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By Senior Class

File

R E P O R T S

O N T H E

J A P A N E S E

R A C I A L M I N O R I T Y

P R O B L E M S

by

T H E J A P A N E S E C O M M I T T E E

Betty Aoki (Chairman)  
John Okamoto  
Amy Mukai  
Albert Oyama  
Tokiko Senda  
Sam Shoji  
Katherine Sugawara  
Shizuko Yoshioka  
Ace Hiromura



This project is divided into three parts; problems before the war, during the war, and post war problems. All three parts include the problems on the same topic and show the different light on these problems due to the conditions of the war.



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"PROBLEMS BEFORE THE WAR"

AND BACKGROUND  
OF  
THE JAPANESE

KATHERINE SUGAWARA

SHIZUKO YOSHIOKA

TOKIKO SENDA

BETTY AOKI



## JAPANESE RACIAL MINORITY PROBLEMS

### H I S T O R I C A L   B A C K G R O U N D

#### Introduction:   Japanese Immigration to the United States

A chain of islands shaped like a dragon-fly and mostly volcanic in nature, rises from the blue Pacific a few miles from the great continent of Asia. Only a few years ago peace held sway over a feudal and self contained hermit empire. Medieval Japan slept as the nations of the world arose in power, in knowledge of modern science, modern trade, and modern warfare. However, this slumbering nation was to be rudely awakened and flung into the full stream of modern life.

In 1853, the ships of Commodore Perry from the United States Navy virtually forced Japan to open her doors, and in 1854 and 1855 Japan signed commercial treaties with the United States, Great Britain, and Russia. Five years later, Japan was opened to foreign trade. Thus began the dawn of a new era. The old feudal ways were swept away and Japan found herself in a modern world of progress and improvement. From that time on, Japanese gradually found their way into different parts of the world. Previously foreigners had not been forbidden to leave the country on pain of death.

In 1885 Japanese government legalized immigration and Japanese immigration started at the close of the Chinese immigration. The Chinese Exclusion Act became effective in 1882 and three years later Japanese immigration began.



The main causes of the Japanese influx were:

1. need of cheap labor both in the islands and on the mainland.
2. low wage scale in Japan.
3. opportunity to profit afforded steamship lines and immigration societies which were organized to recruit laborers and furnish them jobs in Hawaii or on the mainland.

In 1870 there were 55 Japanese in the United States but not till 1885 did the Japanese Government authorize its subjects to go abroad. The Japanese population in the United States shows a steady and rapid growth.

<u>Year</u>	<u>Number</u> <sup>1</sup>
1870 . . . . .	55
1880 . . . . .	.148
1890 . . . . .	.2,039
1900 . . . . .	24,326
1910 . . . . .	72,157
1920 . . . . .	.111,010
1930 . . . . .	.138,834
1940 . . . . .	.100,947

The reason for the sudden increase in 1890 can be explained as follows:

1. The Chinese Exclusion law of 1882
2. Japan's legislation of immigration in 1885
3. The rapid industrial and agricultural development of the Pacific Coast

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1. Tsutomu Fukuyama, "Characteristics and Emphasis of the Japanese church on the Pacific Coast", Mar. 9, 1942 p.2



Japanese immigration to the mainland increased greatly with the average of 1,645 a year from 1890-1899 and increased to 7,146 a year. For the period from 1899 to June, 1907, not only from Japan were the immigrants coming but also many more were coming from Hawaii. Apparently this country could absorb 25,000 without awakening opposition but when that number was surpassed and the increase per year was mounting rapidly, antagonism developed. As this became over it was easy; for the people on the Pacific Coast had a smoldering recollection of their recent experience respecting the Chinese. Of the 104,618 admitted from 1901 to 1910 only 47,831 are accounted with the census figures of the Japanese for 1910. The remaining 56,777 somehow disappeared from this country. Tendency to return to their native country became intensified in the next decade (1910-1920). Out of 87,576 arrivals 70,404 were reported as returning, leaving a net of 17,172 in this country. From then there was steady excess departures, thus during 1921-1928 the alien Japanese population incurred a loss by departure to the extent of 14,148. The 1940 census shows a decrease of 11,887 or 8.6% during the ten year period from 1930. It may be accounted for by the fact of:

1. departures
2. mortality of the old people.

At first the immigrant is welcomed, but as he increases in number and becomes an economic competitor, reaction sets in. This was true with the Chinese who were excluded in 1882. With



the rapid increase of Japanese coming in, the first anti-Japanese agitation broke out as early as 1887 in the United States, five years after the Chinese Exclusion Law. The first real protest came from a mass meeting in San Francisco, 1,900 under the auspices of the San Francisco Labor Council, which urged extension of the Chinese Exclusion Law to the Japanese. Following this, all sorts of organizations made protests against the Japanese immigration, mainly on the West Coast. One of the outstanding events was the nine-column article in the San Francisco Chronicle on February 23, 1905, calling attention to the dangers of Japanese immigration. Other organizations followed this step but the Federal Government and the Japanese Government both failed to recognize the agitations and so did nothing about it. If they had foreseen that they were letting the same incident that happened to the Chinese, steps might have been taken to work out a satisfactory arrangement before heated agitation arose. State of California joined with other Western states, had to force the issue. It was expressed in the Argonaut (San Francisco) in:

"We shall not be able at the present time to impore out beliefs about Japanese exclusion upon the people of the nation, - 80,000,000 of them- who have been carefully educated to believe the Jap, a charming little fellow."<sup>1</sup>

at the sametime, a writer in the San Francisco Bulletin remarked:

"We have learned a lesson from the experience of the Southern States. Their race problems is an ancient inheritance: a con-

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1. Edward K. Strong Jr., "The Second-Generation Japanese Problems" (1934) pp.37-38



dition with which they must struggle. What amount of foreign commerce would the South not gladly sacrifice, I for part sacrifice that blacks would be persuaded of their own free will to migrate to Africa or some other congenial crime? Our race problem is still in the future. We can prevent it from developing further if we act firmly and sanely now and put aside the counsels of doctrinaires and academicians."<sup>2</sup>

Almost everything was tried against the Japanese agitators who wanted to get rid of Japanese and especially by politicians in order to win votes. Kawakami writing in 1921, testified that "no Japanese has suffered physical attack at the hands of 'hoodlums'."

During 1905-1924, restriction of Japanese immigration was enacted by Congress; put into effect were; boycotts against the Japanese and even against white merchants and manufacturers who employed Japanese.

On October 11, 1906, the San Francisco School Board required all Japanese in the public schools to attend the Oriental school in Chinatown under domination of the labor party city government of Schmitz and Ruef and corrupt. At this crucial moment, President Theodore Roosevelt stepped into the uphold the right of the alien Japanese in America and went so far as to recommend the enactment of a law providing for the naturalization of the Japanese. In return for an understanding that the President would bring Japanese immigration to an end, the school board relined its action. The outcome of the affair was the so-called Gentlemen's Agreement of 1907-08.

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2. Edward K. Strong Jr., "The Second-Generation Japanese Problem" (1934) p.38



### Gentlemen's Agreement

In this agreement the Japanese Government was permitted to issue passports to non-laborers, but it promised not to issue passports to laborers, skilled or unskilled, wishing to go to the continental United States with the exception of two main classes:

1. Those who return to resume a formerly acquired domicile.
2. Parents, wives, and children, under twenty years of age, of laborers in the United States.

The Gentlemen's Agreement was not embodied in a treaty submitted to and approved by the Senate of the United States. It was only an "executive agreement." Prohibition of Japanese migration from Hawaii, Mexico, and Canada proved effective in checking the flow of the alien Japanese but did not effect direct immigration from Japan to the mainland. The exact details of the "Gentlemen's Agreement" have never been made known. The first official announcement of the agreement appears in the Annual Report of the Commissioner In General of Immigration for 1908 where it stated that:

"an understanding was reached with Japan that the existing policy of discouraging the emigration of its subjects of the laboring classes to continental United States should be continued and should, by co-operation of government, be made as effective as possible. This understanding contemplated that the Japanese government shall issue passports to continental United States only to such of its subjects as our non-laborers or our laborers who, in coming to the continent seek to resume a formally not acquired domicile, to join a parent, wife, or child residing and, or to assume active control of an already possessed interest in farming enterprise in this



country.....With respect to Hawaii the Japanese Government of its own volition stated that, experimentally at least, the issuance of passports to laboring classes proceeding thence would be limited to former residents and parents, wives, or children of residents."<sup>3</sup>

The majority of the people wanted limited Oriental immigration because it tended to lower the standard of living of the working man. The Gentlemen's Agreement checked the immigration of 6,686 a year and cut it to only 2,689 per year (1910-13). It increased until it averaged 5,879 from 1917-1924. Those Japanese coming in after 1907 were largely women and children. California did not like this idea of having women come over as the Japanese would then have children who would be citizens of this country while if women were not allowed to come in, immigrants would die childless or return to Japan.

The Exclusion League nor the state legislature considered the matter settled between Gentlemen's Agreement. The Japanese already in the state could not be asked to leave without causing disagreeable conditions. The treaty of 1911 with Japan further cause for alarm. The former treaty of 1894 had provided that citizens of each country "shall have full liberty to enter, travel or reside in any part of the territories of the other Contracting Party, and shall enjoy full and perfect protection for their persons and property."<sup>4</sup> The new treaty provided that: "The citizens or subjects of each of the high contracting parties shall have liberty to enter, travel and reside

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3. Edward K. Strong Jr., "The Second-Generation Japanese Problem" (1934)

4. Ibid



in the territories of the other to carry on trade, wholesale, and retail, to own or lease and occupy houses, manufactories, warehouses and shops, to employ agents of their own choice, to lease land and residential and commercial purposes, and generally to do anything incident to or necessary for trade upon the same terms as native citizens or subjects, submitting themselves to the law and regulations."<sup>5</sup> So far the 1911 treaty restricted more than the 1894 treaty; But the latter had a clause that "the provisions of the treaty should not in any way affect the laws, ordinances and regulations with regard to the immigration of laborers, or which name here after be enacted in either country."<sup>6</sup> The new treaty had no limits in terms of present of future immigration laws, it had a signed statement from the Japanese Ambassador attached to it guaranteeing that Japan would keep the Gentlemen's Agreement in force. The old treaty gave the United States the full control over the Japanese immigration but the new treaty gave all these powers to the Japanese Government.

After the Japanese victory in the Russ-Japanese War of 1905, the relationship between Japan and America went from bad to worse. War clouds began to hover over the hitherto friendly nations. A silver lining in the dark clouds appeared in the Washington Conference of 1921-22 which swept away the dark and clarified the situation. Unfortunately in the autumn of 1922, the Supreme Court of the United States rendered its decision that

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5. Edward K. Strong Jr., "The Second-Generation Japanese Problems" (1934) PP. 43-44

6. Ibid



Japanese are ineligible to citizenship under the existing naturalization law. Two years later the humiliating Exclusion Law was passed. This discriminatory measure differed from the Gentlemen's Agreement as it transferred the administration of exclusion from Japan to the United States and had stringent restrictions. It was an unfortunate move by Congress and source of regret to many Americans.

#### Exclusion Act of 1924

Bills and questions on the Japanese immigration question were set before Congress for some time from 1905. Mr. McKinley and Mr. Hayes, representatives from California introduced numerous bills to exclude the Japanese but those friendly toward the Japanese suggested that Japanese be put on a quota basis as the Europeans but since it would be unfair to the other Asiatic nations the Exclusion Act was passed on July 1, 1924 and excluded all aliens ineligible to citizenship. The significant clause in the exclusion bill are:

"No alien ineligible to citizenship shall be admitted to the United States unless such an alien,-----

1. (a) is admissible as a non-quota immigrant under the provision of subdivision.

(b) immigrants previously lawfully admitted to the United States and returning from a temporary visit abroad.

(c) bona fide ministers of religious denominations, and professors with their wives and unmarried children under 18



years of or,

(d) bona fide students over 15 years of age.

2. (a) is the wife, or the unmarried child under 18 years of age of an immigrant admissable under such subdivision.

(b) and is immigrant as defined in section 3.<sup>7</sup>

This act was taken as "deliberate insult". "a gross insult to Japan", "harsh, cruel, and unjust", selfish and arrogant. Newspapers here stated that Japan should not tell the United States what to do and that she herself had not kept her part of the Gentlemens' Agreement as she let the immigration of the women keep up.

#### Character of the Immigrants

The early days of the Japanese immigration reveals a large percentage of students. The occupational status of immigrants from 1886-1908 reveal the following:

<u>Occupation</u> <sup>9</sup>	<u>Percentage</u>
Merchants . . . . .	.21.5
Labors . . . . .	.21.4
Students . . . . .	.21.1
Farmers & Fisherman . . . . .	.14.1
Artisans. . . . .	3.8
Others. . . . .	.18.1
<u>Total</u>	<u>100.</u>

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9. Tsutomu Fukuyama, "Characteristics & Emphases of the Japanese Church on the Pacific Coast" Mar. 9, 1942 p.8



The Japanese population was unchanged from 1908-1928 due to the Gentlemen's Agreement. A significant change took place in the increase of women and children. Under the Gentlemen's Agreement picture brides were permitted until the Japanese Government voluntarily stopped issuing passports to the so-called picture brides in 1920. The increase of women from 1900 to 1920 is as follows:

Year	Number <sup>10</sup>
1900 . . . . .	.985
1910 . . . . .	.9,087
1920 . . . . .	38,303

#### Causes of Immigration

Most of the immigrants to this country were young men. The Immigration Commission found that almost twenty-three in each hundred had come to the United States when under twenty years of age, and that more than one half had come when under twenty-five. On the other hand, only about twenty-five in each hundred were thirty or upward, and less than five in each hundred were forty or over.

The primary motive seems to have been economic. These young men hearing tales of a new country of opportunity had embarked to share in its fabulous wealth. The consensus of opinion is that this is the fundamental reason for Japanese immigration. Neither religion nor politics were the factors.

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10. Tsutomu Fukuyama, "Characteristics, & Emphases of the Japanese Church on the Pacific Coast" Mar. 9, 1942



### Geographical Distribution

The majority of the Japanese population in this country are found primarily in the Pacific States; California, Oregon, and Washington. California leads with a population of 93,717 or 73.8% of the total Japanese population in the United States. Washington follows with 14,565 and Oregon third with 4,071. Some 8,574 are found in the Mountain States; Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, and Nevada. The remainder 6,020 are scattered in various sections of the United States.

### Occupational Status

In the occupational pursuits of the early immigrant one is struck by the diversity of work which was followed. The lack of permanence is a characteristic. In the words one authority:

"The majority of Japanese farmers being tenants, share or contract, lack a permanent character. Independent farmers of today may be come mere farm hands of tomorrow and vice versa. The majority of merchants are keepers of insignificantly small shops, they to come and go in quick order. Laborers are mostly unskilled; therefore, they shift from one occupation to another according to the seasons, and indeed, according to their whims and fancies. Clerks may become domestic servants at any moment. Domestic servants at any may become gang hands, and vice versa; these again may work in canneries. They can shift about in these various occupations without any difficulty because none of these occupations requires any high degree of skill. A knowledge of English is necessary in certain occupations, but that too need not be more than elementary."<sup>11</sup>

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11. Tsutomu Fukuyama, "Characteristics & Emphases of the Japanese Church on the Pacific Coast" Mar. 9, 1942 p.7



Although there has been this shifting back and forth in occupations there have been general directions toward which the Japanese have pravitated. E. K. Strong in his study makes the observation that like trend has been from unskilled to a higher form of occupation and from common labor to ownership of farms and businesses.

In recent years there has been a shift away from the rural to other pursuits. A decided reduction in land acreage is seen in California after 1920;<sup>12</sup>

<u>Year</u>	<u>U. S. Census</u>	<u>Jap. Ass'n Census</u>	
1920	361,276	458,056	
1925		307,956	
1930	220,151	290,000	
1937		250,000	
<u>Occupation Outside of Agriculture</u>		<u>1920</u>	<u>1930</u>
Professionals		748	1,029
Business (finance, overseas, wholesale, retail, service, amusements, etc.)		4,410	9,403
Fisherman		1,287	754
Domestic Servants		1,482	1,798
Laborers		2,692	2,826
Skilled Laborers		201	974
Students		652	1,120
Miscellaneous		1,424	2,680

In Washington there were approximately 14,000 individuals of Japanese extraction. About 63% or 8,800 are American-born

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#.13. Tsutomu Fukuyama, "Characteristics & Emphases of the Japanese Church on the Pacific Coast" Mar.9, 1942p.3



therefore American citizens. Approximately 5,400 are foreign born and alien, a large number of these foreign-born would be American citizens today if they had been permitted the privilege of naturalization, denied them by law.

There are approximately 6,000 persons of Japanese extraction in the Seattle proper, about 3,000 citizens and 2,500 aliens. The remainder of approximately 8,000 is in the following areas, most of which are rural the White River Valley, south of Seattle, the Puyallup Valley, northeast of Tacoma, the Yakima Valley, east of the city of Yakima; the outskirts of the greater Seattle area; around Bellevue in the eastern shore of Lake Washington; Vashon and Bainbridge Islands in Puget Sound; and the cities of Spokane and Tacoma at are also scattered families in other sections of the state, primarily in the western half.

An estimate of population distribution follows;<sup>14</sup>

<u>District</u>	<u>Citizens</u>	<u>Alien</u>	<u>Total</u>
Seattle	3,500	2,500	6,000
Tacoma	480	320	800
Spokane	203	162	365
White River Valley	1,040	560	1,600
Puyallup Valley	650	350	1,000
Yakima Valley	650	275	925
Bellevue	194	130	324
Vashon Island	75	47	122
Bainbridge Island	187	83	270

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14. Japanese American Citizens' League, "Report Submitted to the Tolan Congressional Committee on Nat'l Defense Migration".



"PROBLEMS DURING THE WAR"

JOHNNY OKAMOTO

ALBERT OYAMA



## JAPANESE RACIAL MINORITY PROBLEMS

### Introduction:

Just before the war started, there were some 112,000 persons of Japanese ancestry living in the Pacific Coast States, forming about 1% of the population there. They were a peaceful-living group of people, the largest number being farmers, laborers, or workers in domestic and personal service. As you have preceedingly read, they had an extremely low delinquency rate, very few people on relief, and a birth rate slightly lower than the average for the population as a whole. Of these, one-fourth lived in Los Angeles County, where they formed less than one and one-half per cent of that county's population.

Then, on December 7, 1941, the famous attack on Pearl Harbor changed the independent and happy feeling of every Nisei living in the United States to that of a gloomy despairing, almost disgusting, attitude. From then on, the people of Japanese ancestry lived a different life. They had business licenses revoked; they were unable to travel over five miles from their place of residence; they had to obey the 8:00 P.M. curfew order; they met the scourning looks of many people; they read in the papers of their unloyalty to the United States; and finally obeyed like confused sheeps to the evacuation orders which became effective starting March 23, 1942, when 1,000 volunteers from Los Angeles moved to the Assembly Center at Manzanar.

What was the attitude of the people of Japanese ancestry toward the evacuation? A few challenged the constitutionality of the evacuation orders; but the greatest majority of the Nisei



took an optimistic attitude toward it, and quickly decided that it was a patriotic duty for them to obey these orders and relied on the government to help them in their future welfare.

Was evacuation necessary? No one, not even the people of Japanese ancestry themselves, doubts that there was danger to the Japanese-Americans as a result of this war. But many people believe that this evacuation to protect them by arresting them all, introduces the hated concept of "protective arrest", a fascist practice that belies the essence of American democracy. This philosophy would mean that Negroes could be arrested where the Ku Klux Klan was active, and labor unions "evacuated" where there was popular feeling against them. Truly, America must protect her citizens, but she must do this by arresting the guilty and not the innocent victims, for this evacuation may appear as a great victory for the Axis powers in their undermined belief of democracy.

As for economic losses, the Japanese lost at least 50 per cent of their assets, the loss running into the tens of millions. They were forced to make sacrifice sales of business stocks, professional equipment, household supplies, and nursery and farm products; and as a result, many selfish interests gained at their expense. The Japanese were not the only group which had a great economic loss. The American nation lost millions of dollars worth of vegetables with the closing and ignoring of many farms in California and Yakima Valley; and an unestimable amount of loss in labor.

After evacuation into the assembly centers was just thought



to be completed, movement to the relocation centers was started until on October 30, 1942, all the assembly centers were cleared when the last contingent of evacuees entered into the Jerome relocation Center in Arkansas.



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Amache, Colorado  
January 10, 1943

Fifth Period Seniors  
Hunt High School  
c/o Miss Amy Mukai  
Hunt, Idaho

Dear Fellow Nisei:

It was highly flattering to receive your letter asking for my ideas on "Adjustment of the Japanese, as a Racial Minority, in the Post War World". Although I would like to write a reply immediately, the problem is one whose seriousness and immensity becomes more and more apparent the more one studies about it.

Unfortunately I am now in the process of transferring residence from the Amache Center to Oberlin, Ohio, and thus cannot settle down sufficiently to really think this through. At the first opportunity, I shall do so and submit my thoughts....I hope before this month has expired. Please rest assured that I shall be giving this plenty of thought as I travel toward Oberlin making a number of stop-overs on the way. Perhaps this trip outside will change some of my ideas also.

Thank you again for this opportunity to submit my ideas. It is certainly heartening and encouraging to realize that high school students are vitally interested in their future.

Sincerely

(signed) Kenji Okuda



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FELLOWSHIP OF RECONCILIATION  
Glenn E. Smiley, Sec'y

Parkway 7411  
1411 West 22nd Street Los Angeles, Calif.

Jan. 15, 1943

Ace Hiromura  
32-5-E  
W.R.A. Minidoka  
Hunt, Idaho

Dear Ace:

Thanks for writing to me, and I hope that in the weeks ahead I may be able to help you. We in Southern California of the Fellowship of Reconciliation are deeply interested in the problem you are studying. We did not share with others the thought that you should be evacuated, but felt that democracy demanded that you be treated as an American, with equal liberties, and not as an enemy. Therefore, we feel that the problem is one of the greatest, and until it is settled, no democratic principle is safe in America. We also feel that the relocation center is a thing that creates more problem, and therefore, the re-relocation of the Japanese American is most important. As an example, the FOR has appropriated \$500 per month to help in the resettlement of Japanese Americans in normal community life.

The newspaper publicity about Japanese people does not express the determined will of the liberal Caucasian, and it does not mean that the Japanese will not be allowed to return to Calif.. As an example, the Church council of Los Angeles has a committee set up to study the problem of welcoming back the Japanese to California. Your friends in the churches are being awakened to the fact that this is one of their great tasks, the righting of the colossal blunder of the evacuation. Their success will be determined by their love of true democracy and religion.

As to your future, I do feel that you should try to get out into ordinary American life, in a community in which you will be accepted, and such openings are being found in many cities. Time will correct the mass of misinformation that has possessed the public mind, and your bearing during these trying times will convince the public either that you are, or are not in possession of the "stuff".

As I can gather materials that you might be able to



use, I will send it on to you. In the meantime, continue to keep me informed as to your progress, and then we will have helped one another.

I am going to Manzanar the last of this month and to Poston and Rivers in February.

Sincerely yours,

/s/ Glenn E. Smiley

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POST WAR WORLD COUNCIL

Telephone GRamercy 7-8534

112 E. 19th Street, New York

Dear Friend:

Knowing of your concern for the preservation and extension of democracy, it has occurred to us that you would be interested in the program of the Post War World Council. The members of the Council believe that there are urgent problems, national and international, which men of intelligence and good will must seek to solve now, lest the war for freedom end in tyranny. We believe that means do indeed determine ends, and that the way we fight the war will shape the peace to come.

The aims of the Post War World Council, its activities and publications, are briefly described in the enclosed leaflet. We cordially invite you to become a member of the Council and to participate in its work. You will note that there is a pledge card attached to the enclosed leaflet, and a stamped envelope for your convenience.

Sincerely yours,

/s/ Norman Thomas

/s/ Oswald Garrison Villard



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Multnomah County Jail  
Portland, Oregon  
January 16, 1943

Members of the Senior Class Committee:

I regret very much the delay in preparing a paper on my opinions regarding post-war readjustment of the Nisei. However, I have completed and sent a first installment of my paper to my secretary, Miss Susanne Matsumura, Block 29-4-B, for transcription.

Because by training and inclination, I am best qualified to discuss the legal problems connected with such readjustment, I have dealt with this phase first. Subsequently, I shall briefly set forth my views with regard to the sociological and economic aspects of the problem. I hope that this paper is not too late for your use and that it will do some good in your studies.

Very truly yours,

/s/ Minoru Yasui



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Multnomah County Jail  
Portland, Oregon  
January 27, 1943

Members of Committee  
for Senior Class of Hunt High:

I acknowledge receipt of your letter of Jan. 19th, and wish to advise you that I have sent the manuscripts of my paper entitled "Post-War Readjustment of the Nisei" to my secretary in two installments, Jan. 17th and 18th.

Altho I do not pretend to be a sociologist, I have attempted to analyze some of the social aspects of the problem of readjustment. On the legalistic aspects, I am on more familiar ground, and I hope the conclusions and predictions therein will prove helpful to your class in your study. In the event that Miss Susanne Matsumura, Block 29-4-B, has not contacted you yet, I would suggest that you do so.

Very truly yours,

/s/ Minoru Yasui



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Multnomah County Jail  
Portland, Oregon  
January 10, 1943

Members of the Senior Class:

I acknowledge the receipt of your letter of Jan. 5th, requesting my opinions and ideas pertaining to the problem of post-war readjustment of the Nisei.

I regret that I feel totally unqualified to present my personal opinions, because of the inadequacy of my sociological background. Moreover, inasmuch as the problem is complex, I feel that I am in no position to fruitfully discuss the question.

However, if you so desire, I shall endeavor to draft an ill-prepared paper on this question, and forward the manuscript to Miss Susanne Matsumura, Block 29-4-B, who is acting as my secretary, in order that she might be able to give you a typed copy. This probably cannot be done earlier than next week, about Jan. 18th, at the earliest. If this is satisfactory to you, I shall be very glad to oblige.

Very truly yours,

/s/ Minoru Yasui



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Thornwood Lane  
Northbrook, Ill.  
January 18, 1943

Dear Amy,

Please excuse my delay in answering but ever since the Sunday after New Years, Mrs. Atkinson has had the flu and pneumonia has been going around the neighborhood so I've been quite busy--nursing the lady, looking after the kids and keeping up the house.

I'm sorry, Amy, that I'm probably late in answering your question on "The Niseis in the Post-War Era" but I guess it wouldn't matter much because my opinion on that situation isn't much to speak about. All I can say is that we Niseis who are just out of high school or who aren't experienced in any special line of work had better hurry and learn something before the war is over. Or when the war is over we Niseis won't have a chance because we will be in competition in finding jobs with the service men, and defense workers. Furthermore, whether the Allies win or the Axis win there will be more people here in America who will be against the Japanese-American, I mean those who have lost sons in the war or those who have been deeply struck by the war.

Well, Amy, I haven't much more to say except that I am more than happy to be out to do as I please. I am planning to enter the National College of Education next fall. But I'm looking around for an art school that will accept Nisei and will agree with me financially.

As for the people her, I have never as yet met up with someone who scorned us Nisei. The people I work for have been very kind to me and their friends and neighbors are very nice. We girls have made many friends through the Y.W.C.A. and through the Methodist Church of Evanston.

I know that if I would have stayed in camp, I never would have learned how the one hundred and thirty million other people lived. What they are doing to stop this crisis, how they live during wartime, and how they are reacting towards the war.

So much for that, Amy.

If you like snow, this is the country for you. Ever



since Thanksgiving there has been snow on the ground. Right after Christmas the snow melted away but before New Years we have had snow again. It is about one foot deep now, and there have been at least ten cars stuck just within the neighborhood. You see this place where I am working is more like a country, many tall trees and brushes with large white homes built here and there among the trees.

I can't say much about the city of Chicago except for its immensity and its tall dirty gray skyscrapers. It has been too cold to see much of the city yet.

Enough of my rambling. How is camp? and going to school in camp? I suppose you have often wished that you were back in Puyallup for your last year. I wish you were there too.

How is your mother and the rest of your family? I'll be waiting to hear from you so until then...

Love,

/s/ Rose

My best regards to your folks.



C  
O  
P  
Y

1014 Kendall Ave.  
Madison, Wis.  
Jan. 18, 1942

Dear Amy,

It was very good to hear from and thank you for telling us about life in Camp as it goes now. We are enjoying our diving "lutside the fence" very much, and appreciate it even more than before because of having experienced Camp life. Madison is a very beautiful city, altho' quite cold now; it is very pleasant living here. The people throughout this vicinity are also very nice--cordial and firendly, and we have already made many new friends. We are in good health, and you should see Bea these days. She is quite a chatter box, and shows how much she is enjoying living in a regular home and eating regularly ( I mean, not in a mess hall where we had to rush in and rush out).

You asked about post-war nisei adjustment, and I'm glad to give you my viewpoints about it. I really believe, first, that it need not be a post-war adjustment but can be done right now. That is what I'm doing for myself right now, and I think that I am advancing. I hope that everyone else will make up their minds to readjust themselves into normal society right now, and I'm positive that it can be done. Moreover, there is no better time than the present.

At present, we have the W.R.A. working for our re-dettlement. They are now well organized, and have also organized with many other church, social and private agencies which are interested. They are really working and preparing the other people to accept us as people, and not to differentiate us because of our racial background. With such a program, I feel that it is the bst time and opportunity for us to present ourselves as people -- that is all we have to do, for after all, you and I know that we don't feel any different because of our color. This educational program is going to give us the opportunity to enjoy living in community life, more without prejudice and more normal than we had before. They are going after jobs for us, and we get to go into that which we are best fitted. The job opportunity is here now, because of the war, and this is another reason why we have to get out now.

Your job right now, is to get your minds made up to be able to present yourself to the "outside" world as ordinary people. You can find out how they feel and get the



tone of life outside, by correspondence. Don't write begging support and aid--anyone writing to you already has sympathy for you. But write how you live, and ask them to tell you how they live. Then you can make yourself ready to get out somewhere--you will easily get over the Camp experiences, and you will be readjusted.

Sounds simple, doesn't it? But what is going to be hard is that it will take time--just don't let that get you down. Now that I am out, I have joined in with these sympathetic groups, and have been making talks on camp experiences. They are all interested to hear of them; meanwhile, I am presenting myself as an ordinary person--one who talks and thinks and lives like anyone else here, and they forget that my color or racial background makes any difference. I have spoken to a Youth Church group in a Community Church in Brooklyn, Wis.--about 17 miles from here. I spoke to a minister's Conference and Women's group in Platteville, about 80 miles from here. I spoke at a Rally meeting in an East-side Methodist Church, of Madison. I spoke at a meeting in Wesley Foundation in Madison to Minister's group here. I still have to get to a town called Linden and Mineral Point, and also to several other churches in Madison yet. I'm not a speaker, but I feel that it is part of my responsibility to the rest of my friends in Camp, and besides, it is very interesting to meet different people anywhere anytime.

Certainly, there may be many discouragements anytime, too. But I want to give you a very optimistic picture and hope that it will help all of you. Best regards to your family and our friends.

Sincerely

/s/ Art Sasaki

P.S. I attended a WRA conference in Chicago last Saturday and wrote about it to the Irrigator, so I won't mention any more about it. I hope this letter helps you a bit.

Art.



"POST WAR PROBLEMS"

"ACE" HIROMURA

AMY MUKAI

SAM SHOJI



## JAPANESE RACIAL MINORITY PROBLEMS

### P O S T - W A R R E - A D J U S T M E N T S

What's the future for the American-Japanese after the war? This is a question which is difficult one to tackle because one can never be certain of the effects of events that now manifest themselves or of which have not occurred. Nevertheless, the old statement "that men are created equal" must stand that for one, the Nisei-Americans, and his descendants can and will be assimilated as equal, respected, loyal and valuable citizens into normal American life and society following the war. This process will be neither easy nor rapid and shall require the best effects and sacrifices of many Nisei-Americans.

The entire question of re-adjustment are divided into two major divisions: legal aspects and the social-economic aspects following the war.

#### I. L E G A L A S P E C T S

##### Repatriation

There has been considerable agitation for the immediate deportation to Japan of all persons of Japanese ancestry upon termination of the present war. The general public, and the Niseis themselves, have accepted the designation "persons of Japanese ancestry" as a proper classification and a proper basis for discrimination. Organized groups, such as the Ameri-



can Legion and others, have passed formal resolutions to accomplish this purpose. However, the legal status of the Nisei-Americans can not be overlooked. It is true the President or Congress could compel the repatriation of all Japanese alien residents in the United States by enactment of appropriate legislation, and could also through their constitutional powers provide for the deportation of American citizens of Japanese ancestry. Fortunately, the thinking leaders and the responsible people of our country are well aware of the citizenship status of the Nisei-American, despite all the outcriers of race-haters and professional super patriots. Therefore, without a basic change of our fundamental law, by means of constitutional amendment, the Nisei-Americans could not be deported to Japan following the war.

#### Constitutional Amendment

As a possibility of the adoption of a constitutional amendment of the Nisei being nullified could not be adopted for the following reasons:

1. Constitutional amendments require ratification by three-fourths of the states, and history shows that such ratification is difficult to obtain. Out of 5,000 amendments to the constitution 21 have been ratified.
2. To change the fundamental principle would not be accepted by the majority for it will destroy the nation, giving no security to any American citizen whose citizenship might be



taken away by a similar process. The American people realize that danger, and will not permit the tampering of the citizenship status of any American citizen.

3. The present hatred of the Japanese as a people or race is engendered by war, it is probably that agitation for decrease. But, it is believed when the last shot has been fired, and peace returns, sanity and sincere thinking to preserve peace will also return.

#### Federal Laws

During the war and following thereafter, undoubtedly, many state and federal laws will be aimed at the restriction of the rights and lives of the Nisei-American. In the field of Federal law, during the war, efforts will be many to create an inferior class of citizenship for the nisei. An attempt is being made in the Senate Military Affairs committee of Congress to have control of the evacuation centers to revert to the army authorities and probably strictly restrict the relocation of any person of Japanese ancestry from such centers. A tragic handicap to the Nisei-Americans if such a thing happens and probably postpone assimilation of the Nisei-American for a full generation. Immediately after the war, it is probable Congress will provide test cases of qualification for citizenship for those born of parents ineligible to naturalization. Moreover, people believed with dual citizenship may be made to disqualify from



American citizenship or it may be possible that a person desiring to retain only his American citizenship may do so.

#### State Laws

In the State laws, the Pacific Coast, particularly California, will probably endeavor to prescribe stringest restrictions, many of which undoubtedly be found illegal and unconstitutional in the federal courts. An indication that the state legislature will attempt to prevent the return of any person of Japanese ancestry to their respective states. The alien Japanese would look toward treaty of peace for their protection against such federal courts. The state legislatures may endeavor to enact legislator depriving the Nisei of the right of suffrage infringing upon his equality of civil rights. However, there is real danger that the states, pleading the exercise of police power, may impose restrictions with reference to residence, property rights, occupational endeavors, equality in use of public utilities, and similar other substantial civil liberties. Many abuses in the exercise of this valid power may be expected, and unless the Nisei are vigilant and ever-ready to organize resistance, persuade the public opinion, it may be that the Nisei will find himself in a position akin to that of the American negroes, who having equality of civil rights and liberties, are nevertheless discriminated against and oppressed.



### Test Cases

The purpose of the so-called "test cases" has been to secure a judicial determination and to protect the civil rights and liberties, that the citizenship status of the Nisei-American is equal to any other American citizen. It is the challenge of the right of any person or agency within the government to treat an American citizen, upon the sole distinction of ancestry, but there is no challenge to the government, for we, the people are a part of the government. Probably, the test cases will be decided in the immediate future, but will reserve the question until after the termination of the war.

### S O C I O - E C O N O M I C A S P E C T S

#### Sociological Re-adjustments

The sociological re-adjustments must go back first in the past as on the Pacific Coast where the Japanese people tended to congregate in activities, compact racial groups, and limited their social contacts and activities almost exclusively among members of their own race. Because of this, majority of the American people regarded the Nisei groups and activities with suspicion and distrust, which was undoubtedly one of the contributing factors which precipitated the mass evacuation of all persons of Japanese ancestry.

In the future it is necessary for the Nisei to associate and affiliate more and more with Caucasian-Americans in order to



acquaint such Caucasians with the inherent sameness of the Nisei-American and bring about the realization that the average Nisei-American is worthwhile and valuable citizen. The chief cause of prejudice and discrimination is the demonstration of ignorance and lack of contact. Now, it is the duty and obligation of every Nisei-American to contact sympathetic Caucasian-Americans in order to dispel lack of knowledge and confidence in the nisei by the American public which can be achieved in mingling and sharing of social activities with other Americans of other racial antecedent can do much to dispel racial hatreds. Some understanding gain are: the give-and -take grade and high schools, a informal parties between Nisei-American and the Caucasian-Americans but not the exclusive activities of the Japanese Churches, Japanese Boy Scout troops, Japanese celebrations, as we've had before if so they must be minimized.

#### Racial Inter-Marriage

Although it is not anticipated in the immediate future for this or the following generation, racial inter-marriage will do much in nullifying the separate entity of the Nisei. If a perfect assimilation is to be achieved this is inevitable. The preservation of racial distinction will undoubtedly always create discrimination and racial prejudice. Hence, if the Nisei believes in the final assimilation of the Nisei into American life and society, they must accept racial inter-marriage as a desirable thing. The statistics of married Nisei in Chicago



in 1940 revealed that 50% of such married individuals were married to non-Japanese, and successfully so married, gives some hopes that inter-marriage will become more and more prevalent, and will facilitate assimilation.

### Relocation

Through correspondence with people outside of this project they have agreed that there need not be a post-war re-adjustments but to be done right now. That is preliminary work of resettlement must be and can be done during the war time by presenting ourselves as people for sooner adjustment assimilation. There are many churches, social and private agencies will give us aid, who are very interested in our re-adjustment. The program of immediate re-adjustment of the Nisei is a program of relocation which the aim is to have the widest dispersion of the Nisei throughout the country, then it will create a more favorable public attitude through cumulative effect of their individual and personal contacts. The first opportunity to let the public know the Nisei. The economic adjustment is equally complex and uncertain because of the peace-time economy of some 7,000,000 soldiers returning to civilian life. Some 65,000,000 workers shifted from war production to peace time consumers goods. Probably a post war prosperity and then a business regression and depression. These forces are beyond the control or influence of the Nisei-Americans; however, this can be softened by a large bulk turn to non-competitive fields or try to attain a degree of essential



that can not be adversely affected by regression and depressions. In probability a great bulk must turn to agriculture, and the production of highly specialized truck-gardening in order to engage a non-competitive endeavor which will not antagonize the returning millions of soldiers and the millions of workers release from war industries. However, the small fields of hotels, restaurants, roadside markets, florist shops, etc., the Nisei may encounter better opposition and competition. It would not also be advisable to become a shifting mass of laborers and ordinary workers, not because of social degradation but because it is not a permanent value of life and probably lead to bitter opposition in competition for such jobs by the returning masses of unemployed.

A small minority of Nisei through sheer ability and outstanding contribution will be able to achieve permanence and succeed in certain occupations such as scientists, doctors, teachers, artists, and specialists, but thousands of other Niseis must be satisfied in the same way. Every Nisei, self-sufficient or aided by family assistance, should immediately avail himself of educational or occupational leaves from the relocation centers, with a view of permanent resettlement. Probably a good proportion of the Nisei due to youthfulness of age and lack of finances will be unable to take fullest advantage of the W. R. A. program. However, if re-adjustment is to be successful efforts to relocate vast numbers of qualified and capable Nisei must be undertaken at once. The program of building up



a receptive attitude on the part of the American public will be a tremendous and a long range undertaking. The sooner this effort is made, and the more Nisei who are successfully relocated, the easier will be the task of re-adjustment and assimilation. The first Nisei to go out are the pioneers in strange new cities and in the thousands of obscure communities and must be of the best type of Nisei.

#### Resettlement

The resettlement of Nisei to the mid-West and other non-military areas should be some definite effort and program to return family groups and loyal Nisei back to the Pacific Coast. To prevail a gradual return, the government must do this by a campaign of education of the West Coast communities and favorable public city. The past records of returning families and individuals have been cleared by the F. B. I., and the government gives them a clean bill of loyalty and patriotism should be publicized. A wise campaign of easing the shock of such return be planned and executed gradually, the repercussions may be serious, involving mob violence and physical dangers. Such disruptive results must be prevented by wise and thinking planning. The Nisei-American initiates a movement to call attention of the government authorities of the necessity of such planning.

#### Termination of the War

The major re-adjustment of the Nisei must necessarily follow



the termination of the war. If the present program of resettlement is successful, those Nisei relocated East of the Rockies will not constitute a major problem, for the adjustments will already have been accomplished, unless a great majority of such relocated Nisei swarm back to the Coast in prohibitive numbers. It is hoped that such relocated Nisei in the Mid-West and East will continue to live normal lives and normally expand with the rest of the American people there.

#### Problems of the West Coast

The West-Coast problem will be complicated by the return of thousands of evacuated Japanese, unless some preparatory work is done, it is quite possible that catastrophies results may ensue. If the return to the Coast is gradual and if the ground work is prepared by favorable publicity liaison work by governmental agencies, it can be accomplished without serious excursions. However, the Nisei will find a new start will be difficult, and that the natural tendency will be to consolidate together again. Such tendency is dangerous, and that the same principle of dispersion throughout the country must be applied in order to gain public respect and esteem. The easiest readjustment will be made by those who have real property interests or other vested interests remaining on the coast. By and large, the groups will primarily be the farmers and truck gardeners, and because of their work in furnishing essential foodstuffs, little resistance will be encountered. However, the little shop keepers,



the produce markets, the low rate hotels and restaurants will resist any effort upon the part of the Japanese to re-establish themselves. It is submitted that the United States ascertain what opportunities are open to the Japanese and recommend to the W.R.A. a gradual release of given numbers of evacuated Japanese, in order to prevent an outburst of anti-Japanese resentment on the coast.

#### Hopeful Aspects

One hopeful aspect of the situation lies in the probable resumption and importance of trans-Pacific commerce and trade. Because of the advantages of language and knowledge of things. Japanese, the Nisei will undoubtedly find a large outlet in such trade. It is probable, too, that the government agencies will require great numbers of Nisei to help administer Japanese-American relationships. With the resumption of intercourse with the Orient, the Nisei may find new aspects in commerce, in administrative work, in promotion of trans-Pacific relationships, and in promoting exchange of ideas, arts and cultures across the Pacific.

#### Conclusion

In conclusion, the legal aspects is that the Nisei-American will be recognized by the federal courts as equal citizens; but sociologically and economically, the problem of eventual assimilation must be solved by organized planning of the group as



well as by activities of the individual of a wide possible dispersion of the Nisei, more gradually of inter-marriage and by engaging in non-competitive occupations and industries for the most part.



## JAPANESE RACIAL MINORITY PROBLEMS

### E M P L O Y M E N T

Probably the most important problem which confronts the Japanese and Japanese-Americans is that of work and employment for the duration of the war.

At present, the greatest percentage of the evacuees are employed, as you might expect, in the various relocation centers. In this center, for instance, 4,600 people, or approximately one-half of the total population of the camp, are employed by the W.R.A. As you know, this takes in all of the different kinds of jobs; such as mess workers, sanitation workers, hospital staff, coal haulers, etc. Those people work for the regular pay of sixteen and nineteen dollars, and most of the jobs are steady as long as the worker is in camp.

The next type of employment, for it really is a type, is the season jobs whereby a person may get a leave from camp for a short period of time to work. This takes in principally sugar beet thinning and topping, and potato picking. At first, the people were quite hesitant toward leaving the centers for this sort of job, for most of them had done very little seasonal work and were afraid of the thoughts of bad living conditions and sanitation conditions where they had to go. In the Portland Assembly Center, for instance, only about 25 bachelors out of 3,800 people volunteered to go to work in the beet fields in Nyssa and Ontario when the call for workers was first issued. However, more



and more people, including women and families, were willing to go after finding out from those first volunteers that conditions outside were not bad at all. Probably the same condition existed in all of the other centers when the idea was first presented to them. From this relocation center, approximately 2,000 laborers left during the months of September and October to work in the surrounding farms of Oregon, Idaho, Montana, and Utah; and they played a very important part in the harvesting of the sugar beet crops, topping about 13,000,000 tons of them. The role which these 2,000 workers played in saving this sugar beet crop was mentioned effectively in the December issue of "The Sugar Beet", a quarterly pamphlet published by the Amalgamated Sugar Company at Ogden, Utah. It stated:

The American citizens of Japanese ancestry, who might have stayed in the relocation camps at leisure and at the taxpayers' expense, saved a substantial part of the crop that is now flowing in an unbroken stream of sugar from our warehouses to the men of the Army and Navy, to most of our states, and for Lend-Lease and to our Allies.

They not only saved this great sugar beet crop, but did a great part in saving the potato crop of the surrounding districts. This type of plan succeeded very efficiently during the last fall, so it will undoubtedly be carried on this coming spring and fall.

The third and undoubtedly the most important system of employment is that in which the evacuees received indefinite leaves from the government and W.R.A. These workers are both male and female who do regular community work which they might



have been doing had it not been for the war. They are indefinitely released from the relocation centers, having had their past records examined by the proper authorities and been granted a release. By the middle of February, there were approximately 120 evacuees from this center who had acquired indefinite leaves and were working in many different states in the Union; and, according to the relocation authorities, this number is to be increased steadily and quickly until, by the middle of next year, there will be only about 10 per cent of the evacuees in the relocation centers. About 2,000 workers have already been placed in private employment from all of the centers; and, according to the W. R. A. officials, nearly 25,000 will have been released by the beginning of September. The 10 per cent which was mentioned above is considered as the unloyal group of the Japanese and will be confined in one of the camps.

#### Racial Prejudice

However, all of these workers who left the centers on work furloughs and indefinite leaves from the various centers did not do so without encountering many uncountable difficulties. The one prevalent and unavoidable difficulties which had the most to do in lowering the morale of the workers was the racial prejudice which they received from the outside people. This was probably exercised by mostly unthinking hot-headed Americans; but whenever it did occur, it really affected the Japanese-Americans involved hard. Mel Arnold, in his recent series of articles in "The Oregonian", gave a very good example of this racial preju-



dice, stating:

A country newspaper in an Idaho town sent an S.O.S. to Minidoka for a printer, after all other avenues of search failed to locate one. Minidoka had an experienced Japanese-American, and he left the barbed wire fence in high hopes of establishing himself in the outside world. He proved an exceptional worker, and the publisher was highly pleased. But one Saturday, a couple of toughies grabbed him on the street, shoved a "Jap Hunting License--No Bag Limited" in his face and gave him 24 hours to get out of town. The printer is back in Minidoka now, and he's not looking for outside work. He and few others prefer to work in the camp for sixteen dollars a month, rather than face the possible cuffs and rebuffs of other outside employment.

In another incident, a 19-year old Japanese-American domestic girl working in Des Moines, Iowa, was asked by a stranger at the door of her employer if she were Japanese. She answered in the affirmative and the man beat her into unconsciousness, simply for no reason except that he hated "all Japs." Things of this type are not too common but it has occurred time and again; and the Japanese in the comparatively safe centers will soon cease to apply for leaves if it is kept on continually by the outside people.

#### Rumors

Another difficulty with which the workers met was the untrue rumors started by unthinking outsiders. In Twin Falls, the Chamber of Commerce has just recently set up a "Squelch the Rumor" committee. Its first act was to expose to the citizens of Twin Falls the rumor that the local city shortage of anti-freeze



for automobiles had been caused by Minidoka evacuees buying up supplies of it for their automobiles. The committee did this by pointing out that the 9,500 evacuees here are not permitted to have a single privately owned automobile. A person of Japanese ancestry might think things of this type are silly when they hear of them; but they must understand that rumors of this type are going around, simply because the outsiders don't stop to think out simple answers like the one above but just spread rumors of this type whenever they hear them about us. In Cody, near the Heart Mountain Relocation Center, there were rumors that the Japanese were "getting everything and the people in Cody weren't getting anything". Senator R. R. Reynolds of North Carolina heard this and wanted to expose all of these "luxuries" which the evacuees in Heart Mountain were supposedly receiving and called for a senatorial investigation. In reply to this investigation, the Heart Mountain newspaper SENTINEL offered an invitation to Senator Reynolds to come and see for himself "the luxuries of life in the Wyoming prairie." The Heart Mountain paper stated:

We would be glad to have Senator Reynolds spend a month with us behind barbed wire fences under the watchful eyes of sentries who wear the same uniforms worn by our brothers, husbands, and sons in the United States Army.

We should be pleased to share our one-room apartments and the rationed mess hall fare with him, and perhaps walk through the snow with him to our "fine tilted bathrooms" when the temperatures is 30 degrees below zero!"

Rumors of this sort are bound to create a more hatred and



prejudiced feeling amount many people; and as a result, the Japanese receive worse treatment outside and they naturally become unwilling to leave the soul-rotting but safe centers.

#### Other difficulties

Other difficulties with which the seasonal workers met were: poor living and sanitation conditions on the farms; lack of co-operation from the farmers in more or less minor matters; and bad treatment of the workers in certain farms and from certain sugar companies. A grapevine system is even now busy spreading word of what districts and what farmers to avoid next year; these people will undoubtedly suffer a labor shortage because of their own selfish interests which they commended upon the workers this last season. It is true that these problems are not major problems in the eyes of the people; but they have a real important bearing on the future of the Japanese-Americans here behind the fence and their future work.

#### Reasons for Relocation

One might ask, "If all this bad treatment and difficulties really do exist, why is it so imperative that we should try to relocate ourselves?"

The prevalent attitude of the Nisei can be summed up in this short statement: "We just want to get out of camp." But the question has much broader significances, which many of the Japanese-Americans have little or no understanding. Our present mode of existence is, of course, only temporary; and we must relinquish



the security of this center sooner or later.

"Why should we try to relocate?" First, we should endeavor to acquire a permanent job before the war ends; otherwise, we would experience the greatest of difficulty in finding any kind of employment at all after the war. With the millions of soldiers and defense workers returning to get their former jobs, our positions will be dangerous; and the inevitable racial prejudice will endanger it even more. Second, if we stayed in this center for another year or so, we would lose much of our ambition, self-respect, initiative, and everything else which makes up a progressive individual. Up to now, the change in us has been more or less favorable. We have been given the chance to experience in meeting difficult problems and our struggles have developed initiative; and our close association with fellow-Niseis has increased our knowledge of human nature and has improved our individual personalities. However, if we continue to remain here for the duration, which might be one year or ten years, we will gain such undesirable habits as laziness and the stagnant life where will have dulled the initiative which we have built up to this time. Till will have brought our minds and characters into adjustment with center life but out of adjustment with the normal outside life.

#### Organizations aiding Relocation

It might be added that everything is not as bad as it seems to us; for there are many outsiders and outside organizations which want to aid us in getting organized again away from the Pacific area. In Ogden, Utah, the selective service board urged in an



appeal to industrial and business leaders in Ogden to "to make room for and accept in war and private business American-born Japanese who have been passed by proper investigating authorities as worthy of their American citizenship." The board emphasized that not only country, but the local areas and employers would benefit from adding much needed labor to the vitally essential production of war requirements on the home front. In the middle west, five principal relocation offices have been established in Salt Lake City, Denver, Kansas City, Chicago, and Cleveland to seek employment offers for the evacuees and to help new communities. George E. Rundquist, executive secretary of the Committee of Resettlement of Japanese-Americans, after concluding a two-week trip throughout the middle west, said that the attitude of the people in that area concerning the matter of resettlement is extremely encouraging. The National Maritime Union in New York City has opened an opportunity for all former merchant seaman, fisherman, and gallery cooks of Japanese ancestry who desire employment to work in the Great Lakes shipping area.

It must be definitely understood that the W. R. A. and we are not alone in facing this problem; but that thousands of people throughout the United States are willing to help us get resettled; so we must prove to them that we really are loyal to this, our country, and are worthy of being allowed to live here as honest and upright citizens.



C I T I Z E N S H I P

The argument of citizenship is at present becoming, you might say, "hotter and hotter".

As far as alien rights is concerned, many influential people and organizations are absolutely against allowing the Japanese aliens any rights now and after the war. In the State of Washington, Congress is trying to pass measures which states that no Japanese aliens may own land in the state of Washington after the war. In Hood River, Oregon, the American Legion Post 22 is encouraging and forwarding measures to prevent the re-entry of any people of Japanese ancestry after the war into the county of Hood River; and they urge the deportation of all aliens now in this country at the earliest possible opportunity. There is a bill up in the Oregon State Congress called the "Mahoney Bill" which tends similarly to restrict the Japanese from the state of Oregon. These things greatly affect the Nisei for if their parents are not allowed to go back to the coast, even more so is they are deported, it is most probable that they will want to stay with their parents thus being unable to continue their former life on the coast.

Something that affects the Nisei even more is the problem of citizenship. In one relocation center, the state health department is not issuing birth certificates to the newly born babies in that center for they say that the Japanese physicians are not registered physicians. This is just a method of keeping the



the younger Japanese-Americans from being citizens. In one large newspaper, "The Nebraska State Journal", Marjorie Young, who just recently came back from a visit to Japan, even said that the men and women of Japanese Ancestry should be separated into different camps to prevent any increase in the Japanese population in the United States. She wrote:

Don't let's be sorry later about the Japanese babies we are raising and keeping for their future strength ("their implying to Japan.) Let's separate the men and women in the centers and camps, or else have special camps for their babies, where they can be brought up under our guidance. At least until the war is over. If we win, the Japanese will have a fine healthy colony already on our soil. If Japan should win, this colony will be ready to take over. The babies win either way. My suggestion is --therefore--separate the men and women and do not give the babies American citizenship.

Besides this, when hse was asked, "are the Japanese we have in our camps loyal?" she said, "Of course they are loyal. Loyal to their blood and to the souls of their honorable ancestors." Well, that is actually what an American wrote in an American Paper; but, do you think she wrote it in the American way?"

On this same subject, the Hood River American Legion Post has also initiated the movement for non-citizenship for all persons of Japanese ancestry. It adopted a resolution which reads in part:

It is our settled conviction that



no person of Japanese ancestry is desirable as American citizens as all such are unassimilable to our standards of living, our process of thought, our unity of allegiance, and therefore, it should be declared to be a permanent policy of this country to bar them from citizenship.

As to those Japanese who now claim full citizenship under the Fourteenth Amendment, because they were born here, we deny such claim, and assert and declare that our constitution may not be so constructed as to confer citizenship upon a child born here to parents who were neither citizens nor eligible of becoming citizens, and which child does not and will not become subject to the sole and exclusive jurisdiction of the United States because of the now well-known dual citizenship status of every American-born Japanese.

We, therefore, promise full support and encouragement to all such governmental proceedings of any and every character as shall be appropriate or necessary to deprive all American-born Japanese of their claimed citizenship.

Truly, this is the most difficult and important problem for the Nisei at present; and no matter what we do or say, it's answer will only be revealed in the future. We can only rely on the fairness and justice of the American citizens; and keep our ever-dwindling faith on the Constitution of the United States.

#### S T U D E N T   R E L O C A T I O N

The National Student Relocation Council was organized on May 7, 1942, as a non-government agency, initiated through the efforts of the American Friends Service Committee with the full approval of the War Relocation Authorities and the War Department, to assist in a program by which evacuee students are enabled to



to continue their education at colleges and universities outside the evacuated areas.

The National Student Relocation Council handles for you:

1. Clearance of an individual through the F. B. I.
2. Permission from the War and Navy Departments to relocate evacuee students at the institution they wish to attend.
3. Evidence that the public attitude in the new community will not cause the student difficulty.

Of the three, the last item is the most important. In many communities, the attitude of the people are very unfavorable toward the students. For instance down in St. Louis, a student from one of the relocation centers was almost lynched by Negroes and was only saved by being locked up in jail. This is only one of the many incidents that happened just because the student forgot to check up on the attitude of that certain community. As a whole, many communities welcome Japanese-American students and treat them like any other American.

Before the National Student Relocation Council was formed, many important colleges and universities refused Japanese-American citizens. And army officials also suggested such preposterous conditions as

1. that no Japanese be taken by colleges and universities doing defense research work for the government--that meaning just about all the good ones.
2. that no Japanese be allowed to go to an educational institute within 25 miles of a railroad station.

From here, the National Student Relocation Council took over



and as a result, many students are today, attending important and big colleges.

Out of the total 2,751 applications received, 850 students have actually been replaced in colleges and universities since last fall. The students are attending one of the 360 colleges out of a total of 410 which expressed willingness to accept students. The co-operating colleges have given financial aid amounting to \$107,430 and in addition, individuals, foundations denominations have provided \$85,819 for scholarship aid.

In the future, the W. R. A. will try to release a much greater percentage of the applicants who have expressed their desire to relocate to the different colleges and universities.

#### E V A C U A T I O N   C H A L L E N G E D

There were few citizens of Japanese-American ancestry who challenged the evacuation, and others who contemplated it were dissuaded. The first case to reach the United States Courts was that of Mary Asaba Ventura. She was a Japanese; here husband a Filipino. They applied for a writ of habeas corpus from the curfew and other restraints which were imposed upon Japanese residents of the Pacific Coast in March. This was before the evacuation of that zone. The application was denied by Judge Black primarily because the restraint upon her did not constitute imprisonment; that had not yet occurred. In his opinion the Judge expressed the belief that the Constitution of the United States was not



"so unfitted for survival that it unyieldingly prevents the President and the Military, pursuant to law enacted by Congress, to restrict the movement of civilians such as the petitioner, regardless of how actually loyal they perhaps may be, in critical military areas definitely essential for national defense."

He also suggested that if the petitioner was as loyal as she claimed to be, she ought to be glad to cooperate with the government.

Mr. and Mrs. Wakayama

The first is a habeas corpus proceeding in Los Angeles to free Mr. and Mrs. Wakayama from the Santa Anita Assembly Center. The petition in this case alleges discrimination in the treatment of Japanese and kindred abuses but does not attack the constitutionality of the Presidential proclamation nor the Congressional legislation making disobedience to military proclamations a crime. Mr. Wakayama and five others were later arrested on the charge of holding an un-authorized meeting in this assembly center, in the Japanese language. The meeting was held before the order, in itself another violation of civil liberties, was promulgated against un-authorized meetings.

Fred Korematsu

The second case is that of Fred Korematsu in San Francisco. He cannot read or write Japanese and speaks it poorly. He was engaged to a Caucasian girl and to be near her and keep his job as a welder, he disobeyed the evacuation order and tried unsuc-



cessful to escape detection by changing his name and having his nose altered.

Minoru Yasui

In Portland, Oregon, Minoru Yasui, lawyer, who is a Second Lieutenant in the Military Reserve as a result of his training at the University of Oregon, is testing the constitutionality of the curfew restrictions of American citizens. In April, when the curfew orders went into effect, Minoru Yasui, purposely, violated the orders and then turned himself into Police Department that night.

Gordon Hirabayashi

Perhaps, the best case of all may be that of Gordon Hirabayashi, a 24 year-old Senior at the University of Washington, who deliberately chose to test the constitutionality of evacuation by failing to evacuate and submitting himself to arrest. He called this process the

"violation of human personality. The very qualities which are essential to a peaceful, creative community are being thrown out and abused."

He submitted a written statement explaining his refusal to register and to comply with the army orders, established the sincerity and deep convictions behind his move. The statement said in part:

"The violation of human personality is the



violation of the most sacred thing which man owns. This order for the mass evacuation of all persons of Japanese descent denies them the right to live....Hope for the future is exterminated....Human personalities are poisoned."

### Conclusion

There are other similiar cases like these and they must all be treated justly and with tolerance. Probably not much of immediate advantage can be expected from any legal proceeding. During a war, courts will scarcely decide against the Executive in a matter of such importance. We must therefore expect either that the whole process will be sustained by the courts with at most minor exceptions, or that a final decision by the Supreme Court will be postponed until after the war. However, these cases must all be dealt with, for they're Americans, are they not??????



JAPANESE RACIAL MINORITY PROBLEMS  
CHRONOLOGY OF EVACUATION AND RELOCATION

1941

December 7---The attack on Pearl Harbor.

December 8--Declaration of War against Japan.

1942

February 13-Letter to the President from the Pacific Coast congressional delegation recommending the evacuation from strategic areas of all persons of Japanese ancestry, and others, both aliens and citizens, whose presence might jeopardize or hinder the Nation's war efforts.

February 19-Executive order of the President authorizing the Secretary of War or designated military commanders to prescribe military areas from which any or all persons may be excluded, or in which their movements may be restricted.

February 21-Hearings of House Committee on National Defense Migration (the Tolan Committee) begun on the Pacific Coast with regard to problems involved in dealing with enemy aliens and other persons living in that area.

March 2-----Proclamation issued by Lieut. Gen. J. L. DeWitt, Commanding General of the Western Defense Command and Fourth Army, designating military area in the States of Washington, Oregon, California, and Arizona from which certain persons or classes of persons, as the situation might require, might be excluded. Restrictions placed on Japanese, German, and Italian aliens. Military Area No. 1 included roughly the western half of the three coastal states and the southern half of Arizona. Military Area No. 2 comprised the remaining portions of all four states. Period of voluntary evacuation begun.

March 14----The Wartime Civil Control Administration (WCCA) established as an agency of the Western Defense Command, under Col. Karl R. Bendetsen, to have direct supervision of the evacuation program.

March 14----Proclamation issued designating the State of Idaho



Montana, Nevada, and Utah as Military areas No. 3, 4, 5, and 6 respectively.

March 16----Work underway on clearing land and erection of housing for evacuee assembly center at Manzanar, California, under directing of the U. S. Army Corps of Engineers.

March 18----Executive Order (9102) issued by President Roosevelt creating the War Relocation Authority, a non-military agency, with authority to formulate and carry out a program for a planned and orderly relocation of persons evacuated from military area. Milton S. Eisenhower appointed director.

March 21----Enactment of Congressional legislation providing penalties for persons violating orders as to entering, remaining in, or leaving military areas.

March 27----Effective date of curfew order covering German and Italian aliens and all persons of Japanese ancestry in Military area No. 1, requiring them to be in their places of residence between the hours of 8 p.m. and 6 a.m.; forbidding possession of firearms, explosives, cameras, radio transmitting sets or short-wave receiving sets, and barring travel more than five miles from home without permit.

March 29----Further voluntary evacuation from Military Area No. 1 by Japanese aliens or American-born, prohibited after this date by order of Lieut. Gen. DeWitt.

March 30----Three thousand people of Japanese ancestry ordered to evacuate the Terminal Island area in Los Angeles harbor by April 5 and move to the Assembly Center at Santa Anita.

April 7----Salt Lake City conference attended by 10 Western governors or their representatives, and by other state officials and representatives of federal agency including the War Relocation Authority, to discuss relocation program and ascertain the views of the various states toward it. States represented were: Utah, Arizona, Nevada, Montana, Idaho, Colorado, New Mexico, Washington, Oregon, and Wyoming.



- April 16-----Construction started on Gila River Relocation Center near Sacaton, Arizona.
- April 17-----Appointment of E. R. Fryer as Regional Director of the War Relocation Authority at San Francisco announced.
- May 7-----Organization of National Student Relocation Council, a non-government agency, initiated through the efforts of the American Friends Service Committee with the approval of the War Relocation Authority and the War Department, to assist in a program by which evacuee students are enabled to continue their education at college outside the evacuated area.
- May 8-----Arrival of first contingent of evacuees at the Colorado River Relocation Center near Parker, Arizona.
- May 8-----Action started by Native Sons of the Golden West in a California Federal Court to deny American-born Japanese the right to vote.
- May 16-----Atlantic Coast designated a military area by the Eastern Defense Command.
- May 19-----Civilian Restriction Order No. 1 issued by the Western Defense Command establishing all assembly centers and relocation centers in the eight far western states as military areas and forbidding evacuee residents to leave these areas without express approval of the Western Defense Command.
- May 21-----Departure of first group of evacuees from the North Portland Assembly Center for agricultural work in Malheur County, Oregon under assurance from the Governor and local authorities that law and order would be maintained.
- May 27-----Opening by War Relocation Authority of relocation center at Tule Lake, California near the Oregon boundary.
- June 1-----Control of Manzanar, which had been operated as an assembly center by the Wartime Civil Control Administration, transferred to the War Relocation Authority
- June 2-----First step in evacuating people of Japanese ancestry from Military Area No. 2 in California (roughly the eastern half of the state) taken by Lieut. Gen. De-



Witt with issuance of Proclamation No. 6 forbidding the people of Japanese decent to leave this area.

- June 7-----Evacuation of 100,000 people of Japanese ancestry from Military Area No. 1 completed.
- June 17-----Dillon S. Myer appointed National Director of the War Relocation Authority succeeding M. S. Eisenhower.
- June 26-----Opening of trial at San Francisco on suit brought by the Native Sons of the Golden West to bar Japanese-
- June 29-----Announcement that a total of 1,600 evacuee workers had been released from assembly and relocation centers to help relieve an acute labor shortage in sugar-beet areas in eastern Oregon, Utah, Idaho, and Montana.
- July 9-----Evacuation of approximately 10,000 people of Japanese ancestry from Military Area No. 2 in California (eastern portion of the state) started, with movement direct to relocation centers instead of to assembly centers as in the evacuation of Military Area No. 1.
- July 18-----Opening of Gila River relocation center near Sacaton, Arizona.
- August 7-----Evacuation of 110,000 people of Japanese ancestry from their homes in Military Area No. 1 and the California portion of Military Area No. 2 completed.
- August 10----Arrival of first contingent of evacuees to open the Minidoka Relocation Center near Eden, Idaho.
- August 12----Opening of Heart Mountain Relocation Center near Cody, Wyoming.
- August 18----War Department proclamation designating as military areas the four relocation centers outside the Western Defense Command issued by Secretary Stimson.
- August 19----Announcement by St. Gen. J. L. DeWitt of a program under which any person deemed dangerous to military security would be excluded from vital areas in the Western Defense Command.
- September 10- The War Relocation Authority was authorized to assist persons excluded from either the Western, Eastern, or Southern military regions to re-establish themselves in non-prohibited areas.



- September 11 Opening of the Central Utah Relocation Center near Delta, Utah.
- September 15 Order issued by Western Defense Command permitting evacuee workers at the Poston and Gila River Relocation Center to enter certain parts of Military Area No. 1 in Arizona to assist in the harvest of the long-staple cotton crop.
- September 17 Opening of Rowher Relocation Center near McGehe, Arkansas.
- September 21 Joint Resolution introduced in the United States Senate by Senator Rufus C. Holman of Oregon proposing amendment to the Constitution giving Congress the power to regulate conditions under which persons subject to dual citizenship may become citizens of the United States.
- September 25 Offices of the War Relocation Authority opened in New York City and Baltimore to assist persons excluded from Eastern Military areas in finding work and homes in non-restricted areas.
- October 1-----Effective date of War Relocation Authority regulations under which evacuees may obtain permits to leave relocations centers for temporary or permanent residence outside.
- October 6-----Opening of the tenth and last Relocation Center at Jerome, Arkansas, near Dermott.
- October 10----Robert O'Brien, former Assistant Dean at the University of Washington appointed National Director of the Student Relocation Council, succeeding Dr. Robbins Barstow who returned to his duties as President of the Hartford Theological Seminary.
- October 30----Assembly Centers cleared with movement of final contingent of evacuees from Fresno to Jerome Relocation Center.



## JAPANESE RACIAL MINORITY PROBLEMS

### J O B S

One of the important problems confronting the Japanese was that they had great difficulty in finding decent jobs. However, we must keep in mind that the Japanese were not the only immigrants who have suffered in the employment problem. Every immigrant group was faced with many new situations. Yet, the Japanese have suffered from a stronger feeling of antagonism than was shown toward many other racial groups, due to the anti-Oriental sentiment stimulated for years in parallel with California's insistence upon restriction of immigration. The feeling toward the Chinese has subsided since the Japan's War with China and up to the present war.

"Americans first!" Many times when a Japanese applied for work, he was met with the reply, "Veterans first. Americans who are not veterans, second. No foreigners employed until all Americans have work."

During the past years, there has been a general impression that on the whole, with a few exceptions, that white concerns would not employ first-or-second generation Japanese except for menial tasks. Especially in California, the Japanese have encountered difficulty in getting jobs in white firms. The following story illustrates such an experience of anisei



who had just finished his college education:

I took the San Francisco business directory; I had a portable typewriter; I bought a ream of paper, then wrote twenty-five letters of application a day the first two days of the week and spent the next three days visiting the firms to which I had written. I received not one reply. In the past eight months, or since early in Sept. 1939, I have sent out over a thousand letters and have seen almost as many heads of firms or their employment managers --- I am still at it, though less energetically than I was at the start.

One day, I met one of my college friends who mentioned that he had heard the Stock Exchange was hiring a number of inexperienced "boys" for runners. I hurried down to the personnel office. The woman at the window asked me what I wanted. I said I wished to see the placement managers. She gave me a long look, then said, "Janitors and building helpers apply on the first floor." I explained I was looking for a commercial or office position. A sympathetic glow lit up her face, and she said it would not be of much use for me to apply, the chances of a Japanese getting an office job were extremely slim. I made my routine correction that I was an American, not a Japanese, which confused her and the sympathetic light fled from her face. A week later I met the same friend, who told me that so-and-so and so-and-so, two of our schoolmates (non-Orientals, of course), had been given jobs there the time I had tried to apply.<sup>1</sup>

It is natural that the Japanese-Americans want to gain a vocational entrance into the white group. Rather than restrict their work to manual labor or vegetable selling, they would rather enter various professions and skilled employments on an equal basis with the American whites. In California, the num-

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1. Louis Adamic, "From Many Lands" (1940) pp. 227-228



ber of Japanese in the fishigg industry was steadily decreasing because the sons were not following in their fathers' footsteps.

Kazuo Kawai, born in Japan but receiving his collegiate training in California tells of another Nisei who had difficulty in finding a job.

I know of another American-born Japanese who was graduated after specializing in foreign trade in the college of commerce of the foremost university on the Pacific Coast. But no American firm would employ him as long as white applicants were available, although they might not be as capable as he, and no Japanese firm in America was doing enough business to need a specialist in foreign trade, so for months this man was without work. Finally, the manager of the San Francisco branch office of the T.K.K. Steamship Lines took pity on him and gave him a position as a clerk in his office at \$70. a month. Cases like these could be multiplied indefinitely.<sup>1</sup>

If there were some chances for advancement, the minor jobs these college graduates secured won't be so bad. Of course, we must not overlook the fact that efficient performance of certain activities isn't the only thing concerned in a job. Personal relationships with subordinates, fellow-workers and superiors, and also contacts with the customers and general public are involved, which are all of great importance. And yet, quite a number of Japanese who were efficient and had the ability to get along with others, were denied jobs just because white workders were available.

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1. Edward K. Strong Jr. "The Second-Generation Japanese Problem" (1934) pp. 1-3



Reasons for difficulty

The two main reasons why the Japanese had great difficulty in finding decent jobs, that is, better paid and more socially desirable positions, were:

1. Opposition of fellow-employees, especially when Japanese are promoted over them.
2. Fear on part of employers that some customers may object to dealing with Japanese and that the business will lose thereby.

At least on the Pacific Coast, it was certainly hard to imagine a Japanese in any high position with Americans working under him. On the other hand, in order to avoid trouble with American workers, if the Japanese operate the business from top to bottom with Japanese, as they have done in farming, fishing, and restaurant business, the whites immediately raise the cries of "yellow peril" and "peaceful penetration" and state legislators feel their duty to oust the Japanese from their business through legislative measures, in order to safeguard the community. Or if the Japanese did business serving only the Japanese community, the whites accuse them of being clanish and unassimilable, an undesirable element in American Society. Yet, whatever the case may be, the Japanese community in America is not self-sufficient and must find a place in American society in order to survive. But yet, no matter how qualified and efficient they may be, the only places they are wanted in,



are menial positions like house servants, vegetable pedlars gardeners, continually "yes-ma'am"ing positions which no Americans would care to have.

### Suggested Solutions

A few solutions have been suggested to the Japanese problem in regard to employment. Let us consider the prospects of employment of second-generation Japanese by Japanese business concerns. Japanese-American commercial firms will employ Niseis provided they know how to speak Japanese, as well as English, sufficiently to carry on the work. But there isn't enough of these firms to care for the many second-generation children.

It has also been suggested that they spread out over the United States, especially in the East, where social prejudice is supposed to be less intense.

Another alternative is that the Nisei should work exclusively for those of Japanese ancestry. However, as has been explained before, the Japanese are too few in number to be a self-contained community.

Agriculture has been suggested as a possible solution. The first generation have been very successful as agriculturists. In fact, they were so successful that anti-alien land laws were passed to curb their activities. Since the second-generation are citizens, they are not subject to these laws, and are thus



free to pursue agricultural work as they please. However, the Nisei educated in American schools want white collar jobs instead.

### Vocational Interests

According to the interest test, more Japanese than whites were interested on occupations based on biological sciences. This includes physicians, dentists, pharmacists, farmers, and biologists. Before the whites will patronize such Japanese specialists, the reputation of the Japanese must be well established first.

Although the Japanese were interested in physical sciences, such as engineering and biology, not many are planning to enter that field because they necessitate handling of white common and skilled laborers who have strong resentment of Japanese being placed over them.

More Japanese than whites were interested in mathematics. This is one field in which the really qualified Japanese, would meet less prejudice than in other fields, because the work of actuary or statistician is an inside job where there is little need to contact the general public.

Certain tests show that the Japanese are superior to whites in finger co-ordination and reaction time. Thus, there is a possibility of their becoming laboratory technicians for dentists and hospitals; and watch repairmen.



The Japanese are fond of photography and are known to produce many artistic results.

The Japanese have the interests of teachers, ministers, and social workers. The field of teaching offers the least opportunities.

Very few Japanese showed interest in art, or music, or advertising and salesman, and much less in law and writing.

#### Japanese in American Economic Life

Since the Japanese in the United States have made their greatest contribution in the agricultural field, they could have done a great deal towards war efforts of the United States, if they had not been evacuated. Right now the farms are playing an extremely important role in our victory effort and it is essential that they be kept in top efficiency in feeding America and her Allies. A multi-million dollar industry had been built around Japanese farmers, giving livelihood to hundreds in the railroad, and eastern markets and to little communities in the farming area of Washington.

Besides farming and hotel operation, the Japanese have served their community in other ways. In Seattle, for example, there were 140 grocery stores, 90 cleaning establishments, 53 restaurants and other business enterprises, a majority of which did business outside the so-called Japanese business districts, and served the needs of Caucasian patrons in these areas.



I N A M E R I C A N S O C I E T Y

The following is a clipping from the New American Citizen's League of San Francisco:

If the Japanese people are to become members of this nation, they must be better and more respectable citizens than their Caucasian brethren. Legally speaking they are Americans by birth. But socially they are still Japanese. It is just as important to be accepted socially, since in America, society comes before the law. If the second-generation Japanese are to become an integral part of American Society, they must be more law-abiding, more educated, more decent, and in every way above others. 1

Delinquency and Crime

As far as delinquency and crime is concerned the Japanese-Americans have made an admirable and enviable record. Professor Walter G. Beache reported that in California, from 1900 to 1927, there were 2,037,794 arrests for all causes. Of these, 3.5% were Chinese, and 9/10 of 1% were Japanese. The Japanese represented 1.7% of the total population and were responsible for only 9/10 of 1% of the arrests. 65,919 cases, which is 32% of the total, were serious offenses. However, only 2.2% of the Japanese arrested were so committed. While they represented only 1.7% of the total population, only 7?10% of their population were in the San Quentin penitentiary. From 1900 to 1927,

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1. Pacific Citizen, Aug. 1, 1931



their population grew 600% and their delinquency cases increased only 33.6%! Nothing could more conclusively demonstrate their moral standards and law-abiding character. The only other way to explain this fine record would be to say that they were pets of the police and had special stand-ins with the courts, but, of course, that was impossible.

In Seattle, The Juvenile court and police records showed that the Japanese-Americans were rarely in difficulty with the law, although many of them came from Seattle's economically depressed areas.

According to the report of the Survey of Race Relations, the Orientals have been of very little expense to the American community, because records of American Relief Agencies indicated that the amount of relief given to the Japanese were very small.

### Characteristics

The New American Citizen's League of San Francisco stated that the Japanese must be more decent. The following editorial from the "Town Crier" of Seattle, May 30, 1931, entitled "An Admirable Race" proved the good characteristics of the Japanese.

Frequently we are moved to reflect on the surprisingly numerous traits of the Japanese residents is sufficiently high for us to observe them in the mass, and what do we find? Intelligence, modesty,



thrift, honesty, self-sufficiency, a love of art, family loyalty, cheefffulness-----indeed, the number of virtues one could enumerate grows so long as to look like an aggregation.

There seems to be no race so consistently industrious as the Japanese; you will see men of every other nationality idling about street corners and in the bread lines, but somehow the Japanese manage to keep busy. That they will work for less maney and at jobs requiring more patience than the white manhas on tap is true, and for this they are always being belittled by their "superior" white brothers.

The behavior of the Japanese market proprietors in comparison with that of white neighbors in other stalls is illuminating. They attend to their business with quiet deligence, wrapping parcels and making chang, always courteous and efficient. A pleasant relief from the loud mouths bawling and smart-alecky antics of many of the others.

You don't hear of Japanese getting mixed up in bawls, scandals, shootings, divorces, and all those things that constantly adorn the pages of the press, or if you do the cases are few and far between.

It might not be such a bad idea if we did a little less caterwauling about our own troubles--economic, domestic, and otherwise---and started emulating some of the virtues of the Japanese, one of the finest of which is the ability to mind their own business.

#### Complaints Against the Japanese

There have been complaints and objections against the Japanese, which cannot be over-lokked.



Objections on Economic Grounds

Chester Lowell, in regard to economic objections of the Japanese stated that their standard of living was low, they can overwork and undermine the Americans and by that defeat them in economic competition. The whites cannot compete with Japanese laborers. Then also, the Japanese were "too successful". According to Representative Hayes, they drove "thousands of white workers out of employment and created myriads of hoboes." It was true however, that the Japanese did acquire control of land. But, if the Japanese had been evenly scattered throughout the state, instead of being congregated as they were, they would not have received so much opposition.

Objections on Racial Grounds

In the early days, the Japanese received objections primarily on economic grounds, but as the number of women and children increased the objections shifted to racial grounds.

When Japanese move into a city, neighborhood in California, Americans move out, not because there is any economic competition, but because they will not live where persons of a different physical race live. American farmers sell out, when Japanese buy their neighbors' farms, because they will not have their children in a school where the other children are mostly Japanese. There is nothing else against these children. They are just as bright as American children, speak as good English, and have the same manners and impulses; they are American citizens, and of course, there is nothing economic in which to compete. It is sheer racial caste. But it makes the American farmer move out, even at an econo-



mic loss.<sup>1</sup>

### Objections on Political Grounds

V.S. McClatchy stated that the Japanese were unassimilable because of their reverence for the Mikado as "the one living God to whom they owe their very existence, and therefore, all loyalty," and that those inoculated with such sentiments "cannot be transmuted into good American citizens."

Another objection was that the Japanese government claimed all Japanese, no matter where they were born as its citizens. (dual citizenship)

Another point was made that Japanese children were sent back to Japan for their education and when they returned later, they were loyal and ideal Japanese citizens.

### Objections Relating to Personal Character

The Japanese are said to be "cockey". However, the Japanese have pride in their race and want to be regarded as equal to any other race. H. A. Mills says that "they are neither cringing or servile." The whites cannot tolerate this attitude from the Japanese because many of them are engaged in menial tasks.

Dishonesty is one of the most frequently objections to the Japanese. They have been guilty of this offense in the early days, but it is now generally agreed that they improved greatly

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1. Chester Lowell, "Western Windows to the East"  
Survey LVI (1926) PP.174



since.

As I have mentioned before their criminal record is very clean, otherwise agitators would certainly have stressed it all the more.

### Chief Objections to the Japanese

All the preceding objections might have been true, but still if there had been only a few Japanese in the state and few or none coming in, there would have been little or no agitation against them at all.

Consequently much of the agitation and propaganda against the Japanese called to the public's attention as to how many Japanese were here and also how rapidly they were increasing in number. Although agitation stopped, it left its effect--- prejudice of the whites against the Japanese.

The Japanese-Americans are only Oriental in appearance, but not in reality. They have the ideas, ideals, sentiments, and attitudes of the American and not the Oriental. For the most part they should be considered thoroughly Americanized because of their education, contacts with Caucasians, and American Society in general. Although many have attended foreign language schools, they cannot speak Japanese fluently as was discovered in the difficulty of finding capable translators and interpreters. Many have criticized the great number of Japanese-Americans who have gone to Japan to study in Japanese institutions of higher learning. However, these trips should be considered



educational, just as Caucasian-Americans and other racial extractions have made trips to Europe to broaden their education. Moreover, the majority of the Japanese-Americans have returned to the United States and have become more appreciative of the American way of life.

The relations between the Japanese-Americans and the Caucasians have been wholesome and friendly. However, the social contacts as far as the first-generation is concerned are practically nil, due to certain legal restrictions which prevented them from entering into the life of the community. They were ineligible to become citizens, which prevented them from taking part in political matters. The anti-alien land laws removed their possibilities of taking root in rural communities. And for another reason, many cannot speak English fluently. Thus, the most significant contacts have been made by the second generation. They have shouldered their burdens as American citizens and have been considered by Caucasians closely in contact with them as law-abiding and useful citizens. Many are serving in the United State forces, willingly and loyally.

## C U S T O M S

### Marriage

In everything relating to marriage, the difference between East and West is still very strongly marked. Marriage among the Japanese is less of a personal and more of a family affair



than it is in Western lands. Religion has no say in the matter, and the law regards it from a different point of view. Japanese marriages are arranged by the two families and the step is less solemn and not irrevocable, Japanese law remaining as neutral at the end as at the beginning.

The way things are managed is this. When their child-- - whether boy or girl--has reached a marriageable age, the duty of the parents is to secure a suitable partner. Custom, however, rules that the conduct of the affair must be entrusted to a middleman--some discreet married friend who not only negotiates the marriage, but remains through life a sort of godfather to the young couple and a referee to whom disputes and even arrangements for divorce may be submitted for arbitration. Having fixed on an eligible partner, the middleman arranges for a meeting at which the lovers are allowed to see, sometimes even speak to each other and thus estimate each other's merits. In strict etiquette, the interview should take place either at the middleman's own residence or at some other private house designated by the parents on both sides. But among the middle and lower classes a picnic, a party to the theatre or a visit to a temple often serves the purpose. If the man objects to the girl or the girl to the man after the "mutual seeing", there is an end of the matter, in theory at least. But in practice, the young people are in their parent's hands to do as their parents may ordain. The girl in particular, is a nobody in the matter. It is not for girls to have opinions.

If both parties are satisfied with what they see of each



other, gifts consisting of clothes, or of money to purchase clothes and of certain kinds of fish and edible seaweed are exchanged between them. This exchange of presents is called "yuino". It corresponds to betrothal and is binding--if not in actual law, at any rate in custom. The presents once exchanged neither party can draw back. A lucky day is then chosen for the wedding. When it comes the bride dressed all in white, the colour of mourning---to signify that she dies to her own family and that she will never leave her husband's house but as a corpse---is borne away at nightfall to her new home escorted by the middleman and his wife. The parental house is swept out on her departure and in former days a bonfire was lighted at the gate---ceremonies indicative of purification necessary after the removal of a dead body.

The wedding, which takes place immediately on the bride's arrival at the house of her husband's parents is of the nature of a dinner party. The distinguishing feature of it is what is termed the san-san-ku-do that is literally, "three, three, nine times", in all, --- or rather they do not drink, but only lift the cup to their lips. Another essential part of the ceremony is the changing of garments. The bride, on reaching her new home changes her white dress for one given to her by her husband. But immediately after the ceremonial drinking--and while the guests are still assembled at the feast she retires and puts on a colored dress at the same time in another apartment. At the conclusion of the feast, the newly-married couple



are led into the bridal chamber by the middleman and his wife, whereupon they pledge each other in nine more cups of wine. It is significant that the husband, as lord and master, now drinks first. At the earlier stage of the proceedings, the bride drank first, in her quality of guest. This ends the wedding ceremony.

A few days late---strictly speaking, it should be on the third day, a vist is paid by the couple to the bride's parents. This is termed her sato-gaeri or "return home." On this occasion she wears a dress presented to her by her husband or his family. Meanwhile, the necessary notice has been given to the authorities which is the only legal form to be observed. It consist s in a request to the district office by thehead of the family to which the girl formerly belonged, that her registration may be transferred to the office within whose jurisdiction her husband or the head of her husband's family if the husband himself be not a householder has his domicile. An official intimation of the transfer follows this request and all is then in order.

The above is the usual form of marriage. In some cases, however, the bridgroom is adopted into the bride's family instead of the bride into the bridegroom's. This takes place mostly when a parent has only a daughter or daughters, but no son. In orer to preserve the family intact--due regard being had to the circumstance that no female can be its legal head---it is then necessary to adopt a son-in-law, who literally becoming a son in the eyes of the law, drops his own surname and



that takes that of his wife. None but poor men are generally willing to place themselves in such a false position.

Amongst the lower classes, ceremonies and considerations of all kinds are often honoured only in the breach many of the so-called marriages of plebians being mere co-habitation founded on mutual convenience. This accounts for the "boy" and the cook---to their foreign master's increasing astonishment---being found to bring home a new wife almost as often as they bring home a new saucepan. Such laxity would never be tolerated in well-bred circles.

When it is added that a Japanese bride has no bridesmaids, that the young couple go off on no honeymoon, that a Japanese wife is not only supposed to obey her husband, but actually does so, that the husband if well-off, probably has a concubine besides and makes no secret of it, and that the mother-in-law with as a terror to the man, is not only a terror but a daily and hourly cross to the girl---for in nine cases out of ten, the girl has to live with her husband's family and be at the beck and call of his relations---when due consideration is given to all these circumstances, it will be seen that marriage in Japan is a vastly different thing, socially as well as legally from marriages in Anglo-Saxon countries.

Themen, having their own way, naturally marry young. Speaking broadly, there are no bachelors in Japan. For an exactly contrary reason there are no old maids. The girls are married off without being consulted and they accept their fate as a matter of course because their mothers and grandmothers,



ever since the beginning of the world, accepted a like fate before them. One love marriage we have heard of,---one in thirty years. But then both the young people had been brought up in America. Accordingly they took the reins into their own hands to the great scandal of all their friends and relations.

It would be interesting were it possible to ascertain statistically the effect on morality of early marriage as practised in this part of the world. Our impression is that the good results anticipated from such a system by certain European reformers do not show themselves in fact. Not that wider intercourse with the people bears out the casual observer's harsh judgment on the standard of Japanese female morality. Japanese ladies are every whit as chaste as their Western sisters. But so far as we are able to observe, the only effect of early marriage on the men is to change the date of their wild oats sowing, making it come after wedlock instead of before. Divorce is common, During the earlier part of the period covered by statistics, the proportion of divorces was nearly as a 1 to 3 ratio, but since 1901 matters have improved and the figures are now about 1 to 6 ratio. The immense majority of cases occur among the lowly classes. The upper classes rarely resort to divorces. Why, indeed, should a man take the trouble to get separated from an uncongenial wife, when any wife occupies too inferior a position to be able to make herself a serious nuisance and when society has no objection to his keeping any number of mistresses?



### Salutations

The only native salutation (Japanese) is the bow, which often amounts to a prostration wherein the forehead touches the ground. Hand-shaking was unknown till a few years ago and is little practiced even now.--a proof of Japanese good sense especially in hot weather. As for kissing, that is tabooed as utterly immodest and revolting.

### Women Of Japan

Japanese women are most womanly---kind, pretty gentle, and faithful. But the way in which they are treated by the men has hitherto been such as might cause a pang to any generous European heart. No wonder that some of them are at last endeavoring to emancipate themselves. A woman's lot is summed up in what are termed "the three obediences," --obedience, while yet unmarried, to a father; obedience, when married to a husband and that husband's parents; obedience, when widowed, to a son. At the present moment, the greatest lady in the land may have to be her husband's drudge, to fetch and carry for him, to bow down humbly in the hall when my lord sallies forth on his walks abroad, to wait upon him at meals, to be divorced almost at his good pleasure. "Society" in our sense of the word scarcely exists. Men do not call on ladies, can hardly even ask after them. Two grotesquely different influences are now at work to undermine this state of slavery,---one, American. Theories concerning the relation of sexes, the other, American clothes. The same fel-



low who struts into a room before his wife when she is dressed in Japanese clothes will let her go in first when she is dressed in American clothes. Probable such acts of courtesy do not extend in the home where there is no one by to see; for most, Japanese men make no secret of their disdain for the female sex. Still it is a first step that even on some occasions consideration for women should at least be stimulated.

Japanese women are not actually ~~iss-use~~. Rather it is that women are all their lives treated more or less like babies.

The following treatise by the celebrated moralist Kaibara faithfully sums up the ideas hitherto prevalent in Japan. I will give just a portion of it.

"From her earliest youth, a girl should observe the line of demarcation separating women from men, and never, for even an instant should she be allowed to see or hear the slightest impropriety. The customs of antiquity did not allow men and women to sit in the same apartment, to keep their wearing-apparel in the same place, to bathe in the same place or to transmit to each other anything directly from hand to hand. A woman going abroad at night must in all cases carry a lighted lantern; and (not to speak to strangers) she must observe a certain distance in her intercourse even with her husband and with her brothers. A woman must look to her husband as her lord and must serve him with all worship and reverence, not despising or thinking lightly of him. The great life-long duty of the woman is obedience. In her dealing with her husband, both expression of her countenance and the style of her address should be courteous, humble, and conciliatory, reverent, peevish and intractable, never rude and arrogant; --that should be a woman's first chiefest cares. When the husband issues his instructions, the wife must never dis-



obey them. If ever her husband should inquire of her she should answer to the point ---to answer in a careless fashion was a mark of rudeness." <sup>1</sup>

For the sake of fairness and completeness, it should be added that the subjection of women has never been carried out in the lower classes of Japanese society to the same extent as in the middle and upper. Poverty makes for equality all the world over.

### Mourning

The Japanese, like other nations under Chinese influence, are very strict on the subject of mourning. Formerly, three mourning codes prevailed simultaneously. One was on Shinto priests, another for the Kyoto nobility and yet another for the Daimyo and Samurai. The last alone has survived, and its prescriptions are still followed by old-fashioned persons. Mourning consists of two things--the wearing of mourning garments and abstinence from animal food. Specific days are given for the wearing of the mourning garments if the last mourning code is followed. Infants under three months, and the period of mourning for children is greatly reduced if they are under seven years of age.

Periodical visits to the grave of the deceased form is an essential part of the Japanese system of mourning. White is the color of mourning---not black as in Western lands.



### Wrestling

"they have stamped their feet, eaten their salt, rinsed their mouths, slapped their knees and are waiting the signal clinch." <sup>2</sup> The distinctly Japanese type of wrestling known as jujitsu became popular in Japan in the 16th century having been introduced by Akiyama, a noted physician, who learned it in China and elaborated greatly on the original methods. It has always been semi-secret in character being taught only after the pupil has taken an oath not to reveal the knowledge. A master in the art can by a slight quick movement break a man's neck, ankle, dislocate his hip or shoulder, bust or twist a tendon or benumb his brain.

### The Fan

The fan is regarded as an emblem of life that widens as the sticks radiates from the rivet. The fan is selected by the Japanese as a New Year's gift and it is one of the gifts the bride takes with her to her husband's house. It is given to a youth upon the attainment of his majority and is used as a signal by umpires of wrestling matches and by jugglers in feats of skills. Upon the presentation of a male child at birth to the temple of his father's deity, he receives two fans while a girl is given a cake of pomade to bring good looks.

### Tea Ceremonies

The teaceremony includes a preliminary dinner but tea drink-

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2. National Geographic Magazine, "Far East" Oct. 1923 p. 425



ing is the chief thing. The tea used is in the form of powder, so that the resulting beverage resembles pea soup in colour and consistency. There is a thicker kind called "hoi-cha" and a thinner kind called "use-cha." The former is used in the earlier stage of the proceedings, the latter towards the end. The tea is made and drunk in a preternaturally slow and formal manner, each action, each gesture being fixed by an elaborate code of rules. Every article connected with the tea ceremony such as the tea-canister, the incense burner, the hanging scroll, and the bouquet of flowers in the above, is either handled, or else admired at a distance in ways and with phrases which unalterable usage prescribes. Even the hands are washed, the room is swept, a little bell is rung, and the guest walk from the garden back into the house, at stated times and in a stated manner which never varies.

To an American the ceremony is lengthy and meaningless. When witnessed more than once, it becomes intolerable monotonous. Not being born with the patience of an Oriental, he longs for something new, something lively and something with at least a resemblance of logic. But then it isn't for him the tea ceremonies were made. If they amuse those for whom they were made, and there is nothing more to be said. Some may deem them pointless. None can call them vulgar.

#### Japanese Do Not Kiss

In Japan a man and woman if well bred, do not speak to each other on the street; a wife would not take her husband's arm in



public and they certainly would not kiss each other good-bye at the railway station. The Japanese do not kiss anyway; a mother shows her affection for her child by rubbing her cheek against his and even that she does not do when strangers are looking. So you can imagine how odd American films seem to the Japanese, especially, to the boys and girls, or to those group-ups who have never traveled in other countries or read much about the ways of other people. Of all motion pictures America sends abroad, the Japanese and a great many other foreign people seem to like best the wild West films in which there is much horseback riding across rough and mountainous country. Perhaps this is because such films are easy to understand as well as because any people as sturdy as the Japanese like what we sometimes call red-blooded action.

#### Geisha Girls of Japan

When a Japanese business man wishes to entertain a client from another city, he does not invite him home to dinner, nor even to his club. Instead he offers him an expensive meal at a restaurant or tea house, and has geisha, or "accomplished persons," in to help amuse his guest. The geish are a class of women who sing and dance and play on instruments such as the "koto" and "sami-sen", perform the elaborate tea ceremony that has come down from olden times in Japan and do other things of that kind. Although they are in a way, actresses, they do not appear on the stage, but at evening parties. The Japanese busi-



ness man would almost certainly not bring his wife or daughters with him to the dinner he had arranged. He would, however, have at least one geisha to do nothing but wait upon his guest to pour out his tea or wine, help him to choose the best food from what the regular waiting girls of the restaurant brought and so on. Others would arrange the flowers, squat on their cushions and thrum the samisen, sing the queer music of Japan; some, probably the youngest and most lively, would dance.

#### Conclusion:

The customs of the Japanese are innumerable but the few mentioned in this unit are some of the major ones. It was impossible in my study of this unit to describe any customs the Japanese-Americans might possess since obviously their's are the same as the American-born white so I confined this study to the customs of the Japanese in the old country. Some of the Isseis here, it is true have clung to the old ways of the country from which they originally came but this factor is rapidly disappearing as their second-generation Japanese daughters and sons step into their places.

### R E L I G I O N

#### History of Christianity along the Pacific Coast

San Francisco: The history of the Japanese church began in San Francisco when in 1874 several young men happened to meet



at the Powell Street Congregation Church. The Women's Society became interested in them and Mr. Wilson, one of themembers, began a Bible and English class for them. Later the group arranged to rent the basement of the Chinese Methodist Mission for its headquarters, at the cost of three dollars per month.

In May, 1881, most of the group separated from the original Gospel Society, the group had organized, and organized the Taylor Gospel Society. The first reason was the Dr. Gibson superintendent of the Chinese Society wishing to make this new organization into a Methodist group created ill feeling between the American Methodist and Congregational Churches. A second reason was that some of the members wished to be sepaarted from the Chinese mission.

In 1883, another separation took place in the Gospel Society at the Chinese Methodist Mission. The reason being the same as that given above. Results:---formation of the "Third Evangelical Association" which united with the Taylor Gospel Society after a short while.

The original Gospel Society had established a mission in Oakland. In 1884, a fift took place between the two groups resulting in the establishment of a Methodist church in Oakland. During this time, the Gospel Society separated from the Chinese Mission and moved to the adjourning house in June, 1886. In Demember, the Japanese Methodist Church of San Francisco was organized.



The following year, 1887 found an over widening out reach within the Gospel Society which resulted in the establishment of the Japanese Honolulu Mission.

A revival broke out in the Japanese Methodist Church with the coming of T. Kawabe, an evangelist, from Japan who conducted series of meetings from July, 1889 to December, 1891. The far reaching influence of this revival was felt in the establishment of churches up and down the Coast. As a result in 1892, Japanese Methodist Churches were established in San Jose, Sacramento, and Portland; in 1893, Vacaville and Fresno; in 1895, Los Angeles and Riverside; in 1901, Spokane; in 1902, Seattle, and in 1904, Oxnard and Bakersfield.

On May 16, 1885, the members of the Gospel Society (Taylor) organized the First Presbyterian Church of San Francisco. In 1892, the old San Francisco Theological Seminary was purchased and the church removed to the new location.

The Congregational work was founded in conjunction with the establishment of the Chinese Mission in 1899. In the same year a separate mission for the Japanese was organized.

In 1910, the Japanese Reformed church was established. The Present Post Steet Chapel was purchased from the Plymouth Congregational Church in 1914. An education building was erected in 1920 through the assistance of the Women's Missionary Society of the Reformed Church.

The first mission among the Episcopalians was established in conjunction with an American church in 1895, and in 1912 a



Catholic mission was established. - The Seventh Day Adventist group began in the 1923 with a Bible Study Institute. In 1928, a church was organized, the first among the Seventh Day Adventist Japanese.

Los Angeles: The Christian church found further development in the center of a rapidly growing Japanese population, Los Angeles. In 1890, through the assistance of an American Methodist Church, the only religious organization the Japanese Y.W.C.A. re-organized into a Japanese Mission. In 1896, the mission became a church.

The Presbyterian work began in 1902 with an English Night as a basic part of the program. In 1902, a church was organized and in 1918 a union of the Presbyterian Church came into being known as the Japanese Union Church of Los Angeles. A building was erected in 1923.

The First Catholic mission was established in Los Angeles in 1911 and the Seventh Day Adventist Church was established in 1933. There are also a number of other Japanese churches of different denominations in Los Angeles.

Seattle: The first church to be organized in Seattle was the Japanese Baptist church in 1897 with five members. The Methodist work was founded in 1904, the Presbyterian and Episcopalian in 1906 and the Congregational in 1907.

The most lavishly equipped plant in Seattle is the Catholic Maryknoll Mission and Parochial school in 1920.

This survey of Japanese churches has only been confined to



the main centers of Japanese population. There are, however, many other cities which soon followed suit and have since developed an active program in Christian work.

#### Characteristics of Japanese Church

Source of Membership: Japanese Church is distinctive in that it draws its membership exclusively from Japanese race. Unlike people from Europe who had some sort of a Christian background the great majority of Japanese Christians have come from the traditional Buddhist faith. The average age of the first-generation Japanese is about fifty-four. In ten or fifteen years the Nisei will form the dominant membership in the churches. At present, the membership exclusive of the Sunday School is about on an equal basis.

Language: The first preaching and teaching used in the church were in English interpreted to the audience by a Japanese interpreter. In the course of time, leadership developed among the newly won converts and preaching in the native tongue began to take place. In most Sunday schools, the Nisei are helping in the religious education program. A majority of the churches utilize both the English and Japanese languages. The adults still continue with their services in Japanese while their children attend Sunday School, young people's meetings and worship services conducted in English.

Financial Support: Few churches have as yet achieved the stage of self support. Only nine out of thirty-seven Methodist Episcopal Churches are self supporting. The majority of them are still supported by home mission boards. One reason for the



failure of the Japanese church to achieve financial independency may be due to the fact that so many of the older members who constitute the backbone of the church are rapidly passing away and their places are being filled by children now rapidly attaining maturity. A great majority of the Mises are still in school or college and are unable to support the church in a financial way. In most cases the community helps in its support. Annual house to house canvasses are held in non-Christians besides the Christians aid financially through bazaars, moving picture shows and entertainments sponsored by the different churches.

### Buddhism

Many writers have drawn attention to the superficial resemblances between the Buddhistic and the Roman Catholic ceremonial---the flowers on the altar, the candles, the incense, etc. In point of dogma, a whole world of thought separates Buddhism from every form of Christianity. Knowledge, enlightenment is the condition of Buddhistic grave,---not faith. Self perfectionment is the means of salvation. Buddhism teaches that existence is itself an evil springing from the double root of ignorance and passions. In logical conformity with this set belief, it ignores the existence of a supreme god and Creator of worlds. There are, it is true gods which Buddhism inherited from Brahminism; but they are less important than the Buddhas--men, that is, who have toiled upward through successive stages



of existence to the calm of perfection.

Japan received Buddhism from Korea whither it had spread from China. All education was for centuries in Buddhist hands, as was the care of the poor and sick. Buddhism introduced art, introduced medicine, moulded the folk love of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity. In a word, Buddhism was the teacher under whose instruction the Japanese nation grew up. As a nation they are now grossly forgetful of this fact. Ask an educated Japanese a question about Buddhism and ten to one he will smile in your face---a hundred to one he knows nothing about the subject.

### E D U C A T I O N

Probably the most outstanding thing about the Japanese in their highly intellectual character is their zeal for education. In the public schools, the American-born Japanese have established an admirable record of scholarship as well as competing on equal terms with others on athletic fields. Dean Marvil L. Darsie of the Teachers College, University of California in Los Angeles states the following, which is based on a study of the Japanese children in the schools of California. "In Comparing the grade locations of the Japanese children with those of Americans of corresponding ages, it was found that, on the average, the Japanese child is about one-half grade be-



hind his American brother, On the other hand, in Los Angeles and San Francisco there is no Japanese retardation; Japanese children in fact being slightly ahead of Americans of the same age.

In a study by Professor Kimball Young, it was found that children of southern European parentage in the schools of San Jose' showed an average retardation of from one and one-half to two grades. When it is considered that the language handicap is approximately equal as between Japanese and southern European children, it is obvious that the Japanese are doing very well indeed as regards school progress.

In the tests measuring achievement in school subjects, Japanese children were found to be far behind Americans in reading and language subjects generally. They equalled American children in arithmetic and surpassed them in spelling and handwriting." 1

One reason why the Japanese child does well in school is that the family tradition behind him is zealous for education. A county superintendent of schools on the Pacific Coast said that there is no truancy among the Japanese.

Within the past twelve years in Seattle, twenty-seven American-born Japanese have been either valedictorians or salutatorians of the nine high schools. Over the same period, twenty-four Japanese-Americans were elected to Phi Beta Kappa at the University of Washington. The Japanese enrollment at the University was about three-hundred, out of a total enroll-



ment of approximately nine-thousand five hundred."<sup>1</sup>

Generally speaking, due to racial barriers, the Japanese students have concentrated upon the commercial field, home economics (tailoring, dress-making) the field of business administration, and professions of nursing, pre-medics, lawyers, pharmacists, etc.

<u>Category</u>	<u>Males(%)</u>	<u>Females(%)</u>
Have done graduage work	0.2	0.2
Have graduated from college	0.8	0.5
Have been in college	4.3	2.9
Have graduated from high school	8.4	8.0
Have been in high school	19.1	17.3
Have graduated from grade school	24.4	22.2

In elevating these figures one must remember that the entire group averages 9.9 years of age and only 12.1 per cent are 18 years of age and over.<sup>2</sup>

#### Japanese Language School

One ground for criticism of the Japanese was their organization of language schools, conducted after the regular public school hours, for the purpose of teaching their children how to read and write the Japanese language and also something of Japanese etiquette and behavior. The Japanese schools were merely supplementary to the public schools and not a substitu-

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1. Report submitted to Tolan Committee  
"National Defense Migration" J.A.C.L.
  2. Edward Strong, "Second-Generation Japanese Problems"  
(1934) p.188



tion for them as are parochial schools, The teachers were graduates of what are called middle schools in Japan, and some of them also graduates of American colleges. Japanese Christian pastors and Buddhist priests and other educated men also served.

It is easy to see now the was psychology, which had resulted in forbidding by law the teaching of German in some states and which frowned upon all foreign languages would react upon these language schools of the Japanese. They were accused of de-Americanizing the children, teaching them to bow to the picture of the Mikado using text-books prepared for use in Japan, and also inculcating Japanese loyalty. In Hawaii, the Legislature was at the point of passing a law arbitrarily wiping out all language schools, when wiser counsels prevailed and a measure proposed by a group of Japanese themselves were submitted, whereby the language schools were brought under the supervision of the Department of Public Instruction, the text-books were to be revised and the teachers trained and examined in a knowledge of democratic ideals and American citizenship."<sup>1</sup>

While these language schools would tend to be unpopular and gradually to disappear, their continued life and vitality are largely due to that uncertainty of status produced by racial discrimination and denial of economic opportunity to the young American-born Japanese. Employment is most likely to be bound in situations where their knowledge of Japanese is an asset, or as some believe, if there is denied economic opportunity in American, it may necessary ultimately to return to Japan, in

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1. Albert Palmer, "Orientals in American Life" pp. 51-52



which case the Japanese language would be imperative.

### Religious Education

The zeal for education carries over into the field of religious education as well. A notable example of this is Seattle where a study made by U. G. Murphy, a representative of the American Bible Society who speaks Japanese fluently, showed that seventy per cent of the Japanese children between the ages of six and eighteen were enrolled in some Christian Sunday school. In the south, however, particularly in the larger centers of Japanese population, the percentage in Christian Sunday schools goes much lower.

"The young people under Buddhist influence probably tend to be somewhat retarded in their Americanization, just the reverse is true of those who come under Christian influence. The Christian religion fits into the American culture that they are taught in the public schools which, while not giving any formal religious instruction are, nevertheless, permeated with a diffused Christianity which expresses itself in ideals and moral values. Much of the literature studied is saturated with Christian teaching. The result is that the second-generation Japanese find it much easier to understand Christianity than Buddhism. The schools have given them a background for it." <sup>1</sup>

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L. Albert W. Palmer. "Oriental in American Life" p. 63