

旅美甘邊同鄉會

GOM-BENN VILLAGE SOCIETY

445 LEI MIN WAY
NEW CHINATOWN

LOS ANGELES CALIF 90012, U.S.A.



與對面的了鬻山



新建之甘邊校

高举毛泽东思想伟大红旗奋勇前进
以粮为纲全面发展



甘邊訪華團在甘邊茶場
與部份工作人員合影

甘聲

舊甘邊的新生

回鄉紀行之一

離家日久，念家益深。居留海外，千萬萬的異鄉遊子，有誰個不想念家鄉？有誰個不想念自己的親人？我在近三年來，就存着有這樣的思念，曾經陪過佩珍到祖國去。會見她的母親和親人，也到我們祖居的甘邊走過兩次。第一次是在美國總統尼克松訪華回來之後，（一九七二年三月）第二次是在福特總統訪華之前。（一九七五年六月）三年前後，我們能夠獲得兩次到中國去。確是值得高興萬分，永世難忘的一件大事。

在這兩次訪問祖國，訪問家鄉回來，朋友和鄉親們都非常關心地向我作着這樣的問：「君自故鄉回，當知故鄉事？」他們那種關心祖國和關心家鄉的心情。使我出乎意外。因為我們居留在海外的華僑，曾聽到過的消息：「是入得中國去就出不來。」現在我們出入兩次，通行無阻，謠言止於智者，不解自破。可以加深許多華僑想去中國的信心。

一九七二年那一次，我們在中國旅行了五十天，去年那一次，也有一個月。我們到過中國十三個最大的城市，我們看到新舊中國作比對，真是使人難以置信，由於時間和篇幅所限，在這裡。我只能談談我們「甘邊鄉」的變化，以告那些關心我們甘邊的鄉親。

* 第 四 期 *

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征鴻

一般來自甘邊老一代的鄉親，在他們的記憶裡，還會記得「舊甘邊」的印象吧？先從地理方面來說說，我們不只是開門見山，而且還要背山而住。所以文化落後，到一九二十四年，得旅美昆仲集資捐助，才創立有甘邊學校，在那時候，還是有錢人才能送子女入學，沒有錢的家庭兒女，就跑去放牛吃草。甘邊學校從創辦到解放前，學生人數還不過有二百，教職員四、五人而已。但甘邊自從解放之後，即施行普及教育，學生人數增加，舊校舍已不合應用，早已在上棠村門口山上，新建了一所甘邊學校，分有初小，高小，和高中班，（初中設在灌田學校上課）學生人數，現達三百人，教員十名，學生教育水平，大大提高，現在甘邊全鄉都有電火供應，（電力由掃管塘發電站供電）另有廣播，電力打禾，合作醫療。人壽保險，在上棠豬橋附近，建有電力排灌，碾米機廠……等設備。在水利方面，甘邊早已建成有兩個水庫，一個是新娘房水庫，一個是章坑尾水庫，這兩個水庫，以新娘房水庫較大，全年不雨，蓄水量可供全鄉應用，現在果園，旗山，網山一帶山區都已開闢為耕地。甘邊在解放前，僅有耕地八百餘畝，可種水稻，每年耕種兩造，以甘邊一千三百餘人口（一九七二年我回去那時

候的報告)來作比較，平均每四個人也仍得不到一畝水稻田，現在已將山區的一些地面，擴大耕地面積，新開山崗耕地八百餘畝，另在新娘房水庫地區，開闢茶場，種植紅茶，七二年我回鄉的時候，才試種下有五十多畝，在我們去年回去的時候，紅茶已種下六百餘畝，在短短的三年時間內，竟然增加了十倍。在甘邊學校舉行的招待會上，我們不只飲到家鄉的井水，還嘗到鄉親們那辛勤勞動生產的家鄉茶，據甘邊大隊的黨書記主任金澤的報告。甘邊可能在這三年內，將完成種植千畝紅茶的計劃。

甘邊是附屬於水步公社的一個大隊。現有人口一千五百多人，分有十個生產小組，甘棠村人口較多，分爲兩個生產小組，朝龍，南龍亦歸甘邊大隊的生產組，甘邊大隊在水步公社的生產報告，列爲中上的生產大隊，近年生產已近畝產千斤。在過去，甘邊的青年人除了希望出外謀生，就別無出路，把田種兩造之後，就遊手好閒，等候禾黃，今次回去，書館頭尾已不見有閒人了，年青力健者都已出田去了。

目前甘邊鄉中的人，正以愚山移山精神學大寨，群策群力，戰勝大自然，要高山低頭，以不到長城非好漢的英雄氣概，改造大自然，繼續擴建計劃，將以一部分山崗田改造爲水田，廣種糧食，擴大現有電力排灌，碾米機房的廠房，改建成綜合性的小型工廠。和擴大現有的木器廠爲國家加工木器，及新建磚瓦窯各一，爲國家制造建築材料，這是甘邊鄉中的人，在自力更生中前進。



恭賀新禧

並祝快樂



青春結伴好還鄉，羅省甘邊訪華團的巴士直駛進村中眼角榕樹頭下車。

告*讀*者

這一期，我們改用打字、影印，版面看來字體玲瓏，容易入目。但因成本增加，我們需要讀者合作支持，始能繼續刊印。如欲領取本刊多份者，請酌量捐助印費，以補開支。我們歡迎投稿，及歡迎在本刊登廣告。

甘邊鄉之行

小羊

一九七五年七月一日，我們一行二十二人，其中五位是墨國加入我們隊伍的，由洛杉磯搭機起程，回祖國探親和觀光，此行先到了香港，然後由香港搭火車到廣州，在廣州我們也搭機去過風景甲天下的桂林，亭台館閣享譽的蘇州，人口衆多的上海，街道寬闊的南京，和名勝古跡引人入勝的中國首都——北京。當我們到達廣州的時候，大家相議，決定首先返去台山甘邊探了親，才到各處去參觀，在這裡，因爲篇幅所限，是無法把每個城市逐一詳細向大家報導的，相信看「甘邊」的人，也希望知道一點甘邊的近貌吧，就算家鄉甘邊，也只能粗枝大葉的報告一點吧了。

早晨八時，一輛嶄新的巴士，在廣州華僑大廈門口停着，服務員很周到的替我們把行李搬到巴士的貨倉安置好，我們魚貫上了去，那時我的心情又緊張，又輕鬆，想起很快就到自己生活過十多年的故鄉了，從心底深處浮起溫暖的喜悅，巴士經過許多個市鎮，那天天氣相當熱，但幸好車行起來，陣陣清風，從開了的窗口透進來，也頗有習習的清涼感覺，途次我們坐的巴士也出兩次毛病，都是由駕車人下去臥在車底下把它修理好，他們的幹勁真好。

沿着寬闊的公路不停的駛去，只見路的兩傍，都是植滿了葱葱綠綠的東西，據說有麻、茶、果類等，一尺一寸的土地，都是利用人工把它們變了蔥綠。

下午十二時左右到達了台山城，中國旅行社把我安排住在解放路中國旅行社台山分社，我們的房間很寬闊，也有私人的水廁，很方便，這個旅行社就在台山城的一個著名的人工湖傍，在住的房裡可以憑

欄遠眺，只見湖水平如鏡，那橋上的密密的垂柳，倒影在湖中，真可以和杭州的西湖媲美哩。

我們洗了手，休息片刻，服務員便來招呼我們下去吃午餐，呵！午餐有誰相信呢？席上陳列着滿滿的佳餚美味，最記得有我最喜歡吃的家鄉在田裡捉來的田雞，家鄉的上好的美味，那是三十年後第一次嘗到了，還加上那陣陣噴香的白米飯，現在談起來還垂涎呢！

那頓飯吃得太高興，菜餚不用說是豐富，廚師又是上乘，和那服務員的殷勤招待，誠懇親切的態度，她們不是爲了多得小帳而服務，只是誠心誠意的服務，根本我們是不用給小帳的。

當時使我覺得家鄉的親人的可敬可愛而感動到眼眶濕了多次哩。

在台山城每天都有節目——沐浴溫泉啦，參觀工程相當大的大隆洞水庫啦，規範不小的化肥廠，和製磁廠啦，每到一處見到的人，大部分都是結結實實，精神健旺，無憂無愁，表現得既輕鬆，又愉快，我們不由得向自己嘲笑說，你怎麼那麼愚蠢，整天以爲祖國的人們是皮黃骨瘦愁眉苦臉的哩！

我們到達廣海時，看見一堆人圍在那裡，我們部份人也擠了入去看熱鬧，原來有些鄉人把捉到的田雞在那兒出賣哩，我太高興了，竟忘記了自己是作客，還想買了它拿回家焗飯吃哩！

從參觀了水庫，化肥廠，和製瓷廠等地後，到處看到的景象，都是欣欣向榮，雖然建設的水平還很差，但看他們幹勁，和服務精神，和他們自信，他們的生活是一天天好起來的。

時間的關係，我們只匆匆的參觀了以上說那幾處建設，在台山城的第三天，便又動程返甘邊去了，我們一行人都同樣懷着興奮的心情，很早起來用了旅行社爲我

們預備好的香氣撲鼻的咖啡，和多種精美可口的點心，便依依告別了在那兒工作的服務員，向故鄉——甘邊出發，雖然朝陽如火，但天空是如此蔚藍無污濁氣，空氣清新，加上所有服務員是如此熱情洋溢，使我們只有舒適感，也忘記了天氣炎熱了。車行經過掃管塘發電站，水步公社，下午二時左右便到了從前做戲的月山，啊！只見兩傍都有一群群的勞動大眾，在那裡鋤地生產，她們看見我們的巴士來了，都停下了手中的鋤頭向我們招手，我們其實也不了解這是什麼地方，還是服務員告訴我們，才使我明白，因為從前這裡是高低不平的山，現在完全是一片坦平的原野。一望遠遠都是翠綠無邊的廣闊平野，看來有很多竹，葵等，據說竹枝用來編織許多日常用具，還有出口哩！

未回去前，看到報章的報導說：祖國的荒土，都被利用了變成生產的佳壤了，我還不相信，現在親自看到了蔥綠的原野，才知道事實，只有過之而無不及的。

巴士還不停的馳騁着，道路很平坦，沒有震盪的感覺，我們除了看見上述的那些生產隊外，竟見不到一個來歡迎我們的人，我還以為鄉親們不歡迎我們這班假洋鬼子哩！那知心裡想法還未道出來，便聽見如潮的人聲，嘈嘈鬧鬧，大家伸頭向車外望去，車裡有人高叫道：看啊，那萬頭鑽動的人山人海，不是來歡迎我們來了麼？大家的心情緊張極了，興奮極了，不知不覺間，熱淚爲之奪眶而出。

另一個感人的場面又出現我們的面前了，只見入學校那條路徑的兩傍站立了手揮紅巾的衣着整齊的男女小學生數十人向着我們高呼歡迎叔叔，阿姨，她們雖然汗流夾背，但還是高興采列的高舉小手裡紅巾，高嚷歡迎歡迎。我們受到如此的光榮接待，大家心裡可真甜透了。

在開歡迎會的甘邊學校樓上，我們的團長竟感動到哭起來，伏在桌上，差不多不能完成他的答辭哩！

其他的人連自己在內，也像孩子見了久別的母親，現在投回到母親的懷抱一樣，竟嗚嗚咽咽哭起來，場面使人發生親切感，那時的情境，真是永遠不忘記的。

歡迎會的席上，還蒙他們贈送我們每個人一包甘邊自己出產的茶葉。

歡迎會開完了，大家擦乾了熱淚便分別去會親友，我們的親人已在門口等着，一見到我們，都不約而同的蜂擠上來，大家擁抱着，耳邊老師老師的感人的聲音，從四方八面傳來，我舉目四顧，見到了一群結實壯旺，面色紅潤，精神飽滿的青年和壯年，遠遠的伸出手來的，拉長脖子的，都朝着我站的地方來。她們有的我還認得，有的已不認得了，在我的記憶裡，他們那有這麼壯旺呀！

和親人們擁着，拉着手，一路談，一路行，很快回到自己居住了十多年的祖屋，屋裡已擁滿了人，弟弟和弟婦們已把午膳弄好，有大盆自己養的雞，大盆五花腩猪肉，和老冬瓜煲紅豆豬蹄湯，香噴噴的家鄉白米飯，吃得很香甜，一路吃一路問他們大家的生活，據說現在每家按人口多少，分得一塊不大也不算太小的土地，可以自己自由種些薯芋蔬菜，他夫婦還養了兩頭豬，幾隻雞，除了農忙時節，餘下的時間都能自己生產點東西自用或拿去賣。豬、雞，所有畜類的生產，要交給大隊百分六十，自己留下百分四十，只要你肯勤力生產，糧食肉食也很豐富，看了他們臨時弄來給我們享用的午餐，就可知他們吃的也不太差了，衣着方面，據說是短少點，不能說沒有，但也不致寒凍，不過他們說已在逐漸改善中了。

我們又談到鄉親們的耕作情形，他們說：現在已不像從前那樣望天打卦了，有了水庫，不愁天旱了，也有了化肥廠不用像從前那樣要去擔糞了。連新娘房那座山，已全種了茶。

大家生活得很和平，既不用提心吊膽

，驚惡霸欺凌，也沒有強房弱房的家族分別，一家只一心一意的日出而作，日入而息，享受當然談不到，但凍餓已不存在了。

我們和擠在屋內的人，談談笑笑，問問答答，不覺太陽已下山了，也就不不得不結束這次探親的行程，又踏上了旅途。

這次能得以到祖國去觀光，我們要向柏旋兄致以衷心的感謝，他奔走籌劃，不憚煩勞，為我們安排得妥妥當當，這個難得的機會，是柏旋兄所賜予的，謹在此再向他致謝。

洞口觀音誕的今昔

儒釋道三教向為中國人中心的信仰，釋教的鼻祖曰「佛」、即釋迦牟尼，以成佛超凡為宗旨，遠在後漢明帝時由西域傳入中國，到了晉、宋間而大盛，今雖科學昌明，而此風猶未稍替、善男信女之奉行佛教者，尤以祀觀音菩薩為至虔，國內各地都有觀音廟之設，甚至家宅內神龕上亦多有安置大慈大悲觀世音菩薩之神位，由此可見一斑。

據法華經云：「苦惱從衆生、一心稱名、菩薩即時觀其音聲，皆得解脫，以是名觀世音」。因唐朝老百姓避諱「世」字，故簡稱觀音。相沿至今。

俗稱觀音誕每年有三日，陰曆二月十九日為昇蓮台日，每年於這三天，善男信女，焚香禮拜，熱鬧空前，我鄉洞口觀音廟每年於二月十九日辰誕，例必演戲慶祝，同時舉行搶炮、還神、擺色等節目，驚動遐邇，風靡一時。筆者生于斯、長于斯、少年時目睹盛況。茲值閒居多暇，偶懷舊事，就述記憶所及，以實甘聲。

農曆正月月底二月初搭棚工友們以蜘蛛織網的姿態出現，依照往年尺寸，高度，地位開始緊張的架棚工作。直至二月中旬

甘聲編輯委員會

特約選述：健祥、家權、泮麟、柏

旋、陳豐美、偉林。

英文編輯：振達、少華、雷杏屏。

財政：健和、柏錦。

顧問：禮聖、邦傳、植禮、錫

柱、泮良、傳珠、禮典

、復禮、熿傳、蔭山、

禮遜。

麟

雙寶具式戲棚觀音的行宮及其他臨時營業的棚寮，構成了雛形的市場業已出現月山（俗稱做戲山）了。而我鄉各家的親友，此時亦來探訪，各人忙于接待應酬，甚至有些團體來租借我鄉的祠堂或屋宅，作臨時的行台，頓使本鄉平添一番熱鬧。

十七日是掃台戲，從省港澳邀請來的著名粵劇戲班，開始大顯身手，以博觀衆好評，聞說粵劇大老官大多數都會在此獻過藝，如馬師曾、靚少佳、羅家權、芬艷芬、秦小梨等便是，做過洞口廟戲，身價十倍云。該晚，月山山頭上，人聲鼎沸，燈火輝煌，鑼鼓喧天，聲浪遠傳數里，儼如小「拉斯域架士」。一年一度風雨不改的觀音誕就在此異常熱鬧氣氛下拉開序幕。

十八十九兩天是正副十九炮的還炮擺色，其行列單位厥為名符其實，還炮那座炮山，它是掛紅帶花的。擺色節目有旗幟羅傘、有銀龍醒獅、有鑼鼓八音、有學生隊伍、有國技團、有全副武裝的鄉團，還有馳名遠近的佛山色女，她們坐在花車上，或騎在馬上，衣古服，飾演八仙賀壽，三英戰呂布等民間通俗故事，更有蚌精、

四面蚌殼，一張一合，殿以銀龍或醒獅押陣。凡是參加擺色的人們，男的女的都表現着自豪與榮耀，他們容光煥發，打扮煥然一新，女的花枝招展，男的英俊瀟灑，同時還陳列着琳瑯滿目、美不勝收的金銀首飾寶物。這多采多姿的隊伍，每個單位各司其職，一路表演着，巡遊過三鄉（灌田、甘邊，下洞）後，直達戲台場，向觀音菩薩參拜，並將去年所奪得的炮交還觀音廟，才告散隊。

十九日正是觀音誕，善男信女，遠近來參拜者甚衆，戲台場呈現人山人海，摩肩疊背，萬頭鑽動，神寮燈燭輝煌，在香烟繚繞，烟霧瀰漫中，使擁擠于神寮者燻得眼淚奪眶而流，透不過氣，踉蹌而出，彼此相視，苦笑而已。但後至來參拜者，明知神寮內催淚之威脅，仍鼓勇入內，以表虔誠。

是日，粵劇演戲達入高潮，值理們早已選定了合乎觀眾口味的好劇本，而粵劇大老官們亦深知酬神，演辰誕正本戲，特別合作落力演出。因此日夜場均滿座爆棚。尚幸觀音神寮前有塊草坪，面對舞台，向隅的顧曲周郎們，假如腳健的話，站立這裡，不費分文，也可以看飽眼福。

廿日是尾聲中的高潮——搶炮日，雖然賀誕節目接近尾聲，但搶炮的場面却是萬分劇烈，緊張，刺激。健兒們雄糾糾，氣昂昂。當司令台鳴鑼放炮，顯示快要發出正副十九炮時，各路人馬紛紛站好有利位置待炮發射出，他們像戰場上的戰士們，奮不顧身，衝鋒陷陣，向目標前進。健兒們往往短兵相接，內搏一起，你追我，我追你，十餘人或數十人疊羅漢一起，美國式足球數人疊在一起顯得太遜色了。他們一會兒在稻田泥濘中打滾，一會兒在水圳裡打滾，一會兒在山崗荆棘叢中打滾……直至奪搶得這個炮安全離開戰場為止。在我的記憶中，搶炮隊伍計有三社，斗洞伍姓、陳湯廖等姓的申明堡，塘面雷姓，白

水譚姓等。

民國後，民智已開，對這個勞民耗財的玩意兒，失去信仰，不若往時那樣重視而冷淡了。大抵由於信仰而祀神，藉得心靈的安慰，加以農村缺少各種文娛活動，就以酬神演戲來滿足娛樂需求，把祀神靈和娛樂合併舉行，觀音誕——演戲、搶炮、擺色在此情形下維持了百餘年而不斷吧！

解放後，經過翻天覆地的大變動，一切都改了舊觀，那座泥塑木刻的觀音像，早已不知丟去何方。正合泥菩薩過海、自身難保的成語。洞口觀音誕——演戲、搶炮、擺色三部曲已成爲一段民間故事了！

以柏旋爲首的回唐山探親團愉快歸來

大登科、金榜題名。此乃過去人們認爲人生最快樂、最得意的事。但以我們華僑來說，返唐山是最光耀、最崇高樂事。華僑遊子思鄉是人之常情也。

七月一日在柏旋、陳豐美兩位昆仲領導下組織回唐山探親團乘機回唐，一行十餘人，浩浩蕩蕩，衣錦榮歸。他們歷經一個多月的旅程，遊遍祖國大江南北，參觀過古代皇帝之禁地——北京城故宮，明朝十三個皇帝及皇室之陵墓——十三明陵，十里洋場號稱中國之巴黎的上海，風景如詩如畫的杭州西湖，巧妙天工、山水甲天下的桂林，祖國南天門的廣州市，其中最令人難以忘懷的故鄉——甘邊，可愛的故鄉，風韻猶在，雄偉的丫髻山仍屹立着。他們在故鄉攝了不少生活照片，你想知道你的祖屋嗎？請來同鄉會看看照片吧！

Descr
of Gorn Benn

故鄉隨筆



沿台新公路或台鶴公路而行，闖入我們眼簾裡有一座蜿蜒數里，巍峨高聳的大山。這座山海拔數百公尺，名叫丫髻山或斬頭山。它就是我們的故鄉。我們居住在這山麓下。

故鄉的定名及其組成

黃公隱龍始祖定居洞口里，及後子孫繁衍，向四周散居。當時，另一甘氏氏族已居住在鄰近一個山坡處。（俗稱荒村，即現今平安村。）而我們祖先遷居於此時，此地仍未命名，後因居住於姓甘家族之鄰近，故而定名甘邊。這樣，甘邊成爲我們故鄉的芳名。她由新霞、眼角、高屋、陳山、塘唇、腦村、上堂、甘棠、仁和、和慶、平安、朝龍、南龍等大小村落組成。人口總和約千人左右。由此可知，我們源出於同一祖宗的後裔，一個大家庭的成員而已。故而，彼此循着疾病相依助，守望互扶持的美德。融洽地生活一塊兒，你幫我個活，我助你個忙。

我們的鄉親也和全國人民一樣，具有淳厚樸素，勤勞儉約的特性。同時，也備有富冒險、精悍、勇敢的廣東民族性格。因而，本鄉鄉親除務農爲主外，還有不少到海外謀生。以和慶及上堂兩村爲此典型代表。和慶里佔百分之九十八家戶是華僑戶，而上堂剛恰相反，百分

之九十八以務農爲主。我們故鄉的華僑也和全國華僑一樣，遍滿各地，不過以美國羅省爲最多，約佔百分之九十。

故鄉的文化教育

本鄉由於華僑衆多，早受西洋文化的陶冶與洗禮，對家鄉的文化教育極爲重視，且熱心興助。培植後進，從不落人，送不少子弟入中學或大學深造。於是，由美洲華僑籌集經費，開辦甘學小學。同時，先後出版甘邊學報及甘聲刊物。甘邊小學歷來重聘教學經驗豐富，師質優良的教師來任教。在老師們教而不倦，循循善誘，悉心教導下，莘莘學子，共坐春風，同沐化雨，成績斐然，便獲得鄰鄉稱讚。灌田、下洞的家長們亦送他們子姪到我們學校來留學。甘邊小學的畢業生繼續升學的同學們，絕大部份都能考進本縣著名的學府——台中、培英、台師、女師等。我們的母校爲國家，爲人群啓蒙了一批又一批的好人才。

故鄉的農業

本鄉位於山崗丘陵地帶。在定居近山靠山，近海靠海的謀生原則下。祖先備嘗艱苦，開拓那些毫無團粒結構的土壤。歷經改良土壤、興修水利等一系列農事活動，把荒地變爲良田，可耕地的面積擴大。並劃分下列各農業區——門口田、特坑碑、洞心田，網山脚，果園，烏石、騎山脚，馬山脚，新娘房等。同時，還開掘了無數大大小小的水

Activities
of Gombum
People
2 PM

圳、水坑排灌系統，組成了完整的排灌網，避免天旱的威脅。故而在種植作物種類也多種多類。除水稻為主外，還有甘蔗，甘薯，芋，花生，木薯，黃豆，黑豆，蔬菜較為大宗。在耕作制度方面，也累積不少豐富經驗，創出一套適合當地條件的輪作制度，與及間作，套作的方法。因此，故鄉的生活狀況，雖未達魚米之富，但在華僑的經濟支持下，加上本身勤勞換來的果實，亦達到自供自給，過着農家樂的生活。

故鄉的交通及墟鎮

在交通而言，可算中乘，僅步行十餘分鐘就達台新公路寶興圩站。寶興圩是洞口鄉的政治中心，鄉公所設於此。每逢一六及三八為該圩圩期，數里內外的鄉民每逢圩期都雲集這裡，進行買賣交易，或上館子，盡情地享受其辛勤勞動後的假日。

故鄉！故鄉啊！你是淳樸健美的，何年何月我們海外遊子重回於你的懷抱裡。

★歌唱甘邊同鄉會郊遊

八月廿四日為我同鄉會於楓樹林公園舉行第五屆郊遊大會。

- 八月月圓人也團 ×× ×× ××
- 楓樹樹林百花香 ×× ×× ××
- 人潮潮湧匯會場 ×× ×× ××
- 五相相叙話家常 ×× ×× ××
- 鄉親手信一箱箱 ×× ×× ××
- 子姪學會孔融讓 ×× ×× ××
- 幸運獲獎笑喜洋 ×× ×× ××
- 樓業股本得還償 ×× ×× ××



村頭巷尾集

★ 植禮夫婦之公子星義君，聰敏好學，今夏榮獲劃則碩士學位。聞繼續攻讀博士學位云。

★ 廣興隆辦莊東主景澄夫婦之千金麗仙小姐，秀外慧中，今夏畢業于「奇滿」大學。將繼續深造，攻讀碩士學位。

★ 權禮夫婦之公子耀君，聰敏力學，學業成績每列前茅，今夏畢業於聖邊連典努高中，榮獲省政府獎學金數千元。及羅省黃氏宗親會首獎獎學金。此君前途無可限量。

★ 家權碧琴伉儷之千金苑兒小姐，幼承庭訓，品學兼優，今夏畢業於天尼耶市地高中，成績優異，榮獲政府獎學金二千多元。現攻讀加省大學羅省分校云。

★ 珊瑚姑之公子昨於六月廿八日結婚，設宴款待親友於羅省金龍酒家。並捐助本會廿五元。多謝！恭喜！

★ 樹培夫婦之千金惠慶小姐，昨於七月十九日結婚，設宴於羅省金國酒家，款待親友。捐助本會廿五元。謝謝！恭喜！新娘惠慶小姐獲加省大學羅省分校心理學碩士學位，為本鄉婦女界於學術上開先河。獲此較高的學術學位，相信也是目前黃氏婦女界可數之人物也。

★ 一年一度第八屆達者壘球隊與羅省時報聯合舉辦南加省各高中學校學業成績 A 等學生名單，於昨六月八日羅省時報公佈。本鄉學子文耀君、潤祥君、仲仁君等榜上有名。

文耀君，見前報導。略。

潤祥君，係振達夫婦之公子，現就讀依高勒高中三年級，連獲兩次A等學生榮譽。可喜！可喜！

仲仁君，係健祥瑞瑤夫婦之公子，現就讀嘉蘭刁高中二年級，今首次獲A等學生榮譽。

★ 光林君，腦村人。七月份移民來美。現居羅省。光林君在港經營裁剪業多年。現積極學習英文云。

★ 旋悅宗兄乃曠傳翁夫婦之公子。為中美洲洪都拉斯貨倉業巨子。每年回美一次，奉待廣老，叙天倫之樂曠傳翁有此孝敬之子，多開心。

★ 麗勻姑，陳山人。旅美居德薩士州多年，昨六月間來美羅省渡假，探訪其老友淑瑜姑。並捐助同鄉會賀儀十元。謝謝。麗勻姑丈乃前任甘邊小學老師雷文暢先生也。

★ 植禮、邦傳、振強、泮良、婉嫦等作東，為歡送柏旋夫婦、禮聖夫婦、禮遜夫婦、柏錦、榮高夫婦、顯利夫婦、少華、振威、松柏夫人等昆仲，返中國探親，於昨六月廿一日假羅省華南酒家設宴餞別，同時邀請數十位鄉親陪坐，筵開十席，席間談笑風生，異常熱鬧。

★ 謝謝喜伯（傳珠宗長）獻寶——甘邊學報，甘邊學報為本鄉文化首創刊物，至今已有幾十年歷史，可惜全部遺失，幸得喜伯愛護珍惜它，保留至今，獨一無二的甘邊學報蒙喜伯割愛昨已獻給同鄉會。各位鄉親，甘邊學報內容充實精彩，如欲閱讀，請移玉步到同鄉

會借閱。歡迎歡迎。

★ 九月廿八日是林超雄姑丈黃金愛姑婆愛孫林慧秀彌月之喜，設宴於金國酒家，款待親友。並樂捐本會五十元，謝謝，祝福慧秀小寶寶快高長大、名正言順秀外慧中的傑出女性。

★ 家權碧琴夫婦昨十月于鋪滿那市，經營餐館，業已新開市。祝生意興隆，財源廣進。

★ 健和巧雲夫婦昨九月獲添孫之喜。恭喜！恭喜！

★ 柏錦夫婦昨十月獲長女孫之喜。恭喜！恭喜！昨十一月設宴于金龍酒家，筵開數十席，款待親友，並助捐本會五十元。謝謝！

★ 恭喜！恭喜！偉林（和慶）宗兄連任一九七六年羅省黃氏宗親會主席。偉林宗兄年青有為，勇于服務，本年暑假期間中華會館獲得市政府撥款訓練青年學生，此功是與宗兄分不開的。同時偉林宗兄于一九七五年度領導羅省黃氏宗親會的成績也很出色。今次連任主席之職實在意料中也。另外還有兩位本鄉昆仲當選黃氏宗親會要職，一是禮聖宗長任樓業部主任，一是振達宗兄任西文書記。恭喜！恭喜！

景焯副主席不幸逝世

十二月廿五日景焯副主席心病不幸仙遊，噩耗驚傳，各方深表哀悼。景焯副主席年青來美，抱大負、立大業，雄心壯志，于笠巴西締創重慶餐館，生意興盛，執餐館業之牛耳，為該埠飲食業之巨子。近年來因健康關係，經已榮退。其為人謙厚，和藹可親，樂善好施，熱

心公益，是本同鄉會倡創人之一，現任同鄉會副主席之職，對同鄉會屢多貢獻，勞苦功高，今與世長辭，鄉親聞之悲痛不已。

莘莘學子為鄉爭光

本鄉子弟一連四年榮獲羅省黃氏宗親會首獎獎學金，現將一九七二年至七五年榮獲首獎者及其家長列後

- 一九七二年首獎乃週玲小姐，景煇夫婦之千金。
- 一九七三年首獎乃嬌蓮小姐，偉林夫婦（腦村）之千金。
- 一九七四年首獎乃婉貞小姐，柏旋夫婦之千金。
- 一九七五年首獎乃文耀君，權禮夫婦之公子。



甘邊同鄉訪華團訪問故鄉
甘邊，圖為歡迎的親人之
一部份。

本會一九七六年度職員

- | | |
|-----------|--------|
| 主席：禮遜 | 副主席：邦傳 |
| 理事長：家權 | 監事長：植禮 |
| 中文書記：健祥 | 泮麟 |
| 西文書記：榮高夫人 | 偉林 |
| 財政：健和 | 柏錦 |
| 核數：傳珠 | 振強 |
| 青年組：振達 | 顯利 |
| 聯絡組：炳橋 | 松柏 |
| 禮遜夫人 | 柏聖夫人 |
| 家權夫人 | 柏錦夫人 |
| 偉林夫人 | 健祥夫人 |
| 柏宗夫人 | 健和夫人 |
| 植禮 | 植禮夫人 |
| 權禮 | 復禮 |
| 銳敬 | 樹培 |
| 泮良 | 芳傳 |
| 景澄 | 民世 |
| 禮沃 | 錫柱 |
| 偉林（腦村） | 鎮業 |
| | 柏宗 |
| | 天開 |

1976
Officers
Sun-Benn A

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謝

本會承蒙各鄉親戚友商號熱心支持，解囊輸捐，雲情厚誼，曷勝銘感，謹此鳴謝：

茲將一九七五年捐款人芳名錄

後：

禮聖夫婦三百元。
 柏旋夫婦二百元。
 芳傳夫婦一百二十元。
 邦傳夫婦一百元。植禮夫婦一百元。
 權禮夫婦一百元。
 景焯夫婦七十五元。
 禮遜夫婦五十元。榮高夫婦五十元。
 光霖五十元。
 柏錦夫婦孫女彌月之喜。林超雄黃金愛夫婦孫女彌月之喜。銀換姑添孫之喜。以上各捐五十元。
 艷芳姑三十元
 紹仁夫婦、婉嫦姑、荷襯姑、月清姑、李麗琴、護業夫婦千金出閣之喜、李錦棠黃珊瑚新翁姑之喜、禮典夫婦、以上各捐二十五元。
 柏錦夫婦、樹培夫婦、泮麟夫婦、傳勝夫人、復禮夫婦、鎮業夫婦、家權夫婦、偉林夫婦、松進夫婦、健和夫婦、羅郎夫婦、星義夫婦、余燦光、何經夫婦、黃磊夫婦、松柏夫婦、偉林夫婦（腦村）、振達夫婦、林超雄夫婦、新有姑、劉達明夫婦、春蘭姑、歡祥夫婦、傳珠夫婦、海元夫婦、禮助夫人、余永盛、許恒任夫婦、民世夫婦、以上各捐二十元。遇清姑十五元。炳橋夫婦、庚傳夫婦、泮良夫婦、曠傳夫婦、旋悅夫婦、妙娟姑、玉蓮、振輝夫婦、傳法夫婦、禮沃夫婦、禮芳夫人、健祥夫婦、傳兆夫人、英強夫婦、珊瑚姑、傳爵夫婦、頌

訓夫婦、聯合公司、李金源、佩瑜姑、麗蓮姑、黎一峰夫婦、黃國如、舉業夫婦、紹光夫婦、林盛夫人、劉德鑿夫婦、振威、仁義、寶琴姑、金裕姑、金雄夫婦、小羅夫婦、旋歡夫婦、麗勻姑、仁峰、倫福、以上各捐十元。毓明、淑瑜姑、康業夫人、崇慶夫人、傳熠夫人。以上各捐五元。禮聖贈送月餅三盒。新有姑捐甘聲經費二十元。（此款列入甘聲進支結算表內）

（註：上述捐款如有錯誤，請通知財政健和，俾便更正，費神至感） 合計總捐款共貳仟五百壹拾五元。

甘聲進支結算表

進入	支出
柏旋捐款	二十元
禮聖捐款	二十元
邦傳捐款	二十元
新有姑捐款	二十元
植禮捐款	十五元
景焯捐款	十元
柏錦捐款	十元
榮高捐款	十元
復禮捐款	十元
禮典捐款	五元
曠傳捐款	五元
鎮業捐款	五元
合計總收入一百五十元	二十五元

經手人健祥

倘有錯誤請指正

誰抽中發還樓業股本？

第二次抽籤發還樓業股本，經昨八月郊遊會上揭曉，現將抽中股本者及其號碼列後：

- 禮聖夫婦：〇四 一四 二七
- 二八 三〇 三九 四九 六一
- 七〇 七九 八八； 仁義夫婦：
- 一〇九； 柏錦夫婦：一四一；
- 榮高夫婦：一六四 一七四
- 二〇四； 振威：二一九； 振輝
- 夫婦：二三一； 寶耀：二四一
- 二四三； 邦傳夫婦：二四七；
- 瑞清姑：二六九； 傳法夫婦：
- 二七一 二七四； 銳敬夫婦：
- 二八七； 家權夫婦：二八八；
- 銀換姑：三〇二； 遇清姑：三二九
- ； 泮麟夫婦：三二二； 柏旋夫
- 婦：三四二 三四五 三四八
- 三五〇 三七八 三九三 三九四
- 四〇六 四一六； 婉嫦姑：四四一
- ； 四四四 四四五 四四八 四五三
- ； 少華：四八〇 四八二
- ； 四八八； 思寧：四九九 五〇二
- ； 婉貞：五二三 五三〇
- ； 五三一； 松進：五五九 五六七
- ； 沛林：五七二； 偉林夫婦（
- 腦村）：五八七 五八九； 炳森
- 夫婦：六二三 六二四 六三二
- 六三五 六三八 六三九； 星義
- 夫婦：七一六 七二九 七三一
- 七四八 七五四 七六二 七七一
- 七七六 七七九； 英元：八〇四
- ； 權禮夫婦：八一七 八二二；
- 景煊夫婦：八三五 八三八； 菊
- 芳：八六八； 正利：八七五；
- 柏宗夫婦：八九二； 秉威：八九六
- ； 雅蘋：九〇〇； 傳兆夫人：

- 九〇三； 振強夫婦：九三〇
- 九三五； 秋雁姑：九五六； 松
- 柏夫婦：九六三 九六六； 元超
- 夫婦：九六九； 禮遜夫婦：
- 九八〇 九九四 九九九； 自然
- 夫婦：一〇〇一 一〇〇九； 佩
- 瑜姑：一〇二五； 崇慶夫人：
- 一〇二七； 錦瑤姑：一〇三六；
- 振話夫婦：一〇四一； 天開：
- 一〇四七； 偉林夫婦（和慶）：
- 一〇五六。

請以上抽中股本者攜帶你所抽中的股票於二月八日（春宴）後到同鄉會財政處領回股本。請請！

編後語

臘鼓頻催，時間迫人下，同人等不能再拖，急起直追，草率從事，做個名符其實的「一年晚煎堆」。在此匆促下，甘聲的出版醜陋在所不免，請各位鄉親原諒。

本期的出版，值得一提，乃我們的繕寫工作有了改進，採用打字方式，這個是小小的開端，今後我們加倍努力，希望把甘聲出版工作做到真、善、美。

請批評

請指導

請投稿

ANNOUNCEMENTS ...

As you may recall, last year at approximately this time, Uncle Bing S. Wong of San Bernardino sponsored an essay contest to celebrate Chinese New Year. The participation from all age groups was good and especially from the high school students.

This year, Uncle Bing would like to better the interests of the Youth Committee in our Society's affairs by setting aside a sum of \$1,000 for the coming year's activities. Uncle Bing would like to use the fund primarily for scholarships in the field of Chinese culture. However, if we do not have anyone with such an interest, the money will be used for other worthwhile fields of study and other youth activities.

Any members and interested youths having any ideas and suggestions towards this fund should send them to: Youth Committee, Gom-Benn Village Society, 445 Lei Min Way, New Chinatown, Los Angeles, California 90012.

Let's support the Youth Committee and make 1976 an exciting year for all!

NEWS AND HAPPENINGS OF MEMBERS ...

Congratulations to HAROLD WONG for being elected president of our Society for 1976. Harold is the owner of a dry-cleaning business and lives in the Palos Verdes area. Also congratulations to WILLIAM WONG of West Covina for being elected chairman of the Los Angeles Chapter of the Wong Association. That makes it two years in a row!

Our annual picnic has provided one of several opportunities each year for the families of Gom-Benn to get together to talk over old times and to get acquainted with distant relatives and cousins. Last summer we had our picnic at Sycamore Grove Park, again. The park has two tennis courts and acres and acres of tree-covered grass areas and is conveniently located in Los Angeles, approximately three miles north of Chinatown. It was amazing for the older members to see how our young people and children have changed and grown from year to year. Because of this growing generation, last summer we had more teenagers and young adults than ever before! We are trying to organize some sports activities for our next picnic, such as football, volleyball, tennis and others, to take advantage of the facilities available in the park. If anyone has any suggestions, or would like to serve on the sports committee, please contact: HENRY WONG at 570-9004.

Anybody's picture appearing on the centerfold page must be the "star of the hour." HARRY WONG, son of the Nam Wongs of Monterey Park, appeared not only on the centerfold page, but also on the front cover of a magazine. No, not Playboy! It was the July, 1975 issue of INSIDE KUNG-FU, a magazine devoted to the martial arts. Harry has been studying Kung-fu for eight years from Master Jimmy H. Woo

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of the Kung-Fu San Soo Association in El Monte, California. He is currently a 4th-degree black belt, which is very high on the martial arts rating ladder. Harry was in the Lloyd and Keigo Production of Orient Follies '75 at the Landmark Hotel in Las Vegas and at the Arizona State Fair in Phoenix. He has appeared on several episodes of the "Kung-Fu" series and the "Ironside" series on television. Nice going, Harry.

Are you planning to visit Mainland China in the near future? If you are, be sure to consult the experts in our association. Last summer, eighteen of our members visited our motherland. The trip, a lifetime dream-come-true affair for most people, was organized by BING T. WONG of West Covina. He contacted a Chinese Ambassador in the Liaison Office to the People's Republic of China to obtain the necessary visas and passports for the travelling members. A "bon voyage" party was given to the group by the families of MARGIE TAM, GIN KING WONG, BING S. WONG, MON YEW WONG and OCK Y. WONG.

SHIRLEY WONG, daughter of the Bing T. Wongs of West Covina, and BOB GIN of Hanford, son of the Raymond Gins of Ontario, were members of the group visiting China. Upon their return, they were interviewed by their local newspapers, relating their experiences and impressions of their first trip to the Mainland.

How long is 35 years? Well, 35 years is one-half of the average life span of an American male; a million times as long as a 20-minute wait in a doctor's office; approximately 3 times as long as it takes us to go through 12 years of compulsory education and 40,320 times longer than it takes to drive from Los Angeles to San Francisco. It is also equal to three and a half decades. Yes. Anyway you look at it, 35 years is a long, long time. Thirty-five years is how long G. ART WONG and SUN YU WONG have not seen each other. At last year's picnic, they were reunited by LING WONG JUE. It turns out that Art and Sun-Yu were classmates in China in the care-free days at the Gom-Benn Village elementary school where they studied ten hours a day, six and a half days a week. The students were required to do the gardening and general clean-up work around the school on weekends. Art confessed to Sun-Yu that it was the boys who convinced the teachers that the girls could do a better job of scraping the algae off the gold fish pond. Art came to the United States in 1940; Sun-Yu came here after World War II. Both of them and their respective families lived in the Los Angeles area. They hope they don't have to wait another 35 years to get together.

Attention, all high school seniors!! Are you graduating in June? Do you have a 3.0 grade point average or better in your senior year? Is your father a member of the Wong Family Benevolent Association? If the answers to the above questions are "yes", you are eligible. These are the prerequisites for a scholarship. Each year the Los Angeles Chapter of the Wong Association awards one \$300 scholarship; one \$200; and five \$100. The awards are based on academic excellence. The following students from the Gom-Benn Village Society are previous winners: CAROLYN WONG, daughter of the William B.Y.

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Wongs of Los Angeles; JULIE WONG, daughter of Mrs. Voy Wong of Riverside; FAYANNE LAU, daughter of the Paul Wongs; CINDY WONG, daughter of the Bing T. Wongs of West Covina; and DENNIS WONG, son of the Hung Yin Wongs of San Bernardino. So far, it looks like our girls are doing better than the boys. What do you think of that, boys?! We believe you can do just as well, so all high school seniors, get busy! Don't forget to apply. If you have any questions, call WILLIAM L. WONG at 962-1390 or ART WONG at 223-5948.

The Gom-Benn Society is saddened by the sudden death of VOY WONG, 62 years old, a founder and a newly elected vice-president of our association. He passed away on Christmas Day, 1975, in Riverside, California, where he lived and had his restaurant business for many years. He brought his wife from China after World War II. Together they worked hard and built up the business. They sold it last year before his retirement. He was a dedicated family man, always thinking and planning for the welfare of his children. Surviving him are his widow, Mrs. Fay Wong; his mother; a brother, Poy Wong; two sons, Don and Janlee; three daughters, Ellen, Linda and Julie; and a son-in-law, Ken. Many people have missed him at the society office. The Association sends its deepest sympathy to his family.

"Getting something for nothing" is a very inviting thought. But in real life, one very seldom gets something for nothing. However, here is an offer that may be the closest thing to it. Flying to Las Vegas from Los Angeles and back, cost \$60. EUGENE WONG can arrange the trip for you free with no strings attached. The only requirement is that you have to do some gambling in the casino that sponsored the event. There are four junkets each week, one on Wednesdays, and three on weekends. All flights are from Los Angeles International Airport by jet. The whole trip takes approximately two hours flying time and ten hours in Las Vegas. If you want to try your luck once in a while, why pay \$60 for transportation? Give Eugene a call at 923-9247. He'll be glad to give you all the details. Good luck! And be sure to know when to stop!

Editor's Note ...

The VOICE OF G-BVS is pleased to have two very interesting articles in this issue. One is written by SHIRLEY WONG of West Covina about her first trip to Mainland China. Shirley was born and raised in Southern California. The visit was a new adventure for her. She has written her impressions of what she saw and experienced. The other article is written by MARGE ONG which deals with the present and past history of the Chinese people in the United States. Marge came to this country when she was a baby and grew up in the Chinatown area. She and her family are living in Monterey Park. Marge is a friend of the association and we thank her for giving us permission to print her factual and inspiring article.

"IMPRESSIONS OF A FIRST VISIT TO CHINA"

Shirley Wong

I don't think I've ever been so excited about going somewhere as I was that first day in July, 1975. I knew I was lucky because I was going to visit Mainland China, but little did I know that I was to experience the most exciting six weeks of my life!

Actually, I find it rather difficult to describe in words the true essence of China as I had experienced it because so much of it was an emotional response. I know that I appreciated the experience of just being there and seeing so much was really a dream come true. I found the people of China to be warm and friendly, and very hospitable. They reflected a sense of happiness and a sense of warmth for each other, and visitors such as myself, which I cannot describe. The experience of China is one I will always remember.

We travelled throughout China mostly by plane and by train. I loved travelling by train because one can see so much more. China's countryside is really beautiful because it is so peaceful and so serene. Everything is so natural and healthy. We passed farmlands and people working in the fields and acres of rice paddies. I just loved the rice paddies because it was cultivated so artistically. Their improved methods of farming now enable the people to grow three crops each year rather than the previous two. I could see rice growing at its various stages - something I had never seen before. The country was like a painting with its terrace-type fields. The people utilize every bit of the land and waste absolutely nothing. I was getting more excited by the minute with everything I was seeing.

One of the highlights of our trip was to "go home" to my parents village of Gom-Benn in the county of Toisan. There are about 1,400 residents in the Village, and from what I saw when we arrived, the whole village came to greet us! The people knew we were coming and even cleared a special road for us. It was quite a "homecoming" for everyone, even for me! The children lined the roadway, dressed in bright-colored outfits, waving flowers and banners and chanting "welcome" in Chinese. It was rather exciting and quite touching. We visited the Village's tea orchard of which they are very proud. It had been three years since my parents' last trip, and then, the Village only had 50 acres of tea. Now, there are 650 acres and it is anticipated that by next year, there will be 1,000 acres. We tasted this Chinese tea, which was quite good, and were given a one-pound sample to bring back home. They also showed us the Village dam, constructed within the last fifteen years. This was for the purpose of irrigating the Village's farmlands. The progress of the Village was disclosed and the people were quite proud of their accomplishments. I listened patiently and found that I, too, was proud for them.

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I guess the most exciting thing about visiting the Village was that I saw the house my parents once lived in. It was roomy and rather nice, and really sorta cute. It had two bedrooms, a kitchen area and a large living room. As for furnishings, there was nothing. I tried to make myself at home, inspite of the dust and dirt. I had hoped to find a paper with our family history, but instead I found some dishes - bowls actually - some broken and some in great condition. Some of them had been in the family for generations. These were identified by the family name engraved on each dish. Naturally, I was going to salvage a few. After all, they would be souvenirs! I also found a painting of my great-grandfather, which was painted by my dad. Needless to say, I was quite excited about recovering such "genuine"antiques!

We also went to visit my "PoPo" (that's my mom's mom). It was the first time I had ever seen her and I was very excited. She's 90 years old and still very alert and very happy we had come to see her. My PoPo lives with my uncle's wife and family and their home is in a village a few miles from Gom-Benn Village. When we got there, people came from all over to welcome us "home." The people, especially the children, loved having their picture taken. It seemed like everyone was related to everybody else, but then I guess it is like that in most villages. They were impressed with my "silk stockings" and asked if it was what we wore in the United States. It was so cute!

I really felt like a celebrity wherever we went. The people everywhere were surprised as to how "big" and "fat" and "tall" I was. To them, the comments were all complimentary, so I tooked them as such! I would say something in Chinese, and when they heard that I could speak the language, they were thoroughly amazed! Then everybody started talking with me. Wherever I went, people would follow, but in a casual sorta way. On several occasions, I was in a People's department store, and when I'd stop to look at something, they would curiously look to see what I might be buying. I remember stopping at a fruit stand in Peking. The seller waited on me first, though it was not my intention because I wanted to wait like the people did. I found out later that the people realize how precious time was to us as visitors. For them, they had plenty of time; what was not done today, would be done tomorrow. They were very patient and courteous people.

My way of dress was a sure indicator that I was a visitor. Most of the women wore blouses and slacks, some colorful and some with prints, but most of them being pastel colors. Few carried purses and the girls wore their hair in pigtails or cut very short. I was definitely a "stranger."

I wondered about dating and marriage. Apparently, there is dating, because I saw couples holding hands in the public parks. Marriages, I was told, are no longer "pre-arranged." They seem to result in compatibility based on two people's common ideology. Actually, I think they fall in love, too! Marriages are preferred when girls

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reach age 24 and boys at age 28. However, they are not forbidden if two people wish to marry earlier. There is birth control in the country. It is merely, that the government "requests" there be no more than two children per family.

During our month's stay in China, we visited seven major cities, with sightseeing to its popular "tourists" spots. We visited day care centers and nurseries, which are available for children of working parents. These were located adjacent to the factory where they worked. The ages of the children may range from two months to seven years; this is when they are of age to attend public school. In Shanghai, we visited the Children's Palace, a center for extracurricular activities of children. We toured the gymnasiums, concert halls, instruction halls, the arts and crafts classes and music and drama departments. We were escorted by small children who held our hands and smiled a lot. I could see that the children were not only happy, but very smart and very talented. We visited many beautiful gardens and it was hard for me to visualize that they were once actually homes of the very rich. We were treated to several cruises on China's larger rivers and lakes and even saw a soccer game, "football" as they called it. We saw two ballets, one full-length color motion picture (equivalent to our "Longest Day") and three acrobatic troupe performances. We visited factories producing china, watches, trucks and large machinery. We visited a silk embroidery academy and saw the silk-spinning process.

In the larger cities, we saw bicycles everywhere. This was the people's main means of transportation besides the public bus. It was really incredible to see a "bike lot" or to be in the middle of a "bicycle jam" during traffic hours. The bicycle to them is like the car to us, and is considered quite a luxury. I really enjoyed hearing the ringing of bells from the bikes. In fact, I sorta got used to being awakened by the tooting of horns and the ringing of bells! We saw no police, except for an occasional traffic controller at the busy intersections. There is no need for them, otherwise. Major crimes are just not committed, though I'm sure there are those who are mean and greedy. It is the vast majority I speak of when I say they are full of kindness, pride and humanity.

We visited communes and I learned that China is a communal society integrated with the whole. She is self-sustaining and very proud of her accomplishments. The development of steel and the discovery of crude oil are examples of progress and initiative.

The food throughout the trip was great. We sampled "real" Cantonese food, Szechuan style cooking, which is spicy, as well as the provincial food in the cities we visited. And in Peking, we tasted the famous Peking duck. If ten courses of a duck is possible, that's what we must have had!

We stayed in Peking for more than a week and I think it was probably my favorite city. There was so much to see there and the shopping

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area was so big. We rode on their subway system, which is being expanded, and saw jade and ivory being carved. We saw the detailed process of the Colisonne vase and the painting of the insides of snuff bottles. The imagination and patience spent on these art items actually make them priceless. We even visited an underground bomb shelter, equipped with such necessities as food, water and a generator for electricity. It was disclosed that throughout China there were similar shelters and could accommodate China's 800 million people. We were told that these were built on volunteered time, and as a barrier from outside attack, rather than in anticipation of going to war.

We visited the Tombs of the Ming Dynasty Emperors, the Imperial Palaces of the Forbidden City and the Summer Palace. My favorites were the Temple of Heaven and, of course, the Great Wall. I loved the Temple of Heaven because it was so beautiful and one of China's most finest architectural accomplishments. The Great Wall was just as spectacular as I had expected. I think "spectacular" is the only word to describe it, besides it being "big." It was amazing to see it still standing, and in such great condition, after so many thousands of years. I guess the thing I will remember most about it, was the "long-hard climb!"

The trip was not only adventurous and fun, but also educational. I learned of the country's progress since the revolution, or "liberation" as they called it. I learned of the country's productions of food, for consumption and export, and the organized unity of its people. I learned that they believed in utilizing their "teachings" into actual practice and that their desire for constructive criticism and self-criticism indicated an interest for constant improvement. It was welcomed and even asked for.

On a couple occasions, I saw what looked like a parade or celebration. There were people in the streets with laughter and singing. The people waved red banners and played musical instruments and drums. I asked what was going on and learned that the young people were seeing off their comrades who had been assigned to work in the countryside. This assignment was to integrate the intellectuals with the workers and peasants in the country with the purpose of sharing each others knowledge. This de-emphasis of the "elite" would tend to equalize the entire society and would also result in a diversification of ones knowledge and talents.

I hope that one day everyone will have the opportunity to visit China, especially if one is Chinese. The earlier one applies for a visa, the better. My parents visited China in the Spring, 1972, shortly after Nixon made his visit, and stayed almost two months. They had such a great time, they decided they wanted to go again, at which time Dad decided to organize a whole group. Applications to the Liaison Office to the People's Republic of China were filed, and after more than a year, our visas were granted. Visas are normally granted for a period of 30 days, but may be extended upon request once in China. The China Travel Service served as our

hosts throughout our visit. We had an escort with us at all times and were met by the local representatives wherever we went. Since our group was the first group from the Los Angeles area to "go home", it seemed like we received extra special attention, however, I am sure all visitors would agree that the hospitality is wonderful.

And, contrary to any rumors, we were not restricted as to where we could go or what we could see or how much we could take home. I remember wondering if there were any questions I should not ask and Dad told me I was free to ask anything. I did and my questions were answered quite thoroughly, that is, as long as I understood. It really was to my advantage to know the language, if not completely, even just a little. At times, I'm sure they probably had as much trouble understanding me as I did them. I'm told I have my "own dialect" -- a combination of English and Chinese -- and sometimes, if our escorts would use a word more "sophisticated" than what was in my vocabulary ... well, we created a temporary "communication gap." Luckily, it was only temporary! We had English-speaking escorts in several of the cities we visited. However, I honestly feel that "it loses something in the translation." I must say that our escorts were quite patient with me.

I've been home for several months and I think of China quite often. The one thing I keep thinking about is the people. They left quite an impression with me. According to our standards, they might be considered poor. But in another sense, I really feel they are rich -- rich with a sense of happiness and warmth for one another I have not seen anywhere. I will always remember the people I met, especially members of my family, who I met for the first time, and our wonderful escorts. Their sense of love and peacefulness was really beautiful. I will always remember their hospitality and friendship.

People ask me most often about what's it "really" like in China, and I have to tell them that the people are happy and really believe in the teachings of Chairman Mao Tse-Tung. Twenty-six years ago, the people really had it bad, but after the Revolution, the people had something to look forward to. I think they have a system that works for them, one that really takes care of its people.

For me, the trip to China was a cultural awakening. I learned a lot about my Chinese heritage and culture, and I am very proud. Yes, I am very happy and very proud to be Chinese. The things I saw and what I experienced during those weeks will be remembered always.

It was a dream come true!

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No one really knows when the Chinese first came to the New World. Some historians have indicated that there were some on the Pacific coast in the 16th, 17th, and 18th centuries. Other records claim even earlier arrivals to the East coast. The U. S. census of 1830 could find only three Chinese in that period. By 1840, the number had risen to eight. Up to 1850, there were probably not more than one or two hundred Chinese in the United States, but the news of the gold rush in California drew the Chinese across the Pacific like a magnet. In countless villages around the city of Canton, stories were told of a place where gold was just lying around, waiting to be scooped up. Countless young men in these villages began to dream of going to this fabulous place which they called, "Gum San"—the land of the Golden Mountains.

The Chinese immigrants were first welcomed with open arms; later, were viciously rejected. Although this latter attitude eventually became a national expression, it had its origin and impetus on the West coast. Most of the citizens of the Pacific coast states are at least vaguely aware of the many contributions of the Chinese to this region; they are, perhaps, much less aware of the hostility, discrimination and apathy the Chinese had to overcome through the years.

To understand why the Chinese found it necessary to emigrate to a strange and foreign land, one would have to know how deep were the ties between a man and his family. When a Chinese spoke of family, he was not referring only to his immediate family of father, mother, sisters, brothers and grandparents. Instead, he was referring to the larger family, or clan (a number of individual families, all of whom claimed descent from common ancestors). From the teachings of the great Chinese philosopher Confucius, one of the most important concepts of life was filial piety — devotion and obedience to parents and elders. The family was the main source of social control and social protection. In turn, each member of the family was expected to give and, if necessary, to make personal sacrifices for the betterment of the entire family. His main purpose was directed toward ensuring the survival and well-being of the family as a group.

Thus, when a Chinese left his home, he did not leave to escape from an old way of life to search for a new one. He went to a new country in an effort to save the old way of life at home. He went only as a "sojourner" — one who would be a temporary resident of a foreign land.

Almost without exception, the Chinese laborers recruited for work abroad came from very poor peasant families. It was rare to find one who could pay for his own passage overseas. Most of the recruited laborers went into debt to the "coolie traders" through a "go now, pay later" plan. The passage money was loaned to the laborers, or coolies (the word "coolie" comes from two Chinese words, "ku" and "li", translated as "bitter strength" or "bitter work". It was a good description of the hard life of the Chinese manual laborer). The loans, plus interest, were to be paid back from the workers' earnings abroad. Because the poor laborers had no other way to finance their passage, the coolie traders often charged high interest rates and added extra charges for real or imagined services.

In 1850, almost a thousand Chinese had made their way to the United States. By 1852, more than 18,000 Chinese had passed through the Golden Gate.

The transporting of Chinese to America quickly became a highly organized business. Each coolie was charged from \$50 to \$80 a head. At first the luckier emigrants sailed on fast clipper ships which crossed the Pacific in two months' time. But as traffic increased, old worn-out hulks were pressed into service, taking as long as four months to complete the crossing. The ships had their lower decks built into sleeping and living compartments where the coolies were herded like cattle. Hatchways were covered with iron grating to prevent the coolies from going onto the upper decks, and to keep them in place in case of mutiny.

There were numerous reports of fights breaking out between the ship's crew and the passengers, food spoiling during the long trips, mistreatment of the coolies, filthy living quarters. As a result, many died before the trips were completed.

When the Chinese Emperor heard about the atrocities against his people, he forbade the traffic of coolies, with severe penalties to be imposed on those who failed to observe his ruling. However, the edict was violated by the British and American shipmasters, with little or nothing done to stop them.

Gold had attracted the Chinese to California. As more numbers of them started working all over the mining country, bad feelings increased between them and the Americans. Some communities drove out the Chinese with threats of violence. In most places they could mine only in regions which were no longer producing much gold. A Foreign Miner's Tax, originally passed to harass all foreigners, was later applied almost exclusively against the Chinese. It was estimated that the Chinese paid 85% of the revenue from the miner's tax during the time the law was in force. This law was later declared unconstitutional, but none of the money was refunded.

By the late 1850's, the California gold rush had run its course, and attention was shifted to neighboring Nevada and its fabulous gold and silver strikes in the famed Comstock Lode. Since gold-mining for most of the Chinese in California entailed much hard work with little return, many of them decided to return to China. Of those remaining, many continued to work in the mines. But some had to find other jobs. They worked as laundrymen, household servants, freight haulers, woodchoppers, farm workers, boot and saddle makers, and other occupations. They represented a vast reservoir of cheap labor at a time when America's frontier was still expanding and cheap labor was needed. They were a major factor in the building of the fast-growing West coast.

California developed with the help of Chinese labor. But the greatest era of Chinese labor in America awaited when construction began on the first transcontinental railroad across the United States in the 1860's.

After 30 years of bickering and wrangling, the Federal government finally decided to build a transcontinental railroad linking the West with the East. The Pacific Railroad Act of 1862 called for the construction of a railroad and telegraph line from the Missouri River to the Pacific Coast.

The Union Pacific and the Central Pacific were commissioned to build the railroad. The Union Pacific was to begin at the Missouri River and build westward while the Central Pacific was to begin from the West Coast from Sacramento building eastward, both rails to link up and form one continuous line. The railroad companies were to be paid by the miles and rails laid. Thus the stage was set for a furious race between the Union Pacific and the Central Pacific to see which could lay more miles of track.

There was an acute shortage of labor due to the lure of the goldfields, and the Civil War. Desperate for manpower, Charles Crocker, General Superintendent of the Central Pacific, suggested that Chinese laborers be hired. However, his construction superintendent, J. H. Strobridge, objected strenuously, stating his doubts that such frail and puny specimens of humanity could be capable of building a railroad. As the labor situation worsened, Strobridge was ready to try anything, even Chinese. He started with a small group, giving them the simplest work. He soon found out that the Chinese were the best workers—they learned quickly, and they worked with a tireless, methodical determination. Before long, the number of Chinese working for the Central Pacific rapidly increased. The railroad even set up recruiting stations directly from China.

By now, the project was reaching very difficult stages. The work was becoming highly dangerous—there were mountains to climb and tunnel through, steep cliffs to overcome, and a mountain range called the Sierra Nevada to conquer. Inch by inch, the workmen gouged, carved, and dynamited a path for

the railroad. Such dangerous work resulted in the loss of many Chinese lives before the mountains were finally conquered. The courage of the Chinese in the mountains proved a real eye opener to the other men working for the Central Pacific, who soon discovered that their Oriental companions proved inoffensive. They kept to themselves and bothered no one. They worked long hours at low wages, and hardly complained, even when given the hardest job of all—tunneling through mountains.

After several years of incredible hardship and danger, the two railroads finally met in May 1869. The Chinese had pushed 1000 miles inland and had earned 100 million dollars for Charles Crocker and the Central Pacific. At the ceremony in Sacramento to celebrate the completion of the transcontinental railroad, Crocker praised his laborers by saying, "In the midst of our rejoicing, I wish to call to mind that the early completion of this railroad we have built has been in a great measure due to that poor, destitute class of laborers called Chinese—to the fidelity and industry they have shown—and the great amount of laborers of this land that have been employed upon this work." His was the only speech which told of the contributions of the Chinese laborers in the building of the transcontinental rail link.

When the transcontinental railroad was completed, the Chinese turned to other kinds of jobs—all back-breaking types of work. They built canals; they built levees to reclaim thousands of acres of tule marsh which since have produced vast crops of asparagus, hops, onions, potatoes and grain. They worked as lumberjacks, in canneries and explosive plants. All these jobs lasted until the objections of the white workers drove them out, forcing the Chinese to be restricted to restaurant work, gardeners, domestic service and laundry trade.

Conditions grew worse for the Chinese in the 1870's and 1880's. Many anti-Chinese groups were formed to work against what was known as the "Yellow Peril" or "Chinese Menace". In San Francisco and other cities, it was a common sight to see Chinese pelted with stones, beaten, kicked and abused in other ways. The police would make a show of protecting them, but hardly any arrests were ever made. In 1871, a violent outbreak took place in Los Angeles, which at that time was just a small town with 6000 people. A quarrel among the Chinese had brought a police raid on Chinese quarters. During the raid, a white civilian was killed and a policeman was wounded. Rumor spread through town that the Chinese were "killing whites wholesale". These false reports brought an angry mob of whites storming into Chinatown, burning and smashing as they went. And then the massacre began... Fire torches were applied to Chinatown's frail buildings to force the inhabitants out. Those who tried to escape were riddled with bullets. Many fled in terror to the safety of an old Spanish hacienda, but this haven was short-lived. The mob forced open the doors, dragged out the occupants to a makeshift gallows where they were promptly hanged. Children and elderly persons were treated in the same brutal manner. When the massacre finally ended at midnight, all the Chinese houses were ransacked and looted. As a result of this violence, 21 Chinese were hanged, and an unestimated number were killed by other means. An investigation following the riots resulted in the trial and conviction of 8 rioters. They received prison sentences ranging

from 2 to 6 years, but all were released the following year.

In 1885, the infamous massacre of 28 Chinese in Rock Springs, Wyoming, occurred. Many were wounded and hundreds were driven from their homes. That same year saw the Chinese driven out of the towns of Black Diamond, Washington, and Tacoma. In 1886, Log Cabin, Oregon, was the scene of another brutal massacre. Anti-Chinese movements were started in Portland, Seattle and San Francisco. In San Francisco, the politicians passed a number of ridiculous ordinances to harass the Chinese. These included such laws as:

1. **The Cubic Air Ordinance** stated that all adults must have at least 500 cubic feet of living space. This was impossible because Chinese were forced to live in crowded quarters.
2. **The Queue Ordinance** was thought up as a result of the large numbers of Chinese dragged to the city jail for not observing the Cubic Air Ordinance. The Queue Ordinance stated that all prisoners must have their hair cut within an inch of their scalps. The queue (a long braid worn by all Chinese males at the time) was an important symbol to every man. To lose it meant disgrace; moreover, without his queue, a Chinese feared that he would not be able to return to his homeland. Thus the Queue Ordinance was meant to humiliate him, and to cause him to "lose face".
3. **The Laundry Ordinance** placed a license fee of \$2.00 every three months on laundries using two horse vehicles, and \$15.00 on laundries using no horse-drawn vehicles. Chinese laundrymen could not afford to keep a horse, so this ordinance was clearly aimed at driving the Chinese out of business.

Although a few fair-minded citizens and some local newspapers attacked these anti-Chinese tactics as being cruel and unjust, their protests were drowned out by the hue and cry of the majority of the whites who were ready to use any means, fair or foul, to rid the country of these "heathen yellow faces". "The Chinese must go!!!" was the slogan of the day.

Such was the situation on the West Coast in the last quarter of the 19th century, a shameful period in the history of a country which was founded on the precepts of freedom and equality for all.

The Chinese were not allowed to be citizens, a position upheld by the state courts and also by the U.S. Supreme Court. As non-citizens, the Chinese in America did not have the right to vote. The courts denied them the right to give testimony, even in their own defense. They were also denied the right to own land.

When immigration continued despite such rulings, it culminated in the Chinese Exclusion Act passed by Congress in 1882. In 1868, the Burlingame Treaty, signed by the United States and China, stated that "The United States of America and the Emperor of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of free immigration and emigration from one country to the other for the

Following

The Chinese Benevolent Association is at the top of the organizational hierarchy. The Benevolent Associations in various cities are formed by representatives from all chinatown organizations, including the Chamber of Commerce, women's clubs, family and district associations, fraternal groups, and even the Chinese schools and newspapers. It is the supreme ruling body of the Chinese community. The president of the Association carries great influence and power in the chinatowns of each city. As its chosen leader, he is the official spokesman for the entire Chinese community.

From their earliest days in this country, even the most illiterate Chinese had scrimped and saved to support Chinese language schools for their children. This schooling followed regular classes in American public schools. By the time a child finished six years of Chinese schools he had a reading knowledge of the language and an acquaintance with Chinese history and culture.

As American-born Chinese began to raise their own families, they realized that their children's only hope of breaking out of the treadmill of laundry work, restaurant work, and domestic service lay in an American education. Beginning about 1910, every Chinese family began sending one or two of its offspring to college. Even when a college degree led to no more than a waiter's job, the Chinese continued to pursue the best education they could get, in order to be qualified when job opportunities developed.

Like the first wave of all immigrant groups, the Chinese began at the bottom of the social and economic ladder. They were forced to remain longer at the bottom because they could not rise above the barrier of racial prejudice. As late as 1950, many Chinese had a hard time finding suitable employment. For example, in 1951 a young man with a Ph.D. degree in Economics was forced to take a job as hat-check boy in the Plaza Hotel in New York City. It was not uncommon to see a Chinese waiter with an M.A. degree.

In recent years well over 20% of all Chinese-American students have been winning college degrees; and with the breakthrough in civil rights, they have been competing successfully for profession status in almost every branch of industry. A few distinguished ones are found near the top in many fields. In 1957 two winners of the Nobel Prize for physics were Chinese—Professor Chen-Ning Yang of the Institute for Advanced Study at Princeton, New Jersey, and Professor Tsung-Dao Lee of Columbia University. Prof. Yang was only 34 years of age, and Prof. Lee had barely passed his 30th birthday. In 1962 Professor Choh Hao Li, an outstanding steroid hormone researcher, was named winner of the Albert Lasker Medical Research award.

In the field of politics, Wing F. Ong was the first Chinese elected to a state legislature in 1946 in the State of Arizona. Hiram L. Fong became the first American of Asian ancestry to be elected to the U.S. Senate in 1959. In 1962, Wing Luke won a seat in the Seattle city council at the age of 36. Tom Tang was sworn into office on January 7, 1963 as Superior

Court Judge of Maricopa County, Arizona. William Soo Hoo of Oxnard, California, was the first Chinese to be elected to the office of Mayor in the United States in 1966.

IN the realm of art, Dong Kingman has attained international recognition as one of America's major artists, being a leading master in water color. Julia Sze is a top stylist and fashion consultant for the stage, movies and television. James Wong Howe has for many years been one of Hollywood's top cameramen.

Leoh Ming Pei is an architect of great renown. His award-winning projects are scattered around the country. In 1964 the Kennedy family commissioned Pei to design the John F. Kennedy Memorial Library.

The list is not exhausted. For example, the Pill. The Pill has launched one of the most sweeping socio-medical revolutions in history. Yet not many people realize that of the three men who perfected this pill, one is Dr. M. C. Chang, a Chinese biologist connected with the Worcester Foundation in Massachusetts.

These are but a select few whose accomplishments have been exceptional. Some were born in the United States, some emigrated from China. All are U. S. citizens and may be properly called Chinese-Americans.

The chief motive inducing the Chinese to come to the United States was the opportunity for economic gain. In the beginning it was the lure of the "golden hills," where they either worked as independent prospectors or in the hire of others. When the mines ran out, they found ready employment in new enterprises, such as manufacturing, farming, agriculture, railroad building, and the draining of tule lands.

Practically all the Chinese laborers were single men and lived in very restricted quarters. They came, not to settle permanently, but to accumulate an amount of money sufficient to enable them to return to China and live in comparative comfort. They worked patiently for years, living very frugally and saving every cent.

What appeared as servitude to Americans was regarded by the Chinese as merely a means of securing employment. The Americans were convinced that Chinese laborers came to this country under servile or "coolie" contracts, thus having the earmarks of slavery. Whatever the actual conditions may have been, the average American was convinced that in the Chinese laborer he was meeting competition.

Those who opposed cheap Chinese labor urged strong measures be made against them. The first of these were taken by mining districts. Later ordinances were adopted by the cities, with the legislature a responsive auxiliary. Poll taxes, license taxes on miners, fishermen, and laundrymen, measures regulating sleeping quarters, theaters, and operating of business places were enacted. Later measures were added to regulate the admission of Chinese to the United States. After the Exclusion Act of 1882, many other acts were passed, and two treaties negotiated for the purpose of making restrictions more inclusive and more effective. All Chinese laborers were prohibited from coming into the United States and its territories; those already here were permitted to leave but not to return, even if they were registered merchants, teachers, stu-

purposes of curiosity, or travel, or as permanent residents." With complete disregard to this Treaty, Congress passed an exclusion law in 1879 prohibiting further immigration of Chinese to the United States. President Rutherford B. Hayes vetoed the bill, saying that the United States had no right to break the Burlingame Treaty without the approval of the Chinese government.

Congress then moved to change the provisions of the Burlingame Treaty. Three officials were sent to China to seek revisions. As a result, in 1880 a new agreement was made giving the U.S. the right to regulate, limit, and temporarily to stop Chinese immigration to America. The limitations applied to the laboring class only.

The original Chinese Exclusion Act of 1882, suspending immigration for 10 years, was just the beginning of many similar acts, each more severe than its predecessor. During this period, the Chinese question arose again and again in the political arena. Politicians were on an all-out campaign against Chinese immigration. Suspension had become too mild. Legislators clamored for outright prohibition. Thus the Scott Act was passed in 1888, prohibiting the entry of Chinese laborers. Officials, teachers, students, merchants, and travelers were permitted to enter, but even these were burdened and harassed to the point of exclusion. Immigration officers took it upon themselves to suspect every Chinese of forging his papers. No matter how many times he came back to the U.S., he was automatically locked up for weeks and months on Angel Island (San Francisco), Ellis Island (New York), or some other detention house to be grilled, cross-examined, and harassed.

With the passage of the Geary Act in 1892, the whole grim story was repeated. This Act stripped the Chinese of any protection in courts, singled out the Chinese to be denied the rights upon which western justice is based, and took away their right to post bail in habeas corpus cases. In spite of this injustice and discrimination, the Geary Act was declared "constitutional" by the Supreme Court. The phrase, "Not a Chinaman's chance" was born in this period and accurately reflected the position of the Chinese at the time.

In 1902 Chinese exclusion was extended another 10 years. Further acts were passed in 1904, 1911, 1912, and 1913, 1917 and 1924. The Act of 1924 virtually condemned the Chinese men in the United States to a life of forced celibacy, bachelorhood, or trans-Pacific marriages. Prior to the 1924 Act, Chinese American citizens (not laborers) were allowed to bring their wives and children. The Act of 1924 took away this right, as Chinese women were aliens, ineligible for citizenship. They were no longer admitted even though they were wives of American born Chinese. Since Chinese women were extremely scarce in America, Chinese men would have to return to China to marry. Consequently, these men who went back to their mother country to marry had to maintain split families, living the major part of their lives like bachelors. Never in the history of the United States had the nationals of another friendly country been so humiliated and disgraced.

In the years following, small numbers of Chinese continued to make their way to America to stay temporarily as students or short-term visitors. But for all practical purposes, no Chinese citizens could be legally admitted to the United States as immigrants from 1882 to 1943, when the Chinese Exclusion Act was finally repealed.

With the end of World War II, during which thousands of American-born Chinese served with distinction, the passage of the so-called "Alien Brides Act" permitted veterans who had married abroad to bring their wives and children to the U.S. Many thousand Chinese women entered under this legislation.

Sixty years it took to right a great wrong, to erase a grave injustice inflicted upon a friendly nation..... Chinatowns have sprung up in many cities across the United States, due to several reasons. The Chinese immigrants were unable to buy or rent quarters outside of their own little area. The Alien Land Acts and other restrictive covenants, prevented those who wanted to move out from doing so. The persecution and harrassment from the white population caused the Chinese to seek refuge within their boundaries. Thus, chinatowns came into being, and played a very important role in the life of the overseas Chinese. Here he was surrounded by people who spoke his language and understood his ways. Here he found a sense of security in a foreign land. Chinatown's theaters, restaurants, gambling halls, and pleasure palaces offered a way of escaping from the boredom, hard work and loneliness of his work-filled life.

The Chinese tried to side-step or avoid all contact with governmental agencies. They formed their own organizations to provide some form of quasi-government that would set up rules and regulations, resolve differences among themselves, care for the needy and infirm, and act as liaison with the outside. In the early days, several types of associations were set up--the family association, the district association, the fraternal organizations that came to be called "tongs", and the Chinese Benevolent Association.

The family association took in all members of the same family name and acted as a protective agency for all its members. Room and board was provided for members who needed it; funeral expenses were paid if the deceased had no family, or the family could not pay the costs; help was provided for some one who was sick; and if there was a quarrel among the members, a panel of elders would sit and straighten out the differences.

The district association was made up of members originating from the same district, or county, in China. Generally, those who belonged to the district association did not have a family association in the city where they lived. The district association performed the same functions as the family association.

The "tongs" and their notorious wars were a disgrace and dishonor to the majority of the law-abiding and peace-loving Chinese. Fortunately, "tong wars" are a thing of the past, the last one taking place in 1931. Today they do not even want to be called "tongs". Their activities now take on the character of a fraternal lodge, as the word "tong" intended it to be.

Chinese con-
stay tempo-
But for all

dents and travelers were permitted to enter only under strict regulations. This ban continued until the repeal of the Chinese Exclusion Act in 1943. For many years, following that date, the Chinese were still suffering from the racial stereotype formed nearly a century earlier.

Early historians of California were unanimous in their opinions about the contributions rendered by the Chinese. They helped open the earth and wrested the riches of gold to add to the wealth to feed the opulence pouring into the West. They added dignity and stability, order and tranquility to a lawless frontier. They were a colorful part of the scenery. Their patronage and their share of the taxes kept many a county from bankruptcy. Their feats of heroism in the construction of the transcontinental railroads and tributaries are recorded in history. Perhaps the thousands who crossed the ocean to work in a strange land far from their homes never fully understood what a continent-spanning railroad was all about. Yet, their courage, their hard work, and their endurance had helped to turn the dream of a long iron trail into reality. Their industriousness and physical stamina salvaged for the West millions of acres of the richest farm lands and urban real estate.

No one group of people could have given more.

The Chinese have always been reticent about publicizing their grievances or their accomplishments. Instead of vigorously protesting the inequities of the immigration laws specifically passed against them, they bore the injustice with stoicism. Their accomplishments and their contributions went unnoticed and unappreciated. They sustained themselves by looking to China as a place to which they could retreat.

China is no longer an avenue of escape. The former sojourners who have reunited with their families now feel that their roots can take hold in America. Native-borns, old timers and newcomers alike accept the United States as their permanent home, and they are grateful to be here. Their sons and daughters will call only this land home.

The Chinese viewed prejudice with a very healthy attitude. They were never overly bitter. They tried to combat prejudice or discrimination by acquiring a better education to give themselves a good economic base. They conducted themselves in a manner that would be inoffensive and above reproach. They entered into occupations which had little or no conflict from competition with other racial classes.

The average Chinese is not interested in seeking social status, or in trying to "keep up with the Jones's". He only wants to be on a friendly, cordial basis with co-workers and neighbors. He is content if he is accepted as an equal or treated without discrimination. To him, any symbols of social status would not supplant the prestige that comes from scholarship, official position and an illustrious family.

The changes from one culture to another have not always taken place easily or smoothly. Many Americans with Chinese parents felt the tug between the two cultures. Bit by bit each new generation of Chinese Americans became more Americanized and less Chinese. Former Chinatown organizations such as

family associations, have lost their hold on the younger generation. More Chinese now live outside the boundaries of chinatowns. They are sprinkled among American communities where they have been socially accepted and are highly regarded. They have begun to take part more and more in American life.

Riding the crest of the Civil Rights Movement and the change in social attitudes toward minority groups, the Chinese have been able to utilize their abilities in this country to their fullest extent. In the little more than a hundred years since the first Chinese set foot on American soil, there has been a tremendous change in the position of the Chinese in the United States. In ways large and small, individual Chinese-Americans have enriched American life—they have contributed to science, to business and industry, to architecture, the arts and letters. The largest contribution, perhaps, has been in the field of American education. Hundreds of Chinese-American teachers and professors now serve on the staffs of our schools and universities.

Some Chinese will always keep a warm spot in their hearts for their ancestral land. This should not be confused with disloyalty or lack of patriotism. For, to the degree that economic and social opportunities are accorded them, they are joining the mainstream of American life.

The Chinese have come a long, long way, from "sojourners" to respectable citizens.

甘邊同鄉會春節聯歡

羅省訊。台山甘邊同鄉會。於二月八日下午六時。假座金龍酒家舉行春節聯歡會。鄉親踴躍參加。筵開參十餘席。

山司儀健祥宣佈旨趣。隨請主席禮遜致春宴詞。續請中華會館主席黃國如先生致詞。語多吉祥。嗣由西文書記榮高夫人英語致詞。監事長柏旋報告會務。及介紹加拿大傳富伉儷。及抵美未久禹洪。堅盤。佩瓊等與衆相見。少華小姐介紹西賓。殿由司儀健祥致謝詞。隨即開筵暢飲。酒後餘慶節目。山理事長榮高主持放映去年甘邊回鄉觀光團。及在中國旅行之幻燈片。故鄉新貌。及鄉親歡迎觀光團之熱鬧場面。盡收眼底。在親情洋溢。愉悅氣氛中。盡興賦歸。