

# ■ Identifying and Documenting Asian Heritage on the American Landscape

*Through its cultural resources programs, the National Park Service has identified and formally recognized historic places associated with Asian cultural heritage. Historic places having a connection with Asian heritage have been listed in the National Register of Historic Places, designated as National Historic Landmarks, documented through the Historic American Buildings Survey/Historic American Engineering Record, and identified through theme studies, such as “Racial Desegregation in Public Education in the United States.” This chapter highlights several examples of such historic places and summarizes their connection to Asian cultures.*

The properties that have been recognized by National Park Service cultural resources programs include:

- those that are representative of ethnic heritage, as in the case of the Stedman-Thomas Historic District in Ketchikan, Alaska
- embody distinctive physical characteristics, such as Wakamiya Inari Shrine in Honolulu, Hawaii
- those that are associated with events and persons that have made significant contributions to the broad patterns of our history, such as the Presidio of San Francisco, California
- those that may yield or are likely to yield information important in early history or history, such as Leluh Ruins in Kosrae, Micronesia.

The discussion suggests the types of historic places that communities might consider for formal documentation and recognition.

## National Register of Historic Places

The National Register of Historic Places is the nation's inventory of historic districts, sites, buildings, structures, and objects significant in American history, architecture, archeology, engineering, and culture at the national, state, and local levels. The National Register contains nearly 78,000 properties and with over 1 million historic resources within those properties.

### Jun Fujita Cabin

*International Falls, Minnesota*

Located in Voyageurs National Park, on an island at Rainy Lake, the Jun Fujita Cabin illuminates several aspects of the Asian experience in America. Fujita was a photographer, artist, and poet, who immigrated from Japan to Canada during his late teens. The young Fujita found work as a photographer with the *Chicago Evening Post* (which later was absorbed into the *Chicago Evening News* in the 1930s) in 1915. He photographed celebrated figures, such as presidents Woodrow Wilson, Herbert Hoover, and Theodore Roosevelt; Al Capone; and Clarence Darrow. He covered famous events such as the sinking of the USS *Eastland* in the Chicago River in 1915. Later, he devoted himself to artistic endeavors as a photographer and painter. Fujita gained fame in the 1920s as a poet, writing in haiku and tanka forms.<sup>1</sup>

During the late 1920s, he either commissioned or constructed the cabin in International Falls. From 1928 to 1941, Fujita used the cabin as a place of relaxation and reflection, which may have been an influence on his art. At the time, less than five percent of the Asian population in the country lived outside of Hawaii and the West Coast.

The National Register documentation describes the Fujita Cabin as a frame cabin of unfinished cedar, with two log additions—a log room with a hipped roof and a shed porch. While the construction of the original cabin in 1928 comports with typical recreational cabin design, the additions exhibit Japanese influences. The log room is narrow, and the floor is elevated.<sup>2</sup> The setting of the cabin, natural materials, simple lines, and light construction reflect Japanese country house design. This organic architectural form blends the cabin into the surrounding landscape. Descriptions of Japanese architecture contemporaneous with Fujita's arrival in North America describe a similar aesthetic.<sup>3</sup>

■ The Jun Fujita cabin combines the aesthetics of Japanese country house design with western log cabin construction to create a naturalistic structure with minimal impact on its environment.

Courtesy of John Hurley



Although Japanese immigration was restricted by 1908, working as a photographer allowed Fujita to enter the United States. Despite his success, the nation's discriminatory laws and practices haunted Fujita. His wife, Florence Carr, bought the four-acre island in Minnesota in her name, it is believed, because of fears it might be confiscated due to laws restricting land ownership by aliens.<sup>4</sup> Although he avoided internment because of his residence in Chicago, Fujita abandoned the property after the United States entered World War II in 1941 and anti-Japanese sentiments increased, preferring to use another vacation property in Indiana from 1941 onward.<sup>5</sup> By a special act of Congress in 1954, Fujita was granted United States citizenship. His cabin reflects Japanese influence on the built environment.

### **Wakamiya Inari Shrine**

*Honolulu, Hawaii*

One of the few examples of authentic Shinto architecture on Oahu, the shrine represents Japanese cultural practices. Shinto is a native Japanese religion, which venerates natural objects and ancestors. Polytheistic in nature, the faith has a pantheon of figures, but four are predominant: Hachimangu, Tenjin, Jinju, and Inari. The Wakamiya Shrine is devoted to Inari, the god of the harvest, and is especially related to fields of production, such as agriculture. It is called the fox deity, because foxes are thought to be messengers for Inari.

■ The Wakamiya Shrine is the only extant temple dedicated to Inari on the island of Oahu, HI. The shrine exhibits the major components of Inari temple design, including an archway to demarcate sacred space and protective animistic statuary.

Courtesy of Nancy Bannick



According to the National Register documentation, the shrine is representative of Shinto architecture because it exhibits the traditional staturary (protective lions in the courtyard and foxes in front of the shrine) and the *torii*, an archway used to demarcate the sacred place being entered. Built in 1914 by Japanese architect Haschun, under the direction of Reverend Yoshio Akizaki, for the community of agricultural workers, it is the only example of an Inari shrine on the island. The shrine has been moved twice, most recently to Waipahu Cultural Garden in 1979-1980.<sup>6</sup> It was one of the last places of worship for members of the Inari sect in Oahu.

### **Stedman-Thomas Historic District**

*Ketchikan Gateway Borough, Alaska*

Economically significant as a supplier and processor of salmon and halibut, the Stedman-Thomas Historic District was home to Japanese, Chinese, Korean, and Filipino communities involved in the city's fishing industry from the 1900s to the 1940s. Located in the southern section known as Indian Town, Stedman-Thomas represents a place of diaspora for Asian groups during the early 20<sup>th</sup> century. The vast majority of Ketchikan's diverse communities lived in the historic district. Asian and other minority laborers migrated north to Alaska to work in the canneries and fisheries. Many of the first businesses, including restaurants, hotels, and grocery stores, were owned and operated by Asian families, such as [George] Ohashi's Grocery, the Japanese school, and Jimmy's [Tanino] Noodles. Despite the segregated nature of the community, the Asian community of Stedman-Thomas found a degree of freedom in commercial and organizational endeavors.<sup>7</sup>

When Federal laws restricted the immigration of the Chinese and Japanese during the 1920s, Filipinos were recruited to work in Ketchikan canneries. As a result, Ketchikan had one of the earliest permanent Filipino communities in Alaska, as well as the state's first Filipino social organization, the Filipino Social Club.<sup>8</sup> During the 1940s, the ethnic composition of Stedman-Thomas changed and its business backbone was broken when 42 people of Japanese descent were forced into internment camps. Many of them did not return. The dissolution of the Japanese community coincided with the decline of the Alaskan fishing industry. Many of the businesses that depended on the patronage of fishermen fell upon hard times. Eventually, lumbering replaced fishing as the primary industry.

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The district maintains a high degree of integrity and includes two-story, flat front buildings, with some false fronts, many of which date to the early 1900s. The neighborhood is still diverse and shared by Asian groups. Named for one of the Japanese families that owned a grocery, Tatsuda Way runs through the district. The Stedman-Thomas Historic District is a significant historic place that represents Asian ethnic heritage in North America during the early 20<sup>th</sup> century.

#### **Leluh Ruins**

*Kosrae County, Federated States of Micronesia*

The Leluh Ruins are significant as a site associated with the Kosrae society, an early society that developed into a “state” system around A.D. 1400. Made up of tall basalt and coral walls and several types of structures, the site represents the center of Kosrae power until European contact in 1824.

Leluh Ruins is identified as the capital of the prehistoric Kosrae society.<sup>9</sup> It was an independent nation of 42 square miles and 6,000 people located on Kosrae Island and the three nearby islets of Pisin, Yensar, and Yenyen. The site is noteworthy for the massive walls of basalt prisms and blocks that surround the compounds. At least 100 structures of 3 different types—dwellings, royal mortuary, and sacred—are present. Because of the distinctive architecture and the canal system, the site is referred to as a “Wonder of the Pacific.” The Leluh Ruins may hold significant information about the religious practices and the social structure of the Kosrae population prior to European contact.

#### **National Historic Landmarks**

Designated by the Secretary of the Interior, National Historic Landmarks are nationally significant historic places because they possess exceptional value or quality in illustrating or interpreting the heritage of the United States. Approximately 2,500 historic places bear this distinction.

## Japanese American World War II Theme Study

In 1991, Congress authorized the National Park Service to prepare a National Historic Landmark Theme Study on 37 sites associated with the Japanese American experience during the period from 1941 to 1946. In response to the Japanese attack on Pearl Harbor and the subsequent United States involvement in World War II, Japanese aliens and Japanese American citizens were ordered detained, relocated, or excluded. The purpose of the study is to identify historic places that exemplify and illustrate the period. The following discussion presents examples of properties associated with the theme study.

### The Presidio of San Francisco, Buildings 35 and 640

*San Francisco, California*

Established in 1776 as a Spanish colonial military post, the Presidio of San Francisco is the oldest Army installation in the western United States and one of the longest-garrisoned posts in the country. Its development is tied to the Spanish colonial rule in northern Mexico (the present-day American Southwest and West Coast) and to every major conflict since the Mexican-American War. Two of the more than 660 contributing resources hold particular significance to Asian Americans, Buildings 35 and 640.

Building 35 was the site where President Franklin D. Roosevelt issued Executive Order 9066 on February 19, 1942, which placed the West Coast under military authority. An enlisted men's barracks and mess hall, the building also served as the headquarters for the Western Defense Command (WDC), the United States Fourth Army command responsible for the removal of over 100,000 persons of Japanese descent from the restricted areas of the West Coast.<sup>10</sup> From this location, General John L. DeWitt directed the evacuation of Japanese and Japanese Americans to relocation and detention centers far removed from the coast, in places ranging from Idaho to Arkansas.

The executive order and subsequent actions were a continuation of federal policy towards Asians in America and indicative of public sentiment, particularly in the West.<sup>11</sup> The actions of the Federal Government caused irreparable damage to Japanese American culture. Gail Dubrow noted, "The closure of community institutions such as *dojo*, temples, and language schools, and the wholesale evacuation of Japanese American communities, disassembled Japanese American heritage and unjustly deprived innocent people of their freedom."<sup>12</sup>

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■ During World War II, a high premium was placed on the ability to read and speak Japanese. The Presidio Language School, or Building 640 as it was officially known, trained military intelligence officers in Japanese. Some of the instructors, shown in 1944, were second-generation Japanese Americans or *nisei*.

Courtesy of the Golden Gate National Recreation Area



A former airplane hangar at Crissy Field, Building 640 served as the classrooms for the Military Intelligence Service Language School (MISLS) or Fourth Army Intelligence School, where military intelligence service and civilian Japanese American personnel taught the Japanese language to selected soldiers, primarily those of Japanese descent born in America (also known as *nisei*). Prior to the outbreak of hostilities with Japan, the Army began secretly recruiting and assembling some 60 soldiers or linguists. By early 1942, 35 MISLS graduates were trained and ready for deployment. Some 2,000 MISLS linguists served with distinction throughout the Pacific theater.<sup>13</sup>

According to the theme study, Building 640 housed classrooms and barracks for the initial MISLS participants. The program began in November 1941 at the Presidio, but was moved to Fort Savage and eventually to Fort Snelling in Minnesota. Ostensibly, the move was made to provide larger, better facilities. However, the anti-Japanese sentiment prevalent in California played a part. Eventually the program returned to California, to the Presidio of Monterey, and the program was renamed the Defense Language Institute.

Buildings 35 and 640 of the Presidio of San Francisco exemplify the duality of the Asian experience—the discriminatory treatment of an Asian ethnicity juxtaposed against the group’s service to the nation’s defense.



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### **Racial Desegregation in Public Education in the United States Theme Study**

In 1998, Congress authorized the National Park Service to prepare a National Historic Landmark Theme Study on racial desegregation in public education. As defined by the legislation authorizing the theme, it addresses the events that surround public school segregation and the eventual desegregation. Properties identified in the theme study are associated with these events. The following is an example of a property associated with the theme study

#### **Rosedale Consolidated High School**

*Rosedale, Mississippi*

Gong Lum, a Chinese grocer in Bolivar County, Mississippi, enrolled his oldest daughter Martha, at the local white Rosedale Consolidated High School. In 1924, the superintendent informed Lum that his daughter could no longer attend the school because she was not white. The school system was segregated under the “separate but equal” ruling handed down in the 1896 landmark case *Plessy v. Ferguson*, which allowed for the constitutionality of state segregation laws during the Jim Crow era.<sup>14</sup> The “colored” schools had inferior equipment, teachers, and dramatically shorter school years. Lum sued the school in the United States Circuit Court, First Judicial District, on behalf of his daughter and a school friend, Chew How. Lum’s lawyers argued successfully that his daughter was not a “member of the colored race” and since there were no schools for Chinese, she was being denied an equal education and therefore entitled to attend the Rosedale School.

After being overturned by the Mississippi State Supreme Court, *Gong Lum, et al v. Rice, et al* eventually made it to the United States Supreme Court in 1927, where it was determined that the state intended to preserve white schools for white students alone, upholding the state’s high court verdict. However, recognizing that such a practice violated the Fourteenth Amendment, also ruled that Chinese who were domestically-born, and therefore citizens, were granted the same privileges as African American citizens, tying Chinese Americans to Jim Crow segregation in Mississippi.<sup>15</sup> The Supreme Court directed Martha Lum to attend the colored school in the county or any private school of her choice. The first school for Chinese students in Rosedale was a Baptist Mission school that opened in 1934. White schools would not legally become available to Chinese students until 1950.<sup>16</sup>



The issue of education was one of the obstacles Chinese immigrants encountered as a third element in a biracial world. Chinese immigrants arrived in Mississippi during Reconstruction (1865-1877), recruited to fill the role of cheap agricultural laborers left by the emancipation of African Americans. Like their fellow countrymen in California, many hoped to earn a fortune and return home. Some quickly recognized that the sharecropping system in the South, tied to racial inequality, would not produce the desired effect of their labors and began opening grocery stores throughout the state. The earliest stores may have appeared as early as the 1870s, and Chinese are listed as landowners in Bolivar County in 1880s tax records.<sup>17</sup> Chinese merchants wanted the same opportunities as European Americans, while fiscally tied to the fortunes of the economically downtrodden, who were overwhelmingly black. By the time of the lawsuit, there were a few hundred Chinese students like Lum's daughter in all of the state. Their position in the South left them on the edges of the segregated society, but Chinese Americans "carved out a distinctive spot as a third element in a predominantly biracial society."<sup>18</sup>

■ **The Chinese Community Church of Washington, DC, employed Chinese design motifs in its architecture to connect the building to the community's cultural antecedents. This 1974 photograph shows the building's ornate parapet and entranceway.**

Photograph by Jack E. Boucher, courtesy of the Historic American Building Survey



### **Historic American Buildings Survey**

The Historic American Buildings Survey (HABS) documents important architectural sites throughout the United States and its territories. The program is an integral component of the Federal Government's commitment to historic preservation. HABS documentation, consisting of measured drawings, large-format photographs, and written history, plays a key role in accomplishing the mission of creating an archive of American architecture and engineering, and in better understanding what historic resources tell us about America's diverse ethnic and cultural heritage.

### **Chinese Community Church**

*Washington, District of Columbia*

The Chinese community in the District of Columbia dates back to the beginning of the 20<sup>th</sup> century. The Chinatown community was displaced from its original location on Pennsylvania Avenue near 4<sup>th</sup> Street, NW, by the construction of what became known as Federal Triangle in the 1920s and 1930s. The community resettled north to H Street, NW, and established new organizations and institutions in extant commercial buildings and residential housing. By the 1930s, several churches had organized Chinese Sunday

School classes. Dr. Pak-Chue Chan, a medical director at George Washington University, envisioned a Chinese church in the District, and cooperated with the DC Federation of Churches and others to establish one. In 1935, the Chinese Community Church of Washington, DC, was incorporated and constructed on the lot at 1011 L Street, NW in 1939. In 1957, the first service was held at the church.<sup>19</sup>

A brick structure with a recessed entranceway and limestone trim, the building served as a church from 1957 until 1994. According to the Historic American Building Survey documentation, Chinese design motifs are incorporated into the ecclesiastical detailing, and the entranceway mullions are arranged in a Chinese openwork pattern.<sup>20</sup>

The Chinese Community Church has been a touchstone of the Chinatown community. The building housed the first all-Chinese Boy Scout troop and a Chinese language school, and was home to various clubs. Through the Chinatown Service Center, it provided a place for new immigrants to gain an introduction to the community and American culture. The church sponsored other outreach programs, helping hundreds of Asian immigrants each year.<sup>21</sup>

After 1994, the congregation outgrew the space, and currently shares a ministry with nearby Mount Vernon Episcopal. The church building serves as administrative offices for the congregation. The Chinese Community Church remains a place of cultural significance for Chinese Americans and the larger Asian American community in the Washington, DC, metropolitan area.

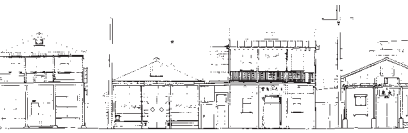
■ The Chinese Community Church served many functions in Washington, DC's Chinese community. Among them was as headquarters for the city's all-Chinese American Boy Scout troop, pictured in 1942.

Courtesy of the Chinese Community Church of Washington, DC



■ Locke still contains many of the original buildings from its founding in 1915. Some of the wood-frame structures bear Chinese calligraphic symbols and signage from the businesses that lined the streets. Other places such as the Joe Shoong Chinese School have been rehabilitated, while retaining their historic character.

Drawing by the Historic American Buildings Survey; photograph by Jet Lowe, courtesy of the Historic American Buildings Survey



## Town of Locke

*Locke, California*

The town of Locke is the largest and most complete example of a rural Chinese American community in the United States. In 1915, merchants and laborers from the Chungshan and Sze Yap districts in Guangdong province founded the small town of Locke after a fire destroyed their homes in nearby Walnut Grove. A committee of six men secured a verbal lease from the landowner, the George Locke family, because anti-Asian legislation prevented the community from buying land. Nine acres of peach orchard were cleared and within a year, Locke was built.

Locke's original population was made up of agricultural laborers working the Sacramento-San Joaquin River Valley delta. Chinese workers made up 90 percent of all agricultural labor in California at the beginning of the 20<sup>th</sup> century.<sup>22</sup> Initially, Chinese laborers worked in the pear, apple, peach, and cherry orchards, in addition to potato and onion patches in the valley, until the asparagus boom around 1900. Afterwards, most of the land in the area was planted with asparagus. This boom, and the subsequent development of an asparagus canning industry, coincided with the rise of Locke.<sup>23</sup>

While most Chinese communities are urban enclaves, Locke is unique within the United States as the only surviving rural Chinese community still occupied by Chinese people. The town is made up of simple, wooden frame structures, built on concrete foundations and covered with clapboard or board-and-batten siding. The buildings are one- to two-stories high with gable roofs covered in corrugated metal or false fronts, housed stores, schools, and residences. Some of the facades bear Chinese motifs and signage with Chinese calligraphy. The Historic American Buildings Survey documented 191 structures in Locke.

## Historic American Engineering Record

The Historic American Engineering Record (HAER) documents important engineering and industrial sites throughout the United States and its territories. The program is an integral component of the Federal Government's commitment to historic preservation. HAER documentation, consisting of measured drawings, large-format photographs, and written history, plays a key role in accomplishing the mission of creating an archive of American architecture and engineering, and in better understanding what historic resources tell us about America's diverse ethnic and cultural heritage.

### Hanalei Pier

*Kauai, Hawaii*

By 1900, Hawaii was the third-leading producer of rice in the United States. Rice was Hawaii's second leading crop, behind sugar cane. Hanalei and Waioli were the largest rice-producing areas in Hawaii. Due to the location of the Hawaiian Islands in the Pacific Ocean, transportation played an important role in all agricultural production. The Hanalei Pier was used to transport rice grown and processed in the Hanalei Valley to Honolulu and to the mainland. It is one of the few remaining vestiges of the once-thriving rice industry in Hanalei.

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*Because of its scenic location in the Hanalei Bay, the pier has been featured in several movies, most notably South Pacific.*

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Chinese, and later Japanese, farmers found ready markets for rice in Honolulu and on the mainland, and helped make it Hawaii's second largest crop by 1892.<sup>24</sup> Hanalei Pier connects Asians and their influence on the built environment in Hawaii to the greater development of the United States' agricultural economy. The Hanalei Pier is an example of a typical finger pier in Hawaii during the 1920s. Originally built in 1892 as a short pier, it was reconstructed and extended in 1912, and a concrete deck was added in 1922. It served as a center for interisland transportation until 1933, when it was abandoned in favor of Nawiliwili harbor, on the southeast side of the island. Subsequently, Hanalei Pier became a recreational resource for locals for fishing and picnicking. Because of its scenic location in the Hanalei Bay, the pier has been featured in several movies, most notably *South Pacific*.

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### **Conclusion**

The historic preservation field has taken initial steps to recognize and record the influence of Asian groups on the American cultural landscape. Recent research highlights the variety of locations where Asian heritage have contributed to the American cultural landscape. The range of properties can be expanded to include places where other historic events took place. The role of Asians in the history of the South, for example, is an important theme that warrants further study.

A site or building does not need to bear the outward markings of an ethnic group to be significantly influenced by a group. The impact upon the local culture is important and can leave an impression beyond that of a building's form. The Stedman-Thomas Historic District receives over 500,000 visitors each year, due in part to the impact of the Asian immigrants who developed the city into an urban center in the wilderness. Similarly, the effects of Executive Order 9066 and the Language School at the Presidio cannot be discerned from the styles of the buildings. Applying the same approach to sites of legal battles over citizenship, labor activism, and desegregation of public education, a myriad of new places are open to identification.

## ENDNOTES

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1. Haiku is an unrhymed verse form of three lines containing 17 syllables (5, 7, 5), while tanka, a similar form with five lines, contains 31 syllables (5, 7, 5, 7, 7) Fujita had poems published in several magazines, and published a collection of poems in 1923. See Jun Fujita, *Tanka: Poems in Exile* (Chicago: Covici-McGee, 1923).
2. One informant's description states the room contained two sleeping mats. The current occupant believes it was used as a shrine. See National Register of Historic Places, *Jun Fujita Cabin, St. Louis County, Minnesota*. National Register #96001351.
3. The National Register nomination cites the book by Edward S. Morse, *Japanese Homes and Their Surroundings* (New York: Dover Publications, 1961) for its evaluation of Japanese housing. Clay Lancaster surveyed the Japanese cultural impact in *The Japanese Influence in America* (New York: Walton H. Rawls, 1963) and examined the application of Japanese design in material culture as well as the built environment and drew similar conclusions about the design aesthetic.
4. Carr and Fujita owned property in several different states, including a vacation property in Indiana. See *Fujita Cabin, #96001315*.
5. Once the war commenced, the long trip from Chicago and the animosity toward Japanese Americans outweighed Fujita's desire for solitude. For example, Fujita's presence caused the locals to name the island, pejoratively, Jap Island. See *Fujita Cabin, #96001315*.
6. The issue of moving buildings and the maintenance of its integrity was considered and it was decided that the shrine maintained its integrity in the relocation. See National Register of Historic Places, *Wakamiya Inari Shrine, Honolulu County, Hawaii*. National Register #80001285.
7. See National Register of Historic Places, *Stedman-Thomas Historic District, Ketchikan Gateway, Alaska*. National Register #96000062; and "A Multicultural Melting Pot in Ketchikan, Alaska," in *CRM: Diversity and Cultural Resources* 22, no. 8 (1999): 27.
8. *Stedman-Thomas Historic District, #96000062*.
9. The National Register nomination notes the significance of the political development of the Kosrae to the Pacific Islands. National Register of Historic Places, *Leluh Ruins, Kosrae Freely Associated State, Federated States of Micronesia*. National Register #83004524.
10. See *Japanese Americans in World War II: National Historic Landmark Theme Study* (Washington, DC: U.S. Department of the Interior, National Park Service, 2002), 1, 42; and National Historic Landmark Survey, *Presidio of San Francisco, San Francisco, San Francisco County, California*.
11. For a summary of the historiography of the Japanese American internment and the reasons for it, see Gary Y. Okihiro, *The Columbia Guide to Asian American History* (New York: Columbia University Press, 2001), 100-127. The book's discussion, "America's Concentration Camps," summarizes scholarship on the topic and books of interest.
12. Gail Dubrow, with Donna Graves, *Sento at Sixth and Main: Preserving Landmarks of Japanese American Heritage* (Seattle: University of Washington Press, 2002), 4.
13. James C. McNaughton, "Nisei Linguists and New Perspectives on the Pacific War: Intelligence, Race, and Continuity," paper presented at the Conference of Army Historians, 1994; National Japanese Historical Society, "Japanese Americans in the Military Intelligence Service" website at, <http://www.njahs.org/misnorcal/index.htm>; accessed January 5, 2004.
14. *Plessy v. Ferguson* and its effect is discussed at length in the theme study, *Racial Desegregation in Public Education in the US: National Historic Landmark Theme Study* (Washington, DC: U.S. Department of the Interior, National Park Service, 2002), 31, 33-40.
15. Sucheng Chan, *Asian Americans: An Interpretive History*, Twayne's Immigrant History of America Series (New York: Twayne Publishing, 1991), 58; and Franklin Odo, ed., *The Columbia Documentary History of the Asian American Experience* (New York: Columbia University Press, 2002), 211-214.

16. Sieglinde Lim de Sanchez, "Crafting a Delta Chinese Community: Education and Acculturation in Twentieth-Century Southern Baptist Mission Schools," *History of Education Quarterly* (Spring 2003), at <http://www.historycooperative.org/journals/heq/43.1/sanchez.html>; accessed March 25, 2004.
17. The majority of Chinese in the United States at the time were from Sze Yap, a district in southern China, which was a commercial center. See Charles Reagan Wilson, "Mississippi Chinese: An Ethnic People in a Biracial Society," *Mississippi History Now: An Online Publication*, at the Mississippi Historical Society website, posted November 2002 at <http://mshistory.k12.ms.us/features/feature33/chinese.html>; accessed on December 16, 2002 and January 5, 2004.
18. Wilson, "Mississippi Chinese."
19. See S.Y. Lueng, ed., *The Chinese Community Church 50th Anniversary Yearbook, 1935-1985* (Washington, DC: n.p., 1985), 103-104, 110.
20. See Historic American Buildings Survey, *Chinese Community Church, Washington, District of Columbia*. HABS No. DC-281.
21. See Lueng, *The Chinese Community Church 50th Anniversary Yearbook*, 119-121; The City Museum of Washington, DC, *Chinatown: People or Place?* exhibition manuscript, September 17, 2003.
22. The contribution of the Chinese to the development of the Sacramento-San Joaquin River delta cannot be overstated. In addition to agricultural production, Chinese labor dredged the swamps by building levees to create arable land. See Historic American Buildings Survey, *Town of Locke, Sacramento County, California*. HABS No. CA-2071; Dean E. Murphy, "This Land is Made, Finally, for Chinese Settlers," in *New York Times*, June 29, 2003, 17-20.
23. Historic American Buildings Survey, *Town of Locke, CA-2071*.
24. Chinese immigrants began growing rice in Hawaii around the mid-1800s. After the end of their contracts on sugar plantations, Chinese workers acquired taro patches and converted them into rice paddies. Japanese laborers who replaced the Chinese eventually took over the rice industry. However, rice production diminished due to the annexation of Hawaii by the United States in 1898, which extended the Federal exclusion policy of Chinese to the islands area and reduced the number of consumers. Another factor was the subsequent lifting of all tariffs that created a boom in the sugar market, encouraging farmers to convert rice fields more to the profitable sugar cane. Finally, an increase in rice production in California signaled the end of rice's heyday in Hawaii. See John Wesley Coulter and Chee Kwon Chen, "Chinese Rice Farmers in Hawaii," in *University of Hawaii Bulletin* 16, no. 5(1937): 18-22; and Historic American Engineering Record, *Hanalei Pier*. HAER No. HI-17; National Register of Historic Places, *Hanalei Pier, Kauai County, Hawaii*. National Register #79000757.