

Team Essay Assignment on Chinese Exclusion

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Note: This activity takes about 90 minutes of class time, divided between two sessions.

By the end of class on Thursday, 6 September, your team should upload to Canvas a team essay. The essay should answer this question:

To what extent did Chinese immigrants in the late 19th and early 20th centuries find the “good life” by following the rules of the mainstream system? On “rules,” think of both government policy on immigration (legal rules) as well as informal cultural and economic “rules” on what mainstream society expected of immigrants.

Alternative wording of the above question: "To what extent did Chinese immigrants in the late 19th and early 20th centuries work inside the system to find the good life?"

Note on Technology: This project assumes that you can use Google Docs and that at least one team member can bring to class a device with the ability to type and edit into a Google Doc. If any team has concerns about these tech needs, please let me know as soon as you can.

Step 1. Assign Roles: In class on Thursday, 30 August, open a Google Doc and invite the whole team to join. Teams of five should assign everyone a letter: A, B, C, D, and E. Teams of four should do the same with just A, B, C, and D. If a student is absent, give them a letter and make sure they have the Google Doc link. Write each person's name and letter in the Google Doc.

Step 2. Engage with our HIST 2020 Sources: On Canvas, watch the mini-lecture video that I created for this topic. This lecture video is a secondary source. Then read and print the primary source (or sources) that matches with your role. For instance, if you are a “B”, you will read and print the source for B. Then read all the other primary sources assigned to other letters. While you should read all sources, you only need to print your specific source(s).

Step 3. Write! Paragraph #1 Assignment due before the start of class on Tuesday, 4 September. Write an individual paragraph (typed, double-spaced) that answers the question assigned for your role. Provide details and short quotations from the parts of the primary-source reading assigned to your letter. Do not use examples that are assigned to other teammates, and do not do outside research. Upload your paragraph to your team's Google Doc before the start of class. Print a paper copy too.

Format: Your paragraph must be typed and double-spaced, about 150-175 words long. Single-spacing is too hard for editing. Double-spacing is important!

Rules of evidence: Your paragraph should have at least FIVE specific short quotations or descriptions from the primary source assigned to you. Do NOT quote from the brief context paragraphs that I wrote to introduce each source. Quote instead from the original primary-source author.

Citations: You do not need to provide a bibliography or any formal citation system. Just use an informal parenthetical citation with the last name of the source's author and the page number. Place these parenthetical citations at the end of any sentence with a specific detail or quotation from the sources.

Review the "Advice on Writing Essays in College" section that I posted on Canvas in the "Survival Guide" module. Pay special attention to Tip #2 on Topic Sentence Arguments (TSAs) and Tip #4 on short quotations.

Step 4. Discuss and Revise! In-Class on Tuesday, 4 September. Come to class on Tuesday with a paper copy of your paragraph AND a paper copy of the primary source(s) assigned to you. We will set aside some class time on Tuesday the 4th and Thursday the 6th so that teams can work together in the classroom on their team essays. Each team will work together to write a single thesis statement and to write transitional sentences that connect each of the paragraphs. This in-class writing will form the basis for your Team Essay #1 grade (15 points; same grade for all students who attend class on 9/4 and 9/6). The bigger grade (20 points) will be your individual paragraph, so be sure to invest time in the paragraph.

How will I grade your team essay? Each team essay will receive a shared team grade based on the following elements:

-a catchy title that hints at your topic and argument

-a very short intro (3-4 sentences) that provides a thesis statement that gives a clear answer to the question, along with your main "reasons why."

-TSAs at the start of each body paragraph. Each TSA should summarize the argument of that body paragraph and should contain some kind of transition from the prior section.

-a very short conclusion (3-4 sentences) that offers a thought on why people in 2018 should care about this historical topic.

Note on team vs. individual grades: Your team grade will NOT reflect the evidence and writing within each body paragraph. The evidence and writing in each body paragraph will determine the individual grade that each student receives. Make sure that your submission tells me who wrote which paragraph.

Note also that the team grade assumes that each member attends class both days this week. Individual students will receive a lower team grade for themselves if they miss class this week.

PRIMARY SOURCE FOR STUDENTS WHO ARE “A”

A. Dennis Kearney and H. L. Knight, “Appeal from California. The Chinese Invasion. Workingmen’s Address,” *Indianapolis Times*, 28 February 1878.
source: <http://historymatters.gmu.edu/d/5046/>

If you are an “A” student for Paragraph #1, here is that question that you should answer for your paragraph #1 assignment: Based on this primary source, do you think Kearney and Knight had purely economic motives for opposing Chinese immigration? That is, were they concerned just about economics, or did they have additional, non-economic concerns driving their anti-Chinese views?

Context: In 1870s California, Dennis Kearney led a political movement popular with working-class whites. Known as the Workingmen’s Party of California, Kearney’s group supported common labor union issues such as the eight-hour work day. The group also called for the exclusion of Chinese immigrants. Kearney himself was a recent immigrant, moving from Ireland to the United States in 1868. In 1877, Kearney’s supporters grew so agitated at a rally in San Francisco that they engaged in a wave of violence, attacking Chinese immigrants and destroying Chinese-owned businesses. Four years after this 1878 primary source, the U.S. Congress passed the 1882 Chinese Exclusion Act. This law prohibited Chinese workers (but not wealthy Chinese) from immigrating, and it lasted for sixty years, until Congress repealed the act in 1943.

Primary Source:

Our moneyed men have ruled us for the past thirty years.... They have rallied under the banner of the millionaire, the banker and the land monopolist, the railroad king and the false politician, to effect their purpose.

We have permitted them to become immensely rich... They have seized upon the government by bribery and corruption.

We, here in California, feel it as well as you. We feel that the day and hour has come for the Workingmen of America to depose capital and put Labor in the Presidential chair, in the Senate and Congress, in the State House, and on the Judicial Bench. We are with you in this work. Workingmen must form a party of their own, take charge of the government, dispose gilded fraud, and put honest toil in power.

In our golden state all these evils have been intensified. Land monopoly has seized upon all the best soil in this fair land. A few men own from ten thousand to two hundred thousand acres each. The poor Laborer can find no resting place, save on the barren mountain, or in the trackless desert....

To add to our misery and despair, a bloated aristocracy [the millionaire class] has sent to China—the greatest and oldest despotism in the world—for a cheap working slave. It

rakes the slums of Asia to find the meanest slave on earth—the Chinese coolie [word for a poorly-paid Chinese worker]—and imports him here to meet the free American in the Labor market, and still further widen the breach between the rich and the poor, still further to degrade white Labor.

These cheap slaves fill every place. Their dress is scant and cheap. Their food is rice from China. They hedge twenty in a room, ten by ten. They are whipped curs, abject in docility, mean, contemptible and obedient in all things. They have no wives, children or dependents.

They are imported by companies, controlled as serfs, worked like slaves, and at last go back to China with all their earnings. They are in every place, they seem to have no sex. Boys work, girls work; it is all alike to them.

The father of a [white] family is met by them at every turn. Would he get work for himself? Ah! A stout Chinaman does it cheaper. Will he get a place for his oldest boy? He can not. His girl? Why, the Chinaman is in her place too! Every door is closed. He can only go to crime or suicide, his wife and daughter to prostitution, and his boys to hoodlumism and the penitentiary.

Do not believe those who call us savages, rioters, incendiaries, and outlaws. We seek our ends calmly, rationally, at the ballot box. So far good order has marked all our proceedings. But, we know how false, how inhuman, our adversaries are. We know that if gold, if fraud, if force can defeat us, they will all be used. And we have resolved that they shall not defeat us. We shall arm. We shall meet fraud and falsehood with defiance, and force with force, if need be.

We are men, and propose to live like men in this free land, without the contamination of slave labor, or die like men, if need be, in asserting the rights of our race, our country, and our families.

California must be all American or all Chinese. We are resolved that it shall be American, and are prepared to make it so.

PRIMARY SOURCE FOR STUDENTS WHO ARE “B” and “C”

Lee Chew, “The Biography of a Chinaman,” *Independent*, 15 (19 February 1903), 417–423.

source: <http://historymatters.gmu.edu/d/41/>

Context: Chew immigrated from China and worked in the United States as a merchant and laundry operator. He published this article in the Independent, a New York magazine associated with Protestant social reformers, including anti-slavery activism (before the Civil War) and women’s voting rights.

If you are an “B” student, you should write your paragraph on the first part of this Lee Chew primary source. If you are a “C” student, you should write your paragraph on the second half. You will find a marker in the middle of the source that tells you where the first half ends and second half starts. Do not use examples from the other person’s half.

Both “B” and “C” students should answer the same question in their Paragraph #1 assignments. Here is that question: Based on this primary source, how would you describe Lee Chew’s strategy for success as a Chinese immigrant in the United States? In your view, did Lee mostly pursue a strategy of assimilation, acculturation, or separatism?

Definitions:

Assimilation = fitting into the mainstream; embracing Anglo values and ways

Acculturation = picking and choosing selectively from Anglo values and ways; creating a synthesis of old (Chinese) and new (Anglo)

Separatism = resisting Anglo values and ways; maintaining to Chinese values as much as possible.

Note: You can also think about how Lee Chew combined elements of one or more strategy. You are also free to suggest a different label to describe his overall strategy. do you think Lee Chew worked inside the system or outside the system

Primary Source:

The village where I was born is situated in the province of Canton.... When I was ten years of age I worked on my father’s farm, digging, hoeing, manuring, gathering and carrying the crop....

I worked on my father’s farm till I was about sixteen years of age, when a man of our tribe came back from America and took ground as large as four city blocks and made a paradise of it....

The man had gone away from our village a poor boy. Now he returned with unlimited wealth, which he had obtained in the country of the American wizards. After many amazing adventures he had become a merchant in a city called Mott Street, so it was said. [Note: Mott Street is a major street in New York City's Chinatown.]

The wealth of this man filled my mind with the idea that I, too, would like to go to the country of the wizards and gain some of their wealth, and after a long time my father consented, and gave me his blessing, and my mother took leave of me with tears, while my grandfather laid his hand upon my head and told me to remember and live up to the admonitions of the Sages, to avoid gambling, bad women and men of evil minds, and so to govern my conduct that when I died my ancestors might rejoice to welcome me as a guest on high.

My father gave me \$100, and I went to Hong Kong with five other boys from our place and we got steerage passage on a steamer, paying \$50 each....

When I got to San Francisco, which was before the passage of the [1882 Chinese] Exclusion Act, I was half starved, because I was afraid to eat the provisions of the barbarians, but a few days' living in the Chinese quarter made me happy again. A man got me work as a house servant in an American family, and my start was the same as that of almost all the Chinese in this country.

The Chinese laundryman does not learn his trade in China; there are no laundries in China. The women there do the washing in tubs and have no washboards or flat irons. All the Chinese laundrymen here were taught in the first place by American women just as I was taught.

When I went to work for that American family I could not speak a word of English, and I did not know anything about housework. The family consisted of husband, wife and two children. They were very good to me and paid me \$3.50 a week, of which I could save \$3.

I did not know how to do anything, and I did not understand what the lady said to me, but she showed me how to cook, wash, iron, sweep, dust, make beds, wash dishes, clean windows, paint and brass, polish the knives and forks, etc., by doing the things herself and then overseeing my efforts to imitate her. She would take my hands and show them how to do things.

She and her husband and children laughed at me a great deal, but it was all good natured. I was not confined to the house in the way servants are confined here, but when my work was done in the morning I was allowed to go out till lunch time. People in California are more generous than they are here.

In six months I had learned how to do the work of our house quite well, and I was getting \$5 a week and board, and putting away about \$4.25 a week. I had also learned

some English, and by going to a Sunday school I learned more English and something about Jesus, who was a great Sage, and whose precepts are like those of Kong-foo-sze [Confucius]

It was twenty years ago when I came to this country, and I worked for two years as a servant, getting at the last \$35 a month. I sent money home to comfort my parents, but tho I dressed well and lived well and had pleasure, going quite often to the Chinese theater and to dinner parties in Chinatown, I saved \$50 in the first six months, \$90 in the second, \$120 in the third and \$150 in the fourth So I had \$410 at the end of two years, and I was now ready to start in business.

When I first opened a laundry it was in company with a partner, who had been in the business for some years. We went to a town about 500 miles inland, where a railroad was building. We got a board shanty and worked for the men employed by the railroads. Our rent cost us \$10 a month and food nearly \$5 a week each...

We made close upon \$60 a week, which we divided between us. We had to put up with many insults and some frauds, as men would come in and claim parcels that did not belong to them, saying they had lost their tickets, and would fight if they did not get what they asked for. Sometimes we were taken before Magistrates and fined for losing shirts that we had never seen. On the other hand, we were making money, and even after sending home \$3 a week I was able to save about \$15. When the railroad construction gang moved on we went with them. The men were rough and prejudiced against us, but not more so than in the big Eastern cities. It is only lately in New York that the Chinese have been able to discontinue putting wire screens in front of their windows, and at the present time the street boys are still breaking the windows of Chinese laundries all over the city, while the police seem to think it a joke.

<p style="text-align: center;">HALFWAY POINT: END OF SOURCE FOR "B" STUDENTS START OF SOURCE FOR "C" STUDENTS</p>
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We were three years with the railroad, and then went to the mines, where we made plenty of money in gold dust, but had a hard time, for many of the miners were wild men who carried revolvers and after drinking would come into our place to shoot and steal shirts, for which we had to pay. One of these men hit his head hard against a flat iron and all the miners came and broke up our laundry, chasing us out of town. They were going to hang us. We lost all our property and \$365 in money, which members of the mob must have found.

Luckily most of our money was in the hands of Chinese bankers in San Francisco. I drew \$500 and went East to Chicago, where I had a laundry for three years, during which I increased my capital to \$2,500. After that I was four years in Detroit. I went home to China in 1897, but returned in 1898, and began a laundry business in Buffalo. But Chinese laundry business now is not as good as it was ten years ago. American cheap labor in the steam laundries has hurt it. So I determined to become a general

merchant and with this idea I came to New York and opened a shop in the Chinese quarter, keeping silks, teas, porcelain, clothes, shoes, hats and Chinese provisions...

During his holidays the Chinaman gets a good deal of fun out of life. There's a good deal of gambling and some opium smoking, but not so much as Americans imagine. Only a few of New York's Chinamen smoke opium. The habit is very general among rich men and officials in China, but not so much among poor men. I don't think it does as much harm as the liquor that the Americans drink. There's nothing so bad as a drunken man. Opium doesn't make people crazy.

About 500 of New York's Chinese are Christians, the others are Buddhists, Taoists, etc., all mixed up. These haven't any Sunday of their own, but keep New Year's Day and the first and fifteenth days of each month, when they go to the temple in Mott Street.

In all New York there are only thirty-four Chinese women, and it is impossible to get a Chinese woman out here unless one goes to China and marries her there, and then he must collect affidavits to prove that she really is his wife. That is in [the] case of a merchant. A laundryman can't bring his wife here under any circumstances, and even the women of the Chinese Ambassador's family had trouble getting in lately.

Is it any wonder, therefore, or any proof of the demoralization of our people if some of the white women in Chinatown are not of good character?

The reason why so many Chinese go into the laundry business in this country is because it requires little capital and is one of the few opportunities that are open. Men of other nationalities who are jealous of the Chinese, because he is a more faithful worker than one of their people, have raised such a great outcry about Chinese cheap labor that they have shut him out of working on farms or in factories or building railroads or making streets or digging sewers. He cannot practice any trade, and his opportunities to do business are limited to his own countrymen. So he opens a laundry when he quits domestic service.

The treatment of the Chinese in this country is all wrong and mean. It is persisted in merely because China is not a fighting nation. The Americans would not dare to treat Germans, English, Italians or even Japanese as they treat the Chinese, because if they did there would be a war.

There is no reason for the prejudice against the Chinese. The cheap labor cry was always a falsehood. Their labor was never cheap, and is not cheap now. It has always commanded the highest market price. But the trouble is that the Chinese are such excellent and faithful workers that bosses will have no others when they can get them. If you look at men working on the street you will find an overseer for every four or five of them. That watching is not necessary for Chinese. They work as well when left to themselves as they do when some one is looking at them.

It was the jealousy of laboring men of other nationalities — especially the Irish—that raised all the outcry against the Chinese. No one would hire an Irishman, German, Englishman or Italian when he could get a Chinese, because our countrymen are so much more honest, industrious, steady, sober and painstaking. Chinese were persecuted, not for their vices, but for their virtues....

Irish fill the almshouses [poor houses] and prisons and orphan asylums, Italians are among the most dangerous of men, Jews are unclean and ignorant. Yet they are all let in, while Chinese, who are sober, or duly law abiding, clean, educated and industrious, are shut out. There are few Chinamen in jails and none in the poor houses. There are no Chinese tramps or drunkards. Many Chinese here have become sincere Christians, in spite of the persecution which they have to endure from their heathen countrymen. More than half the Chinese in this country would become citizens if allowed to do so, and would be patriotic Americans. But how can they make this country their home as matters now are! They are not allowed to bring wives here from China, and if they marry American women there is a great outcry.

Under the circumstances, how can I call this my home, and how can any one blame me if I take my money and go back to my village in China?

PRIMARY SOURCES FOR STUDENTS WHO ARE “D”

If you are a “D” student for Paragraph #1, here is the question that you should answer for your paragraph #1 assignment: Some whites acted in defense of Chinese immigrants. One example was federal judge Stephen J. Field. **In your opinion, was Judge Field a genuine friend of the Chinese?** Answer this question by referring to his primary source below. If you want, you can also refer in your paragraph to the cartoon on page 2, which shows a mainstream white Californian depiction of Chinese immigrants at the time. However, most examples for your paragraph assignment should come from the judge’s primary source.

Context: In 1876, the city government of San Francisco passed a law that required prisoners in city jail to have their hair cut to no more than an inch in length. Although the law in theory applied to all prisoners, the debates surrounding the law made it clear that San Francisco city leaders wanted to humiliate Chinese inmates. At the time, many Chinese men considered a long ponytail (called a “queue”) a symbol of loyalty to the Qing emperor in China. Many Chinese migrants worried that they would not be able to return to China if they did not have a queue. The law, which the media described as “the Pigtail Ordinance,” faced legal challenges. One Chinese immigrant, Ah Kow, had his queue cut off in San Francisco jail. Ah Kow sued and his case went to federal court, where the judge, Stephen J. Field, ruled in his favor and declared that the law violated the U.S. Constitution. You can read the judge’s ruling in this primary source.:

Primary Source:

[I]t was held, that the ordinance was invalid, being in excess of the authority of the board of supervisors. . . .

The ordinance being directed against the Chinese only, and imposing upon them a degrading and cruel punishment, is also subject to the further objection, that it is hostile and discriminating legislation against a class forbidden by that clause of the Fourteenth Amendment to the Constitution, which declares that no State “shall deny to any person within its jurisdiction the equal protection of the laws.” ...

The cutting off the hair of every male person within an inch of his scalp, on his arrival at the jail, was not intended and cannot be maintained as a measure of discipline or as a sanitary regulation... It was done to add to the severity of his punishment....

We are aware of the general feeling—amounting to positive hostility—prevailing in California against the Chinese, which would prevent their further immigration hither and expel from the State those already here. Their dissimilarity in physical characteristics, in language, manners and religion would seem, from past experience, to prevent the possibility of their assimilation with our people. And thoughtful persons, looking at the millions which crowd the opposite shores of the Pacific, and the possibility at no distant day of their pouring over in vast hordes among us, giving rise to fierce

antagonisms of race, hope that some way may be devised to prevent their further immigration. We feel the force and importance of these considerations; but the remedy for the apprehended evil is to be sought from the general [federal] government, where, except in certain special cases, all power over the subject lies...

Nothing can be accomplished in that direction by hostile and spiteful legislation on the part of the State, or of its municipal bodies, like the ordinance in question—legislation which is unworthy of a brave and manly people....

PRIMARY SOURCES FOR STUDENTS WHO ARE “E”

If you are an “E” student for Paragraph #1, here is that question that you should answer for your paragraph #1 assignment: Based on these two primary sources, what strategies did Chinese people use to resist the U.S. government’s Chinese Exclusion policy?

First Primary Source: Letter from Inspector in Charge George W. Webb to Commissioner-General F. P. Sargent, 8 January 1908

source: <https://www.docsteach.org/documents/document/letter-commissionergeneral-f-p-sargent>

Context: George Webb was the head immigration inspector in Tuscon, Arizona, for the U.S. federal government. He wrote this letter to his supervisor, the Commissioner-General of Immigration, housed in the Department of Commerce and Labor in Washington D.C. If we read this document between the lines, we can learn about the actions of Chinese migrants.

Primary Source:

The records of this Department clearly show that for years Chinese have been smuggled from the Republic of Mexico to the United States in the vicinity of El Paso, Texas, and from there have immigrated to all parts of this country. While we had officers stationed at Yuma for the purpose of breaking seals and thoroughly searching all west bound freights [train cars], no smuggling was done over the Southern Pacific [Rail Line], but the records show that Chinese still continued to arrive at Juarez from the interior of Mexico. Thus, it is shown that the smugglers, who have been operating over the Southern Pacific, had changed their route to the Santa Fe and other lines leading from El Paso. Officers of this service have been stationed at various places on said lines, but have accomplished nothing. This does not indicate, however, that said lines are not being used by Chinese smugglers, as the smugglers method of getting the Chinese through is in sealed box cars, and our officers stationed on these lines could only properly inspect empty box cars and passenger trains....

There is but one way to break up the present Chinese traffic [smuggling of migrants]... Employ a man at a reasonable compensation, who is familiar with the Chinese and Chinese smugglers and station him at Juarez, Mexico, where he can be among them and obtain information as to their plans, date of leaving, and intended route.... To accomplish the best results the secret man should not be used as a witness or be known to more than one officer.

Second Primary Source: “The Chin Family Coaching Book” (1933)

source: <https://www.nyhistory.org/sites/default/files/Chinese-American-Classroom-Materials.pdf>

Context provided by www.nyhistory.org: Chinese laborers were questioned by immigration officials on their arrival in the United States, sometimes for hours or days. Questions were probing, extremely detailed, and difficult even for those using their true identities. For anyone trying to enter with a false ID, these sessions were a landmine. To prepare, families put together (or hired a professional to do so) information that people memorized in China or during their voyage to the United States. In 1933, Bok Ying Chin prepared a coaching book for the man who would claim to be his son, Pang Ngip. The questions and answers selected for this resource are representative of the more than 200 entries in the coaching book. (Pang Ngip and Pang Shen were identities that Bok Ying Chin sold to men who wished to immigrate as U.S. citizens. They, and others who entered using illegal methods, were called paper sons.

The Chin Family Coaching Book, excerpts

Chen Pang Ngip's script 22nd year of the Chinese Republic [1933]. Important. Keep it well.

What is your first and last name?

My name is Chin Pang Ngip. Chin Pang Shen and I are twins.

How old are you?

21 years old. I am the oldest child. My father was not around when I was born.

What is your birth date?

I was born on Dec. 13, CR Year 2 [1913], 8 p.m. at night.

Where were you born?

I was born in Ai Wan Village, Sun Ning County. Also known as Gong Ngar Oon.

What is your father's name?

My father's surname is Chin, given name is Bok Ying. He styled himself Koon Gen. Also known as Chin Joe.

How old is your father?

He is 56 years old, born on Feb. 25, Kwong Sui (KS) year 4 [1878], in San Francisco, America.

What is your mother's first name and where is she from?

My mother's surname is Lew, from Foo Tow Young Village. Given name is Mee Ngok.

Are your mother's feet bound or not?

My mother's feet are not bound.

Where is your mother now? How old is she and when is her birth date?

My mother is now in Ai Wan Village. 38 years old. Her birthday is Dec. 30.

Where is your father now?

My father is a laundryman in New York, America.

Do you have brothers?

It is four of us, me and my brothers.

Are you elder or younger?

I am the eldest.

What is your first younger elder brother's name?

My brother Chin Pang Shen. My twin brother.

How old is your eldest brother?

21 years old. Born on Dec. 13, CR Year 2 [1913], at 8 pm. I was born at 6 pm.

What is your second brother's name?

Chin Pang Yee.

How old is your second brother?

12 years old. May 22, CR Year 11 [1922].

What is your third brother's name?

Chin Pang Fook, 7 years old.

How old is he and what date was he born?

Sept. 5, CR Year 16 [1927].

Where are your grandparents' graves?

They are buried at Yung Mook Gon hill, close to Hua Guang Temple. Mud graves. Two were buried in one spot. No stone tablets. They were 2 miles from my village. They face towards northwest.

Are there rivers to cross on your way to the grave?

My grandparents were buried in Yung Mook Gon hill. No rivers to cross.

Does your grandfather have siblings?

My grandfather has a younger brother named Chin Ting Wong, self-styled Ku Tsong, living in Liang Dong Village, Kai Ping. I have never seen him.

Where did you and your brothers bid your father farewell?

In the middle hall of our house. But I saw him off in January and left for Canton to study. My father and my first brother left for Hong Kong together and went to America.

Who sent you the ship ticket and passport for your coming to San Francisco?

My father sent it back to me for my trip to San Francisco.

How much did your father pay for your ship ticket?

Hong Kong money. One thousand Yuan in an envelope.

What material is your house and floor made of?

Five rooms made of brick.

How many entries are there in your house and what is the material of the ground near the doors?

Seven. Stone.

Are there any guardian statues at the two main entrances in the back and front?

Only one main entrance has guardian statues.

Which side of the house has the front door?

The south side has the bigger entrance, the north side the smaller.

How many skylights are there in the house?

Four in all. Each room has two. Corridors have skylights too.

Do you have hulling device and mills in the house?

The hulling device is in the hall on the left side. No mills. The last time my father came home, he got rid of the hulling device and buried it with sand.

Are there windows on the wall?

No, neither photographs, nor clocks.

Any tables and chairs?

There is a fir-made square table in the middle hall, a square wooden table in the corridor. Six or seven chairs for dinner.

Do you have a mud stove in the house?

There are two on the north side of the corridor. We burn grass to cook.

Does your village have a fishing pool?

No, it does not.

Is your village surrounded by fences made of bamboo or wood?

The front, the back, the left and right sides all have bamboo fences.

Who is the oldest man in the village?

Chin Shi Run. He is over 80 years old, born in Dou Shan County, Hua Chang Village.

Where do your brothers go for a haircut?

In Sha Tan City.

Where does your father go for haircut?

My father is in America and does not need the haircut to keep the queue.

• Indicates omitted text

Resource 22 (b):

The Coaching Book

Courtesy of the Family of Linda and Pang F. Chin

CHINESE
AMERICAN
COUNCIL

NEW-YORK HISTORICAL SOCIETY