

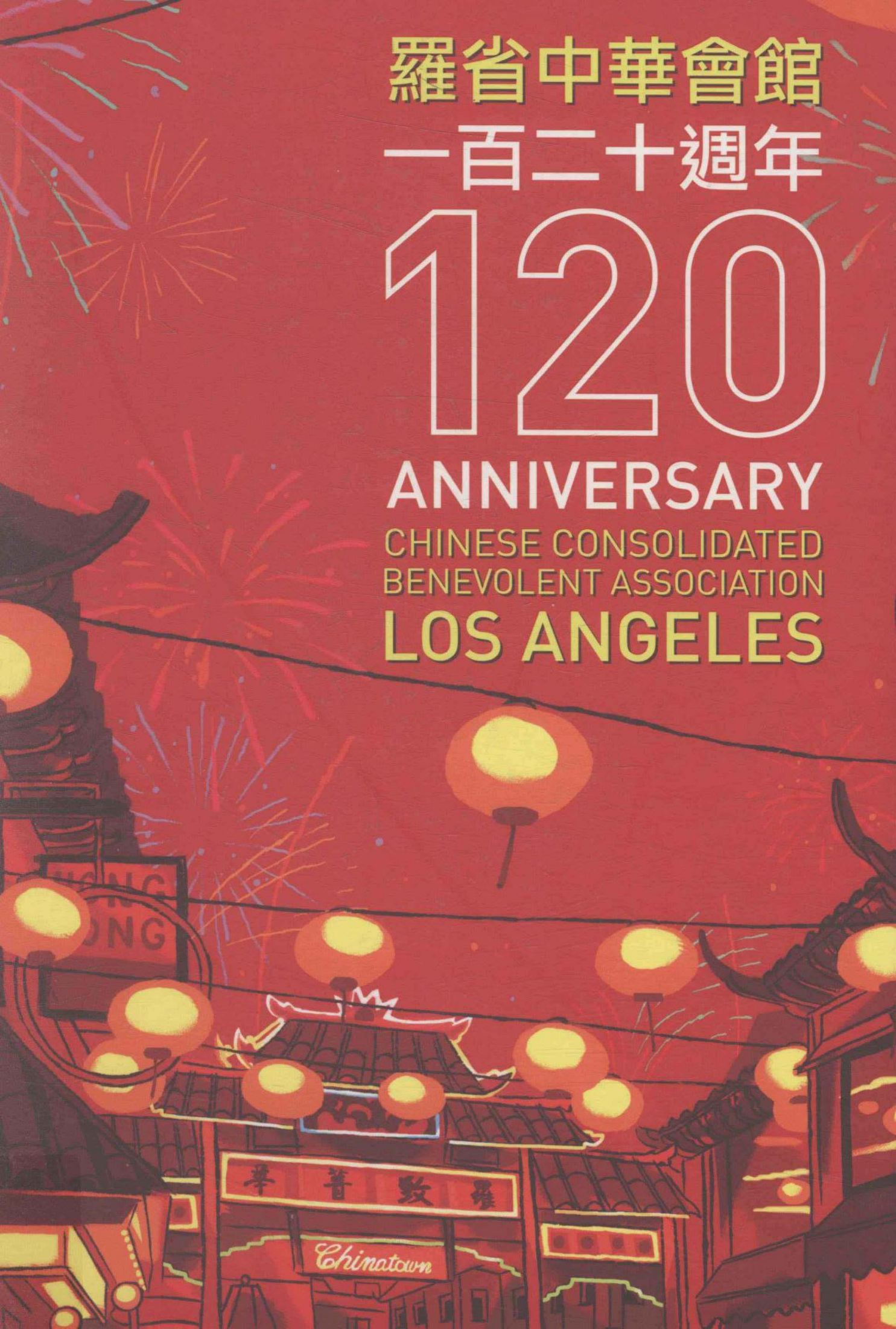
羅省中華會館
一百二十週年

120

ANNIVERSARY

CHINESE CONSOLIDATED
BENEVOLENT ASSOCIATION

LOS ANGELES





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一百二十週年

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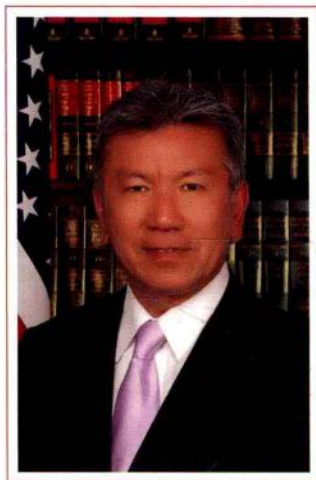
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FOREWORD



理事會主席 伍競群
President Peter Ng

羅省中華會館是由在南加州華埠的二十七個華人團體聯合組成的最高領導組織，轄下有三個分別司掌僑教、福利，及百年歸山的文化與服務機構；全體會員人數眾多、組織嚴謹、章程完備、歷史悠久。

The Chinese Consolidated Benevolent Association (CCBA) is the leading cultural and service organization overseeing the twenty-seven Chinese organizations in Southern California's Chinatown. It consists of three branches in charge of education, welfare and burial arrangement for the Chinese community. It has a large membership, a rigorous structure, well-written and thorough by-laws, and a long history.

自一八八九年會館前身「衛良公所」成立，迄今一百二十年，羅省中華會館橫跨了三個世紀。競群有幸，值此週年大慶之際，連續兩屆出任理事會主席。

It has been a hundred and twenty years since CCBA's precursor, the Wai Liang Association, was established in 1889. Our Association has traversed three centuries. I am honored to have served as the Association's President these consecutive two years and during its 120th anniversary celebration.

為讓世人知道前人先賢飄洋過海、筚路藍縷、胼手胝足、艱苦創業，及至落地生根，在時間的長河中所經歷的種種，以及用生命、血汗、和民族大愛所鑿刻的重要事蹟，是以邀集前輩長老以口述的方式，在原有的會館簡史基礎上增補編修，將會館成員在南加州曾經留下的歲月記憶，以及未曾詳錄的遺事佚史，經審慎考證，再彙輯成冊，永為紀念。

In order to commemorate our forefathers' rugged journey to America, their struggles to establish a foothold in a strange land against all odds, and their sweat and tears in the process, we have invited elders in our community to record an oral history to supplement what we currently have in writing, which would be included in a commemorative issue after careful research and verification.

歲月倥傯，百年彈指，展閱羅省中華會館會史的長卷，隨著那些已經模糊的腳蹤、足印，不僅是見證和參與了華人移民美國的歷史、亞洲第一個民主共和國的建立；也可以看到早年為美國修築橫貫鐵路、開拓西部的前人，在這他鄉異域貢獻了自己的勞力、農業知識之後，所經歷歧視、不被法律平等保障的辛酸年月。

When we view the history of CCBA, not only do we see the history of Chinese-American immigrants and the establishment of the first Asian republic government in China, we also witness our ancestors' travails in the building of the Transcontinental Railroad and the taming of the West. In this foreign land, they contributed their labor and agricultural knowledge, but were met with a bitter life of racial discrimination.

雖然，十九世紀末至二十世紀中的排華運動，不愉快和痛苦的持續了數十年之久，但是，抱持著堅定信心的前賢們，不僅未被憂患擊垮，更是鬥志昂揚的在逆境中破浪前行。物換星移，當年他們為使自己和後代得享自由、幸福的信念（We the people），隨著大時代的步伐，以及社會的演進，已在上個世紀便已開花結果了。

Our forefathers weathered the anti-Chinese sentiments prevalent from the late 19th Century until the mid 20th Century by holding their heads high and forging ahead with determination. With the changing times and progress in society, we now enjoy freedom and equality that are the fruits of their struggle.

「水之所以長流是因為有源頭，樹之所以蒼茂是因為有根。」創立本會館的前人先賢雖寄身於萬里之外，且大多數人還是經營小生意，或勞力的工作，生命如草芥，飄蓬轉燭、步履艱辛，但猶念茲在茲，不忘大洋彼岸故園家國之榮辱、血肉同胞之福祉，資源有限仍依然傾囊襄助孫中山先生革命，幫助同盟會發動武裝起義，推翻任人宰割，喪權辱國，不能保障人民，也間接令海外華工飽受欺凌，沒落腐朽的清王朝，將民主自由的思潮實踐於被皇權統治了數千年的古老中國。

The founders of our Association did not forget their

Motherland. They poured their relatively limited resources to aid Dr. Sun Yat-sen's revolution to overturn the inept, corrupt and feeble Qing government, ending thousand years of imperial rule and bringing democracy to the Chinese masses.

自鴉片戰爭後，中國一直處於風雨飄搖中，當知識份子慨歎「悠悠讀罷近代史，無不滄然而淚下」之際，吾輩的前人也一樣的在美國本土持續的排華運動中深刻感受著祖國危亡的切膚之痛；因此，矢志不移，以救國為天職的愛國精神，繼辛亥革命之後，又在稍後的中日八年抗戰中，再度以源源不絕的金錢和物資，實踐了不忘本的民族意識和愛國熱情。

China had been in a state of disquietude since the humiliating Opium War. Scholars lamented this precarious, unstable time of China's modern history. Our ancestors in the United States felt the same pain and sorrow for our Motherland amidst their own suffering brought on by discriminatory legislations such as the "Chinese Exclusion Act". They continued to provide unwavering monetary and material support of their native land during eight years of the Sino-Japanese War.

這是一次熱烈、廣泛、意義深遠的救國救亡愛國運動。羅省中華會館為了維護神州大地不成為日本的殖民地，不使同胞淪為亡國奴，再一次以拯救中華民族危亡為宗旨，發起華僑抗日捐款。

This was a widespread and purposeful act of patriotic fervor. CCBA once again initiated fund-raising events among the Chinese compatriots. The aim was to help China defend itself from the marauding Japanese invaders.

在洛杉磯華埠發起的「一碗飯」運動，規定每個人、每月固定捐獻，根據前輩的記憶，當時沒有按規定捐款的人，還被處以遊街示眾，據老人們的描繪，是用一根麻繩綁在脖子上，再在華埠的街上走一圈。雖然這樣的畫面如今很難想像，但是，可以確定的是前人先輩的中華心、民族情就是這樣地執著和堅固。

The "Bowl of Rice" project in Los Angeles' Chinatown stipulated that each person must contribute a certain

sum monthly. Those who failed to do so had a rope tied to their necks & paraded on the streets of Chinatown. Perhaps it is hard to imagine that this actually happened, but such was the unbending patriotic ardor of our forebears.

隨著《排華法案》的廢除，華人才開始合法的移民美國；大規模的移民是得利於一九六五年通過的《入境移民與國籍服務法案》（en: Immigration and Nationality Services Act of 1965）。今時今日，在美華人所享受到的許多權利，例如移民的配額等，都是吾輩的前人先賢不斷地、努力地爭取得來。

With the repeal of the Chinese Exclusion Act in 1943, and with the enactment of the Immigration and Nationality Act of 1965, Chinese began their legal immigration to the United States in large numbers. Thanks to the indefatigable efforts of our predecessors of yesteryears, we are able to enjoy rights and privileges just like any other American citizens and legal residents today.

現今，已經有越來越多的華裔美人在白宮內閣、聯邦、各州級、市府和各地方政府部門擔任要職；更有難以計數的華裔菁英在各行各業中成為翹楚，並在他們的專業上成為華人的驕傲，在國際性的活動中為美國爭光。不過在慶祝成立一百二十週年紀念，重述會館之所以曾經是華人社區自治的最高領導機構的歷史，就不能不面對那一段不愉快、痛苦的排華歲月。因為，羅省中華會館的創立，正是美國排華運動如火如荼的年代。

Presently, more and more Chinese-Americans hold key positions in the White House, and in Federal, State, county and city governments. Many others excel in their professions and business enterprises, often garnering accolades for Americans and Chinese-Americans on the international scene. However, on this occasion of the Chinese Consolidated Benevolent Association's 120th celebration, we must not forget the painful period surrounding the "Chinese Exclusion Act" because the Association was established at the height of the anti-Chinese movement.

《排華法案》是美國於一八八二年五

月六日簽署的一項法案；也是美國通過的第一部針對特定族群的移民法。這個法案不僅暫停華人入境移民，二年後的修正案更強化了對先前已入境移民華人的規定，一八九二年，這個法案又由《基瑞法案》（en: Geary Act）延長了十年，到一九〇二年更被取消了期限；直到一九四三年才被《麥諾森法案》（en: Magnuson Act）廢除，也才允許每年一百〇五名華人入境移民。

The Chinese Exclusion Act was signed into law on May 6, 1882. It became the first significant restriction on free immigration aimed at a designated group or race in U.S. history. It not only halted Chinese immigration, but the 1884 "Chinese Exclusion Act Amendment" also reinforced greater discrimination against Chinese already admitted into the U.S. In 1892, the "Geary Act" extended the "Chinese Exclusion Act" for another decade, then was renewed in 1902 with no expiration date. Not until 1943, when the "Magnuson Act" passed, that the "Chinese Exclusion Act" was repealed to allow a quota of 105 Chinese immigrants to enter the U.S. per year.

在《排華法案》陰影籠罩下的數十年間，美國的大環境也是風不調、雨不順。因為，在那一頁的歷史上正發生著「美西戰爭」、「第一次世界大戰」、三〇年代華爾街金融風暴引發「全球經濟大蕭條」、「珍珠港事變」、「第二次大戰」……。被歧視、不公平對待的華人生活，可想而知有多麼艱難，然而，他們不僅未被困境所打倒，還不吝嗇於捐款、甚至不惜傾家賣產，資助革命，及八年抗戰時的龐大軍需。

The decades surrounding the "Chinese Exclusion Act" saw the United States shrouded in instability. It was involved in the Spanish-American War, then World War I, the Great Depression, the attack on Pearl Harbor, and World War II. One could imagine how difficult it was for Chinese-Americans to have to live with discrimination in the face of all these devastating events. But they did not cower. They contributed generously to the causes of the revolution led by Dr. Sun Yat-sen as well as the eight-year Sino-Japanese War, even if they had to sacrifice their personal properties.

羅省中華會館的創立與《排華法案》下

華人的生活息息相關。由於當時的華人不被法律公平保護，所以迫切需要有一個類似政府的機構來處理華人社區中必須的由政府處理的事務。於是，宗親會、公所、堂口聯合組成了《衛良公所》（一九一〇年更名羅省中華會館），在華埠負起相當於政府的功能，接受聯邦及加州政府委託，處理所有僑胞事務，例如傳達政府命令、契約公證、仲裁各種訴訟、糾紛、鬥毆，甚至緝拿兇手、判案等等……。同時，也負起傳續中華文化的使命，使中華文化在海外世代延續，早期是辦私塾，爾後擴大建校（羅省中華孔教學校）。

The establishment of the Chinese Consolidated Benevolent Association is closely tied in with the “Chinese Exclusion Act”. Because Chinese immigrants were not entitled to equal protection under the law at the time, the Chinese community urgently needed some form of governing body to handle businesses that were the domain of a city, county, state or federal government. Thus our predecessors organized the Wai Liang Association, renamed the Chinese Consolidated Benevolent Association in 1910. It was entrusted by the Federal and California State governments as a pseudo-government body to oversee the businesses of the compatriots, disseminate government orders, notarize contracts, arbitrate litigations, disputes, assaults, even apprehend criminals and mete out sentences, etc. In addition, CCBA took on the mission of promoting Chinese culture in America, so the Chinese Confucius Temple School of Los Angeles was built, replacing the old-style private school established earlier.

隨著社會環境的改變，羅省中華會館的功能也隨之轉變。第一代的華人經歷了去國懷鄉與興家立業的艱辛，在美國出生的第二代、第三代華裔子弟就比較幸運了，他們擁有公民的資格，又接受美國的教育，在文化、科學、教育、會計、法律、行政管理方面與美國社會融合，不僅走出華埠、走出華人社區，也走入主流社會，並且嶄露頭角，成為美國主流肯定的典範。

As society changes, the functions of the Chinese Consolidated Benevolent Association change as well. The first generation of Chinese-Americans longed for their motherland while enduring much hardship establish-

ing themselves on foreign soil. The second and third generations were more fortunate because they were entitled to their rights of citizenship and education. They were able to integrate more smoothly in all aspects of American life such as its culture, science, education, finance, law, and society. Not only were they able to leave the confines of the Chinese community to assimilate into the mainstream society, they managed to come to the fore to win the approval of the general populace.

羅省中華會館和華埠的固然開始於現實生活的需要，更深的層面則是對中華文化認同；華人共同精神中心的羅省中華會館與時具進，除了將過去擔負的政府職能轉變為與政府合作的社會服務事業，例如扶助社區成立有關職業訓練、健康醫療與申辦各種社會福利的組織。服務的範圍與性質也隨之擴大，除了會館的會員，也幫助來自亞洲的移民、留學生，和難民。並為鞏固華裔在美國的地位，積極輔導華人參政，推動選舉註冊與投票，為華裔候選人背書，亦支持主流政客。

The Chinese Consolidated Benevolent Association and Chinatown were founded to meet the needs of the Chinese community during the anti-Chinese era, but at a deeper level, they reflected the recognition of Chinese culture. CCBA moves in tandem with the changing times, so it shifts from being an organization that assumed the functions of the government to one that works in conjunction with the powers that govern in an enabling capacity. CCBA assists the community in establishing vocational training, health centers and social welfare organizations. The scope has been extended to helping other Asian immigrant groups, foreign students and refugees. In addition, the Association actively supports and encourages Chinese-Americans to run for elected offices, initiates voter registration drives, endorses Asian-American political candidates as well as mainstream politicians.

中華會館的二十七個僑團，包括了宗親會、公所、同鄉會、工商會、堂口與其他；這些組織的創立，是根據不同的特點結緣立會，早期成立的是由於遠渡重洋來到美國的華人，離鄉背井、初來乍到、人地生疏，語言又不通，需要團結

互助以盡速適應當地生活；後期則是因應工商業和與主流融合的需求。因此，有絕大多數的組織，早年發揮了收容異鄉客的功能，供吃住、幫忙找工，相互照顧，禍福與共、團結共榮。時至今日，這些功能已經漸漸地轉化為聯絡感情、協助公益慈善、同娛同樂了。

The twenty-seven Chinatown associations that make up the Chinese Consolidated Benevolent Association compose of family associations, regional associations, business associations, "tongs" and others. These associations are founded for various reasons. The early Chinese immigrants, upon landing in a foreign land whose language & customs they did not understand, had to band together for mutual assistance and support to expeditiously adapt to the new way of life. As they became more adept, they began helping newcomers find lodgings, provide food and help with job search. Today, these functions have evolved into maintaining social contacts, engaging in charitable work and nurturing camaraderie via fun activities.

二十七個僑團可以姓氏、地緣、工商及其他來分類。

The twenty-seven Chinese Associations are classified as follows by surnames, geographic regions, industries, and other attributes.

單獨一姓的姓氏公所有：《李氏敦宗公所》、《伍胥山公所》、《黃氏宗親會》、《南加省馬是宗親會》、《林西河堂》、《朱沛國堂》、《南加州余風采堂》、《洛杉磯呂氏宗親會》。

Single surname associations: Lee On Dong Benevolent Association; Eng Family Benevolent Association; Wong Family Benevolent Association; Southern California Mar's Family Association; Lim's Family Association; Gee Poy Kuo Association; Southern California Yee Family Association; Louie Way Benevolent Association.

數姓結合的公所有：《鳳倫公所》（薛、司徒二姓）、《至孝篤親公所》（陳、胡、袁三姓）、《邇源堂》（雷、方、鄺三姓）、《龍岡親義公所》（劉、關、張、趙四姓）、《羅省昭倫公所》（談、譚、許、謝四姓）以及《至德三德公所》（蔡、吳、周、翁、曹五

姓）。

Multiple surnames association: Fong Lun Association (Sit, Seto); Gee How Oak Tien Association (Chan, Woo, Yuen); Soo Yen Fraternal Association (Lui, Fong, Kwong); Lung Gong Tin Yee Association (Lau, Kwan, Cheung, Chiu); Chew Lun Association (Hom, Tam, Hui, Tse) and Gee Tuck Sam Tuck Association (Choi, Ng, Chow, Yung, Tau).

地緣的同鄉會有：《南加省開平同鄉會》、《台山寧陽會館》、《台山寧僑公會》、《岡州保安堂》、《岡州會館》。

Per geographic regions:

Hoy Ping Benevolent Association of Southern California; Hoy Sun Ning Yang Association; Ning Kui Kong Wue Association; Bo On Association; Kong Chow Benevolent Association.

工商界的有：《俊英工商會》、《英端工商會》。

Business Associations:

Jan Ying Benevolent Association, Ying On Merchants & Labor Association.

其他：《秉公堂》、《合勝總支堂》、《同源會》、《婦女新運會》、《中國國民黨駐羅省分部》。

Others:

Bing Kong Tong Association; Hop Sing Tong Association; Chinese American Citizens Alliance, Chinese Women's New Life Movement Club; Kuo Ming Tang.

綜觀中華會館的文化內涵是建基於中華民族五千年輝煌的文明史，悠久燦爛的文化維繫了中華民族的精神；前人先賢身體力行的實踐於海外生活的價值導向和人生哲學中，每一代的中華會館人都是追隨前人的腳步，在薪火相羅省中華會館的樓不高，巍峨的是前人先賢大義、大勇、大愛的精神，以及承先啟後的大使命，世世代代永為後人留下光輝典範。在美國生活的華人，經過一百多年的奮鬥，近年已得到主流社會的認同，已故美國總統雷根生前曾公開讚揚華人在美國所作出的貢獻：

「華裔美國人應該為他們的文化傳統，

以及他們先賢對這個國家所作出的貢獻，引以為傲！」——美國總統雷根

Although the Chinese Consolidated Benevolent Association's building is not high, what are lofty are our predecessors' principles that continue to be true today. It is the values of righteousness, courage, love, and passion to advocate its missions that will leave an illustrious example for future generations to follow.

“Chinese-Americans should be proud of their culture and their ancestors' contribution to America.” – U.S. President Ronald Reagan

羅省中華會館歷史沿革

DEVELOPMENT HISTORY

引言 INTRODUCTION

中華民族，歷史悠長，中國是世界文明古國，四鄰景仰，先賢開疆拓土，華人四方發展，遠在周初太師箕子，武王封於朝鮮而不臣。秦始皇二十八年，派徐福率領三千童男童女出海求長生不老之藥，東至日本而不回。漢朝通西域，曾有張騫和班超先後出使西域，開通絲綢之路，促成漢朝和西域地區的交往，到達今之羅馬。唐朝文明稱著於世，與阿拉伯（古稱大食）及伊朗（古稱波斯）通商頻繁，著名高僧玄奘西行取經，遊歷見聞口述《大唐西域記》，其中包括了新疆至南印度一百四十多個國家的風土人情。元朝蒙古人勇於作戰，領土橫跨歐、亞二洲，義大利人馬可波羅在中國住了十七年，回國後著《東方見聞錄》，稱讚中國的文明富庶。近年有英國學者孟席斯 (Gavin Menzies) 著《1421：中國發現世界》，認為一四二一年（永樂十九年），中國人首先發現美洲大陸，早於哥倫布七十年；中國人發現澳大利亞亦先於庫克船長三百五十年；中國人到達麥哲倫海峽，比麥哲倫的出生還早一個甲子，足以證明華人先祖足跡遠達寰宇諸國及無人之地，充滿拓荒、探險之進取精神。

China's ancient history has long been admired by many of her neighbors. Our ancestors long ago began to expand the territory in all directions. King Wu of the Zhou Dynasty toppled the Shang Dynasty and established many feudal states. The first emperor of the Qin Dynasty sent 3,000 young men and women to sea to search for the elixir of longevity. They never returned and are believed to have settled on the islands of Japan. During the Han Dynasty, envoys were sent westward. Their footsteps became the Silk Road, which extended to the border of Rome. Chinese citizens of the Tang Dynasty traded with Arabs, Iranians (then known as Persians) as well as people throughout Asia. Upon the emperor's request, the legendary Tang Buddhist monk XuánZàng recorded his pilgrimage to India to obtain Buddhist religious texts in his book *The Great Tang Records on the Western Regions*, which

has become a great reference source for the study of medieval Central Asia and India, covering more than 140 country's local conditions and social customs. The Mongolians of the Yuan Dynasty, renowned for their military skills, invaded and amassed territories spanning Europe and Asia. Marco Polo from Italy lived in China for 17 years and wrote *The Book of Wonders*, praising China's rich resources. In recent years, Gavin Menzies, a British submarine commander, wrote a book titled *1421: The Year China Discovered the World*, in which he asserted that ships from the Chinese fleet of admiral Zheng traveled to the Americas prior to Christopher Columbus' arrival in 1492 and circumnavigated the globe a century before Ferdinand Magellan.

根據中國社會科學院發佈的二〇〇七年全球政治與安全報告顯示，當前華人移民海外已超過三千五百萬人，是全球最大的移民群體，可謂是有水源地方就有華人；同時，各地也都有華人團體組織，或中華會館之設立。

According to the Chinese Academy of Social Science's 2007 Global Politic and Safety report, overseas Chinese immigrants are the world's largest immigrant group. The number has surpassed 35,000,000, with Chinese associations established worldwide.

羅省中華會館的始創 ORIGINATION

根據有關美國華人移民發展史略的記載，華人移民來美，始於一八二〇年代，大量移民則始於一八五〇年代。或許是與生俱來就被未知事物吸引，或許是天地初創，宇宙洪荒、遍地猛獸，人類為了生存，為了追求更豐富的收穫，便在想像、好奇、求知、探索、冒險的驅策下，向新天新地前進。但是，安土重遷的華人開始是大量移民海外，卻是始於十九世紀中葉，閉關鎖國的滿清，被列強的炮艦轟開了大門，在第一次鴉片戰爭後的一百年間，中國大地一直糾纏於一波又一波的戰亂中，生活於貧困中的老百姓不得不到往外地謀生。

According to The United States Immigration records, Chinese began to stream into the United States in 1820, but the majority of the immigrants arrived in 1850. There were many reasons why the Chinese im-

migrated, ranging from attractions and explorations of the West to pursuing a better life. The main reason, however, was to escape from the endless chaos caused by war.

廣東省鄰近香港，很早就呼吸到海外的氣息，成為最早移民到美國的華人。在辭鄉別井移民美國的華人中，又以廣東四邑（台山、開平、恩平及新會）為多數，他們群居於華埠，以家鄉方言交談，並稱之為「唐話」。

Because Guangdong Province borders Hong Kong, news from abroad were easily gathered. Consequently, residents of this province, especially from the counties of Taishan, Kaiping, Enping and Xinhui, were the earliest people to leave for the United States. Upon arrival in the United States, they lived close to each other, forming a compact community — Chinatown, and spoke their home dialect — The "Tang" dialect.

一八四八年，加州發現黃金的消息就從太平洋傳回了廣東，於是吸引了大批的移民前來淘金；但是，並非所有的華人移民都是懷著淘金夢來到美國的。

Although the majority of Chinese immigrants from Guangdong arrived in 1848 due to the enticement of the Gold Rush in California, not all were prospecting for gold.

一八六二年至一八六九年間，美國聯邦政府通過建築一條連接東西部的跨州橫貫鐵路，由聯合太平洋公司和中央太平洋公司承建。聯合太平洋公司從密西西比河開始，由東向西修建；中央太平洋公司則由西海岸開始，向東修建。許多華人是因為美國的勞力極度缺乏，在鐵路開發上需要大批勞工，所以，刻苦耐勞、忠誠可靠的中國人被大批招募，承擔了修築鐵路的苦工。當時，中央太平洋公司先後雇用了一萬多名的華人。

From 1862-1869, Congress authorized two railroad companies, Central Pacific Company and Union Pacific Company, to undertake one of the most ambitious projects ever contemplated: the construction of a transcontinental railroad. It would span 1,800 miles across expansive plains, arid deserts, and the rugged granite walls of the Sierra Nevada and Rocky Mountains. The Central Pacific Company hired over 10,000