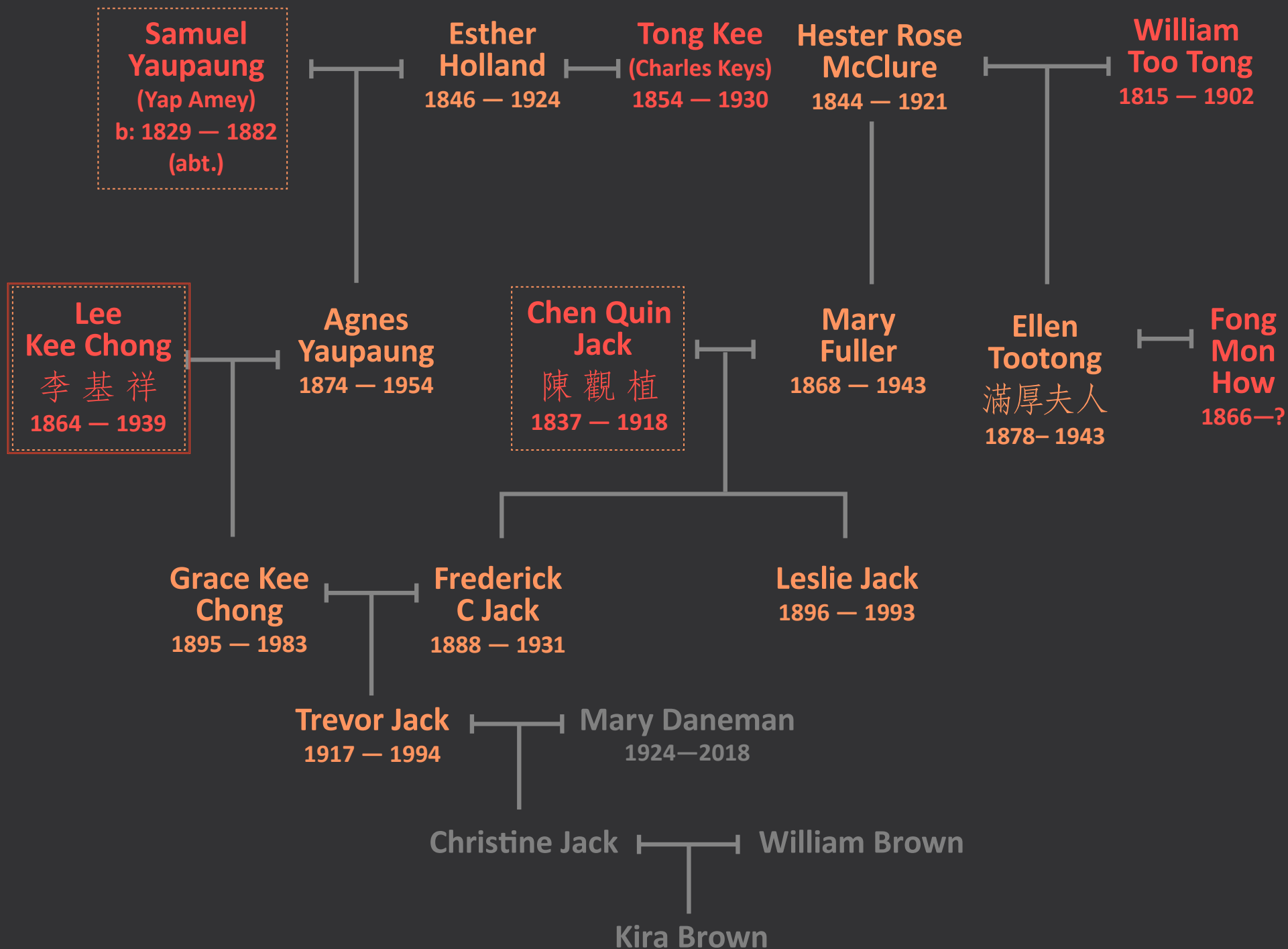
These are believed to be Quin's spectacles and gold teeth, which is evidence that he must have had some success on the gold fields. It begs the question of who reclaimed the gold teeth after Quin's death.

Quin Jack appeared to make every effort to integrate in the community in Tingha. He retained his strong ties to the old religion and Chinese Temple. He had, by at least the mid-1880's converted to Christianity and was accepted into the Wesleyan Methodist Church. Additionally, he was also connected to the Chinese Mason Society.

Quin Jack died in 1918 at the age of 82 and is buried in the Chinese section at Tingha cemetery together with his wife Mary who died in 1943. Quin Obituary stated ... *'The funeral was largely attended, brother Chinese Masons being well represented.'*







Lee Kee Chong

Finally, we look at Lee Kee Chong. He was born in 1864 in Heung Shan, just south of the Pearl River Delta in Guangdong province, Southern China.

While not a lot is known about Lee in China, we know that life in Heung Shan would have been a struggle. There was a period of turmoil immediately after the recent 2nd Opium war and the consequences of the Civil Wars, dealing with corruption, high taxes, inflation, opium addiction, lawlessness, bandits, rapid population growth, record breaking-droughts, floods and famine.

And on top of all this, there may have been added pressure from within the family to leave China in search of employment opportunities and enrichment.

According to Beth Woo's family research, in 1880 my great-great-grandfather LEE Kee Chong left Hong Kong aged 16, onboard the

Brisbane of *The Eastern and Australian Steam Mail Company*. During 1880 thousands of Chinese sojourners arrived in Australia, before the introduction of the '*Influx of Chinese Restriction Act*' of 1881, which aimed at drastically reducing, if not halting, the numbers of Chinese immigrating to Australia.

Arriving a generation after my other ancestors, Lee's prospects would have been different. He was an educated man and was possibly sponsored by a family member or storekeeper from his home district. Lee lived and worked near the Haymarket-end of Sydney (now known as Chinatown) from 1880 to 84. He would have been provided with an employment and accommodation package.


To supplement his income Lee wrote letters on behalf of his fellow countrymen, and also acted as an interpreter for Chinese attending court as well as their interaction with local law enforcement.

By 1885, after Lee completed his contract in Sydney, he had accumulated enough wealth to venture-out on his own. Sydney at the time was not that attractive a prospect to a young Chinese immigrant – due to an upsurge of violence against Chinese traders as a consequence of the perceived threat of being swamped by Chinese immigrants.

Lee soon headed to the mining town of Tingha. Chinese migrants were attracted to Tingha by climbing tin prices. He probably started working in one of the general stores which quickly sprang up to support the needs of the rapidly growing white and Chinese mining community.

As reported in this article in 1882 — *Australian Town and Country Journal*, ...“Tingha is rapidly increasing in size. The township is about twice the size it was 12 months ago. Business people are flocking hither, and a medical man has established himself here. It is, I think, a pretty fair indication that money is floating about when a place like Tingha can support three dressmaking and millinery establishments.”





Lee Kee Chong and Agnes Yaupaung

While working in a store in Tingha, Lee met Agnes Yaupaung – my great-great-grandmother. Agnes was working in a local Café at the time. A family anecdote relates that she asked her friend (and employer) as to whether she should marry this young man. She was advised to do so, because then she would be ‘safe’. They married in 1892 at the Wesleyan Church Tingha.

By 1894 tin-mining began to wane due to a drought, which affected the ability to dredge. Seeking new opportunities Lee set his sights on Moree. That town boasted a completed rail link to nearby Narrabri, an established Bank and School. Two years into their marriage they relocated.

By 1901 Lee started what became a successful General Store SAM LEE & CO with two business partners - Gee Ick and Den War. They regularly advertised their wares in the *Moree Gwydir Examiner*, advertising as — cash buyers of — skins, hides, wool, horse hair and marsupial skins. Later adverts include: drapery, grocery, boots and shoes.

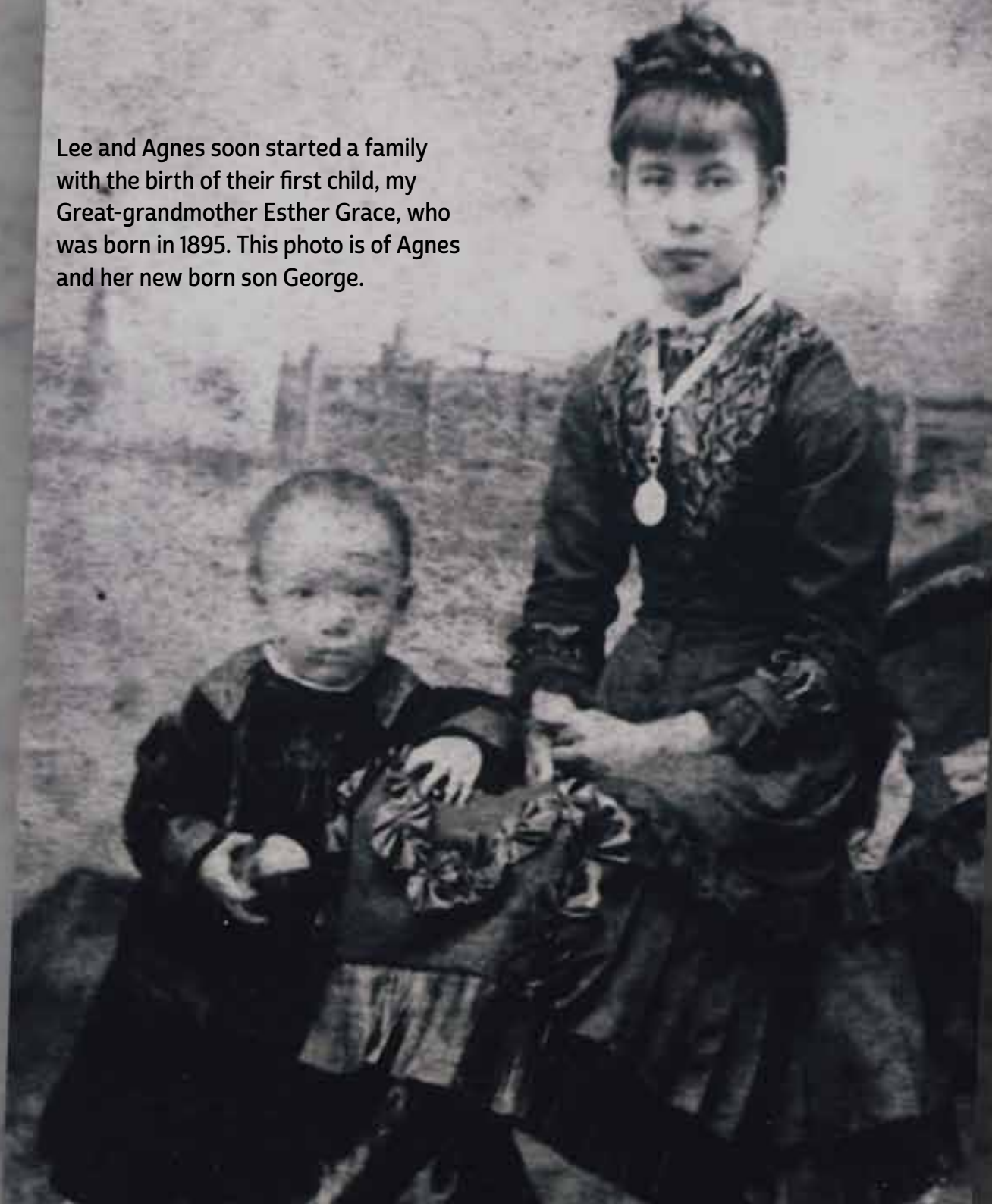
The image is a collage of historical newspaper advertisements from the *Moree Gwydir Examiner*. The background is a faded page from the newspaper, dated February 7, 1901, with the masthead "The Moree Gwydir Examiner" and "AND GENERAL ADVERTISER." Two prominent white rectangular advertisements are overlaid. The one on the left is for "Sam Lee & Co." and the one on the right is a notice about tariffs.

Sam Lee & Co.
THE CHEAPEST HOUSE IN TOWN.
Drapery, Grocery, Boots and Shoes at Bedrock Prices.
Sam Lee & Co.,
Balo Street Moree.

NO TARIFF!
The Tariff has not affected the prices at
Sam Lee & Co.
DON'T FORGET!

Other visible text in the background includes "VOL 31 NO 11", "FEBRUARY 7 1901", "S. Houghton", "A. J. W. DUNSMITH", "Post Office Hotel", "A. J. W. DUNSMITH", "EATHER BROS", "PRODUCE MERCHANTS", "PREMIER BAKERY", "Humphrey Oxenham", and "LARGEST COMMISSION AGENT".

Lee and Agnes soon started a family with the birth of their first child, my Great-grandmother Esther Grace, who was born in 1895. This photo is of Agnes and her new born son George.



To celebrate Lee's business success and show-off his new family, they embarked on a journey to Hueng Shan in Southern China on 29th December 1903.

Accompanying Lee on the journey were his wife Agnes and their four children Grace (aged 8), Norah (7), George (5) and Edward, their new born son.





While in China the children would have become quite fluent in the local Chinese dialect – Cantonese, and most likely stayed in Lee’s home village in Heung San.

While Lee was in China, he took a second wife. This understandably caused quite a bit of friction with Agnes – and Grace. Over the years Lee made several trips back to China visiting his ‘other’ family and according to Trevor my grandpa “*spent quite a bit of money over there supporting them.*”

Trevor recounted an anecdote that he remembers being told by his mother Grace that ... “*the eldest son was kidnapped, by bandits. [Who] Came to the village thinking, or knowing possibly that any of the Chinese that came back home from Australia must be reasonably wealthy and of course he had to pay ransom. They kept him caged up for a few days and of course when his father paid the ransom, they got him back all right.*”

Travelling to and from China after the newly introduced Immigration Restriction Act of 1901 referred to as the White Australia Policy, presented a raft of complex issues for Lee and his family. The new restrictions prohibited re-entry into Australia unless they could pass a dictation literary test. Initially the test could be in any designated European language. In 1905

the bar was raised to make it more difficult and the dictation test could be in any language!

The only way to obtain an exemption from the dictation test was to provide documentation proving Australian domicile from an earlier period, or proven naturalisation. To circumvent these restrictions in Lee’s case he applied for Certificates of Domicile and Certificates of Exemption for the family.

Although the Immigration rules were prohibitively restrictive at the time, it has today inadvertently provided a treasure trove of documentary evidence relating to Chinese travels. The complicated official process of documentation and meticulous recording, provides us with descriptions of their physical appearance accompanied by criminal-type mug-shot photographs and hand prints, personal details, employment details and number of years spent living in different towns.

Lee Kee Chong returned to Australia 1905 disembarking in Brisbane, while his wife Agnes and the 4 children remained in China till 1906, returning aboard the “Empire”. Travelling with them on the return trip were Agnes’ sister Emily and her husband Sam Kee and their three children.





Leaving Sydney with wife & four children
 Certificate issued to wife.
 Photographs & Birth Certificate of Children
 Esther Grace Anna, George Edward are
 Lodged at Customs House Sydney



17/12/03
 Officer of Customs



OF AUSTRALIA. NO
 901 and Regulations.

DOMICIL

Collector of Customs
 in the said Comm
 Commonwealth, and is leav
 Collector of Customs

Canton
 Dark
 Browning
 light Temper
 Noore h
 South Wales
 business
 time

CERTIFICATE OF DOMICILE.

I, John Baxter act Collector of Customs at
 the port of Sydney, New South Wales in the said Commonwealth,
 hereby certify that Lee Hee Chong hereinafter
 described, has satisfied me that he is domiciled in the Commonwealth, and is leaving the
 Commonwealth temporarily.

Date

17 Dec 03

Collector of Customs.

DESCRIPTION

Nationality

Chinese

Birthplace

Baxters

Age

39 years

Complexion

Dark

Height

5ft 7in in boots

Hair

Dark

Build

Medium

Eyes

Brown

Particular marks

Small scars near right

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

Family

Wife & 4 children

Where resident

Moree New South Wales

Date of arrival in Australia

1 year 1880

Place of residence in Australia

Moree New South Wales

Occupation

Storekeeper

Property

Business

Date of departure

29 Dec 03

Destination

China

Ship

Compline

References in Australia (names and addresses)

With application

IMPRESSION OF LEFT HAND.



Leaving Sydney with Husband & Four Children
rather place, word, George, Edward, Photograph
of Children with Birth Certificates lodged at
Customs House Sydney to be retained
during Family absence



Lee Kee Chong — in 1903, aged 39. And in 1914 — aged 50



Lee Kee Chong — in 1923 — aged 59

Book No. 352 *CR 323*

Form No. 21. COMMONWEALTH OF AUSTRALIA. No. 076
DUPLICATE. *Immigration Act 1901-1912 and Regulations.*

CERTIFICATE EXEMPTING FROM DICTATION TEST.

I, **WILLIAM HENRY BARKLEY** the Collector of Customs
for the State of **NEW SOUTH WALES** in the said Commonwealth,
hereby certify that *Lee Kee Chong*
hereinafter described, who is leaving the Commonwealth temporarily, will be exempted
from the provisions of paragraph (a) of Section 3 of the Act if he returns to the Com-
monwealth within a period of **THREE** from this date.


Date *11 April 1923* *W. H. Barkley*
Collector of Customs.

DESCRIPTION

Nationality	<i>Chinese</i>	Birthplace	<i>Canton</i>
Age	<i>59 years</i>	Complexion	<i>Dark</i>
Height	<i>5 ft 7 in</i>	Hair	<i>Dark</i>
Build	<i>Medium</i>	Eyes	<i>Brown</i>
Particular marks			

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

Issued 11/4/23, issued as an extension 27/4/27



Date of departure *14/4/23* Port of Embarkation *Sydney*
Ship *Eastern* Destination *China*
Date of return *3.9.27* Ship *Changta*
Port *Sydney* *Departure*

Extended to 11/5/27
See of 11/5/27

4.314/9.17—0.8000 Customs Officers.

52 Potstickers & Panning - BY KIRA BROWN © 2019



Lee Kee Chong — in 1935 — aged 71

Book No. 528

Form No. 21.

DUPLICATE

PAID WARRANT No. 6404 12/12/35
COMMONWEALTH OF AUSTRALIA. No. 98
Immigration Act 1901, 1932 and Regulations.

CERTIFICATE EXEMPTING FROM DICTATION TEST.

I, GEORGE FINLAY ASHTON MITCHELL the Collector of Customs for the State of NEW SOUTH WALES in the said Commonwealth, hereby certify that Lee Kee Chong hereinafter described, who is leaving the Commonwealth temporarily, will be exempted from the provisions of paragraph (a) of Section 3 of the Act if he returns to the Commonwealth within a period of THREE YEARS from the date of departure shown below.

Date 12th Dec, 1935.

Geo. F. A. Mitchell
Collector of Customs.

DESCRIPTION.

Nationality	<u>Chinese</u>	Birthplace	<u>Canton</u>
Age	<u>71 years</u>	Complexion	<u>Dark</u>
Height	<u>5ft 7ins (boots)</u>	Hair	<u>Grey</u>
Build	<u>Medium</u>	Eyes	<u>Brown</u>
Particular marks	<u>Mole right side back of neck</u>		

(For thumb prints, see back of this document.)

PHOTOGRAPHS.

Full Face:—

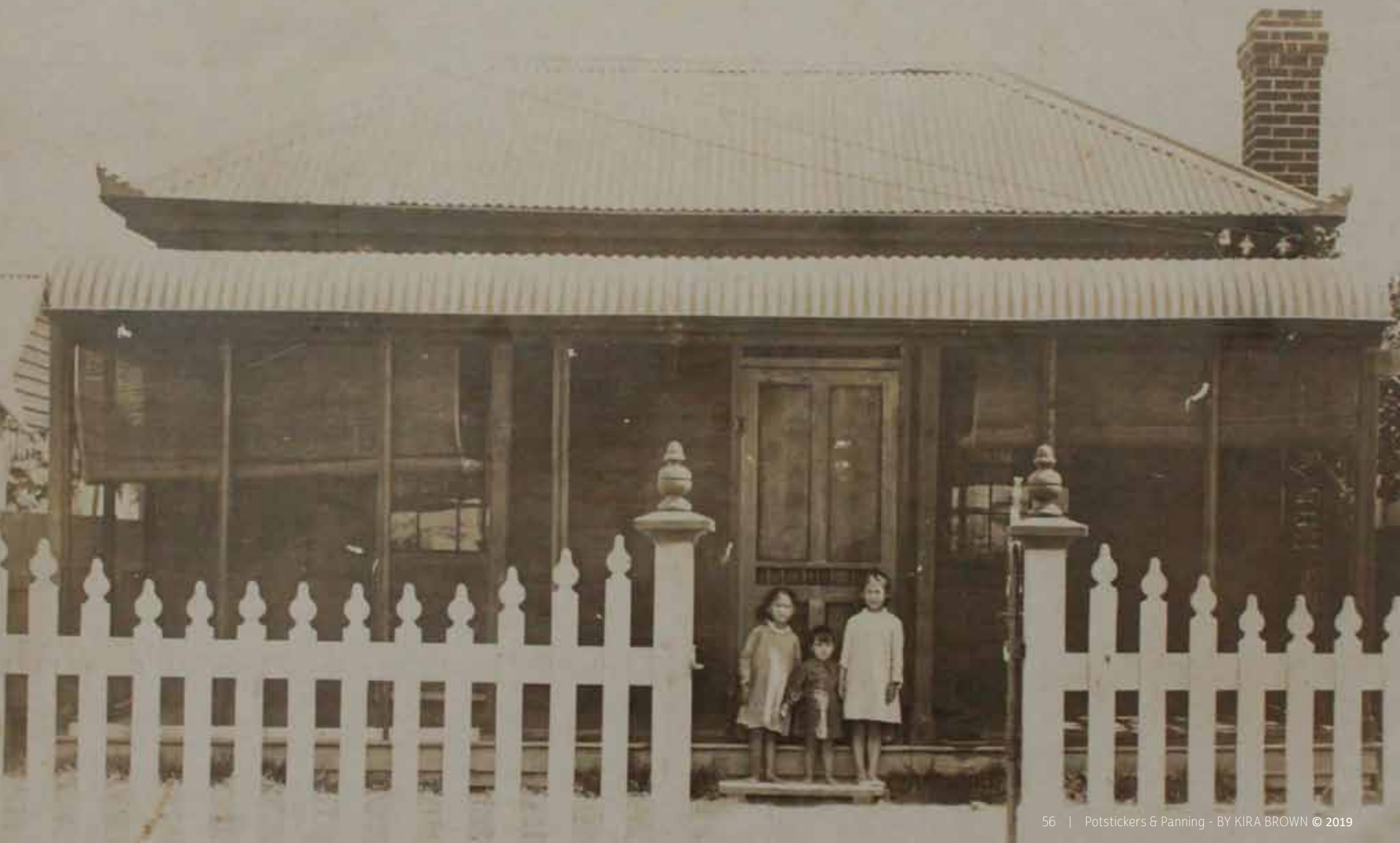
Profile:—



Date of Departure 14 DEC. 1935
Ship Taiping
Date of Return - 1 SEP. 1937
Port Sydney

Port of Embarkation Sydney
Destination China
Ship Changte

Back in Moree his business thrived and the family continued to grow with the addition of Bessie, Madge, Maurice, and Mercia.



By 1911 Lee had been living and working in Australia for more than 30 years, he was married with seven children. On applying for a Certificate of Naturalisation he was rejected – on the grounds of being a Chinese subject!

To add insult to injury his wife Agnes, on marrying Lee was recorded as “Australian born, but lost nationality through marriage with Chinese” and is declared an alien.

Then in 1940, now recently widowed, Agnes successfully applied for and had her British citizenship reinstated on the basis of no longer being married to a Chinese man. The stigma of her questionable nationality required that in 1944 she had to report to Police to obtain a statement from them to prove this.

COMMONWEALTH OF AUSTRALIA.
NATURALIZATION ACT 1903.

APPLICATION FOR CERTIFICATE OF NATURALIZATION.

TO HIS EXCELLENCY THE GOVERNOR-GENERAL.

1. I, Lee Kee Chong
of Morée in the State of New South Wales
hereby apply for a Certificate of Naturalization under the Naturalization Act 1903.

2. I am by birth a citizen of Canton having been born in Hong Kong, Canton, China

3. I arrived in Australia from Hong Kong, China on the 11th day of June in the year 1880 and disembarked at the port of Ocean

4. Since my arrival in Australia I have resided at Sydney 4 years, Lingha 9 years, Morée 16 years (Was on a boat to China from 1892 to 1894)

5. I have resided in Australia continuously for a period of two years immediately preceding the date of this Application.

6. I forward herewith a Statutory Declaration, setting forth the particulars required by Section 8, Sub-section (1), paragraph (a) of the said Act.

7. I am married and my wife resides at Morée

8. I have seven children 3 boys 4 girls all residing in Morée

9. I am not a naturalized subject or citizen of any other country.
Note.—If the Applicant has taken out Naturalization Papers in any other country, this statement should be amended accordingly.

10. I forward also a certificate signed by W. H. Midgley Justice of the Peace to the effect that I am known to him, and am a person of good repute.

11. Lee Kee Chong

NATURALIZATION ACT 1903.

OATH OF ALLEGIANCE.

Lee Kee Chong do swear

be faithful and bear true allegiance to His Majesty King George V. and successors according to law. So HELP ME GOD!

Signature Lee Kee Chong

CERTIFICATE.

John Jamieson
Magistrate for the State of New South Wales

ify that on the Fourteenth day of June 1911

Lee Chong
Morée in the State of New South Wales
an applicant for

Application for Registration.
(Alien residing in Australia.)

As to signature and finger print) in triplicate, and the alien is to
sign, before the member of the Police Force in charge of the Police
station, and in his presence to sign the application and to allow an
impression to be made, if required.

Agrees. (Signature to be submitted) Sex Female.

Date of birth 4th February, 1874.

Place of birth 25 Lancelot street Punchbowl.

Occupation Domestic. ~~Married~~ } Strike out the term that does not apply.
~~Single~~ } Widow.

Date of entry into Australia Born in New South Wales.

Name of ship ---- Port of debarkation ---

PERSONAL DESCRIPTION: Height 5 ft. 3 in. Colour of eyes Brown.

Colour of hair Grey. Build Stout.

Notable marks Left little finger much bigger than the right.

Remarks: Australian born, but lost nationality through marriage with

Date of Application 4th October, 1939. Chinese.

(THIS SPACE FOR OFFICE USE ONLY.)

Certificate issued—No. 5609. REMARKS:

Date 4th October 1939.

William Roberts

(Signature of Aliens Registration Officer.)

Constable 1/c.

Bankstown.

(Police Station.)

FINGER PRINT.

(Impression to be made, if required, in presence of Aliens Registration Officer.)

(LEFT HAND)

(RIGHT HAND)

Agnes Koo Chong

(Usual signature of alien.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

(To be signed in presence of Aliens Registration Officer.)

FINGER PRINT.

(Impression to be made, if required, in presence of Aliens Registration Officer.)

(LEFT HAND)

(RIGHT HAND)

The A.R.O.
Police Headquarters.
Sydney.

Police Division.
Banksdown Station.
2nd June, 1944.

Subject:- KEE-CHONG Agnes, 25 Lancelot Street, Punchbowl --
Chinese alien now Naturalized British subject.

Reference:- Attached file and letter dated 29th May, 1944.

I beg to report that on receipt of the attached letter from the abovementioned alien Agnes Kee-Chong I interviewed her this date and I ascertained that she is now a Naturalized British subject. She produced Naturalization Certificate No 4573 dated 13th May, 1940, in her name for my inspection. All papers regarding this person are attached hereto for your information.

JUN 44 AM

Questioned
Noted every
known

[Signature]
Sergeant 3rd Class.



By 1919 Lee and family relocate back to Sydney and he becomes a partner in the prominently situated Hop Chong Company in Chinatown.

On Trove there are also numerous advertisements of his business the Hop Chong Company proclaiming they are: “Importers and Exporters” and “Fruit and Produce Merchants and General Commission Agents” at 100 Hay Street, Sydney.

During his lifetime the now relatively affluent Lee became a philanthropist. To perpetuate his family name back in his home village in China he petitioned fellow Lee-clan members to raise funds towards the cost of furniture and couplet inscriptions for a Lee-family ancestral hall in Hang Mei.

Lee Kee Chong died in 1939. Although he had made his fortune, his Australian children seemingly never forgave his establishing a second Chinese-based family, and they had become estranged from him.

IMPORTERS & EXPORTERS
HOP CHONG CO.
FRUIT & PRODUCE
MERCHANTS & GENERAL COMMISSION AGENTS
C^o HAY & DIXON STS.
(OPP. MUNICIPAL MARKETS)
SYDNEY

PHONE - CITY 10146

本公司在雪梨埠希街壹
百號專辦唐山米茶油及
中西雜貨薯仔洋蔥骨灰
烟砂馬糧麥雜發客什沽
各埠土產貨物找結快捷
惠川從廉另代辦菓子菜
蔬接收各處梓友金信回
音快捷
電話雪咆壹零壹肆陸號
合昌公司司理人
李寶成 李基祥謹啓

良都
恒美
李基祥公之墓
終於壹仟九百三十九年正月廿六號

In Loving Memory of
MY DEAR HUSBAND & OUR DEAR MOTHER
& OUR FATHER,
AGNES LEE
LEE KEE CHONG.
DIED 26TH JAN. 1939,
AGED 7⁴ YEARS.
DIED 22ND JAN. 1954,
AGED 79 YEARS
CREMATED.

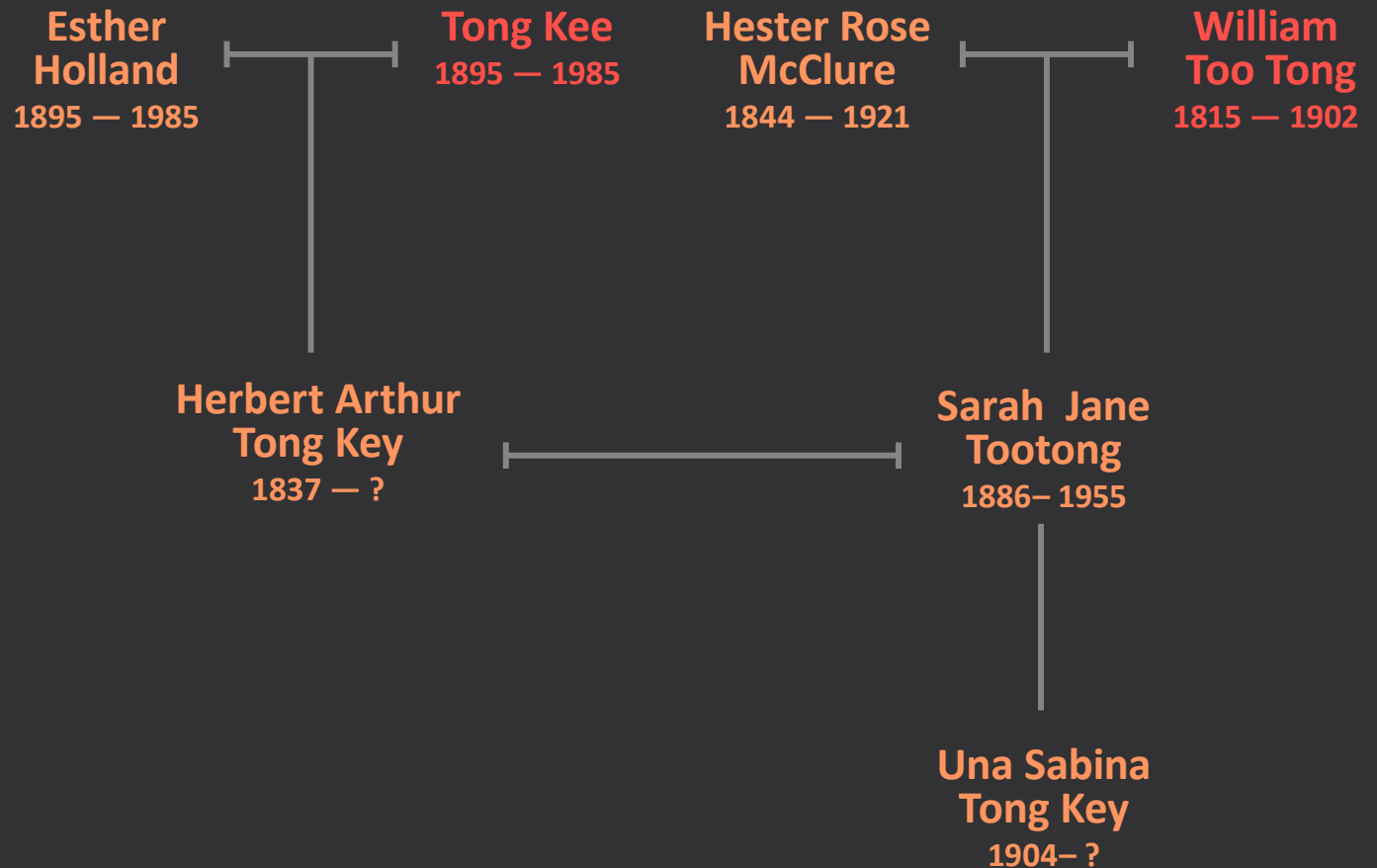
Grave of Mr. Lee Kee Chong
of Hang Mei, Leung to

In May 2019, I visited Rookwood cemetery and located Lee's grave. I was thrilled to discover Chinese characters on the headstone and I knew that with this information I could access his full Chinese name and place of birth -Hang Mei, Leung To, Heung Shan (Zhongshan). With the help of Douglas Lam and Ely Finch I had the text transcribed which substantially filled-out and added to his life's story.

Tingha extended family inter-connections

Second generation offspring of various Chinese families within the same community tended to intermarry. One interesting double family connection is the marriage of Herbert Arthur Tonk Kee to Sarah Jane Too Tong in 1910. This connects a 2nd great-great aunt from the Too Tong family to a 2nd great-great Uncle on the Yaupaung/Tong Kee side.

Herbert is described in an interview with Robert Duck Chong ... *'as a 'half-Chinese chap'* who worked as a shop assistant in Tingha in 1912. Herbert most likely was working for his brother's in-law's store Sam Kee & Co. and on his marriage certificate his occupation is stated as being a draper.





Herbert Tong Key and Sarah Too Tong

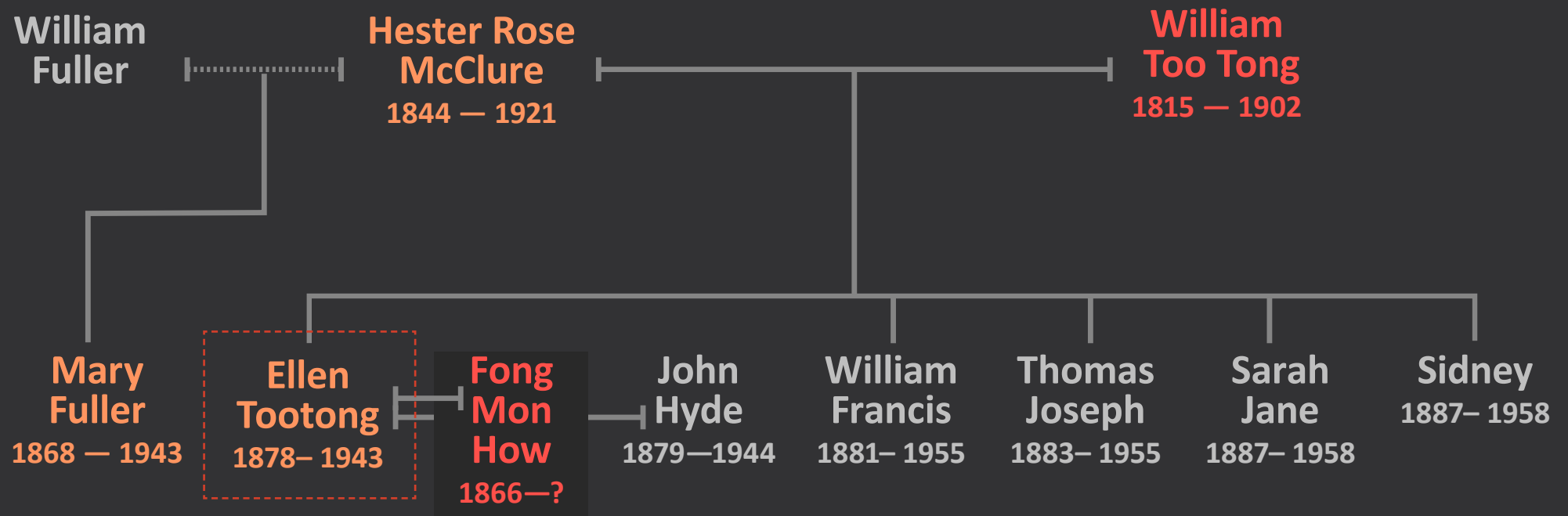
Emily and Billy Hing

An independent Woman of Tingha

Ellen (Too Tong) Mon How and later Hyde

By the second-generation, some women within the Chinese community began asserting an independence not enjoyed by their mothers.

A large portion of my inherited collection originated from Ellen Too Tong. The material deals with her early years in Tingha, her travels abroad and her later life back in Tingha.



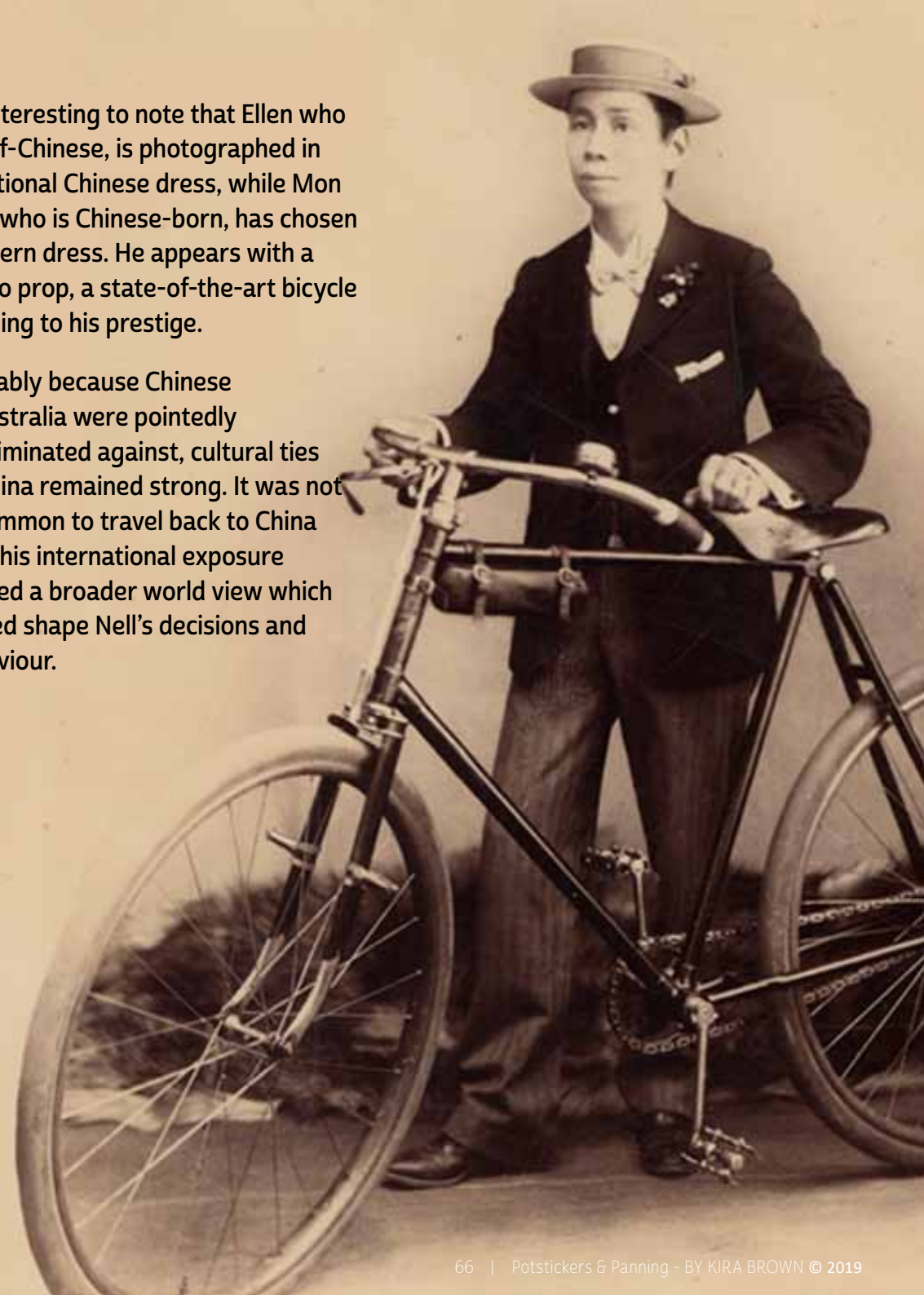
In the 1890s Ellen (Nell) Too Tong, Mary Fuller's half-sister, met the Chinese immigrant Fong Mon How known as 'Jimmy', in Tingha. Ellen and Mon How were married in 1899.





It's interesting to note that Ellen who is half-Chinese, is photographed in traditional Chinese dress, while Mon How who is Chinese-born, has chosen Western dress. He appears with a studio prop, a state-of-the-art bicycle - adding to his prestige.

Probably because Chinese in Australia were pointedly discriminated against, cultural ties to China remained strong. It was not uncommon to travel back to China and this international exposure offered a broader world view which helped shape Nell's decisions and behaviour.





Titulo de residencia

Obedeças João Mariano Gracias,

Administrador do Concelho de Macau.

Nos termos do artigo quarto do regulamento para a execução do decreto de quatro de julho de 1906, sobre a admissão, residência, trânsito e saída dos estrangeiros na província de Macau, é admitido nesta província a *Sra. Ellen Chau Hau, natural de Suverell (Australia), de vinte e nove annos de idade, casada, residente nesta cidade e moradora no prédio n.º 16, na rua Abreu Nunes*

o qual se apresenta n'esta Administração do Concelho para legitimar a sua residência n'esta província, o que consta dos respectivos livros d'esta Administração. Para constar e nos termos do citado artigo 4.º do regulamento, lhe foi passado este documento, que é por mim assignado e sellado com o sello official d'esta Administração do Concelho de Macau, no *dezenove* de *Novembro* de *mil novecentos e sete*.
Excellentes Dos Reis.

O Administrador.

João Mariano Gracias



At the age of 29 in 1907, Ellen Mon How, escorted or chaperoned by friends, left Australia and travelled to Hong Kong then Macao. She took up a teaching position at the Ming San School in Macao.

Nell's assertiveness, at a period when most women would automatically become home-makers and child-carers, could suggest a relatively enlightened attitude towards women by her husband Mon How, but certainly demonstrates her independent spirit.

Here are vignettes from the collection which reveals Nell's rich and engaged life.

Did Nell Mon How have an affair? From the following correspondence it seems likely that she and Harry Cheong did indeed develop a close relationship.

While I was looking through Nell's postcard albums, this tiny passport-size photo, which had been tucked secretly behind one of the postcards suddenly dropped out.

This is Ellen and Harry H Cheong - another teacher perhaps?



Here is a quick overview of messages she received. These postcards are like our modern day text messages

Union postale universelle. Unione postale universale.
Всеприятный почтовый союз. Пошва Орхидеи ириса.
Karta korespondencyjna. Korespondenční listek.
Cartão postal. Brevkort. Brevkort. Tarjeta postal.

For the scene I've drawn so well
Look me back to sweet & tell
From the picture then I turned
As my heart so fondly yearn'd
For the other picture was so
far away
And I long once more to be
With my cell o'er the sea

Mrs. A. L. Moon

Moacao



Wishing
you many
happy returns
of the
day.



Here the heart on the front of this Post Card says it all...





This one simply emphasizes the name "HARRY"



POST CARD

THIS SIDE FOR THE ADDRESS



Arrived safely
will be home
tomorrow

H

Mrs H. L. Mon
C/o Ming San School
13 Hoi Lan Wn.
Macao

THIS CARD IS A
PHOTOGRAPH



Meet me at
P.O. corner
at 3 PM if possible



Mrs. Mm
C/o Mrs. James

49 Pottinger St.

Hong Kong

TH. E. L. SERIE 994

"Meet me at P.O. corner at 3PM if possible - HH"

Interesting how one could depend on the punctuality of the Hong Kong Post Office.

There were postcards suitable for any romantic occasion.



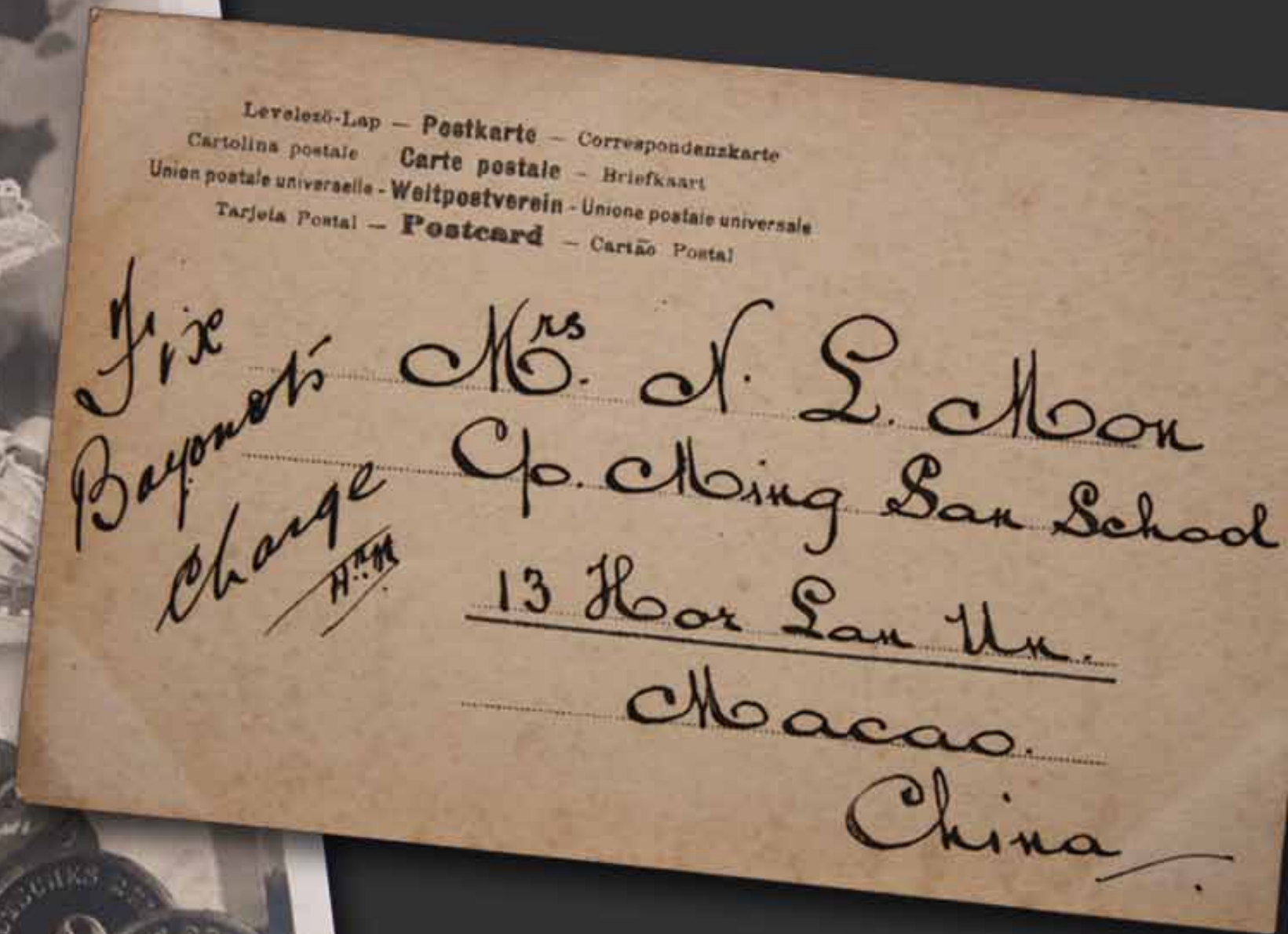
Karta korespondencyjna. Korespondenční listek.
 Cartão postal. Brevkort. Brevkort. Tarjeta postal.

Wishing you a
 Most Prosperous
 and
 Happy New Year
 Harry

Mrs. F. L. Moon

Moacao

Meet me at (inscribed) '7.PM'



Fix Bayonets Charge - HH

Could Harry be making an erotic reference here?

With kindest
regards to
all from
M. How.

POSTCARD
UNION POSTALE UNIVERSELLE

Hong Kong
June, 8th 1911

For Address.

Dear Mrs. How,
Received your letter
of the 8th May, 1911. Very
pleased to hear from
you. Very busy at
present. Will write
a letter (not very long)
by next mail & talk
all about Hareem
skirts (those delight-
ful designers. They
were indeed serving
God when they designed
those Hareem skirts
Yours sincerely, M. How.

Mrs. M. M. How,
op Lingha Post Office
Lingha, N. S. W.,
Australia.

Canton Nine Storey Pagoda



Among the items are interesting references to fashions of the day, momentous current political events as well as catastrophic storms, which had an impact on everyone. Following her return to Tingha she keeps up a regular correspondence with friends she had met overseas.

This first postcard relates to fashion. Date June 1911 from Hong Kong

"Dear Mrs How, ... talk all about Hareem skirts those delightful designers. They were indeed serving God when they designed those Hareem skirts". Hareem skirts, billowing pantaloons, were introduced to Western female fashion in 1910, to reinvent and 'liberate' modern women."

This letter refers to the momentous social effects of the revolutionary uprising six months later in 1911 that overthrew the Qing imperial dynasty and catapulted China into the 20th Century:

Dec 1911 From Canton to Tingha"

"...Well Dear Nell to change the subject. China is in a terrible state now since the revolutionists started the revolt. It is not a bit safe to walk the streets here in Canton. There is always someone getting shot in the street for one offence or another and besides lookers on sometimes get shot or those passing by. I never go[t] out now much unless I can't get out of it. We are not living in the city now as it was not safe there when the revolutionists started the uprising so we removed over the water ..."

later on as I have no time now to write to her
tell her I received her letter & can
for same. Canton
Dec 21st 1911

you how delighted I was to hear
is such a long time since I
sent you five letters
Walter sent the hats home but I
was wondering if you had
sent cards to you
I also received the
cards you sent quite safely & have gave the others
the letter you said



Natural disasters, particularly typhoons were often mentioned in the postcards and letters.

The N. S. Rosario & Hospital Ship Hygiene of Sum of the 18th of September

Don't forget come over for next ^{trip} sundays

Union Postale Universelle
Post Card

Dear Mrs Moon, I received your
ever welcome letter yesterday we were
all glad to hear from you. Will you try
& come over we are going on Sunday for
an autumn in the launch, don't fail to come
& stop a few days then Willie will go home
with you. I heard from Mrs M & God.
last week, she sent Ada a lovely blue silk
blouse. There was a typhoon here last Friday
night did you feel it over there & last Thursday
part of the Hong Kong Hotel fell & killed a
lot of Chinese I am sending you the papers
with the account on it. Mrs James can't get the
patterns the girl has gone. Don't rely on her
promises she is as good as can be. Hurting
you & all are well love to you dear Mrs Moon
& kind regards to Mr. Ling & wife & daughter
all from Ada Willie M. Jones & I. Love from a friend

Hong Kong Postcard, Card Box No. 4

Postcards & Panning - BY KIRA BROWN © 2019

SECOND EDITION.

TYPHOON EDITION

of
"SOUTH CHINA MORNING POST"

Full Report of Typhoon.
July 27-28, 1908.



While still in Macau, Nell received the following newspaper with a postcard:

"By the way how did you all fare in the typhoon Friday night, it was most terrible here. Write & tell us all about how you felt it, by the papers Macao fared very badly. Roll-on till we get the hell out of this cursed hole I'll be ready when you are, Your true chum Jessie"

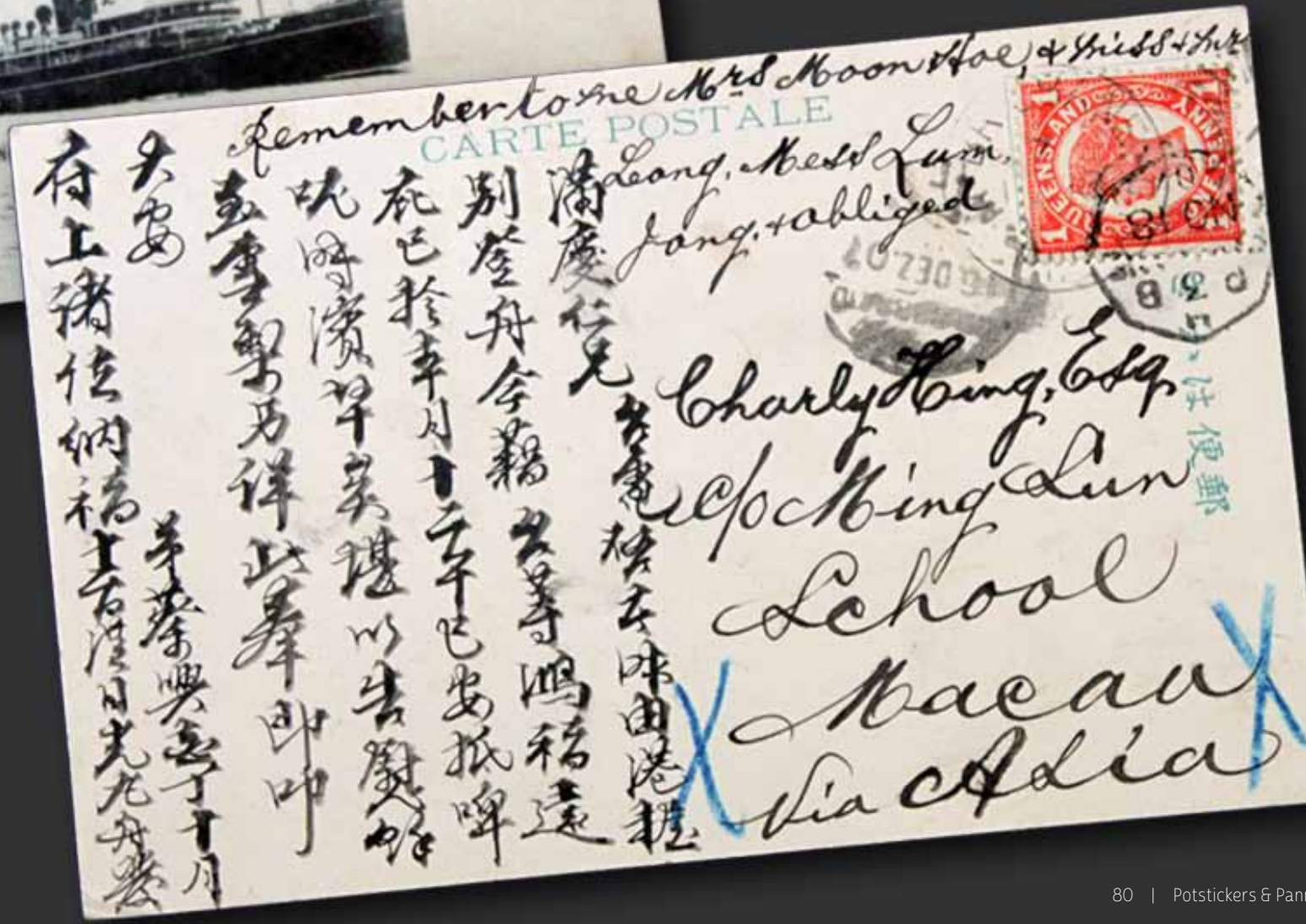
Chinese business networks & connections back to China

I've discovered a number of extended family members were also involved with Chinese owned General stores in the New England area. Some have been documented with photographs found in my collection. One of these is the Wing Hing Long in Tingha which Quin Jack built in about 1900. Today the building is a museum and houses many cultural and historic objects of Tingha.





One of the proprietors of the Wing Hing Long was Charlie Hing, also known as Kwok Mon Hing. I have postcards and envelopes addressed to and from him to other family members. Correspondence also comes from the Sincere Company, and the Wai Yuen Bank - later renamed the Wing On Bank. Interestingly, according to *The Big White Lie* by John Fitzgerald, start-up capital for these international corporations was raised through businesses and families in Australia





This is Kwong Hing & Co, in Byron Street, Inverell,
identifies Charlie Hing as one of the partners

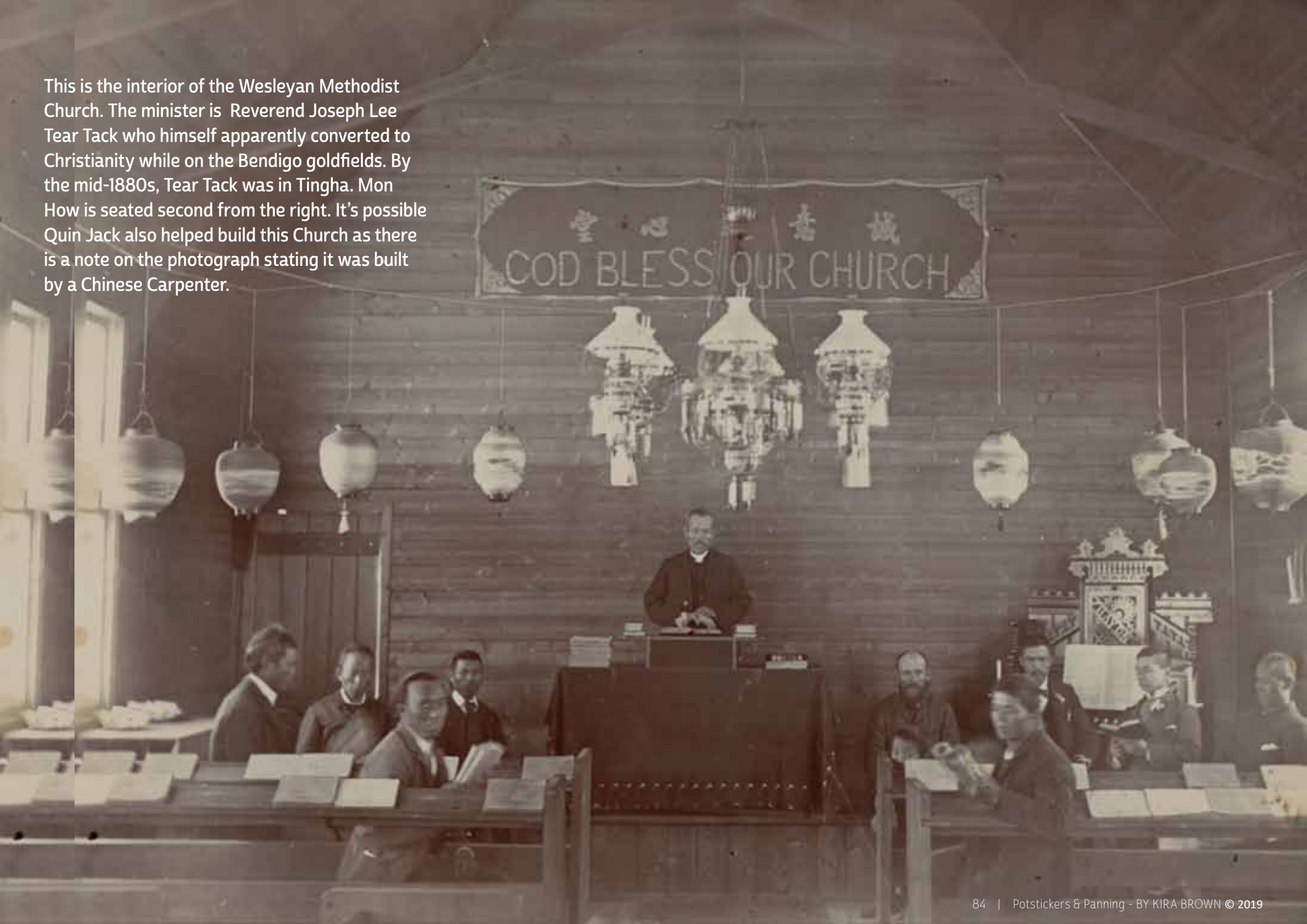


Another Kwong Hing & Co location unknown.



Sam Daw & Co. located in Gunnedah List amongst the people involved in the business: Charles Hing and Mon How

This is the interior of the Wesleyan Methodist Church. The minister is Reverend Joseph Lee Tear Tack who himself apparently converted to Christianity while on the Bendigo goldfields. By the mid-1880s, Tear Tack was in Tingha. Mon How is seated second from the right. It's possible Quin Jack also helped build this Church as there is a note on the photograph stating it was built by a Chinese Carpenter.





This photo taken outside the church c1896 may be the christening of the Tear Tacks' youngest daughter, Alice Lucy, born at Bundarra, held by her mother Emma Tear Tack. Rev. Tear Tack's son — The younger boy with the large lace collar is Josiah Tack, who later married my great aunt Nora Kee Chong.

This interesting and very formal document written by Mon How to the Minister for Lands Sydney is a request to exhume the bodies of Ah Sayer from Tingha cemetery and Sha Tin from Inverell for repatriation to China. There are tales that gold was smuggled out together with the remains. The Chinese characters, refer to facilitating exhumations.

the Hon Ministers for lands
Sydney

Min How

I have the honor to apply
for permission to exhume the bodies
of Ah Sayer buried in Tingha cemetery
and Sha Tin buried in the Inverell
cemetery. I have inclosed certified
copies of the death of each

I have the honor to be
Sir
your obedient servant

H. Mon How
C/o Wing Hing Long & Co
Tingha

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Frederick Charles Jack and Esther Grace Kee Chong



Getting closer to my direct line I now turn to Frederick, son of Quin Jack

My Great Grandfather Frederick Charles Jack was born in 1888 in Tingha, and spent his early life there. He moved to Glen Innes for employment in a Chinese general store, *Kwong Sing's*.

Fred attended many Kwong Sing and later Hong Yuen picnic days. And in this party Fred is standing in the centre back row of this photo and he has a shotgun over his shoulder.

While working at Kwong Sing Fred met a fellow employee, Esther Grace Kee Chong.

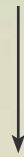
They married in 1916, and had 2 sons; first, Trevor, my grandfather then Russell. While living in Inverell, Fred was employed in the store Hong Yuen as an ironmonger.



Fred is pictured here on the left with Alfie Lee Kwong Sing Wah at Glen Innes.



Kwong Sing Picnic 1907 — Fred Jack





Fred Jack died tragically in 1931 while rescuing two people from drowning in the MacIntyre River in Inverell. He was aged 42.

Both young Trevor and Russell witnessed the tragedy unfold.

Several news headlines reporting the event stated:
Chinese Hero; Sacrificed His Life; and Deserved a VC.

Where many families experience a gradual drifting apart, this sudden and traumatic event contributed substantially to the disconnect with Fred's side of the family - the Chinese Tingha Jack's and our descendants.



Sidney Lesley Jack

My Great-Great Uncle

From my perspective, the Tingha Jack's didn't seem to feature in our usual family gatherings around births, deaths and marriages... that is, until the arrival in our lives of Fred's brother Les Jack.

Here is a photograph of a young Les Jack, son of Quin. He was born in 1896 and died in 1993. John Wallburn of Inverell, recalls *'He was always impeccably dressed in button-up shirt, tie or bow tie and tweed jacket.'*

At the age of 89, my Great-great Uncle Sidney Leslie Jack or Uncle Les, came to live with my grandparents Mary and Trevor Jack in Coonabarabran. I was about 12 at the time and we lived around the corner from them.

Uncle Les, a consummate accumulator, didn't just arrive with the usual suitcase; he brought with him a vast collection of family treasures. He had outlived most of his contemporaries, and everything had passed on to him.



PHOTOS OF LES JACK





Uncle Les who was a real character. He quickly became an integrated part of our family and I was close to him. He had spent most of his life at Hymen Villa in Tingha carrying on Chinese traditions inherited from his father and living very frugally off the land.

I can remember when Halley's Comet was blazing across the sky one night in 1986, my grandparents dragged the by-now old Uncle Les from his bed to witness the event. *'it was much better the first time'* he said – which was way back in 1910!

In his younger days Les had taken over the mining operation from his father Quin Jack.

Les never drove a car so was often seen on foot or horseback. In 1966 when Australia changed currency from imperial to decimal, bank employee Merv Wallburn (and had firearms training), drove out to pick Les's home to give him a lift to the bank. Les, who never trusted banks, got into the car with his entire life's savings in two large old suitcases, filled with cash. John, Merv's son, laughing said Uncle Les had his own personal armed guard. On the return trip he left the bank with his two suitcases filled with cash – but now converted into the new decimal currency.

Apparently Les had made the money from shares he owned in Hong Yuens Department store in Inverell.

Les married late in life to June Morellini in 1982, she was aged 56 and Les 86 – the marriage was brief, Les outlived his younger wife.



Trevor Jack



Trevor Jack and younger brother Russell



Finally, I come to Quin's Grandson – my grandfather Trevor Jack of Inverell and Coonabarabran, he's pictured here with his younger brother Russell. Trevor was born in 1917 and grew up in Inverell. His early childhood was spent in proximity to his extended family still living in nearby Tingha. Trevor was fourteen when his father tragically drowned. He was personally involved in the attempted rescue of all involved. After their family lost the breadwinner Trevor had to leave school and help provide for his brother Russel and his mother Grace. The Hong Yuen store where his father Fred had worked, assisted by providing him with a job.

According to Trevor's account, recorded in a transcript from an interview with Janis Wilton, he recalled the yearly Ching Ming festival which was celebrated in the local cemetery.

Offerings of food, perhaps rice and wine were presented in these tiny bowls.

He said *"A whole pig was roasted, which would attract quite a crowd of gawkers waiting for a feed"*. Trevor felt worried that the non-Chinese onlookers would poke fun at them for taking food up to the cemetery to feed the dead. He reflected that he couldn't see much difference between what Chinese did, and other cultures taking fresh-cut flowers to grave sides when the dead couldn't smell them!



Trevor Jack and Mary Daneman

My Grandparents

Trevor and Mary Daneman, a white Australian-born couple, met early in the war where the two were paired-off to collect firewood. It wasn't long before a relationship blossomed. Not wanting Mary to potentially become a war-widow, Trevor temporarily broke-off the relationship, only to resume it later and they married after the war ended.

This is a picture of their engagement. Don't they make a handsome couple?

They moved to Coonabarabran in the mid-fifties and started the renowned Jack's Catering Service which continued operating well into the 2000's. The management of Jack's Catering was taken over by my parent's Bill and their only daughter Chris Brown.

During their time in Coonabarabran they cared-for Trevor's mother Grace (nee Kee Chong) who came to live with them until she died and later also Uncle Les until he died. Surprisingly, three of Grace's sisters, my great Aunties, all lived in Coonabarabran. My brother Steven and I had close relationships with most of them and fondly remember Chinese banquets followed by musical sing-alongs on Sunday afternoons.



Trevor Jack died in 1994 and his beautiful wife, my granny Mary, passed away in 2018.



World War I and II

WWI

1st generation Australian-born Chinese involvement in World War I and II/ Allegiance to country

I'd like to mention the military service of descendants of Chinese migrants to Australia. Many first-generation young Chinese men responded to the call for volunteers when the first World War broke out. Thomas Joseph (Joe) Williamson (Too Tong) volunteered. He was accepted into the 13th infantry battalion of the Australian Army and was deployed at Gallipoli Peninsula where he was wounded in action. He served for the duration of the war.

The before and after photos of Joe portrays a common narrative of how young boys, were inspired to volunteer with the promise of a boy's-own adventure and to see the world. The after photo tells a different story - we see a physically and mentally shattered man sitting with his niece Una and friend Kitty White.

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AUSTRALIAN IMPERIAL FORCE
Attestation Paper of Persons Enlisted for Service Abroad.
Name WILLIAMSON, Thomas Joseph
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Joined on 1st Feb 1914
To be put to the Person Enlisting before Attestation
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Thomas Joseph (Joe) Williamson (Too Tong) 13th infantry battalion of the Australian Army

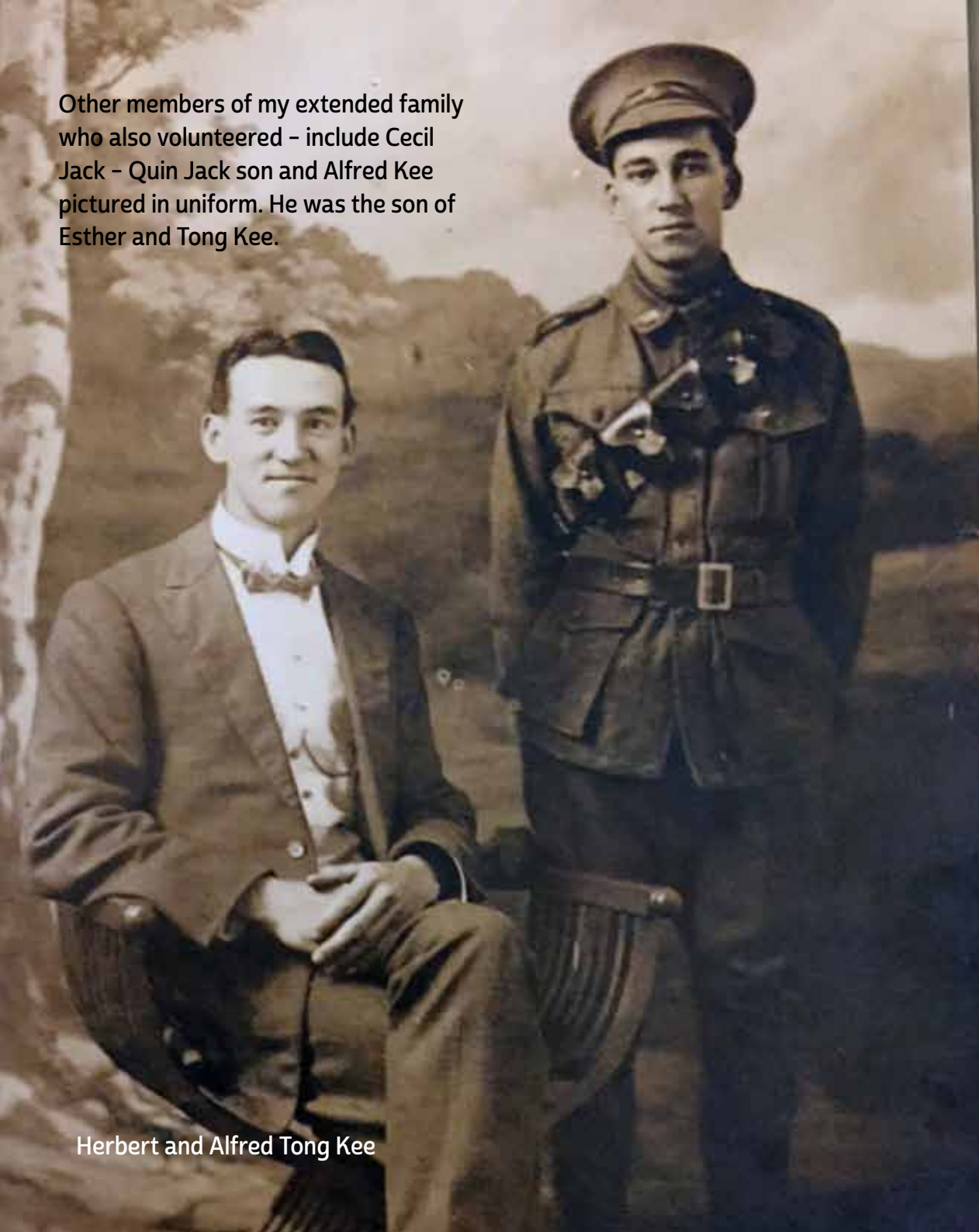


Thomas Joseph (Joe) Williamson (Too Tong)



Thomas Joseph (Joe) Williamson with niece Una, Joe, friend Kitty White

Other members of my extended family who also volunteered - include Cecil Jack - Quin Jack son and Alfred Kee pictured in uniform. He was the son of Esther and Tong Kee.



Herbert and Alfred Tong Kee



Cecil Jack



WWII

*To Mom
Love
[unclear]*



My grandfather Trevor Jack, a second-generation Chinese-Australian contributed substantially to the war effort. He joined the army in January 1939, prior to the war breaking out. Later he joined the elite covert ultra-secret 'Z' Special Unit. Initially as an *Officer-Trainer* and later as an *Operative* in the field in Japanese-occupied Borneo. These are his dog-tags which he wore every day throughout the Second World War.

There is also a tiny elephant attached to them, which was given to him as a good-luck charm by my grandmother Mary Daneman she is picture here with Trevor on their engagement.

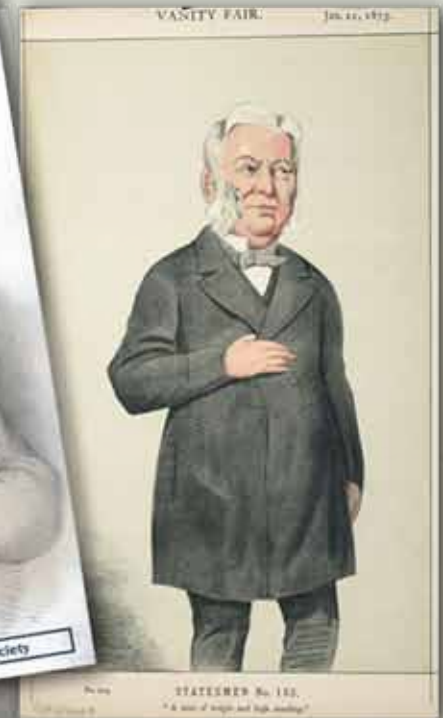


My Fathers Side of the family Tree

And finally, a slight but relevant diversion...It's of great interest to me, that in the generation preceding the Chinese migrations to the Australasian colonies, on my father's side of the family, my great-great-great grandfather, an Ex-Royal Navy Napoleonic wars-era Commander Andrew Crawford, moved to Bombay. He went into partnership with an elder brother, William Crawford and nephew, Robert Wigram Crawford. Together they formed Remington, Crawford & Co. – and then later Crawford, Colvin & Company. These companies made their fortune shipping opium from India to China. They worked closely with Jardines known today as Jardine Matheson Holdings which still operates in Hong Kong.



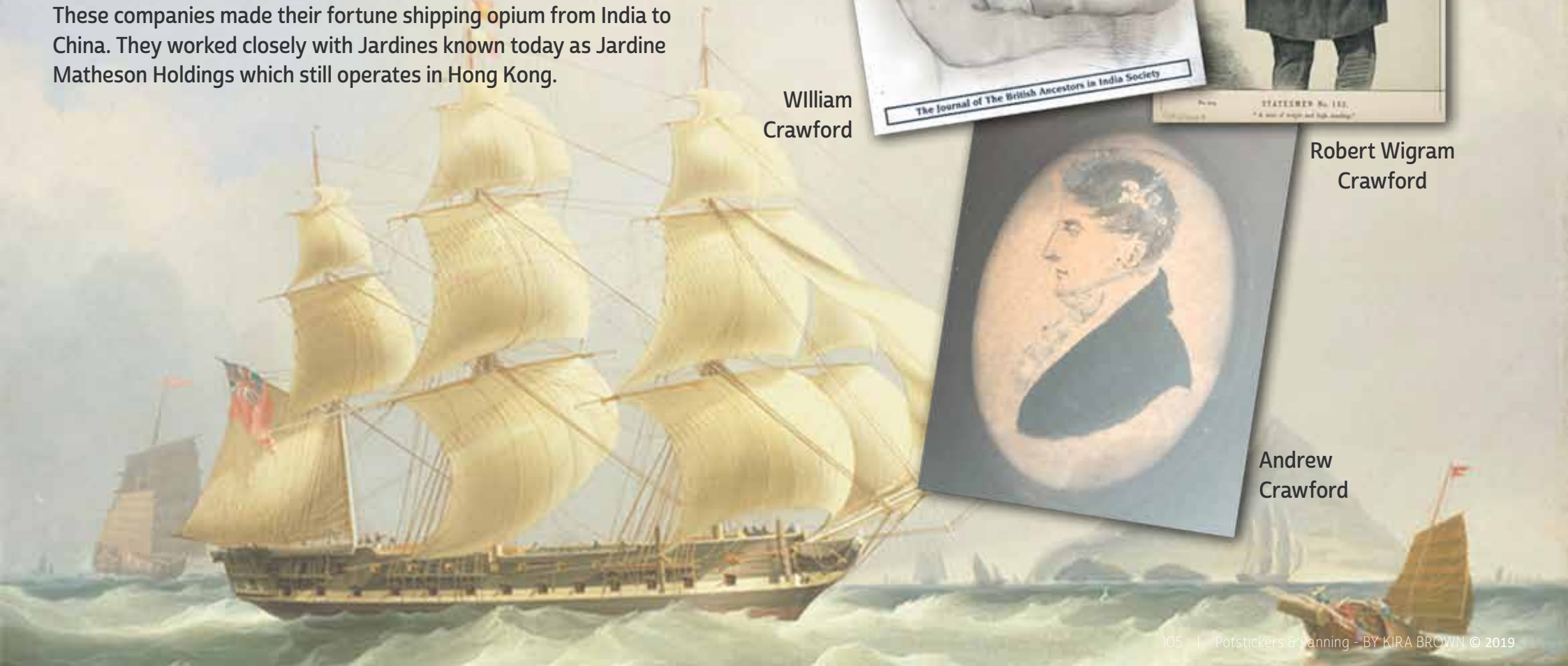
William
Crawford



Robert Wigram
Crawford

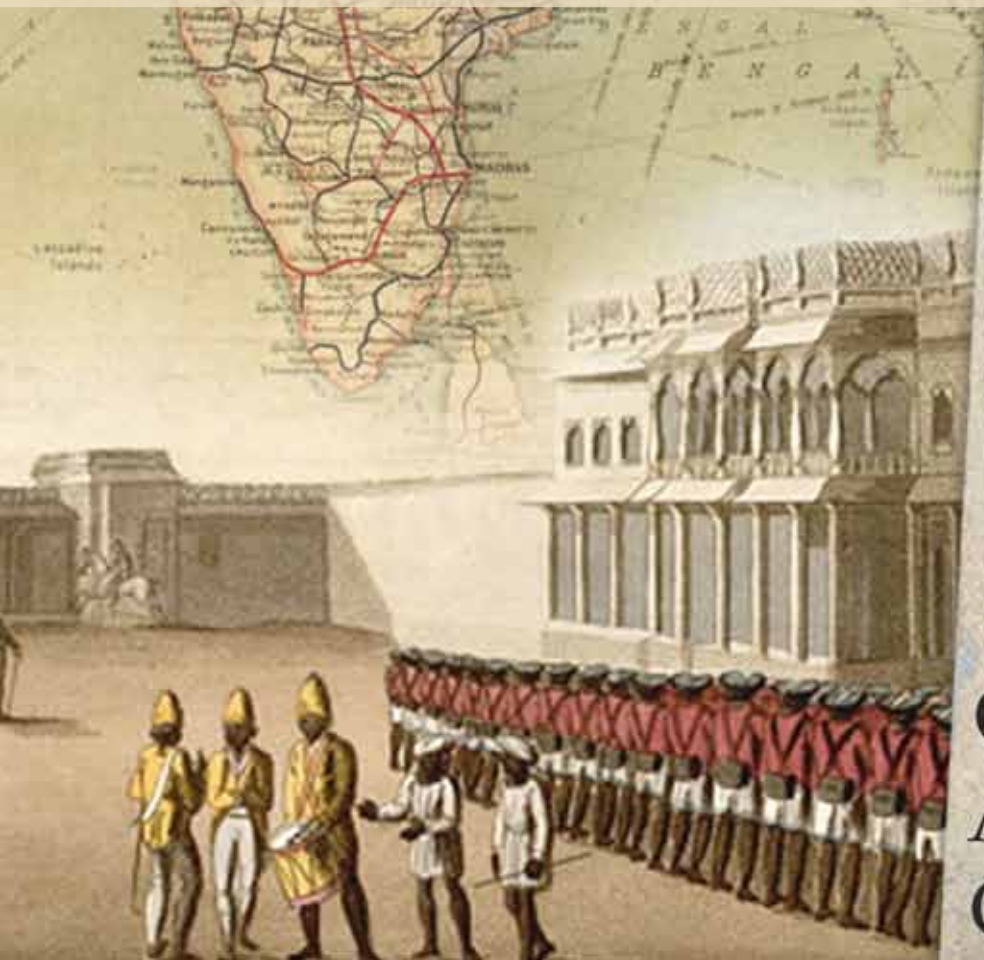


Andrew
Crawford



Continuing his father's legacy, his son, Colonel Andrew Crawford joined the East India Company at the age of 18 and spent a total of thirty-eight years in the military in India. One of the primary functions of his employers, The East India Company, was safeguarding the production and trafficking of opium to China.

I thus have the dubious honour of having direct ancestors aiding and abetting in the exploitation and destabilising of China, through the importation of opium into that country and the financially crippling extraction of silver bullion in payment.



Col.
Andrew
Crawford





Chen Quin Jack — 陳觀植



Samuel Youpaung



Lee Kee Chong — 李基祥

As a direct result of efforts of my patrilineal family enterprises, the Chinese who became my Australian progenitors grew up in a turbulent period. Their region of Southern China experienced the effects of the exploitative Opium Wars which led to the disintegration of Society and factional Civil War. And as if that wasn't enough, natural disasters including

droughts, famines and floods occurred throughout that period.

It is against this backdrop of war, social and economic collapse and the upheaval of natural disasters that Chen Quin Jack, Samuel Youpaung, Lee Kee Chong and William Too Tong left their homeland and family in the promise of a better life.

Acknowledgement and thanks



Delving into my Chinese ancestry has been an intriguing and challenging journey that has been made particularly exciting through the inherited artefacts but more especially now through the many interesting contacts and connections that I have been fortunate to have with researchers, historians and now distant family descendants. I would like to pay tribute to Dr Barry Gowan,

who sadly passed away last year. Barry along with Dr Juanita Kwok were working on Chinese history in Central NSW and they were both instrumental in starting me on this journey, prior to meeting them both in 2017, I had been tinkering away sporadically in isolation getting sporadic Family Tree Fatigue. It was their encouragement and support that led me to

become involved with the wider Chinese history community and to share my family collection in a more public arena. This has greatly helped me to understand and appreciate the important historical value of the collection.

I wish to thank all those who have contributed their research and willingness to share invaluable information of – family histories, documents stories and photos – as this has helped to provide a bigger picture they are:

My mum and Dad Christine and Bill Brown. Janis Wilton. Descendants of Quin Jack – Glenda More, Deirdre Shaw, Gaye and Lynda Simpson, Denise Galbraith. Descendants of Samuel Yaupaung – Beth and Sam Woo and Gael Czimmer. Descendants of William Tootong – Christine Williamson, Elizabeth Watson. Finally, and especially my husband Victor for cracking whip and editing.

I hope I haven't left anyone out but if I have please forgive my oversight if I have.

Thank you

chenquinjackhistory.com