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CHINESE BRETHREN IN LOS ANGELES 1907-1951

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Few Chinese remember street services, love feasts, and English classes held by Brethren evangelists during the early 1900s. Mention names like Maggie Early, the Lehmers, the Chungs, Moy Wing, Martha Shick, Frank and George Wong, and Carrie Deardorff and fond memories of friendships, baptisms, and marriages may begin to emerge. Those were the days when members of the East Los Angeles Church of the Brethren reached out to the Chinese community in Los Angeles by opening the Santa Fe and Boyle Heights Missions, the Berean Bible School, and the Berean Chinese Mission and Sunday School in Old Chinatown.

In 1896, the East Los Angeles Church of the Brethren was built on South Hancock Street under the leadership of Elders Peter S. Myers and Solomon G. Lehmer. This congregation took an active role in ministering to the Chinese community. Early converts serving as interpreters made it possible for Brethren evangelists to spread the gospel to a greater number of Chinese. Together, they held services under tents and on street corners hoping to bring more Chinese into their fold.

By 1907, Elders Lehmer and M.M. Eshelman had transformed tent services into the Santa Fe Mission on Santa Fe Street. Within a year, Bible Study classes evolved into a minister and missionary training school chartered by the state of California as the Berean Bible School. Elder Lehmer patterned this school after the successful Bethany Bible School in Chicago, Illinois. The curriculum included classes in Holy Spirit, Prayer, Church History, Bible Geography, and Vocal Music. Special evening and Sunday classes in arithmetic, language, and writing were added for Chinese students, each one having his

own private teacher. Elder George G. Lehmer, faculty, and students organized the Berean Chinese Sunday School.

During 1909, some of the Berean Bible School students were instrumental in opening a mission in Boyle Heights. As an extension of the School, classes were held at that site until funds could be raised to construct a brick multi-story building on North Broadway and Gates Street in 1911. Clarence Lehmer was the Superintendent, and Densie Hollinger, Maggie Early, Ora Nine, Bessie Deardorff, Carrie Deardorff, Rhea Deardorff, M.M. Eshelman, J.A. Miller, W.Q. Calvert, and others made up the large faculty of teachers.

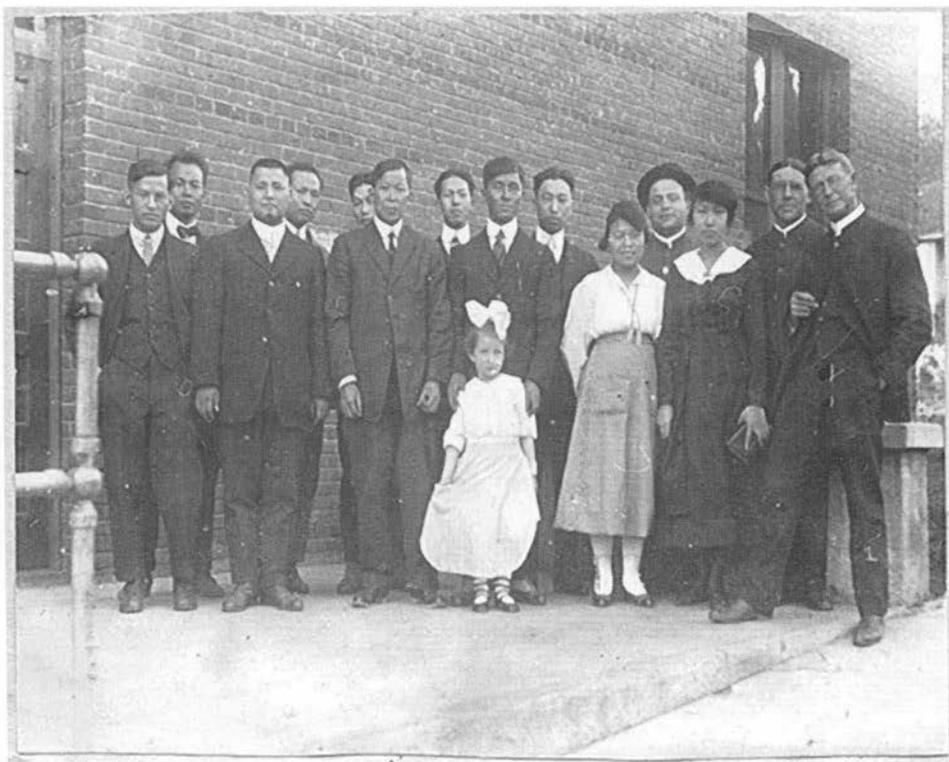
In early 1912, under the leadership of Sister Maggie Early, members of the East Los Angeles Church of the Brethren and the Berean Chinese Sunday School opened a Mission on Marchessault Street in Old Chinatown. Attendance grew so steadily that Elder Solomon Lehmer sponsored the financing of a more substantial room on Los Angeles Street. Some of the Chinese who became active in this ministry were Lorna Chee, George and Frank Wong, and May, Thomas, Wayne, Lane, Jimmy, and Willie Chung. Besides holding Sunday School services, classes of all types were held on weekdays for women and children, and weeknights for young Chinese immigrants eager to learn English. Maggie Early, the Lehmers, the Wongs, the Chungs, and others remained loyal to the Berean Chinese Mission throughout their lives or until 1951 when the remnant of Old Chinatown was demolished. Without sufficient funds to open in a new location, many members of the Berean Chinese Mission and Sunday School joined the Chinese Baptist Church.

Similar funding shortfalls resulted in the closing of the Berean Bible School in 1916 due primarily to competition with a neighboring Brethren educational institution, Lordsburg College, now University of La Verne. The Board of Trustees and faculty continued to operate the Berean Bible School for some time without recognition by the General Education Board. By 1922, the Santa Fe and Boyle Heights Missions had merged as Belvedere Church and East Los Angeles Church of the Brethren had changed its name to First Los Angeles Church of the Brethren. The Chinese Brethren continued to serve as active members of these congregations for many years to come.

Although buildings have disappeared and names have faded into history, the Brethren made a lasting difference amongst the Chinese community of the early 1900s. Some of the Chinese Brethren carried their ministry across the U.S. and into China. Pon Hong Sing, a Chinese merchant, returned to Guangzhou (Canton) to open a girls' school. Joseph Wong became a doctor in a Methodist hospital in China. Moy Gwong and wife, Soo Ping, accompanied Martha Shick to China to open a mission and primary school in On Fun,

Toishan, homeland of many Chinese Brethren. Jue Sing went to Detroit, Michigan, and opened a Chinese mission. Lorna Chee founded the (Maggie) Early Auxiliary at the Chinese Baptist Church in Los Angeles. Tom Yee Woo married Carrie Deardorff and moved to Virginia where Carrie continued teaching in Chinese Sunday Schools until her death in 1936.

The descendents of these Brethren take pride in their ancestors' contributions to Christian evangelism and Chinese-American cultural assimilation. Often facing obstacles and criticisms from Caucasians and Chinese alike for their choices in life, they deserve to be admired for their courage and commitment.



Berean Bible School, Chinese Sunday School, 1908-1951

A ministry of the East Los Angeles Church of the Brethren in Los Angeles, California

Back row: L. to R., (third) Tom Yee Woo (student); (sixth) Clarence Lehmer (Superintendent); unidentified leader and students. Front row: far right, Elder Solomon G. Lehmer (Trustee); unidentified students and little girl.

Courtesy of Jeanie L. Woo



Berean Bible School, Minister and Missionary Training Branch, 1908-1916
A ministry of the East Los Angeles Church of the Brethren in Los Angeles, California

Back row: L. to R., (second) Bessie Deardorff Lehmer (teacher); (third) Clarence Lehmer (Superintendent); (eleventh) (Evangeline) Rhea Deardorff (teacher); (thirteenth) (Caroline) Carrie Deardorff (teacher); unidentified teachers and leaders. Center row: unidentified students Front row: unidentified students

Courtesy of Jeanie L. Woo



Berean Bible School, Minister and Missionary Training Branch, 1908-1916

A ministry of the East Los Angeles Church of the Brethren in Los Angeles, California

Back row: L. to R., (fourth) Bessie Deardorff Lehmer (teacher); (sixth) (Caroline) Carrie Deardorff (teacher); unidentified teachers. Front row: L. to R., (fifth) Clarence Lehmer (Superintendent) with unidentified students.

Courtesy of Jeanie L. Woo



The following was presented to the students of San Gabriel High School on March 28, 1995 to add to their study of World War II.

I SERVED IN THE UNITED STATES NAVY AS A WAVE

By: Winifred Eng Lee

After working many years helping educate elementary school children, Winifred retired and has now returned to a part time job as Teacher's Assistant at Castelar Elementary School in Los Angeles Chinatown.

During World War II, which began for United States on December 7, 1941, after the bombing of Pearl Harbor, there was an urgent need for the services of American Women to join the armed forces. The men who were in the service were needed to defend, to protect and to fight. To keep the servicemen in those capacities, vital military jobs in the United States were being filled by thousands of women:

The WACS = Women's Army Corp of the United States Army.

The SPARS = The United States Coast Guard.

The WAVES = Women Accepted for Volunteer Emergency Service, which became a part of the United States Navy.

The WAVES was formed on July 30, 1942 in a bill signed by President Franklin D. Roosevelt.

I went to the nearest recruiting station, filled out and signed the application forms to join the Navy and became a WAVE. A time and date was set for my tests and interview.

To become a WAVE, one had to be a native born American, a high school graduate or an equivalent business school degree, give three character references, enlist for the duration of the war, pass an aptitude test and pass a physical examination. One had to be in good health and of sound mind.

The interview was conducted by three naval officers and I was to be notified by mail about the results of the tests and interview. The hardest part of all was the waiting. Did I pass? Was I qualified? It seemed forever, but it only took a couple of weeks. My orders finally arrived on Christmas Eve 1943. "Orders", that meant I was accepted, I passed the tests and was qualified. I was given a service number 736-12-99 with the rank of A/S Apprentice/Seaman.

The orders directed me to report to the Naval Office of the Director in Los Angeles on January 8, 1944 at 9:00 a.m. to receive further instructions and orders for active duty and to be formally inducted in the United States Navy. The other recruits and I raised our right hands to swear our allegiance to the United States of America. From then on I had a new exciting life serving Uncle Sam.

I left for basic training on January 8, 1944 from the Los Angeles Union Station, along with hundreds of other Navy recruits. It took 5 days and 4 nights on troop trains to reach New York City. Going across country, we made 2 stops to pick up more Navy recruits.

The Naval Training School was in the Bronx, formerly Hunter's College, a college for women.

As enlisted WAVES, we received 6 weeks of basic training. During the training we were treated and lived as any other Navy recruit. We learned about Navy traditions and regulations. Our ability to take it was put to many tests: to take and obey orders; to drill; to do calisthenics and sit-ups; to do push-ups (which I never could do); to serve our turn as messengers; to work the mess detail, or any chores that had to be done to help a ship sail smoothly; to learn and speak the Navy lingo. Some you may know:

Mess = dining hall

Ports = windows

Deck = not a deck of cards - the floor

Ladder = stairs

Bulkheads = walls

Scuttle-butts = rumors

The Head = bathroom.

We answered questions with "No Sir" or "Aye Aye Sir". If we addressed an officer (address means to speak), we always started and ended with "Sir!"

The day started with reveille at 0600 and ended with lights out with taps at 2200 - that means 6 o'clock in the morning and 10 o'clock at night. We attended classes, studied and trained hard. It was a crowded and busy schedule. We were given some time for relaxing and recreation. After 4 weeks of training we had an overnight leave in New York City.

My shipmates and I shared an exciting experience with high expectations, principles and pride. The thrill and being proud of wearing our WAVE uniform, "The Navy Blues" and passing in formation for review with the colors flying made us so proud.

Inspections at military school were hectic and stressful. We had to keep our quarters clean, neat and ship-shape. Our assigned drawers and closets were to be left opened, so that the inspectors, who were Navy Officers, could tell at a glance that everything was in its place or not! A place for everything and everything in its place. With white gloves, the

inspectors touched windowsills, corners of the desk, the molding above the doors or whatever they wanted to inspect. During the inspection, we all stood at attention by our assigned bunk. Even our extra pair of shoes had to be at attention. The spread on our bunk had to be tucked tight enough to bounce a dime.

After 6 weeks of basic training, we were promoted to Seaman 2nd class. Depending on the priorities and needs of the Navy, some WAVES might be ordered to a duty station immediately. Other WAVES were assigned to a school according to their aptitude: Radio Operation; Aviation Machinist; Pharmacist's Mate; Control Tower Operator and other jobs for Navy needs. I thought I wanted to be a Parachute Rigger until we were told, "To pass the final test as a Parachute Rigger, we had to pack our own parachute and make a jump from an airplane." No Way, I have Acrophobia!

I wasn't assigned to a base or a school for another 2 weeks, during that time I worked in the ship store on the base. It was like a 7-11 without the alcohol. It was different and fun. They had a radio in the store and that made it even more enjoyable. That's when we first heard the song "Mairzy Doats and Dozy Doats". Your Grandparents may remember it.

When my assignment came, the orders were to report to the United States Naval Radio Station, Twelfth Naval District at the Federal Building in San Francisco, California.

In San Francisco, three other WAVES and I lived on subsistence (extra pay for food and housing) the Naval barracks were all filled. We lived in an apartment by Golden Gate Park. After a few months I was fortunate to be asked to move in with Reverend Bing Y. Leong, his wife and daughter, Anne. We lived on the fifth floor above the Congregational Church, right in the middle of Chinatown: 21 Breham Place.

My duties as a full-fledged member of the Navy at the Radio Station were those of a Yeoman: clerical work, delivering and receiving messages. Many of the correspondence we handled were Top Priority, Confidential Top Secret. Within 2 months I was promoted to Seaman First Class "S1/C".

Our working hours were called watches. All were 8-hour shifts. We would go for two days: 0700 to 1500 (7:00 a.m. to 3:00 p.m.) on the day shift; then we had 48-hour liberty before reporting back for duty at 1500 to 2300 (3:00 p.m. to 11:00 p.m.) swing shift. Then another 24 hours of Liberty followed by 2 nights 2300 to 0700 (11:00 p.m. to 7:00 a.m.) on the grave yard shift and 24 hours liberty, back to day shift, repeating the cycle.

We had to learn the call letters.

Able for A

Baker for B

Charlie for C, etc.

I served at the Naval Radio Station for the duration of the war. World War II ended in August of 1945. I served in the United States Navy as a WAVE from January 8, 1944 to January 26, 1946, a little over 2 years. When I was mustered out, my rank was Seaman First Class. Now as a wife, mother, and grandmother, I feel I'm still "First Class".

Guidelines for Article Submission

Gum Saan Journal solicits manuscripts that explore the historical, cultural, and humanistic aspects of Chinese American experiences, particularly relating to Southern California, as well as contemporary issues of relevance to the Chinese American community. *Gum Saan Journal* also publishes book, media, and exhibition reviews. Original work is preferred, but reprints of significance will be considered. Students and community members are especially encouraged to submit items for consideration.

Manuscripts should be approximate 3000 words in length; endnotes should be written according to the *Chicago Manual of Style*. All text must be double-spaced in a clear, easy-to-read typeface on 8.5 x 11 inch white paper.

Submit two hard copies of the manuscript and one disk copy (Microsoft Word for PC preferred, Macintosh accepted) to Editorial Committee, *Gum Saan Journal*, Chinese Historical Society of Southern California, PO Box 862647, Los Angeles, CA 90086-2647. If your manuscript is accepted for publication, you will be responsible for obtaining permission to reproduce any copyrighted materials (e.g. reprints, photographs) used in your article.

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Office: 415 Bernard Street • Los Angeles, CA 90012
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The Chinese Historical Society of Southern California was organized in November 1975. The purposes of the society are: 1) to bring together people with a mutual interest in the important history and historical role of Chinese and Chinese Americans in Southern California; 2) to pursue, preserve, and communicate knowledge of this history, and 3) to promote the heritage of the Chinese and Chinese American community in support of a better appreciation of the rich, multi-cultural society of the United States.

General meetings are held monthly—except July and August—the first Wednesday, 7:30 pm, Castelar Elementary School, Multipurpose Room, 840 Yale Street, Los Angeles Chinatown. Parking on school playground.

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QINGMING FESTIVAL

Eugene Cooper, PhD

University of Southern California

Qingming Festival is well known as a day on which Chinese people pay respects to their ancestors, a festival when the ancestors are worshipped at home, at their grave sites, and in the ancestral halls of the various branches of the lineage.

Interest in the festival among members of the Chinese Historical Society of Southern California has been rekindled by the Society's restoration of the shrine in Evergreen Cemetery, which shows clear evidence of traditional Chinese ancestral rituals being performed here in Los Angeles in the well-marked year of the shrine's construction - 1888. As a result, we have begun a tradition of visiting the shrine in Evergreen Cemetery on Qingming Day to pay homage to the Chinese pioneers who settled in Southern California in those early years, and built the shrine to conduct their ancestral rituals on foreign soil.

Qingming Festival takes its name from the "solar term" (*jie qi* 节气) during which it is celebrated. There are altogether 24 solar terms of 15 days each, which comprise the agricultural calendar of 360 days of traditional Chinese farmers (see Figure 1).

Wait a minute you say, there are 365 days in the year... What about the other five days? Well, they are in a sense forgotten, or more properly absorbed into one or another solar term period during the course of the year. In the following year the 24 solar terms are once again anchored to the solar equinoxes (the two moments in the solar calendar when day and night are of equal length) and solstices (the two moments of the solar calendar when day and night are shortest and longest). The Spring equinox 3/21 (*chun fen* 春分), Autumn equinox 9/21 (*qiu fen* 秋分), Winter solstice 12/21 (*dong zhi* 冬至), and Summer solstice 6/21 (*xia zhi* 夏至), are all solar terms of importance to Chinese farmers in determining when to plant and harvest their crops in accord with the regular change of the seasons according to the movements of the sun (see Cooper 2000).

The lunar calendar is the calendar of general use for celebration of festivals, birthdays, New Year and most other ritually important events. But the lunar calendar varies in the occurrence of its dates with respect to the seasons. That is why Lunar New Year falls at a different time each year in relation to the solar calendar. To keep themselves anchored to

Agricultural Calendar - Twenty Four Solar Terms

SPRING

li chun 立春 beginning of spring (2/5)

yu shui 雨水 rain water (2/19)

jing zhe 惊蛰 waking of insects (3/5)

chun fen 春分 Vernal equinox (3/20)

qing ming 清明 clear and bright (4/5)

gu yu 谷雨 grain rain (4/20)

AUTUMN

li qiu 立秋 beginning of autumn (8/7)

chu shu 处暑 limit of heat (8/23)

bai lu 白露 white dew (9/8)

qiu fen 秋分 Autumnal equinox (9/23)

han lu 寒露 cold dew (10/8)

shuang jiang 霜降 descent of frost (10/23)

SUMMER

li xia 立夏 beginning of summer (5/6)

xiao man 小满 little full [grain] (5/21)

mang zhong 芒种 grain in the ear (6/6)

xia zhi 夏至 Summer solstice (6/21)

xiao shu 小暑 little heat (7/7)

da shu 大暑 big heat (7/23)

WINTER

li dong 立冬 beginning of winter (11/7)

xiao xue 小雪 little snow (11/22)

da xue 大雪 big snow (12/7)

dong zhi 冬至 the winter solstice (12/21)

xiao han 小寒 little cold (1/6)

da han 大寒 big cold (1/21)

Figure 1

the change of seasons of the solar year Chinese farmers make use of the solar terms. Qingming is the solar term that follows 15 days after the Spring equinox, and thus occurs at the same time in relation to the solar year each year, Fourth Month, Fifth Day.

The solar terms are generally without ritual or religious significance. Their primary function is to schedule the important agricultural tasks to be carried out during the appropriate season. Qingming and Winter solstice (called “dong zhi” in Chinese) are the exceptions. Major worship of ancestors is carried out during Qingming, and minor worship of ancestors is carried out during Winter Solstice.

In traditional times spring planting began soon after Qingming, so most rural households were busy drying seed, repairing agricultural tools, and preparing to plant spring crops. To insure a good grain harvest, on Qingming day offerings of the three sacrificial animals (pig, goat and chicken) would be prepared, incense and candles lit, and a sacrifice conducted in which one “made a vow” (xu yuan 许愿) to the spirits of the five grains. It was said that a family that had done so could count on a smooth plowing, and a fine growth and maturation of its grain crop (FSZ 1985: 105).

In Litang village of Dongyang County, Zhejiang province, where I conducted field interviews in the late 1980s, it was explained to me by village elders that in the Republican era (1911 - 1949), the worshipping of the ancestors of the Zhang lineage of Litang during Qingming festival took place in stages over 12 days, so as to be able to pay respects to the

ancestors in each of the 14 generations since the lineage's founding.

Nine days before Qingming, worship began in the main lineage hall (zong citang 宗祠堂) of the Zhangs in the county seat, some 20 kilometers from the village. The worship in the main ancestral hall involved the entire lineage. The hall keepers would "open the gate" and men and women, old and young would gather in the central hall (tang 堂), to collectively worship the lineage ancestors.

Worship of the most remote ancestors (of generations Kang to Ren in the lineage poem) took place at the main lineage hall over 3 days (see figure 2).

It took a day to travel back from the county town to Litang village. Nearby at the branch hall of the lineage in Lu Zhuang village where Litang villager's more immediate ancestors lived just before settling in Litang, the worship of the Shen generation, Yi generation, Zhong and He generations took place from the 5th to the 7th days.

On the 8th and 9th day, worship of the Xiao, You, and Mu generations was conducted in the branch lineage hall of Litang itself. On Qingming day (the 10th day of worship) the Yuan generation was commemorated. On the 11th day, the day after Qingming, the Ren generation was commemorated, and on the 12th day the Xu generation.

To worship in the county town, one was carried in a sedan chair and given 100 copper cash. When the ceremonies at the central ancestral hall were concluded, one was rewarded with 5 catties of pork from the hall (1 catty = a little more than 2 lbs.), and two copper cash. When the worship in Lu Zhuang was concluded, one also received a gift of pork, a somewhat smaller portion. Only the educated, in those days men with a primary school

Li Tang Genealogical Poem

- 康 宁 祭 仁 (Health, peace, sacrifice, benevolence)
圣 义 忠 和 (The sage is righteous, loyal, and gentle)
孝 友 睦 渊 (Filiality, friendship, peace run deep)
任 恤 礼 乐 (The rewards of office, the joy of ritual)
射 御 书 教 (Send out the imperial writ to instruct)

康 is the generation of the lineage founding
圣 is the generation of the move to Lu Zhuang
孝 is the generation of the move to Li Tang

Figure 2

education, participated in the actual worship, since they were able to read the words and chant (nian 念) appropriately.

“Longevity pork” (chang ming rou 长命肉) was distributed to the elders of the lineage as well. Those 70 years old would receive one catty; those 80 years old, two catties; those 90 years old, three catties; those 100 years old, a whole pig, in accord with the Confucian prescription to nurture the elderly (yang lao 养老). Sacrificial foods included a whole pig, a whole goat, and a whole chicken, and an assortment of bean sprouts, bean curd and Qingming “fruits”. When the sacrifices were complete at each locale, the descendants would divide the remains of the sacrifice, and set a feast for the branch hall members. The spectacle was great, the ceremony solemn.

Seating at the banquets was in generational order according to one’s place in the lineage zhao mu (昭穆) sequence, regardless of actual age. Rich and poor sat together, and youngsters served the tea. Any problems requiring the passage of sentence according to lineage regulations, were usually discussed by the elders of the senior generation and local prestigious persons.

“Qingming fruits” (guo 果) are still consumed by rural households during Qingming in Dongyang county. In the middle of the day, women and children carry baskets out to the outskirts of the village, to gather a variety of herbs. These are brought back and cut up into a dough to make the green fruits. They are often made in the shape of domesticated animals “Qingming goats”, “Qingming dogs”, etc. Eating “Qingming fruits” is said to give one sharp hearing and keen sight, and to make one clever and intelligent (FSZ 1985: 104).

On Qingming day, rural villagers visit the graves of their ancestors to “sweep the graves”. Rural families dig up the grass at the base of the graves, and pile it on top of the grave mound, “adding earth”. Adding earth must be done in an odd number of clumps, to emphasize the influence of yang 阳 elements and counteract the yin 阴 of death. On top of the clumps paper money is inserted, and white paper cut into strips is used to “mark the grave” (FSZ 1985: 104). Planting trees on the path leading to the graves, glorifying the ancestors’ names with inscriptions, changing the direction of the paths to the grave, are also carried out on this day.

Planting willow slips cha liu 插柳 near the doorway of one’s house, or at the back of the house, near the water’s edge or on the roadside is also customary on Qingming. It is said that sprigs planted on this day will take root with great facility, so Qingming is also known as a tree planting festival zhi shu jie 植树节 (FSZ 1985: 103).

It was customary for rural children to go into the hay fields on Qingming day and gather wild flowers. Plaited together with silk thread into crowns, and worn across the forehead, they displayed their wearer’s skill and cleverness and resisted misfortune (FSZ 1985: 103).

Because Qingming sounds like cong ming 聪明 “smart”, the festival was a particularly auspicious day to give birth to a son. A son so born was known as a “Qingming son”. To be born on the day before Qingming, however, was to forever be dubbed a “dim wit”, written off and subject to ridicule. Families who inopportunately bore children on the day before Qingming would often keep silent, concealing the event from lineage members and neighbors until the following day. Down to the present, it is still customary to avoid going out to visit neighbors and friends on the day before Qingming, especially those households in which a woman may be pregnant (FSZ 1985: 105).

Early in the morning on Qingming day, in many places in Zhejiang province, those households with water buffaloes or oxen lead them out of their pens, one at a time, in search of grass to feed on. The household that is the first out with its animals has “snatched the green”, and can count on good fortune during the coming year. In some areas when a buffalo or ox snatches the green, it earns the privilege of being let into the hay fields to graze, regardless of whose fields they are, without fear of rebuke. It is said that the draft animal that snatches the green on this day, will be strengthened for the balance of the year. After Qingming, the care of the animals was traditionally moved from a pen attached to the house to the fields outside, in anticipation of the immanent spring ploughing (FSZ 1985: 103).

Qingming is thus unusual among Chinese festivals in that its celebration is synchronized to the solar agricultural calendar rather than the more widely used ritual lunar calendar. Its celebration, in addition to the offerings and sacrifices conducted to honor the ancestors, is also an occasion for the practice of a variety of rural folk habits and customs associated with insuring or bringing about the good fortune and well being of Chinese families during the course of the year.

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EVOLUTION OF CHINESE IMMIGRATION TO THE UNITED STATES

Wellington Y. Kwan

According to the immigration records, the Chinese first started to immigrate beginning in the year 1820 to 1853 when about 88 Chinese came to the United States. Then in 1854, there was a sudden increase to 13,100, probably due to the Gold Rush and job opportunities. During the decade of 1861 to 1870, the immigration records show 64,000 plus. Then during the decade of 1871 to 1880, there were 123,000 plus.

The Exclusion Laws were enacted by Congress beginning in 1882. Effectively the first law stopped most further immigration of Chinese to the United States. Only merchants, bankers, news editors, teachers and students could come. Before Chinese could come, they needed a Section 6 Certificate signed by their government that they were, in fact, merchants, bankers, news editors, teachers or students. With that Certificate, they would apply for an immigration visa to come to the United States at the American Consulate. There was nothing in the law that prevented a teacher from changing into laborer after he arrived. From 1900 and every decade thereafter, there were about 20,000 per decade or about 2,000 per year entering the United States. Over 50% of the Chinese immigrants to the United States came to California.

After 1924, one had to maintain his status as a merchant, banker, news editor, teacher or student in order to remain in the United States. One could no longer change occupation. If one changed, the person would be subjected to deportation.

In 1924, the United States established national origins quotas, which was about 1/6 of 1 percent of the nationalities according to the numbers of the 1920 Census. The Chinese were allowed 105 immigrants per year thereafter. The quota for Great Britain and Northern Ireland was 65,000 plus per year. For Germany, almost 26,000. For the Irish Free State, 17,800, and most other countries, less than 7,000 per year in Europe. The colonies of Great Britain came under the British quota.

World War II started for the United States, beginning Dec. 7, 1941, when Japan bombed Pearl Harbor. China had been fighting the Japanese since 1937 and Japan was occupying all of Eastern China, i.e., the coast, and it was engaged in fighting the Chinese Army.

The United States realized that the Chinese was able to hold off the Japanese with its assistance. France, England, the Soviet Union were fighting Germany while the United States acquired China as an ally in fighting the Japanese. Japan had occupied the Philippines, Singapore, Burma and all of South East Asia by 1942. If China entered into peace negotiations with Japan, the Japanese would be able to pull out of China and take their army to fight the United States and perhaps invade the United States. Therefore, it was

important for the United States to consider the repeal of the Chinese Exclusion Acts enacted in 1882 and thereafter. In 1943, the Congress of the United States held hearings for the repeal of the Exclusion Laws. Among some of the persons that spoke for the repeal were the following:

1. Pearl Buck;
2. Mr. Walsh of Asia Magazine.
3. Many outstanding citizens also spoke for repeal from the following organizations:
 - a. Church organizations;
 - b. YMCA;
 - c. National Council of Jewish Women;
 - d. National Federation of Business and Professional Women.

The son of the man who drove the First Continental Railroad through the American West paid tribute to the courage and devotion of the 10,000 Chinese, which was about 90% of their labor force in building the eastward bound portion of the Central Pacific Railroad.

The labor unions resisted the repeal of the Chinese Exclusion Laws by stating that it would break down the quota system. It would lead to an influx of Asian immigrants who would lower the standard of living and take away jobs from American citizens. They contended that the Chinese were inassimilable. They denied any racial bias. They feared a flood of cheap labor even though it was pointed out the annual quota would not be more than 105 per year for Chinese.

The representative of the American Federation of Labor stated that the AF of L had nothing but admiration for the Chinese people. That it was in favor of doing everything possible to help China to win the war and help them preserve their integrity. That it was opposing repeal from the economic standpoint because of unfair competition. He stated that it was a fact that Chinese people could exist on much less than that of American workers. That Chinese were too frugal and industrious.

However, the representatives of the CIO, Congress of Industrial Organizations, made a strong plead for repeal.

The next strong argument made for the Repeal was that United States should, by act and by words, make China equal in all respects with the other three allied nations in the conduct of the War and in the post-War settlement. Finally, the Exclusion Laws were repealed in 1943. This action made the Chinese eligible for naturalization along with the rest of the countries. However, this new benefit did not apply to the Japanese, Korean, Indonesian or Vietnamese.

V-J Day, i.e., the end of the war with Japan when Japan surrendered, was August 15, 1945. Thereafter, in December of 1945, the President of the United States approved the admission of the spouses and children of citizen members of the Armed Forces of the United States throughout the world. There were 50,000 spouses from Great Britain, 6,000 from France and 1,700 from Italy who came to the United States with free transportation

from the Port of Embarcation to the United States and the final destination wherever the GI resided. This benefit expired in December 27, 1948. All of alien wives and alien minor children from marriages occurring before the outbreak of the War were also entitled to claim such benefits. The deciding factors were whether the husband or father was now a U.S. citizen and that he was now serving or had served honorably in World War II after Dec. 7, 1941.

The next impact on immigration was the passing of the "Fiancee" Act for the members of the U.S. Armed Forces in June, 1946. The GI or ex-GI had to post a \$500.00 bond in order for the fiancee to come to the United States to guarantee that they will marry within 90 days. Otherwise, the fiancee was forced back to the country on origin.

Next came the 1948 Displaced Persons' Act for refugees. China was given a 4,000 quota. Most of the refugees came from Europe. China used about 3,300 of the quota.

Beginning around 1944, naturalization was made available for members of the Armed Forces of the United States regardless of how they entered the United States. It was thought that members of the Armed Forces should be citizens of the United States in order to prevent their execution by the enemy as traitors, should they be caught as prisoners.

In 1950, Congress gave special grants to Chinese students who were trapped in the United States and could not return to China due to the takeover of the country by the Communists. In 1957, there was regulations passed granting Chinese students and Chinese stays of deportation based upon fear of persecution. The Declaration was made by execution of an affidavit accordingly.

In June of 1952, the Walters-McCarran Act was passed which eliminated the bar based on race and sex for immigration to the United States. In other words, a U.S. citizen female could now petition for the husband to come to the United States. Naturalization was approved for Japanese, Koreans, Indonesians and Vietnamese. The prosecution of deportation proceedings had to be heard by a special Inquiry Officer. The investigating officer and the prosecuting officer could not be the same person any more. There was also sub-quotas for all the colonies of England and France. These could no longer have virtually "unlimited" quotas through the Great Britain quota. The Asia-Pacific triangle limitation continued, which meant that any persons of Chinese ancestry born outside of China were still subject to the limitations in immigrating to the United States. For example, if you were born in Brazil, you would be subject to the Chinese quota if you had more than certain percentage of Chinese blood. If you were born in Great Britain, you were still subject to the Chinese quota.

The Chinese Confession Program started around 1957. The Chinese were invited to confess their true identity by making a full statement of their immigration to the United States. This opportunity to clear the record was given to persons who were "paper-sons", wives and daughters of U.S. citizens as contrasted to real "blood" sons and daughters of U.S. citizens. The historical method most frequently used to effect the immigration of a young Chinese was that of a person who, documented as a native born citizen or son of native-born U.S. citizen, would travel to China and return with young Chinese represent-

ing them as children. In most cases, they were not related or if related, the alleged father was not, in fact, a citizen of the United States. However, once in America these illegal immigrants have been law-abiding residents of the United States for many years and had suffered heavily under the guilt of this secret background. Many of them were exploited by blackmailers or themselves had participated in efforts to bring other Chinese to the United States.

The purposes of the Confession Program were two fold: to provide an humanitarian gesture and to close the illegal immigration eligibility slots. If the alien would make full statement of his background, disclose their paper fathers, sons, wives and so-forth, they would be forgiven their past frauds and given the benefit of the law that existed. They could adjust their status or become citizens through various means available under law. Section 249 registry was available for persons who came before June, 1940 and resided continuously except for short departures. Service in Armed Forces in the United States for U.S. citizenship would also be another way. Ex-servicemen could become immediate citizens of the United States. Suspension of Deportation based on exceptional and extremely unusual hardships to the alien and to the spouse and children of the alien could also be the means of obtaining residence and eventually U.S. citizenship.

The following case examples were cited:

1. There was a former serviceman who came to the United States in 1938 and served the World War II. He wrote the President of the United States to request immunity from interrogation by immigration officers. The Immigration and Naturalization Service (INS) advised him of the confession of his alleged father that he was not a citizen and that there was no real relationship between "father" and "son". The serviceman was urged to reflect upon his statement to the President that he came to this country legally and was a bona-fide citizen. In reply, the writer expressed his thanks for the advice and appreciation for the instructions to cooperate with the local office of INS. Following its instructions, he became naturalized and received a Certificate of Naturalization in his own true name.
2. Another Chinese who entered fraudulently in 1925 as a citizen of the United States confessed to fraud in July of 1958. He confessed that he was not a U.S. citizen. He disclosed that he was one of a paper family of 7 Chinese sons and he brought another "son" here in 1952. He had only two real sons and he had established two extra slots for future use. Those two slots were closed. This person was naturalized in 1959 as a honorably discharged veteran of World War II. One of the paper brothers confessed and also achieved naturalization as a veteran in April of 1959. Another paper brother had his status adjusted to registry proceedings. His nephew who came to this country as the son of a deceased paper brother confessed and also achieved naturalization as a veteran in May of 1959. One of the other paper brothers never came to the United States and his slot was closed.

According to the Commissioner of Immigration, Mr. Joseph M. Swing, about 2,400

Chinese confessed to coming to the United States unlawfully. The Confession Program resulted in the closing of 2,000+ slots. This was a report made in 1962.

In 1963, President John Kennedy proposed changes in Immigration Laws eliminating the National Origins quotas to make immigration equal for all countries, including China. This law did not pass until 1968 under President Lyndon Johnson. At which time, the new Immigration Laws provided for a quota of 20,000 maximum annually for any one country. Since then, China has been getting a fairer share of the quota along with the rest of the world.

In 1967, the Supreme Court held that there were no second class citizens. The case of Afroyin v. Rusk held that a naturalized citizen could not lose his citizenship by being absent from the United States for a period of 5 years. There can be no involuntary relinquishing of citizenship. An individual can only surrender citizenship by appearing before a United States consul and renouncing that citizenship.

In January, 1974, there was a United States Supreme Court case, in which the San Francisco school system was sued by 800 students of Chinese ancestry who could not speak English. This Supreme Court case held that the City of San Francisco School System, since it was subsidized by Federal funds, had to provide supplemental courses in the English language to the 800 students. They stated that before a child could effectively participate in the educational program, he must already have acquired the basic skills in order to not make a mockery of public education. It was argued that those who cannot understand English were certain to find their classroom experiences wholly incomprehensible and in no way meaningful. Therefore, the Court ordered the School District to provide special English instructions to the Chinese students, who did not speak English.

In 1972, Congress allowed investors and their family to become residents in the United States. These were individuals who could invest \$10,000 with at least one year in business and also employed at least one employee or more. These individuals could quickly obtain permanent residency.

In 1990, the Chinese Student Protection Act was enacted due to the June 4, 1989 Tienanmen incident. Chinese students and Chinese residents in the United States could apply for Permanent Residence based upon their presence here before April 10, 1990.

At the present time, there is political asylum available for fear of persecution, based on race, religion, political opinion and being a member of particular social group. Lately, many members of the "Falun Gong" group has been filing for political asylum and getting approved.

The present immigration system allows for the immigration of the immediate relatives of U.S. citizens to come to the United States, i.e., the wife and children under 21 and the parents. The family visa petitions for the 1st Preference are for unmarried children of U.S. citizen, 2nd Preference for spouse and children of Permanent Residence (2A) and unmarried children that are single (2B), and the family 3rd Preference are U.S. citizen's married children and family. Family 4th Preference are for brothers and sisters of U.S. citizens.

The employment-based quotas are as follows:

- a. 1st Preference, Multi-National Managers and outstanding persons;
- b. 2nd Preference, National interest benefiting the United States in trade, housing, health, medicine, engineering, arts and science, etc.;
- c. 3rd Preference, Professional and skilled workers in which there is a shortage of such workers;
- d. 4th Preference, Special Immigrants;
- e. 5th Preference, Entrepreneur who invests \$1,000,000.00, or more, and hires 10 employees; \$500,000.00 for areas that have high unemployment, more than 11.5 percent.

In the Labor Certification process of Reduction in Recruitment (RIR) for high technical personnel such as Mechanical Engineers, EE, Computer Science, Biotechnology, etc. Specialists can apply for a Labor Certification after certifying that there is a shortage of such workers at the prevailing salary, the petitioner can apply with an EB-1, EB-2 or EB-3 form for an immigrant visa.

Finally, there are the applications for Cancellation of Removal for persons whose deportation would cause exceptional and extremely unusual hardship to their U.S. citizen or Permanent Resident parents, spouses, and children. Hardship to the applicant will not suffice.

Guidelines for Article Submission

Gum Saan Journal solicits manuscripts that explore the historical, cultural, and humanistic aspects of Chinese American experiences, particularly relating to Southern California, as well as contemporary issues of relevance to the Chinese American community. *Gum Saan Journal* also publishes book, media, and exhibition reviews. Original work is preferred, but reprints of significance will be considered. Students and community members are especially encouraged to submit items for consideration.

Manuscripts should be approximate 3000 words in length; endnotes should be written according to the *Chicago Manual of Style*. All text must be double-spaced in a clear, easy-to-read typeface on 8.5 x 11 inch white paper.

Submit two hard copies of the manuscript and one disk copy (Microsoft Word for PC preferred, Macintosh accepted) to Editorial Committee, *Gum Saan Journal*, Chinese Historical Society of Southern California, PO Box 862647, Los Angeles, CA 90086-2647. If your manuscript is accepted for publication, you will be responsible for obtaining permission to reproduce any copyrighted materials (e.g. reprints, photographs) used in your article.

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The Chinese Historical Society of Southern California was organized in November 1975. The purposes of the society are: 1) to bring together people with a mutual interest in the important history and historical role of Chinese and Chinese Americans in Southern California; 2) to pursue, preserve, and communicate knowledge of this history, and 3) to promote the heritage of the Chinese and Chinese American community in support of a better appreciation of the rich, multi-cultural society of the United States.

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