



Gum Saan Journal

CHINESE HISTORICAL SOCIETY OF
SOUTHERN CALIFORNIA

JUNE, 1993

VOL. 16, No. 1

Founding of the Chinese Historical Society of Southern California, November 1, 1975

Two years before the Chinese Historical Society of Southern California (CHSSC) was established, its 3 cofounders--Paul Louie, William Mason, and Paul De Falla--met on several occasions to plan and to generate interest in a historical society to disseminate information about Chinese American history in southern California.

Paul Louie was a consultant on the Los Angeles County Human Relations Commission with Chinatown as one of his areas of responsibility. Bill Mason was Associate Curator at the Los Angeles County Museum of Natural History who had researched and written on the history of the Chinese in Los Angeles. And Paul De Falla had written about the 1871 Chinese Massacre in Los Angeles.* Material for this article came mostly from the personal files of Paul Louie.

Since in 1973 little was generally known about Chinese American history in Los Angeles, the three men decided to hold a one day conference on this topic as a stepping stone toward their goal. Paul Louie approached the Chinese Community Council of Greater Los Angeles to be the sponsor and immediately 18 enthusiastic persons signed up for the planning committee: Jean Chu, Paul and Colene De Falla, Bill Hong, Bea Jue, Stan and Dora Lau, Herb and Louise Leong, Paul Louie, Ruby Ling Louie, William Mason, Gerald L. Shue, Ethel Wen, the Rev. Joseph Wong, Frank Yee, James Yee, and Sue Yee.

On February 16, 1974 about 200 persons attended the conference "A Historical Perspective: The Chinese in California" held at the Department of Water and Power Auditorium in Los Angeles. The main speaker was Philip Choy, past President of the Chinese Historical Society of America (CHSA) and a lecturer on Chinese American history at San Francisco State College (as it was then known). Bill Mason, Paul De Falla, and Frank Yee were the other speakers. Topics included "A History of the Chinese in California," "Los Angeles Chinese History," and "The Massacre of 1871." Several groups also lent their support to the confer-

*Mason and De Falla also helped found the Los Angeles City Historical Society in October 1976.

ence: Amerasia Bookstore, Hong Kong Low Restaurant, California State Employees Asian American Association, Los Angeles City Employees Asian American Association, and Xin Qiao Friendship Store.

The next step toward organizing a historical society occurred when the "Chinese-American History Seminar" was held on April 5, 1975 with H. Mark Lai and Philip Choy as the lecturers and resource leaders. Lai was also a past president of the CHSA and a lecturer on Chinese American history at San Francisco State College. Both men were the Associate Editors of the Syllabus—A History of the Chinese in California published by CHSA in 1969.

The Seminar, sponsored by the Chinese Lutheran Ministry, was held at Resthaven Hospital (now a Kaiser Permanente facility) near Los Angeles Chinatown. Attendance had been limited to 70 persons in order to achieve the maximum in informal group discussions. Attendees heard lectures and held discussions on the "Background of Chinese in America," "How and Why the Chinese Immigrated to America," "The Chinese Community in the 20th Century," and "The Chinese of Today and Tomorrow."

As part of the founders' plan, Paul Louie spoke on the need for a historical society on Chinese American history in southern California and invited all attendees at the Seminar to join in establishing it.

On November 1, 1975 the Chinese Historical Society of Southern California was formally organized in the basement conference room of Cathay Bank in Chinatown. Officers elected were: President, Stan Lau; Vice-President, Jerry Shue; Recording Secretary, Ann Lau; Corresponding Secretary, Emma Louie; and Treasurer, George Yee. Members-at Large for the remaining Board members were Paul Louie, John Ching, and Chuck Yee. Monthly meetings of the CHSSC were initially held at Cathay Bank while the Board met at Hong Kong Low Restaurant. Then William Chun-Hoon the Principal at Castelar Elementary School granted the Society use of its Multipurpose Room, which has been home base since 1977.

CHARTER MEMBERS

All persons who joined CHSSC before December 31, 1976, just past its first anniversary, are considered "Charter Members." The names of 106 Charter Members, listed according to the order of application received, were copied from the membership list printed in Gum Saan Journal, Vol. I, No. 1 of August, 1977. They are as follows:

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|--------------------|-------------------|-------------------|
| 1. Dr. Robert Nash | 5. Stanley K. Lau | 9. John Ching |
| 2. Dr. Munson Kwok | 6. Dora Lau | 10. Barbara Ching |
| 3. John Yee* | 7. Ella Quan | 11. George Yee |
| 4. Ella Leong | 8. David R. Chan | 12. Elsie Yee |

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|------------------------|----------------------------|--------------------------|
| 13. Paul Louie | 46. Helen H. Kan | 76. Art Young |
| 14. Emma Louie | 47. Dr. Lucie Cheng Hirata | 77. Clara K. Tom |
| 15. Gerald L. Shue | 48. Pat Li | 78. Teresa Sun |
| 16. Chuck Yee | 49. Joane M. Hom | 79. Bing Get Yee |
| 17. Mary Yee | 50. Stanton Mu | 80. Albert Lum |
| 18. Ann Lau | 51. E. Kenyon De Vore | 81. Mary Chase |
| 19. Jean Bruce Poole | 52. Jean Tsao | 82. Dr. Allen Wong |
| 20. Mary Loo | 53. Richard Chun | 83. Beatrice T. Jue |
| 21. James Loo | 54. Eugene Wong Moy | 84. Victor R. Plukas |
| 22. Helen Lim Young | 55. William Mason | 85. Arthur Evan |
| 23. Jim Cummings | 56. Betty C. Tong | 86. Florence Evan |
| 24. David K. Louie | 57. Beulah Quo | 87. William J. Burkhardt |
| 25. Pearl F. Louie | 58. Margaret D. Lew | 88. Robert Bonadurer |
| 26. Charles Wong | 59. Helen H. Chang | 89. Laura Bonadurer |
| 27. Ben Wong | 60. Peter Chuan | 90. Norman Wong |
| 28. Doris Wong | 61. Rochelle Young | 91. Angela Wong |
| 29. Marvin Gee | Wakefield | 92. Albert Lew |
| 30. Dr. Wing Mar | 62. Spencer Chan | 93. Dan Yee |
| 31. Joyce Mar | 63. Kelvin Lee | 94. Allen Dong |
| 32. Dolores wong | 64. Ruth Pyrott Cummings | 95. Kaza Dong |
| 33. Alice G. Wain | 65. Clarence Young | 96. Francis Waddingham |
| 34. John Stephens | 66. Gilbert L. Leong | 97. Gladys Waddingham |
| 35. Herbert Leong | 67. Florence S. Leong | 98. Hoover N. Ng |
| 36. Louise Leong | 68. Linda Leung | 99. Ivan H. Light |
| 37. E.W. Holland | 69. Albert Wong | 100. Norine Dresser |
| 38. Dr. Donald C. Hugh | 70. Robert M. Lee | 101. Johnson Yee |
| 39. Patrick C. Kung | 71. June Ynet Mei | 102. Ruby Louie |
| 40. Dr. Sin-Fong Han | 72. Betty Welcome | 103. Howard King |
| 41. Ruth Wong | 73. Henry Welcome | 104. Janette Chun |
| 42. Suellen Cheng | 74. Joe Lau | 105. Bill Hong |
| 43. Leland Sun | 75. Sanora Babb Howe | 106. Grace Wong Chow* |
| 44. Rev. Joe Wong | (Mrs. James Wong | |
| 45. Sue Yee | Howe)* | *Life Member |

Introductory Note

Gum Saan Journal came into existence in August 1977 during George Yee's term as president. He and his Board had been elected according to the first By-laws adopted by the CHSSC in 1976. With 15 years of publication, the Board of Editors decided at our last meeting that you would enjoy knowing about the broad coverage of subjects in the Gum Saan Journal. These range from personal musings, reports on dinners and organized trips, historical sketches to scholarly researched articles.

We realized that publishing an Index would be easiest for us. It simply involves listing authors and articles by titles, pages and issue number, with perhaps a sentence of explanation. But this will probably be dull reading for you. You would miss out on the fun of knowing about the wonderful eclectic mix and style of Gum Saan Journal, not to mention missing out on information you might not realize existed under a particular title.

With this in mind, we looked over several journal indices and bibliographies and decided that the readers of Gum Saan Journal might like a brief description of each article. Each reviewer was free to write several sentences if it took that many to mention some key points. Tom McDannold reviewed the issues published from 1977 to 1982; Ruby Ling Louie, the issues from 1983 to 1986; Paul Chace, the issues from 1987 to 1990; and Emma Woo Louie, the remainder.

Two issues were published each year except during 1980, 1981 and 1982.

We hope that this issue on a chronological bibliography of Gum Saan Journal articles will entice you to want to read the particular ones of interest to you. Ella Quan, Chair of the Publications Committee, informs me that most back issues are available and each costs \$2.00 plus 75 cents for shipping & handling. Please send your order and check to:

CHSSC - Publications Committee
P.O. Box 86247
Los Angeles, CA 90086-2647

From the Editor

CHRONOLOGICAL BIBLIOGRAPHY OF GUM SAAN JOURNAL ARTICLES, 1977-1991

Reviewed by the Board of Editors: Paul G. Chace, Ruby Ling Louie, and
Thomas A. McDannold.

AUGUST 1977 • Vol. I, No. 1

Yee, George. "The President's Message," p. 1.

Comments on the first issue of Gum Saan Journal which began publication during his term of office.

Lew, Mabel Lum. "Walter Uriah Lum: Founder of the Chinese Times," pp. 2-4. Includes editorial comments by Munson Kwok.

The Chinese Times was a Chinese language newspaper in San Francisco founded by Walter U. Lum (1882-1962), the author's father. Lum, who was born in this city, was the first Grand President of the Chinese American Citizens Alliance who testified many times against anti-Chinese legislation.

Lew, Margie. "Wine Makers of the Past," and "Thoughts from my Chinese Brush," pp. 4-7.

A report by the editor of Gum Saan Journal on the CHSSC Spring dinner, held in May 1977, particularly on the speech made by William F. Heintz, viticultural historian, on "The Role of Chinese Labor in Early California Wine Making."

The second article contains her thoughts as editor of the journal.

Lau, Ann. "Our Beginnings, From then to Now," pp. 7-9.

Comments on the beginnings of the CHSSC and the election of new officers in December 1976. Credits Gilbert Leong as designer of the Logo.

Lew, Margie. "Silk-screen Sketches," p. 10.

Biographical notes on Stan Lau, the first president of the CHSSC.

Lew, Margie. "Enter the Year of the Serpent-4675," p. 11.

Report on the CHSSC as the leading unit in the Chinese New Year parade on February 18, 1977 and its 'Lang Station Centennial' exhibit.

Chinese Historical Society Members (in order of applications received), p. 11.

List of the first 145 members, including 106 Charter Members.

DECEMBER 1977 • Vol. I, No. 2

Yee, Mary and Chuck Yee. "Society Honors Pioneer Chinese American Actors," pp. 1-9. Two photographs included.

Transcript of the interview with Victor Sen Yung, Keye Luke, and Benson

Fong conducted by actress Beulah Quo during the CHSSC dinner meeting held November 5, 1977 to honor them. "All have portrayed sons of 'Charlie Chan' in movies at various times." The interview gives insight into the successes and difficulties encountered by all three actors during their careers.

Lew, Margie. "To the Mother Lode and Back," pp. 9-12. 1 photograph included.

Gives the itinerary of the CHSSC trip in October 1977 to the Mother Lode country with a description and historical background of each site visited: Fiddletown, Placerville, Wakamatsu, Coloma, and Locke.

Wey, Nancy. "Fiddletown--Yesterday and Today," pp. 12-13.

This detailed discussion of Fiddletown includes its development, the Chew Kee Store, and concerns of the Fiddletown Preservation Society.

Yee, John. "Jimmy Chow, Fiddletown Pioneer," pp. 13-15.

Report of an interview conducted in 1954 between the writer and Jimmy Chow, Fiddletown's "last Chinese resident."

Ching, Barbara. "Historic Locke," pp. 15-16.

A historical sketch of a town, founded in 1915 in the Sacramento Delta area, that "holds the distinction of being the only town in the United States to have been built entirely by Chinese."

Leong, Ella. "Silk-screen Sketches," pp. 17-18.

Biographical notes of Tyrus Wong, a "nationally famous artist."

Lew, Margie. "Thought from my Chinese Brush," pp. 18-19.

The editor of Gum Saan Journal shares her favorite memories of the CHSSC trip to the Mother Lode.

Yee, George. "The President's Message," p. 19.

A farewell message from the second president of the CHSSC.

JULY 1978 · Vol. II, No. 1

Lew, Mabel Lum. "Walter Uriah Lum: Founder of the Chinese Times," pp. 1-3.

Part II of an article detailing Lum's activities with Chinese refugees from Mexico in Houston, Texas in the early 1900's, with the Chinese-owned China Mail Steamship Lines, and with The Chinese Times. Included is the tribute given Lum in 1963 by the Chinese American Citizens Alliance following his death in 1962.

"Lee Pai--the Imposing Ceremonies Attending the Internment of the Dead Chinese Poet--Chinatown Moved from Center to Circumference," pp. 3-4.

A reprint of an article that appeared in the Los Angeles Daily Evening Express, August 30, 1878, describing the Chinese funereal ceremonies of the deceased Lee Pai although there is no mention of he was.

Shue, Gerald L. "The President's Message," pp. 4-5.

Shue, the president of CHSSC in 1978, gives an outline of the projects he plans to pursue.

Lew, Margie. "Angel Island-Past and Present," pp. 5-7.

A recapitulation of the presentation "Angel Island-Past and Present" given by Philip Choy of the Chinese Historical Society of America at the CHSSC dinner held in May 1978.

Lew, Margie. "Thoughts from my Chinese Brush," pp. 7-8.

The editor speculates on what being a detainee at Angel Island might have meant to a 10 year old boy, to an 18 year old bride, or to an 11 year old boy.

Lau, Stan. "Gold Discovery in California," p. 8. Reference given.

About the discovery of gold in Southern California as recorded in Wilson's History of Los Angeles County, published in 1880.

Lau, Stan. "Pages from the Past," p. 9. References given.

Chronology of the history of the Chinese in Southern California, 1850-1888.

Chan, David R. "The Chinese in Los Angeles-A Chronology," pp. 10-12.

A list of significant events in chronological order from 1850-1972 to illustrate "an overview of Chinese participation in southern California." Included is the Chinese Massacre in 1871, the attempt to raise celery in Huntington Beach with Chinese labor in 1891, the Hill Street addition to New Chinatown in 1950, and the construction of Mandarin Plaza in 1972.

NOVEMBER 1978 • Vol. II, No. 2 Special Edition dedicated to Lim Poon.

Lew, Margie. "Faith, Hope – and Survival," pp. 1-6. Two photographs and two drawings by Chuck Yee included.

Transcript of an interview with Lim Poon, the "merchant seaman who holds the world's record of the longest survival alone on a raft—for 133 days." In November 1942, the ship on which he worked as a steward was torpedoed by an Italian submarine and sank. The interview reveals Poon's ingenuity in his ordeal, in using supplies available on the raft. Poon was presented the British Empire medal by King George VI in July 1943.

Lew, Margie. "Thoughts from my Chinese Brush," pp. 1-7.

About the events that led John Yee, CHSSC member, to locate Poon for this interview.

MAY 1979 • Vol. III, No. 1

Anonymous. "Chinese Women in California-Past and Present," pp. 1-4.

Report on the CHSSC dinner meeting in October 1978 with Dr. Lucie Cheng

Hirata of UCLA speaking on "Hidden from History: Chinese Immigrant Women in 19th Century California." 5 women received awards for being pioneers in their field: Caroline Chan in Education, Lily Lum Chan in Community Service, Grace Wong Chow in Business, Louise Leung Larson in Journalism, and Bessie Sue Loo in the Motion Picture Industry. March Fong Eu, Secretary of State, and Judge Delbert Wong took part in presenting the awards.

Kwok, Suellen Cheng. "A Profile of Chinese Families and Women in Los Angeles, 1860-1900," pp. 4-7.

Based on information obtained from U.S. census records for these decades, the writer discusses the number of families, Chinese wives, their ages, occupation, and the number and ages of children.

Larson, Louise Leung. "Chinese Food," pp. 8-9.

Recalling how her family had an outstanding Chinese cook, the author tells how she initially avoided Chinese food, preferring American dishes. Eventually Chinese food became a "real treat."

"Celebration of Chinese New Year, January 1876," pp. 10-11.

Reprint on an article from the Los Angeles Daily Star, uncovered by members of a CHSSC project called "Library Research Day," which reports on the celebration of this holiday by the Chinese in Los Angeles.

DECEMBER 1979 • Vol. III, No. 2

Hager, Anna Marie and Everett G. Hager. "The Ning Po (Dragon Boat of Yesteryear)," pp. 1-7. Five photographs included.

A meticulously researched article on a Chinese junk built in China almost entirely of "camphor and ironwood," whose artifacts are on display in the Catalina Island Museum at Avalon. Originally brought to California for exhibition purposes, this ship was a unique example of Chinese maritime technology. The authors cite details of her construction—of special interest is the "eye", about her history and adventures before she sank near the Isthmus of Catalina Island in 1935.

DECEMBER 1980 • Vol. IV, No. 1

Yee, George and Elsie Yee. "The 1927 Chinese Baseball Team," pp. 1-7. Four photographs included.

Reminiscences of several former members—Allen Chan, Kenny Ung, Walter Chung, Ray Lue, and James Chan—about a team that originally called itself the "Chinese Owls" before they began playing in the semi-pro leagues. They recall a teacher—Margaret Cope—who was instrumental in creating Apapalusa Park for Old Chinatown, the relatively high cost of baseball equipment, and their memorable games.

"Farewell to a Friend," p. 7.

A reprint of the eulogy delivered by Beulah Quo at the memorial service for Victor Sen Yung, the well-known actor of stage, screen, and television, best known as the "Number 2" son in the Charlie Chan movies and later as "Hop Sing" the cook in the long-running television show "Bonanza."

DECEMBER 1981 • Vol. V, No. 1

Anonymous. "A Walk Through History..." pp. 1-2.

Describes the CHSSC's walking tour as part of the Los Angeles Bicentennial celebration: Tour A, "The Early Chinatowns"—pertaining to the history of Old Chinatown and China City—and Tour B, "New Chinatown" covering present-day Chinatown and sites of historic significance. A list of over 40 committee members, trainers, and docents is included.

Leung, Louise. "Memories of #1619," pp. 3-5.

#1619 refers to her family's address on W. Pico where the "Leung family home stood for 54 years." The author recalls moving day in 1914; the office of her father Tom Leung, an herbalist; family activities—"it was a family compound in the old Chinese tradition"; its decline into a rooming house after the family moved out; and finally its destruction by fire in 1968.

Glick, Clarence E. "The Chinese in Hawaii," pp. 6-13. Two photographs.

An article based on the author's book, Sojourners and Settlers: Chinese Migrants in Hawaii, begins with the early Chinese presence around the late 1770's, their development of the sugar and rice industries, and the shift into settler status as marriages and families were established. The author then discusses the Island-born Chinese, their high rate of "out-marriages" and the changes in traditional cultural observances.

Yee, Chuck. "The President's Message," p. 14.

His reflections on the many activities and projects that took place during the two years he served as president.

Lew, Margie. "Thoughts from my Chinese Brush ..." p. 15.

A tribute to Mr. and Mrs. Yee Chaw-lai on the "very special occasion" of their 70th wedding anniversary and 89th birthdays celebrated by 400 relatives and friends, including 8 children and 32 grandchildren. Mrs. and Mrs. Yee are the parents of George Yee and Chuck Yee, past president and current president, respectively, of the CHSSC.

DECEMBER 1982 • Vol. V, No. 2
To the reader: There is no No. 1 issue for 1982.

Quan, Ella Yee. "Santa Barbara Chinatown: the Early Years," pp. 1-5. One photograph included.

Although the Chinese settled in this city during the "late 1880's," this article details the building of a new Chinatown in 1926 by 3 Chinese merchants whose homes were destroyed in the 1925 earthquake. All the occupants of the buildings—businesses downstairs and living quarters upstairs—are named and described. Today, "no one who lived in Chinatown in the 1930's is still in the city."

Castelar School Staff (compilers). "Short History of Castelar School," p. 6.

Commemorates the 100th anniversary of the second oldest school in the Los Angeles Unified School district— it dates back in 1882 and is located in what is generally known as "New Chinatown." Today the school has the largest number of IndoChinese than any school in the district.

"Castelar School's Bath Tub Makes Trouble," p. 7.

A reprint of an article that appeared in the Los Angeles Examiner, 24 September 1904, telling about the controversy over a health officer's recommendation to install a bath tub in the new school building.

JUNE 1983 • Vol. VI, No. 1

Bartoo, Marion. "Los Angeles Chinatown Library was a 12-Year Dream," pp. 1-5. Three photographs and drawing of building included.

A personal essay about its establishment. It began as a dream of Ruby Ling Louie, holder of a Ph.D. in Library Science. First a library was housed, rent-free, in the old Castelar Elementary School auditorium in February 1977, then expanded and dedicated on March 1983, through the continued collaborative efforts of the Friends of the Chinatown Library, the L. A. Unified School District and the L. A. Board of Library Commissioners.

Louie, Ruby Ling. "Library Dedication Welcome," pp. 6-7.

The original copy of the opening remarks by Ruby Ling Louie, President of the Friends of the Chinatown Library, at the dedication ceremony of the newly expanded library building on April 18, 1983. She acknowledges the unique cooperation between the city, library, and school agencies along with vital community support which made this library possible for Chinatown.

Chan, Loren B. "The Exclusion Act of 1882: A Chinese-American Perspective," pp. 8-16.

This law, a "landmark in Chinese-American history," had negative and positive historical impact which Dr. Chan discussed at the CHSSC dinner meeting, held in May 1982 to commemorate the centennial of its passage. He touched upon

the circumstances under which this law was enacted and the need to appreciate the past in order to understand our own world today.

Los Angeles Public Library, Chinatown Branch. "Chinese in America, A Bibliography," pp. 17-21.

An annotated list of 57 titles on the subject including research studies, social histories, and general works available at the Chinatown Library (call numbers included).

DECEMBER 1983 • Vol. VI, No. 2

"Society Honors Som Shee and Sam Chang," p. 1.

In January 1984, the CHSSC recognized two Chinese American pioneers of Los Angeles County: Sam Chang, cofounder of the Los Angeles Asparagus Growers Association and board member of the "Lung Kung Tin Yee Association," and his wife, Som Shee, who helped in developing more efficient means of growing and shipping asparagus nationwide.

Chang Si Yaht (Sam Chang). "A Poem in Celebration of the Birthday Centennials of Som Jih Yuen, My Wife, and Myself," pp. 2-3. Photograph of Mr. and Mrs. Chang included.

Written in Chinese and translated into English, the poem acknowledges their background and faithfulness to the Chinese traditional way of life. An additional note cites their family contributions to their ancestral village.

Welcome, Henry. "The California Connection (or: How Two Americans from Southern California Played a Significant Role in China's Revolution in 1911)," pp. 4-11. Five photographs.

Describes the role of Homer Lea, a white man and military strategist, and of Ansel O'Bannon, former U.S. cavalryman, in the secret training of overseas Chinese recruits (in the Highland Park area of Los Angeles) for military leadership in Sun Yat Sen's Reform Army.

JUNE 1984 • Vol. VII, No. 1

Greenwood, Roberta S. "Chinatown in Ventura," pp. 1-11. Four photographs and two maps included.

An in-depth, research report on the two Chinatowns (1860's to 1906 and 1906 to 1923) in the city of Ventura. Discusses the following: Chinese Fire Company led by Soo Hoo How; anti-Chinese events; laundry enterprises; holiday and church interaction (plus names found in church records, City Directory and newspapers); Ortega Adobe owned and preserved by Sing Hing; the Walter Quong Jue family; and archaeological exhibits in local museums. Includes recollections of Mrs. Nellie Chung and Mrs. Grace Chow.

DECEMBER 1984 • Vol. VII, No. 2

Chace, Paul G. "The Chinese Theatre, Law and Order in Los Angeles; Jew Ah Moy and his Congressional Testimony," pp. 1-4. Map showing the location of his theater included.

Background information and an edited narration of a Chinese theater owner's testimony found in the Lehlback Congressional Hearing Report of March 1891. Tells about Jew's particular views regarding "tong" activity, opium use, lotteries, learning English, his religion, and about obeying the "laws of this country."

Lew, Margie. "Journey into Yesterday (or: A Return to the Mother Lode)," pp. 5-11. Six photographs included.

A personal essay on the CHSSC's second weekend trip up Highway 49 in "retracing the steps" of the early Chinese pioneers. Includes historical notes on the places visited: Hornitas, Coulterville, Sonora, Columbia State Park, Fiddletown, Placerville, Coloma, Nevada City, and Locke.

JUNE 1985 • Vol. VIII, No. 1

Hager, E.G., G.E. Kinney and A.F. Kroll. "An 1886 Chinese Labor Boycott in Los Angeles," pp. 1-7. Photocopies of 2 Los Angeles Trades and Labor Council pledge cards included.

Background and report of the attempts by this Council to boycott the "patronage of Chinese" and those who "employ Chinese ... rent to them or sell goods manufactured by Chinese in America."

Hager, Anna Marie. "A Los Angeles Lettersheet of 1878," pp. 8-12. Facsimile of a letter included.

Quotes the impressions of two visitors to Los Angeles during the late 1870's, one about the Chinese. Includes biographical notes of the author who penned a letter expressing extremely anti-Chinese sentiment. Also biographical notes on Anna Marie and Everett G. Hager (CHSSC members).

Fong, Lillian. "Remembering World War II, A Letter," pp. 13-15.

Recollections of a CHSSC member on the personal impact of the war.

DECEMBER 1985 • Vol. VIII, No. 2

Issue dedicated to Helen Louise Lim Young, pictured on cover.

Nine photographs included.

Luey, Rose and other siblings. "Helen Louise Lim Young," pp. 1-7.

A commemorative article on this very active CHSSC member, covering her immigrant parents and life in Oakland.

Fong, Allen. "Chinatown's Helen Young," pp. 8-12.

A KNXT tribute to "a dynamo...": the Lotus Festival, Dragon Boat

Celebration and the Firecracker 10K Run in Chinatown "all grew under her guidance." Also special praise for her work with children.

Marsh, Tani. "Mai Poina Oe Lau (Forget Me Not)," p. 13.

A volunteer's tribute to Ms. Young's collaborative work with the Hawaiian community.

Wilder, Judith Luther. "A Remarkable Woman," pp. 14-15.

A colleague's memorial tribute to a community worker who was "determined that Greater Los Angeles begin to appreciate and understand Asian culture and traditions."

Kwok, Munson and Ella Quan. "Helen Lim Young" and "Editor's Note," pp. 16-18.

A chronology, from 1957 on, regarding Helen Young's community involvement and public relations contacts plus a tribute from the editors.

Haru, Sumi. "A Tribute to a great Lady," pp. 18-19.

Personal acknowledgment of Helen Young as a volunteer and as "one of the best public relations pros..."

JUNE 1986 • Vol. IX, No. 1

Editors. "French Hospital--125 Years of Service," pp. 1-2.

Brief history of the hospital in Los Angeles Chinatown and, on the cover, a facsimile of the CHSSC resolution honoring its community service.

Chace, Paul G. "Los Angeles' Early Chinatown Postal Service, J.M. Scanland and his Account of 1906," pp. 3-12. With references and an 1894 map.

A research paper on mail delivery, highlighting the contributions of J.M. Scanland, one of the "earliest chroniclers of the Los Angeles' Chinese community," whose 1906 article in the Los Angeles Times is part of the Ng Poon Chew Collection at the Asian American Studies Library of the University of California, Berkeley. This paper first enlarges upon what Scanland covered in his newspaper article and ends with a reprint of its full text.

McDannold, Thomas A. "The Landscape Appearance of the Los Angeles Greater Chinatown," pp. 12-15. Seven photographs and 2 census maps.

A brief review of how U.S. census mapping, architectural styles, and use of commercial signs written in Chinese are documentation and resources for tracing the development of Greater Chinatown in 1970.

DECEMBER 1986 • Vol. IX, No. 2

Yee, George, et al. "A Message from the Past Presidents," pp. 1-3. Two photographs; one of George Yee (1927-1985) on the cover.

A brief background of the first ten years of the CHSSC and suggestions from

the past presidents for projects for the next ten years.

Yee, George and Elsie Yee. "The Chinese and the Los Angeles Produce Market" and "The Forgotten Chinatown," pp. 4-17. Listing of Chinese-owned Produce companies in 1950, fourteen photographs, one map, and references included.

A direct report from oral interviews and in-depth research on the role of the Chinese in developing the wholesale produce industry in Los Angeles. The two reports cover its beginnings—when the Chinese monopolized the produce industry in 1880, to the building of City Market in 1909, and the present-day decline of Chinese participation in this industry.

Moy, Eugene W. "George Yee--In Memoriam," pp. 18-19.

A memorial tribute to the second president of CHSSC, a charter member who was active in numerous projects until his untimely death in 1985. He is fondly remembered for proclaiming the Society as "NEW--BIG--FAST--BEST!"

JUNE 1987 • Vol. X, No. 1

Liu, Judith. "Birds of Passage: Chinese Occupations in San Diego, 1870-1900," pp. 1-15. Four photographs, a 1904 map, and references included.

This condensation of Liu's Master's thesis reveals that fishing was a "stable occupation" for the Chinese who dominated the industry "well into the 1890's," Although there were a few wealthy merchants, census records list the Chinese as mostly wage laborers who worked in market gardens, lotteries, laundries, hotels, as domestics, and on railroad construction. Over 900 Chinese were present in 1890 when the local economy stagnated. Only 400 plus were counted in 1900.

DECEMBER 1987 • Vol. X, No. 2

Louie, Emma Woo. "History and Sources of American Family Names of Chinese Origin," pp. 1-12. References included.

The Chinese are the first people to adopt hereditary names and although Chinese Americans retain the ideograph to their family names, spelling varies for numerous reasons. In addition to patrilineage and culture, these surnames reflect Chinese American history and Chinese history. Many surnames of Chinese origin originally were names of states, places, or feudal titles, while others have unusual origin stories.

Kwok, Munson, and Ella Quan, Coeditors. "The Riverside Chinese Memorial Pavilion," pp. 13-15. Five photographs included.

The archaeology of Riverside's Chinatown brought together Dr. Robert Poe, David Chang, Dr. Sun-Yiu Fung, the Riverside City Council, the Republic of China, and others. A pavilion to honor Chinese pioneers was dedicated in October

1987. Yuen-Chen Yu was the principal architect and all materials for the pavilion were designed and manufactured in Taiwan.

JUNE 1988 • Vol. XI, No. 1

Hoffman, Abraham. "Charles Tong Sing--Arctic Explorer," pp. 1-5. One photograph included.

Tong Sing, steward aboard the *U.S.S. Jeanette*, participated in the ill-fated 1879 U.S. Navy expedition to the North Pole. Marooned for two years in ice, the ship was finally crushed and the failure of the expedition ended in a Naval Court of Inquiry. In 1890 Tong Sing received a congressional medal for his service and later retired to live in Los Angeles.

Stern, Teena. "Guidelines for the Preservation of Historical Records," pp. 5-11. Names of archival supply companies and bibliography included.

Pertinent information on the care and handling of historical manuscripts and photographs--covering such subjects as chemical and environment control, storage procedures, and what materials that should "never, never, never" be used in their preservation.

DECEMBER 1988 • Vol. XI, No. 2

Louie, Ruby Ling. "Reliving China City," pp. 1-6.

This narrative accompanied the slide presentation of China City at the November 1988 CHSSC dinner meeting honoring the entrepreneurs of this former tourist attraction which opened in 1938. Initiated by non-Chinese and built like an enlarged movie set, it prospered in the early years of World War II. With the remembrances of 80 people, the sights of the block-long China City are recalled.

Kyle, Garland Richard. "The Legend of Anna May Wong," pp. 7-11. Three photographs included.

She was born in Los Angeles in 1905 to parents who operated a laundry. From *The Red Lantern* (1919) through *The Thief of Bagdad* (1924) and *Shanghai Express* (1932), Wong was known as the "China Doll" and "Chinese Flapper." By the 1960's, the legend of Wong declined into obscurity.

JUNE 1989 • Vol. XII, No. 1

Louie, Emma Woo. "Family History for the Chinese American," pp. 1-16. Tables of Chinese kinship terms included.

A summary of the Family History Workshop cosponsored by the CHSSC and the Asian American Studies Center at UCLA to inspire and help Chinese Americans research their genealogy and family's history. Covers the use of genealogical charts and records, census records, Chinese American history, Chinese sources, and oral history techniques.

Hom, David. "My Family in the United States," pp. 17-23. Four photographs and the ideograph to his surname included.

His ancestors came from Hoi Ping district, beginning with his great-great-grandfather who arrived in Los Angeles in 1870, his great-grandfather and grandfather in 1912. The latter owned the National Wholesale Grocery and later became a citizen. His father was one of 9 children born in L.A.

DECEMBER 1989 • Vol. XII, No. 2

Chace, Paul G. "The Turtledove Messenger, A Trait of the Early Los Angeles Chiao Ceremony," pp. 1-9. References included.

The Los Angeles Chinese community conducted the ancient Chiao ritual festival in 1875, following the 1871 massacre, and every three years thereafter, through 1908, for the purpose of restoring harmony. Turtledoves were released as messengers to the gods in heaven. The three days of celebration became a focal aspect of the L.A. Chinese ethnic identity.

Wong, Angi Ma. "Pilgrimage and Pleasure, Hawaii Field Trip 1989," pp. 10-15. Four photographs included.

Report on the ten days trip taken by eighteen CHSSC members and friends to tour Maui and Oahu and to enjoy Hawaii's multi-ethnic heritage, from the Wo Fat Restaurant established in 1882 to the Haleakala Crater.

JUNE 1990 • Vol. XIII, No. 1

Louie, Ruby Ling, Noemi Crews, and Timothy Chan. "A Pictorial History of the Catholic Chinese Center in Los Angeles Chinatown, 1940-1990," pp. 1-23. Twenty-one photographs.

This history of St. Bridget's, founded in 1940 by Father Cowhig, reviews its development from a language school, called the Chinese Catholic Academy, into "a unique mission-church-center" which now serves many immigrant Chinese as well as the older established families. The Columban Fathers and the Immaculate Heart Sisters, the founders, have been replaced by other Orders which include Chinese priests and sisters staffing the Center.

DECEMBER 1990 • Vol. XIII, No. 2

Lew, Margie. "Moon Festival Memories," pp. 1-4. Three photographs and a facsimile of a souvenir program.

The Moon Festival of 1941 was to worship the Moon Goddess and to raise money for United China Relief. Events for the three days included selecting a "Moon Goddess," watching a parade and stage entertainment.

Kwok, Munson. "Chinese Moon Festival Success," pp. 5-10. Ten photographs included.

The 1990 Moon Festival, a renewed public outreach event supported by the Mayor and city of Los Angeles, offered cultural presentations and entertainment during the day, culminating in a nocturnal Moon Viewing.

Hole, J. Wesley. "History of the Los Angeles Chinese United Methodist Church," pp. 11-19. Six photographs included.

Excerpts from the Church's 100th anniversary book reveal this institution began as a fellowship in 1887, became a Mission in 1890, and a full-fledged Church in 1942. Under the leadership of the Rev. Wun Bew Wong, the church building at 825 North Hill Street was first erected in 1947. The Chinatown Service Center had its beginnings in this church in 1971.

JUNE 1991 • Vol. XIV, No. 1

Chace, Paul G. "The Oldest Chinese Temples in California, A Landmarks Tour," pp. 1-19. Seven photographs and references.

Five Chinese temples and other landmarks were visited by CHSSC members in late September of 1990. The history of each temple is presented in detail: Bok Kai Temple in Marysville--built in 1880; Liet Sheng Kung in Oroville--built in 1863; Won Lim Miao in Weaverville--its existence dates back to the 1850's, Kuan Ti Temple in Mendocino--its exact date is unknown; and the Wu Ti Miao in Cambria--built in the late 1880's.

DECEMBER 1991 • Vol. XIV, No. 2

Lew, Margie. "Mexicali...and the Chinese Connection," pp. 1-11. Ten photographs included.

A personal account of the May 1991 weekend trip to Mexicali made by CHSSC members and friends at the invitation of the Chinese Historical Society of Greater San Diego and Baja California who made all arrangements, including a guided tour by the Bureau de Turismo in Mexicali. A brief history of the Chinese in Mexicali is presented.

JUNE 1992 • Vol. XV, No. 1

Engh, Michael E., S.J. "A Most Excellent Field for Work: Christian Missionary Efforts in the Los Angeles Chinese Community, 1870-1900," pp. 1-15. Two photographs and references included.

The early missionary efforts were mainly made and sustained by Euro-American Presbyterians, Congregationalists, and Methodists; with the first two denominations conducting English language classes while the Methodists began with a Sunday school. The True Light Chinese Presbyterian Church and the First

Chinese Methodist Church, still in existence today, are “the fruits of these efforts.”

DECEMBER 1992 · Vol. XV, No. 2

Dresser, Norine. “Chinatown Militia Units–1942 Los Angeles and San Francisco,” pp. 1-25. Includes four photographs and references.

Shortly after America’s entry into World War II, special Chinese American voluntary military units were organized by the California State Military Reserve as part of the war effort. This article points out differences in training received by the men in the Los Angeles and San Francisco units and the names of some of the men involved.

McDannold, Thomas A. “Origins and Destinations: A Conference on Chinese Americans,” pp. 26-32. Fourteen photographs included.

A report of the conference sponsored by the CHSSC, the Institute for Asian American and Pacific Asian Studies at CSULA, the Asian American Studies Center and the Center for Pacific Rim Studies at UCLA, held August 28-30, 1992 on the campus of California State University, Los Angeles.

CHINESE HISTORICAL SOCIETY OF SOUTHERN CALIFORNIA

founded in Los Angeles, California, November 1, 1975

Incorporated under the Laws of California, December 23, 1976

The purpose of the Chinese Historical Society of Southern California, Inc. shall be to bring together people with a mutual interest in the Southern California history of Chinese and Chinese Americans, to perform all the functions and activities of an historical society in pursuit of gaining, preserving, and communicating knowledge of this important history and to understand the significant Southern California historical role of Chinese and Chinese Americans.

Knowing the heritage of our community is basic to maintaining our democratic American way of life and to promoting a better appreciation of our rich, multi-cultural society.

General meetings are held monthly - except July and August, the first Wednesday, 7:30 p.m., Castelar Elementary School, Multi-purpose Room. At 840 Yale Street in Los Angeles Chinatown. Parking on school playground.

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REPEAL OF THE CHINESE EXCLUSION ACT: A CONTRADICTION

By Susie Ling

INTRODUCTION

Fifty years ago in the midst of World War II, the 1882 Chinese Exclusion Act was repealed on 17 December 1943. President Franklin Roosevelt said of the bill that he endorsed:

“It is with particular pride and pleasure that I have today signed the bill repealing the Chinese exclusion laws. The Chinese people, I am sure, will take pleasure in knowing that this represents a manifestation on the part of the American people of their affection and regard” (quoted in Divine 152).

The Chinese Exclusion Act, the first U.S. immigration act to discriminate against a particular ethnic group, was always viewed as the epitome of anti-Chinese American sentiment. It was the symbol of the racism that kept Chinese American* pioneers, their children, and their grandchildren from being recognized as full American citizens.

During World War II, China was an ally of the United States against the Axis powers. Chinese, and thus, Chinese Americans, became viewed as “faithful allies, heroic fighters, and tragic victims” (Lyman 125). Chinese Americans in the 1940s were in a quagmire. The war significantly changed the status of Chinese Americans. Previously, they had generally been isolated in Chinatowns, restricted socially and legally from participating in the American mainstream, and viewed as exotic “foreigners.” But in 1943, Chinese Americans gained rights to own land and were even drafted into the American military. Whatever their personal feelings, Chinese

About the author: Susie Ling has been teaching Asian American studies at Pasadena City College for ten years. A member of the Chinese Historical Society of Southern California, she has enjoyed the lectures and conferences, the fieldtrips, serving as docent for the Chinatown tour, and meeting the good people in the Society.

*This author defines “Chinese Americans” as persons of Chinese descent residing permanently in the United States. Chinese Americans did not receive the right to naturalized citizenship until 1943, so many were Chinese nationals. Other Chinese Americans were American citizens as they were born in the United States.

Americans stood aside while the Japanese Americans were interned in concentration camps. The Chinese Americans fervently bought war bonds and saved tin foil for this war "for democracy." They hoped that this war against the racism of Hitler would also be the war against domestic racism, if not for all Asians including the Japanese, at least for the Chinese Americans. They hoped that the repeal of the Chinese Exclusion Act would be one more step for Chinese Americans towards gaining full American citizenship rights.

But the repeal of the Chinese Exclusion Act was viewed by the U.S. government as a vital component of the war effort to cement political and commercial relations with China. It was not viewed as a part of American domestic civil rights policy. Representative Gossett of Texas argued, "The bill under consideration is not an immigration bill. This bill is a war measure and a peace measure" (quoted in Divine 151). Similarly, President Franklin Roosevelt declared "I regard this legislation as important in the cause of winning the war and of establishing a secure peace. By the repeal of the Chinese exclusion laws we can correct a historic mistake and silence the distorted Japanese propaganda" (quoted in Divine 150). Ironically, Chinese Americans were still viewed as "foreigners" and "sojourners."

To add to the irony, the Chinese Exclusion Act was repealed in name only. In the complex confusion of immigration law, the repeal only "opened" immigration to a quota of 105 newcomers/year. Thus the repeal of the Chinese Exclusion Act continued to keep the Chinese excluded -- from immigration and from domestic acceptance.

REVIEW OF THE 1882 CHINESE EXCLUSION ACT

Chinese immigration in this modern historical period began with goldrushers of 1848 and 1849. The myth of Gold Mountain coupled with the real need for cheap laborers in developing the American West caused the migration of tens of thousands of Chinese pioneers to California and the West. These early Chinese pioneers were vulnerable to the American tradition of racism.

Between the Panic of 1873 and the 1893 depression in California, anti-Chinese sentiment was growing into a movement. The boom of the gold rush was now a bust. European immigrants and their sons organized in labor unions such as the American Federation of Labor and the California Workingmen's Party were blaming the "foreigners" for unemployment and other social ills. The "Charles Crockers" who had recruited and contracted these Chinese pioneers were no longer willing to support them. The transcontinental railroad was finished but the Chinese continued to demand more wages and better treatment. On the other hand, Japanese contract laborers could now be recruited to work for even cheaper wages than the older Chinese.

In this atmosphere of economic tension, Samuel Gompers' strengthening American Federation of Labor successfully pushed U.S. Congress to pass the

Chinese Exclusion Act. The main reason cited for the immigration restriction was to protect American labor (Curran 90).

China was in no position to protest this discriminatory act as it was plagued with internal corruption and foreign colonialism. The imperial Qing (Ching) dynasty, titular government in China, generally viewed persons of Chinese ancestry outside China's boundaries as temporarily displaced subjects or "overseas Chinese" rather than as, say, Chinese Americans. After its defeat in the Opium Wars, the Qing dynasty could neither prevent the 1868 Burlingame Treaty allowing for Chinese immigration to the U.S. nor prevent the 1882 Chinese Exclusion Act, curtailing immigration to the U.S. Nor could they raise serious objections to the string of discriminatory actions against "overseas Chinese" including 1850s Foreign Miners' Tax, 1860 Police Tax on Mongolians, 1870 Pole Ordinance, 1873 Queue Ordinance, 1879 California Constitution.

Despite a veto of an earlier version of the bill, President Arthur signed the first Chinese Exclusion Act on 6 May 1882. This law excluded Chinese laborers for ten years and prohibited the naturalization of Chinese already in the U.S. With the 1892 Geary Act and 1902 Act, this law was extended for ten-year periods until 1904, when the exclusion law was extended to run perpetually. The Chinese Exclusion Act prohibited the immigration of Chinese laborers except those classified as merchants, teachers, ministers, students, and visitors.

The ensuing Japanese laborers also wanted better wages and better treatment with time. The 1907 Gentlemen's Agreement curtailing immigration from Japan followed. Koreans, Indians and Pilipino immigration followed a similar pattern of open doors, immigrants agitating for equality, and then, closed doors. In 1924, the Asian Exclusion Act prevented further contract laborers from Asia although Pilipinos who were considered American nationals were exempted for another ten years.

THE REPEAL ACT

The Chinese Exclusion Act was repealed in 1943 during World War II. But the effort to win good will from United States' war ally, China, had little actual impact on immigration trends due to a myriad of technicalities.

In 1924, the National Origins Act was also passed under nativism pressure to curtail certain European immigration. Attempting to limit Slavics, Jews, Catholics, Poles, etc. who had begun to immigrate to Northeastern U.S. by the 1890s, the law of 1924 reduced immigration from European countries by using a formula. A quota of 2 percent of the numbers of residents from each nation as shown by the 1890 census was established. Thus, English immigration could continue but Eastern and Southern European immigration slowed down.

In 1924, the National Origins Act did not actually apply to Chinese as they were already excluded. But the quantitative formula would also have limited immigration

from Asian nations to the maximum quota of 105 because the number of Asian residents in the U.S. in 1890 was minimal. Hawaii was not considered part of the United States. Thus, there was a double policy towards Chinese immigration by 1924.

The repeal of the Chinese Exclusion Act meant that the Chinese now fell under the jurisdiction of the 1924 National Origins Act. To add injury to insult, U.S. immigration law had always determined quotas based on birth place. But for Chinese (and later Indians), the quota was determined by ancestry. This technicality had appeased anti-repeal efforts in 1943. Thus, a person with 50 percent Chinese blood was considered under the Chinese quota regardless of the person's birth origin. This prevented Chinese immigrants from Hong Kong, a British colony, as well as Chinese immigrants from Europe. Significantly, it established a separate quota of 100 for non-Chinese persons emigrating from China e.g. children of American missionaries and merchants (Sung 79).

Betty Lee Sung in Mountain of Gold (1967) wrote, "In answer to those who envisioned a deluge of Chinese immigrants after repeal, the annual quota of 105 was an effective cork (80-81)." A four-tier preference system was established under the quota. The first 50 percent of a country's quota was reserved for skilled aliens and their families with high education, technical training, specialized experience, or exceptional ability as determined by the Attorney General. The next 30 percent of the quota was set aside for parents of citizens over 21 years of age. The remaining 20 percent was for spouses and children of permanent resident aliens residing in the United States. If there were any remaining slots from the first three preferences, they would go to the fourth preference for siblings or children over 21 years of age of American citizens (82).

The 1943 repeal act gave the right of naturalization to Chinese who had lawfully entered the United States. This was important in principle and some Chinese became eligible for the rights and responsibilities of citizenship. But the large numbers of Chinese who had emigrated as contract laborers before 1882 were now near their 80s and the illegal paper sons who immigrated after 1882 were ineligible. The repeal, however, did allow for future Chinese immigrants to gain citizenship rights.

MOVEMENT TOWARDS REPEAL

According to Fred W. Riggs' Pressures on Congress (1950), the Citizens Committee to Repeal Chinese Exclusion Act was the main agent responsible for the 1943 action. This Citizens Committee met six times with eleven members at the first general meeting, fifteen members at the second general meeting, and about six members at the last four executive committee meetings held between 25 May and 13 Oct 1943 (Riggs 47). Important support for the Committee came from Donald Dunham, American consular service in Hong Kong; Richard J. Walsh, editor of Asia and the Americas; Pearl S. Buck; W. W. Pettus, President of the College of Chinese

Studies, University of California; Read Lewis of the Common Council for American Unity; Monroe Sweetland of the C.I.O.; Julean Arnold of the China Council of Berkeley, California; and Congressman Walter H. Judd (Riggs 48-49).

The Committee lobbied behind the scene for the repeal. They gained support especially from commercial interests (Riggs 92). The American business executives were not as interested in the potential of cheap labor from China as much as they were concerned about improving commercial relations with China. The Committee also worked with religious groups. According to Riggs, of the forty-two witnesses for repeal at the House Immigration and Naturalization Committee hearings, ten represented religious interests (96). During the period of China's "open-door policy," there were some 3000 missionaries in China (Riggs 98). Of the forty-two persons testifying before the House Committee, nineteen were "old-China-hands." Of these "Old-China-hands," eight had missionary background in China, seven had up to twenty years of business background in China, two were scholars, one was a Naval officer, and one had been an employee of the Chinese government (Riggs 108).

Riggs summarized the five basic arguments for the repeal. These were (1) racial equality and human rights, (2) justice to our Chinese allies, (3) fairness to Chinese Americans, (4) aid to future commercial relations with China, and (5) help win the war (127).

The American Year Book of 1943 noted that the repeal of the Chinese Exclusion Act "was especially recommended by the President [Franklin Roosevelt on 11 October] and passed without difficulty" (cited in Riggs 38). Indeed, this was not exactly accurate. Despite the obvious presidential support, there had been several proposals that went through much discussion before the final repeal compromise was passed. To improve the chances of such a bill passing Congress, strategic decisions were made to focus on Chinese exclusion repeal rather than elimination of the ban against all Asian immigration (Riggs 56). Most importantly the repeal of the Chinese Exclusion Act would by the 1924 Act give the Chinese a mere quota of 105. It was understood that the repeal would not actually cause much ensuing immigration of Chinese. An important issue was that a "loophole would be opened for Chinese born in Hong Kong to come under the British quota or for those born in the Western Hemisphere outside the United States to enter as non-quota immigrants" (Riggs 39). The compromise finally adopted was that although Chinese Americans would now be eligible for citizenship, all immigrants of the Chinese "race" would come under the minuscule Chinese quota regardless of birthplace or nation of origin (Riggs 40). Furthermore, there was a stipulation that unlike other non-quota immigrants, wives and children of American citizens of Chinese descent could not immigrate (Riggs 40).

RACISM BEHIND THE REPEAL

The groups opposed to the repeal included the American Federation of Labor, American Legion, Veterans of Foreign Wars, California Joint Immigration Commission, Grange, Native Sons of the Golden West, and some “patriotic” societies like the Daughters of the American Revolution and National Blue Star Mothers. Most of these organizations had a history of anti-Asian and anti-immigrant history.

Agnes Waters of the National Blue Star Mothers and the Crusading Mothers of Pennsylvania testified against the repeal indicating she represented millions of American women. She proclaimed that the women of America were “opposed to the invasion of this Republic by any other foreign nation” and

“practically all of the Chinese are Communists and when they come in here, they come in here to ruin this country, and the greatest danger from them is the aliens in this country, and they are putting enemies in all our important positions in this administration... And the Chinese race is a yellow race the white people have to fight, and if you are going to flood this country with the yellow race, I want to know it” (quoted in Riggs 89).

John B. Revor of the America Coalition declared that “the Chinese are, morally, the most debased people on the face of the earth” (quoted in Riggs 90).

Riggs summarized the five major arguments against the repeal as (1) premature, wait till the war is over, (2) opening wedge, (3) employment for American veterans and labor, (4) racial purity or White supremacy, and (5) America for Americans (127).

But the proponents of the repeal and their arguments for repeal also had racist tendencies, albeit more subtle. This is exemplified by Fred W. Riggs himself in his book Pressures on Congress (1950) urging for better treatment of Chinese and the passing of what will be the 1952 McCarran-Walter Act. In his preface, Riggs views the repeal of the Chinese Exclusion Act as more of an important part of “this country’s foreign policy” rather than a domestic civil rights issue (viii). In Chapter 4 of his book, he exemplifies his stereotypic views in his description of the scenario that allowed for the passing of the repeal:

“The composition of the Chinese population itself also changed. Whereas originally it consisted almost exclusively of adult male aliens, by 1940 balanced family life has become more prevalent and the ratio of Chinese-American citizens to aliens was 108 to 100. Consequently the Chinese population more closely approximated the white in composition and **behavior** (emphasis mine).

“Factors contributing to cultural isolation were also reduced. Whereas originally most of the Chinese immigrants could communicate with the “whites” only through interpreters, by 1940 almost all could speak idiomatic English. The disappearance of the queue and the adoption of western clothing were not unimportant changes in the same direction. The right of suffrage accorded to

American-born Chinese perhaps made irresponsibility toward them less safe politically, even though the Chinese vote is scarcely decisive outside of Hawaii.

"An important factor in the later acceptance of the Chinese was their entrance into characteristic occupations held as a natural monopoly, notably, the hand laundry and Chinese restaurant... This occupational specialization destroyed "white" labor's fear of competition, while enjoyment of the Chinese cuisine and other services won for the "Celestial" the patronizing good-will, if not the friendship, of a substantial section of the American public" (Riggs 29-30).

Another variable, Riggs continues, is that U.S. began to view itself more and more as "benevolent protector of China's independence" as Japanese encroachment into Manchuria in 1932 began (31). "Whatever the motives, the Open Door had become a cardinal principle of American foreign policy and friendship for China an established tradition" (Riggs 31). Warren G. Magnuson who testified on behalf of the repeal "stressed the value of the measure in counteracting Japanese propaganda and strengthening Chinese morale" (Riggs 84). Seattle Chamber of Commerce indicated their support of the repeal "thereby indicating our friendship toward China and her people" (quoted in Riggs 85).

Riggs probably correctly identified the variables that led to the improvement of sentiment towards Chinese Americans. But from his writings, American sentiment of that era can be well gauged: (1) Chinese Americans as still viewed as exotic foreigners and Celestials, (2) the repeal of the Chinese Exclusion Act was part of U.S. foreign policy and commercial policy (not civil rights policy), and (3) American colonialism in China (i.e. Open Door Policy) was justified by the White man's burden argument. Inherent in Riggs' mentality and American tradition was the racism of manifest destiny.

INVOLVEMENT OF CHINESE and CHINESE AMERICANS

The Citizens Committee consciously decided to limit membership to American citizens not of Asian descent (Riggs 113). It earlier conferred with C. L. Hsia, director of Chinese News Services. But Riggs reported that "He was interested and thought that much could be said for going ahead with a campaign immediately. He offered to furnish information assistance but felt it would be unwise for a Chinese to figure too conspicuously" (49-50).

The Chinese government was conspicuous in its inaction. In 1943, Madame Chiang Kai-shek had toured the United States and successfully improved sentiments of good will for China as a war ally. But she "avoided mentioning the subject of Chinese exclusion in any public statement" (Riggs 114). Riggs also researched and concluded that the Chinese embassy chose to support the movement quietly and through unofficial channels. The ranking Republican on the House Immigration and Naturalization Committee, Noah M. Mason (Ill) made the following statement:

“The Chinese people through accredited representatives have said definitely that this is a very important emergency war measure and cannot wait until after the war... and that comes from authoritative sources, from China itself, and not from unauthoritative or ill-informed sources” (quoted in Riggs 115).

The Chinese Americans seemed to have played a very low keyed role in the repeal process as well. Only two Chinese Americans testified in the House Committee along with two non-Chinese Asians. Dr. Li Min Hin testified on the role of and contributions of Chinese in Hawaii. He concluded that “Hawaii furnishes the best example in the United States of the assimilability of the Chinese into the American way of life” (quoted in Riggs 112). Paul Yee, an electronics engineer in the War Department, testified on the contributions of many skilled Chinese technicians in various war industries and armed services. Dr. Taraknath Das, professor at the College of the City of New York, discussed American exclusion policies in the context of international relations and Kilsoo K. Haan, Washington representative of the Korean National Front Federation and the Sino-Korean Peoples’ League, discussed the implications of the repeal to winning the war (Riggs 112-113).

Some behind-the-scene support by Chinese Americans for the repeal is known. George Kin Leung of the Chinese Consolidated Benevolent Association in New York wrote Martin J. Kennedy of the House Committee:

“Born in New Jersey, having lived 17 years and China, and now sojourning in our New York City and State, you may imagine how keenly I feel on this subject. I thank you from the bottom of my heart, as do my friends, for preparing sunlight and rain for the plant of friendship between China and America which must be fed now, before the war ends, to make easy the post-war cooperation. I trust that you have ample health to realize all your good works (quoted in Riggs 111-112).”

Mrs. Theodora Chan Wang of the Chinese Women’s Association of New York wrote a similar letter of support to Eleanor Roosevelt:

“We feel that if this privilege is granted us, there is no Chinese in this country who would not go far beyond the contribution now so freely given, in the sacrifice of his fortune, and his very life, to preserve the ideals of America, the traditional friend of China (quoted in Riggs 111).”

Jack Chow and Albert Chow, two immigration attorneys for the Chinese American Citizens Alliance, were known to frequently travel between San Francisco and Washington D.C. during this time. Their specific strategies, however, are still buried in records (Lee interview). Another group of Chinese Americans in Hawaii made an unsolicited donation of \$1,116 to the Citizens Committee, one-fourth of the funds received by the Committee (Riggs 112).

Other activities by Chinese Americans on behalf of the repeal movement is unknown or possibly, nonexistent. Were there public demonstrations on behalf of the repeal or celebrations after the success of the repeal? How was the subject

discussed in Chinese American newspapers and in Chinese American organizations? Did the Chinese Americans purposely keep out of the national discussion in hopes of not jeopardizing the movement? Did they want to help characterize the work of the Citizens Committee as the work of European American liberals and humanitarians rather than self-serving Chinese Americans? Did the Chinese Americans stay out of the movement knowing that it would have little actual impact? Were they apathetic or even disgusted at the hypocrisy of this supposed anti-racist movement? Did they hope to encourage pro-Kuomintang sentiment? Did the conflicting politics between the Kuomintang Nationalists and the Chinese Communist Party hinder Chinese American political activism? Many questions remain regarding Chinese and Chinese American political sentiment during this era.

ACTUAL IMPACT OF REPEAL ON IMMIGRATION FROM CHINA

If the repeal of the Chinese Exclusion Act did not actually lead to a real change in immigration patterns, it did perhaps establish a precedence of principles. The War Brides Act of 28 December 1945 and G. I. Fiancees Act of 29 June 1946 paved the way for the entrance of some Chinese women married to Chinese American soldiers (Kung 117). The Act of 9 August 1946 exempted all Chinese wives of American citizens from the quota restrictions (Kung 112). The 1948 Displaced Persons Act gave amnesty to a number of Chinese temporarily in the U.S. before 30 April 1949 (Kung 118). The 1953 Refugee Relief Act allowed in Chinese elite after the 1949 Chinese Communist Revolution. It gave a total of 2000 visas to Chinese elite who had passports endorsed by the Chinese National government or its authorized representatives. Ninety thousand slots went to German refugees in this same 1953 Act. Some Chinese already in the U.S. were able to use the Refugee Act to adjust their official immigration status (Kung 119). Congress also established a series of 133 private legislation that allowed in a small elite number of Chinese nationals (Kung 132). The 1943 repeal of the Chinese Exclusion act opened a crack in U.S. immigration doors.

S. W. Kung in Chinese in American Life (1962) described the new quota in action in the fiscal year ending in 1955. Total number of Chinese immigrants in this period was 2,628 with 1,562 nonquota immigrants, mostly wives and children of Chinese American citizens gaining entrance with the Warbrides Act. Nonquota immigrants also included ministers and professors who were exempted even under the Chinese Exclusion Act. Of the 1,066 quota immigrants, 1,012 had already been in the U.S. and had their status adjusted by suspension of deportation, by private bill, by special acts of Congress, or as displaced persons/refugees. Thus only 54 Chinese were actually admitted from abroad as quota immigrants (107).

In 1946, Indian and Pilipino exclusion laws were also repealed and these Americans would gain the rights to naturalized citizenship. Persons of Indian

descent (not persons born in India) gained an immigration quota of 105. Citizens of the former U.S. colony, Philippines, gained an immigration quota of fifty. The 1952 McCarran-Walter Bill would extend similar rights to Koreans and Japanese by negating the 1907 Gentlemen's Agreement.

But it was the 1965 Immigration and Naturalization Act that caused the dynamic change of U.S. immigration policy. The current 25,000 per nation of birth annual quota is valid for Europeans, Africans, Latinos, as well as Asians. The 1965 Immigration Act established a system of priorities favoring immediate family members and members of professions with exceptional ability. The 1965 Act, revised in 1990, has triggered the recent increase in Chinese immigration from Taiwan, Hong Kong, Vietnam, and China. But people like the Chinese railroad workers of yester-years would still be excluded under current immigration policy. The 1882 Chinese Exclusion Act is one reason why some Chinese today hoping to immigrate to the United States must resort to signing illegal contracts with gangsters to come on steerage boats to Gam Saan.

SUMMARY

The 1943 repeal of the Chinese Exclusion Act is a milestone in Chinese American history. But ironically, the United States was motivated by wartime and commercial interests, and not by concerns for domestic civil rights. Indeed, the Chinese Americans may have had to purposely repress their political lobbying in the repeal movement to ensure its passage. The immediate actual impact of the repeal was minimal. Other legislative technicalities would continue to limit immigration from China to a small quota. But despite these contradictions, the repeal of the Chinese Exclusion Act did give Chinese Americans rights to naturalization and impetus to be regarded as full American citizens. Chinese were no longer particularly singled out for exclusion.

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Dear Reader:

In dedicating this December 1993 issue of Gum Saan Journal to the Fiftieth Anniversary of the Repeal of the Chinese Exclusion Laws on December 13, 1943, the Board of Editors had two purposes in mind. One is to give the background of the Chinese Exclusion Laws and the significance of their repeal. We are pleased that Susie Ling has given us a succinct history and interpretation. But the exclusion laws are not just of academic interest only—sixty-one years of discriminatory legislation had consequences of social discrimination and community segregation. Our second purpose therefore is to illustrate the effect on personal lives by having members of our Society share their own or a family member's experience.

We hope these personal recollections can foster deeper understanding of the rippling effects of legal discrimination against any group of people.

We thank the following Society members for responding: Frank Chee, Robert Jung, Beulah Kwoh, Munson Kwok, Paul Louie, Ruby Ling Louie, Eugene Wong Moy, Charles Choy Wong, and Dolores Wong.

VIGNETTES

The "Section Six Certificate"

(Editor's note: Section 6 of the 1882 exclusion law required each Chinese seeking entry to present a document issued by his government that included a photograph and certain information in Chinese and English. Hence it was called the "Section Six Certificate." According to the Federal Archives in their Chinese Studies in Federal Records, printed in 1975, China issued unusually large sized passports in Canton during 1883 and 1884 to meet this requirement. The Section Six Certificate was required throughout the Chinese Exclusion period although it varied in form and content.)

ROBERT B. JUNG, retired businessman, shares with us a copy of the 1883 passport that was issued in Canton. His father, Jung Sik On, came to this country that year. He came when the Chinese had to apply through the Admiralty Court for admittance. Thus his original passport is in the collection of these Court cases at the National Archives Branch in San Bruno. It is on the cover of Chinese Studies in Federal Records. Note the spelling of "Chun" for his family name on the passport.

Bob wrote: My father was born in 1866 in Namhoi county, Kow Kong district in Guangdong province. He arrived in San Francisco at age 17 and was admitted as a merchant. He worked for a family who owned a meat market before opening one of his own with some business partners. In the years following, he owned several meat markets that were located in San Francisco, Fresno, Stockton, and Los Angeles. My parents had eleven children and I am one of four surviving ones.

343
No. 968.

**DEPARTMENT OF HIS IMPERIAL CHINESE MAJESTY'S
SUPERINTENDENT OF CUSTOMS.**

Canton, 26th October 1883.

I, the undersigned, His Imperial Chinese Majesty's Superintendent of Customs in the Kwang-tung Province, hereby certify that *Chun Sik On*, a subject of the Empire of China, to whom this certificate is issued, is entitled under the provisions of the Treaty of the sixth year of the Emperor Kwang-Sü, i.e. 1860 between China and the United States, to go and come of his free will and accord to the United States on the presentation of the same to the Collector of Customs of the American port at which he shall arrive.

The required description of his person follows:—

| Name | Age | Occupation |
|-------------------------|---|---------------|
| <i>Chun Sik On</i> | <i>Eighteen</i> | <i>Trader</i> |
| Residence | Height | Complexion |
| <i>Nam-hai District</i> | <i>Five ft seven ins</i> | <i>Dark</i> |
| Color of Eyes | Facial Particularities | Special Ticks |
| <i>Black</i> |  | <i>None</i> |

(Signature)

SUPERINTENDENT OF CUSTOMS.

*2709
Chun Sik On
Oct 26 1883
Not in Jones Report
Mandarin
Not 1844 (Chun Sik On)*

1883 Passport issued in Canton, China for Jung Sik On.

Courtesy of Robert B. Jung

護照

欽命督理粵海關稅務崇

為

發給護照事茲有華人曾錫安係照光緒六年即西曆一千八百八十年中國與美國續修條約應准任便往來美國之人合給護照俾到美國準時交稅關查驗放行並將本人姓名年貌各項列後

計開

姓名 曾錫安
住址 南海縣
眼色 黑

年歲 十八
身材 八尺三寸
異相 粘狀相

職業 無
面 色 紫

右給華人 曾錫安 收執

光緒九年九月

念 法

日給

天字第玖百法拾捌號

同利源



中

Dr. RUBY LING LOUIE, a public and school librarian, was born in Chicago of parents who hailed from Zhejiang province in China:

My father first came in 1923 to work in his older brother's import-export company in Seattle. My mother, the eldest of seven children, joined him in 1926. She came when Father decided to sell Chinese crafts from their native province at the World Fair in Chicago. Before she could obtain a passport, my parents had to remarry in Shanghai in order to have an official marriage certificate so that my mother could qualify as a merchant's wife.

In 1933, Father had hoped to take our family to China so that we children could meet our grandparents. But he had to apply for pre-investigation of my mother's status. Meanwhile the Japanese invaded China so the trip was cancelled. Even had her application been approved, I doubt Mother would have gone. She was always afraid that once she left here, she could not return.

Mother knew in her heart that she would never see her parents again and she never did. Her mother died in 1980 at the age of 93 and Mother, a few years later.

Crossing the Border was like going to China

PAUL LOUIE, a retired consultant with the Los Angeles County Commission on Human Relations, was born and raised in Seattle:

I remember, in 1940, wanting to visit Vancouver, B.C. in Canada for a few days—it is only 150 miles from Seattle—but it was like planning a trip to China.

First, I had to write the Immigration and Naturalization Service (INS) for permission. I had to state when I was going and how long I was staying. Secondly, the INS wrote to say that I needed approval from the Canadian immigration authorities in order to enter Canada. I don't recall how long beforehand I had to do all of this, but I never made the trip. I think my plans had changed by the time I received approval.

The INS also said that I had to make the round trip to and from Canada through Blaine, Washington, with the caveat that my return home was subject to their approval. As I said, it was like going to China.

More Crossing the Border and Obtaining Citizenship

FRANK KWAN Y. CHEE, a retired electrical tester at the Department of Water & Power in Los Angeles recalled:

I was drafted at the end of 1942. Later, my two younger brothers were drafted. We were not U.S. citizens at that time because we were born in China and came as sons of a merchant. We could not become naturalized because of our ancestry.

It bothered me that when I was in the Service, I could not cross the border to Windsor, Canada with my buddies. We were in training at the Power Turret School in Detroit. The same thing happened when I was in Laredo, Texas at Gunnery

Application of CHONG POO TSUI for Pre Investigation
of her status as a lawfully domiciled wife of a Chinese mer-
chant, LING TSUI HAN.



CHONG POO TSUI

STATE OF ILLINOIS)
)SS.
COUNTY OF COOK)

CHONG POO TSUI, being first duly sworn on oath, de-
poses and says that she is a person of Chinese descent, but
a lawful resident of the United States; that she resides at
5 East 26th Street, Chicago, Illinois; with her husband,
Ling Tsui Han, a Chinese merchant, and her four minor child-
ren, Jin Lee Han, born February 21, 1927, James Han, born
April 22, 1928, Ling Sing Han, born November 12, 1929, and
Ruby Han, born April 11, 1931; that this affiant was married
to Ling Tsui Han in Tsing Tien, China; that of said

*Application for Pre-investigation of the wife of a Chinese merchant for temporary
visit abroad.*

Courtesy of Ruby Ling Louie

用所之證憑實立返而外由國美離欲生土為專稟此 稟號壹

U. S. DEPARTMENT OF LABOR

IMMIGRATION AND NATURALIZATION SERVICE

Seattle, Washington

March 28, 1940, 19

To District Commissioner,
Officer in Charge, Immigration and Naturalization Service,
Seattle, Washington.

Age 21 Height 5 ft. 8-1/4 in.
(In inches)

Marks Mole on tip lower left ear; mole in front lower left ear; mole below right temple; blended ear lobes.

SIR: It being my intention to leave the United States on a temporary visit abroad, departing and returning through the Chinese port of entry of Blaine, Washington

I hereby apply, under the provisions of Rule 16 of the Chinese Regulations, for preinvestigation of my claimed status as an American citizen, submitting herewith such documentary proofs (if any) as I possess, and agreeing to appear at such time and place as you may designate, and to produce then and there witnesses for oral examination regarding the claim made by me.

This application is submitted in triplicate with my photograph attached to each copy, as required by said rule.

Respectfully,

雷純剛

Signature in Chinese

雷 唐 字 名

Signature in English

雷 唐 字 名

Address

具 稟 人 之 住 址

Paul Louie, 4 Canton Alley, Seattle.



相 簽 詢 委 亦 憑 國 九 而 來 人 遊 欲 委 管
三 名 問 員 親 據 出 欸 回 亦 出 外 暫 員 理
幅 稟 口 之 與 呈 世 之 茲 卽 埠 入 邦 離 知 外
上 供 公 證 上 所 例 依 由 而 之 今 美 之 人
並 照 辦 人 查 有 在 三 該 去 港 由 國 我 入
附 例 房 到 驗 之 美 十 埠 將 華 出 現 口

PORT OF Blaine, Washington

March 28, 1940, 19

This is to certify that the person of Chinese descent named herein, and whose photograph is attached, under the signature of the investigating officer and under my signature and seal to the above application, has filed in my office the duplicate of this application and evidence in corroboration of his claimed American citizenship. Upon his return to this port and his identification as the person to whom this paper thus approved is delivered, he will be permitted to reenter the United States unless pending such return it has been found that his claim is false.

Marie A. ...

DISTRICT COMMISSIONER, Officer in Charge.

SEATTLE DISTRICT

Applicant advised that he must secure permission from the Canadian Immigration Authorities before he will be permitted to enter Canada.

7020/12913 - CI 37973

Date, via bus - Blaine. 2-22 3-30-40

Application for Pre-investigation of status for temporary visit abroad.

Courtesy of Paul Louie

School: I couldn't visit Nuevo Laredo on the Mexican side of the border. It was all because I wasn't a U.S. citizen.

But while in Detroit, I happened to read that a serviceman could apply for citizenship after serving 90 days in the Armed Forces. I immediately applied. After waiting six to seven months, I finally became naturalized in November, 1943 while in Laredo.

Then I went to the China-Burma-India area where I served until the war ended. On my return home, I happened to talk with an African-American GI. "How do you feel about fighting this war?" I asked. His reply: "When I go back to stateside, I may be a shoeshine boy and you--you may be a laundryman or rickshaw boy." I have never forgotten that conversation.

The Fine Art of Lobbying

MUNSON KWOK, an engineer, was born and raised in San Francisco:

Both my uncles Albert and William Jack Chow, mentioned in Susie Ling's article, were active in fighting for immigration rights for the Chinese. Uncle Albert was an interpreter for White and White, a law firm in San Francisco which specialized in immigration law. Uncle Jack joined the firm as a lawyer in the mid-1930s; my Uncle Jackie Wong-Sing did the same much later.

During the 1930s and 1940s, the Chow brothers worked with Y.C. Hong, the Los Angeles pioneer lawyer, Peter Soo Hoo, Sr., and other members of the Chinese American Citizens Alliance to change the anti-Chinese discriminatory laws by lobbying and testifying before committees. However, our families know little about their efforts in the battle for repeal except that the men made frequent trips to Washington, D.C.

My fondest recollection of Uncle Jack Chow isn't about his repeal activities but about the fine art of lobbying. He and a friend went to Washington in the late 1940s to lobby for placing Chinese alien wives on a non-quota basis.

The bill was languishing in committee due to the powerful chair's somewhat obvious hostility against the Chinese. Then, during a break in the hearings, Uncle saw the committee chair heading for the men's room. He hurriedly followed and started talking fast, really fast, about the need to pass the bill. The Senator listened, chomping away on his cigar. Suddenly he said, "Well, boys, if that's what you want, I'll try to help you." And that was how the bill was enacted. President Harry Truman signed it into law.

The Loss of Actual Family Names

(Editor's note: The merchant could bring his foreign-born wife and children under the exclusion laws. The citizen could also until the 1924 immigration act forbade the entry of those who could not be naturalized. Still, his foreign-born

children could come. Some early immigrants found a way to get around the unjust laws by claiming to be born in San Francisco because birth records had been destroyed by the 1906 earthquake and fire. The sale of false birth certificates enabled many to come later as a “son of a citizen.”)

EUGENE WONG MOY, a city planner, born and raised in Los Angeles, has often said that he is not really a Moy, he’s a Wong:

It was my grandfather who made the change in surname. When he arrived in this country, the surname on his papers was Wong. Later his wife in China adopted a son and Grandfather decided to bring him here. He must have thought that the only way to do so was to create a new identity for himself. For some unknown reason he took the surname Moy. Then he claimed to be a merchant and also a citizen who was born in San Francisco.

My father came in 1929 under his real name Wong Wing Horn. But somehow his legal name became Horn Moy instead. However, when my father attended college, he was known as Lloyd Wong.

Even though my father wanted desperately to keep his true family name, he had to give my siblings and me the Moy surname. But then he gave all of us Wong as a middle name because he didn’t want us to forget that we are really Wongs.

CHARLES CHOY WONG, professor of sociology, writes:

I believe I owe my physical life in America to my grandfather’s initial courage to venture abroad. But I have only the barest facts about him: his name was Wong, Fook Quen and he was born in 1878 in Poon Yu district in Guangdong province. He returned to his home village in the 1930s and died there in 1968 at the ripe old age of ninety.

But I can’t find Grandfather’s name in the INS Angel Island file. He may have used another name. I do know that he was a part-owner of the Tong King Low restaurant located in Little Tokyo at 227 East First Street. Otherwise, the rest of my grandfather’s life remains a mystery to me.

Another mystery is that he brought three sons, who were born in China, to America except that only the first one came as his son. My father and my other uncle came as “sons” of other men. Therefore my father, who came in 1935, had the surname *Leong*. However, in the late 1960s, we changed our surname back to our actual name of Wong.

Loss of Citizenship by Marrying an Alien

(Editor’s note: In 1907, Congress enacted a law that deprived a native-born woman of her American citizenship when she married an alien. This applied to all women regardless of ancestry. It declared the woman took the nationality of her

husband whether she intended to do so or not. In 1932 the Cable Act allowed such women to become naturalized. But Chinese American women had to wait until after repeal of the exclusion laws to do so.)

DOLORES WONG, community volunteer, was born and raised in Vallejo, California:

I recall my mother, Mary Bowen, who was born in San Francisco in 1902, studying and memorizing historical information--not an easy task for a woman who had only the benefit of an 8th grade education--because she was applying for naturalized citizenship. This was after World War II. She had automatically lost her citizenship in 1920 when she married my father, Fung Wing, who was born in China.

The same thing happened to my husband, Judge Delbert Wong's mother, Alice Mar. She was born in 1901 in Weaverville, California. In 1919 she married Earl Wong who was born in China. My mother-in-law, who also had an 8th grade education, passed the test to be naturalized.

When my mother and mother-in-law lost their citizenship, they also lost their rights to vote and to purchase real estate property.

Becoming a Citizen

BEULAH KWOH, actress, was born and raised in Stockton, California:

My father was an herbalist and I don't believe the exclusion laws had any effect on his livelihood. But I remember how frustrated he was in not being able to vote in elections because he could not become a citizen. It was his most bitter complaint.

My father was in his early sixties when he was naturalized. And he never failed to vote before his death in 1973. My mother, who died in 1959, was able to vote only once. I remember they were both so very proud of becoming American citizens.

* * *

These stories tell us what being an American means and what it meant to the parents of some of our members. Unfortunately some of us take the privileges of U.S. citizenship for granted. These stories also reveal how ludicrous and unjust legal discrimination can be. The great lengths that our forefathers went to in order to gain entry to the United States, and for some to change their surname in the process, should give us pause to think about our own lives and beliefs.

From the Editor

CHINESE HISTORICAL SOCIETY OF SOUTHERN CALIFORNIA
founded in Los Angeles, California, November 1, 1975
Incorporated under the Laws of California, December 23, 1976

The Purpose of the Chinese History Society of Southern California, Inc. shall be to bring together people with a mutual interest in the Southern California history of Chinese and Chinese Americans, to perform all the functions and activities of an historical society in pursuit of gaining, preserving, and communicating knowledge of this important history and to understand the significant Southern California historical role of Chinese and Chinese Americans.

Knowing the heritage of our community is basic to maintaining our democratic American way of life and to promoting a better appreciation of our rich, multi-cultural society.

General meetings are held monthly—except July and August, the first Wednesday, 7:30 p.m., Castelar Elementary School, Multi-purpose Room. At 840 Yale Street in Los Angeles Chinatown. Parking on school playground.

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Membership in the Chinese Historical Society of Southern California includes Gum Saan Journal and News 'n Notes, the monthly newsletter.

Gum Saan Journal, published since 1977, is issued in June and December yearly.

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