

as simply as
possibly first the
Position of the Chinese
and then the Japanese —

Karial Background

Peg Campbell

1/13/1930

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The Chinese came
first in fact their coming
^{that of}
antedates the Japanese

by a generation. ~~It~~ was in the middle of the
19th cent ^{that} Chinese coolies were

imported and welcomed
for the vast railroad

and industrial
enterprises starting up in

the wake of the discovery

of gold -

Native labor was far

from adequate and
 the electric ^(electric) was a
 useful commodity just as
 so much ^{as} oil or coal!

It wasn't until the increasing
 flow of this ^{cheap} utility
 surpassed the demand
 for our own man power
 that the Chinese was
 recognized as more than
 an economic problem
 and became a political
 and social issue

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When his services were
no longer in demand,
he could not be laid
aside as so much coal
or oil but had to be
recognized as a human
individual

Racial hatreds flamed
rampant and after

Much discussion & legislation
the Exclusion Act was
passed in 1882

The antagonism in California
forced the Chinese to
pack on through out
the country - This
was a period of

great emotional strain
& physical hardships for
these Chinese immigrants
who had come at our
own invitation - old
Chinese to-day tremble
with anger when telling
of those pioneer days -
During the recent
years the Chinese
have withdrawn from
outdoor occupations
and gone into business

So that today the population is mostly distributed among our big cities -

The Chinese here have always remained a male population, the percentage being from 7 ~~to 10~~ men to every woman -

The lack of family life has kept them from

rural homes and sent them to the cities and one can perhaps better understand the smuggling of slave girls, tong wars and ^{hemingway} gambling houses

Fan-Tan is
there

Chinese do not take their religion very seriously

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What little of it they
retain is developed in
the home

Just sticks are still used
but most of the just houses
are maintained to exploit
the tourist - curiosities

Business & family organizations
exert more influence
and control than any
religious organizations -

China-town clubs (in
speaking of China-Town, I will
keep in mind especially that
of San Francisco) are a
shadowy counterpart of
its 3 quite
separate generations

The older generations line

in a very remote word -
 "A world" one author says
 which is at once very
 stable & very frail, a
 world which is packed
 with pleasant sensations &
 worn smooth with
 loneliness -

The next generation is
 Chinese - born but
 has been affected by
 the Chinese - Revolution
 These younger men are
 aggressive & wildly
 discontented - They
 are passionately devoted

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To the new China

which is being born -
The third generation

The native-born who
have ^{their} Chinese Native Sons
everywhere

Parents know not too
little or care little about
China old or new -

~~A story of a~~
A curious visitor asked
a Chinese boy whether
he was American-born

the answer was quick &
ardent "Always" he

replied with an
exquisite Chinese smile
lighting his face

The organization of
 the older generation is
 the family or country
 clubs. Most of the Chinese
 in our Chinatowns come
 from one of 12 families
 + from 13 countries

The importance of the family
 or country to the older

generation is that the
 Chinese of old China

never acts as an individual
 he always lets an organization
 represent him.

II -

The Big Benevolent Ass -
of San Francisco is called
the Chinese Six Companies

It was established in
the early fifties, when
6 county clubs imported
"Chinese gentlemen" to
represent them in their
dealings with the U.S.

government - Later
these "Chinese Gentlemen"
came to be known as
"rice ladles" because they
cost a lot & were of no use
to anyone - The Chinese
now elect their own
officials and don't
bother importing Chinese

Scholars -

This Six Companies is
their highest court for

Tong included

all disputes - a
League of Nations in
miniature -

It is so powerful as to some times even
ant and

The third important
organization (you see
they are much organization)
is the high binder ~~eyes~~
fighting tong -

These fighting tongs
first appeared in the
seventies during the
most violent anti-Chinese
feeling - They are not
to be found in China -
nor are they imitations
of the American Criminal

gangs which they resemble.
(note)

Legislative restrictions
passed against the
Chinese by the Americans
have given them their
economic base. Chinese

Traditioners have given
them their membership.

+ the fact that Chinatown
has no police force of its
own has given them

their almost unbreakable
grips on the Chinese Community.

The occidental mind
 can not grasp the workings
 of the orientals and it
 is only recently that
 even the press ^{& police} could half
 fathom out the reasons
 in back of some of the
 long wars —

What appears to be
 delicate burlesque may
 turn at the funniest
 moment into tragedy,
 while the most
 romantic & desperate
 passions fester themselves

out in a face (Quotes)

The lack of understanding
in our courts leads
the oriental to think there
is no solution in them
for him & he must
prefer to settle by
the Tong system —

With. This lack of understanding
is shown in a ^{certain} slave girl
case —

The Chinese prostitute is
a very important person.
They are owned & managed

by fighting tongs, & even
 when a prostitute has
 bought herself free
 (which she may do ~~but~~
 she may keep some of her
 earnings.) She usually
 joins a Tong in order
 to enjoy its protection -
 This particular ^{stone -} girl
~~was~~ was being used
 in San Francisco - The
 lampro, hired by the
 owners of the girl succeeded

in proving to the satisfaction of the jury that the girl had never been a

a prostitute - If found guilty she would have been handed over if she wished to the Chinese rescue mission - Being found innocent, she was supposedly free - Freedom actually meant, however she would return to her trade & that in case she ever succeeded in buying herself free she would have to pay to her owners not only the price they paid to her parents in China & her expenses but the fee of the lawyer as well -

None of the American jury half of whom were women understood the slave girl system and after the

trial was over, a group
 of them headed by a fat
 motherly creature with
 frizzed blond hair
 headed for the slender
 be-troubled girl
 whom they had acquitted

and said. Now go home
 dear but remember
 this - be a good
 girl."

To sum these clues up -
 the county or family
 clubs elect the officials
 of the Six Companies -

These in turn settle
 the quarrels and often
 stop them of the tongs

As to the Chinese
in business, as has been
said before they naturally
drift to the cities the great
majority on the Pacific
Coast - many are import
merchants, many
launchmen, though
not as many as at first
for they are leaving
the tubs for the stone
and the restaurant business
is attracting them more
and more -

The entry of the Chinaman
into the laundry business
is a riddle - and
a hard one - Have you
ever stopped to think, I

hadn't, that no Chinaman
ever saw a starched
collar or a white shirt before
his arrival in the Western
hemisphere - where he
learned the art of making
a linen collar stiff & glossy,
is still unknown to science

The Chop-See is the
most highly developed
form of Chinese
business in America
It, like the laundry,
started in America

the name really means
"small pieces" & in
Canton designates the poor
mans air of left ones -
(counterpart of our hatter
I suppose).

The Chinese Laundry
and the Chop Seeey
Restaurant are 2 specialized
forms of business and
whether it has been
by clever design or lack
of ambition these orientals
are content to stay in
their own build and

not compete in other
lines with their
white neighbor - This
fact and their increasing
population practically
solves the problem
itself -

Would that the
Japanese situation
were as easily
settled - and now
for that —

May Back

by name

Kakabama

In 1842

Manjiro

A little Japanese boy was fishing with his father and brothers, when a terrific storm overtook them and carried their tiny craft out to sea - after many days they reached a deserted island and here they remained for half a year suffering great privations, till an American whaler picked them up - The Captain of the whaler took Manjiro to Boston and sent him to school - In 1851 he returned to Japan navigating an American boat when he arrived the city magistrate accused him of having violated the Japanese law which prohibited any Japanese from going abroad - But proving it was due to the storm he escaped punishment.

50,000 descendants
in the American
continent.

(note)

~~Japanese Immigration
law permitting the
immigration of her people
was passed in 1885 - 3
years after almost
immediately after our
Chinese Exclusion Act -
of 1882~~

To many goes the
distinction of being the
1st Japanese in America -

Times have changed
and Japs. magistrates have been
glad to see part of Japan's
population migrate -

Japan's emigration law
permitting the going forth of
her people was passed in 1885

almost immediately after our
Chinese exclusion act of 1882

Therefore the Japanese started
to arrive (slowly at first)
shortly after the Chinese

were barred -

The tide of Japanese
did not get under way
until the nineties -

And the America they
found was far different
from that which the
Chinese first saw -
The population of the
Pacific coast had greatly
increased, all the railroad
lines were complete, cities
were fast emerging from
the wilderness - all this
meant vast clearing &
building enterprises and
the need for
agricultural products -

So the Japanese passed
their pioneer days

Working in gangs
clearing land, doing
unskilled work around
saw mills & logging camps

But they quickly passed
from this migratory camp
stage to a more
settled community life
as heads of families —

The Japanese showed
decided tendencies toward
agriculture & rural
segregation — in contrast
to the Chinese tendency
toward city life —

At first they worked
merely as laborers then
they advanced to tenants
and in some cases owners —

They cultivated the land
more intensely, worked harder
were less exacting in their
demands and paid higher

rents than their white
competitors.

This invasion of the
Japs does not mean
they completely drove
the white farmer out —
they took

Much of the land, was
either abandoned as no
good by the white man,
or had never even been
worked and much
land today cultivated
by white farmers was
cleared by Jap labor —

So you see we have

a repetition of the Chinese

situation — These Japanese
unskilled

laborers were invited

it and welcomed here

especially by capital
to fill an economic
need but when they
rose above the herd
and advanced as only
a few can advance, and
started to step on the
white man's toes then they
were recognized as
human individuals -

Again race feeling and
hatred arose. Some
one has said "Racial

antagonism resembles
justice in one respect
if in no other - It may
sleep but it never dies -

California & her neighbors
again remembered the
Chinese riots and ^{smoldering} feelings
were fanned by the press
and politicians - The
white farmers could see
all this Golden State - over
~~overrun~~
run by that yellow peril, the
quickly populating Japanese

in 1908

Finally, President Roosevelt
intervened
~~the matter~~ and
quitted temporarily at
least the settling must
by the famous "Gentlemen's
Agreement".

After close study he
made this statement →

"The people of California
were right in insisting that the
Japanese should not come
thither in masses, that there
should be no influx of
laborers, of agricultural
workers, or small tradesmen
in short, no mass settlement
or immigration"

Negotiations were made

with Japan that she
should be responsible
in issuing passports not
to allow any more
to come to
Tabors to the U.S. -

This she had faithfully
done but the Japs
proceeded in establishing
a home brought up the
issue of the Picture Brides

These Brides would arrive
in numbers

and be met by the grooms

on the dock where wholesale
weddings would be held

They would then proceed
to Raise large families and
the women would work
~~on~~ the farms as laborers -

This again stirred up
oppositions and the
Picture Bride proposition

was ~~stopped~~. Certain

Suppose still continued
and in 1924 the Exclusion
act went into effect namely
that ¹also alien ineligible
to citizenship be admitted
to the U.S.

And this status
obtains to date —

The Japs have not
concentrated in business
like the Chinese and in an
uncompetitive line at that —

On the contrary, the ambitious
Japanese have entered almost

every form of retail & wholesale
business needed in a community.

As they segregate ^{into their own} the ^{localities}
essential business & professional
services have provided

an occupational outlet —

The forms of Japanese

business that branch
out most widely into
the American Community,
are those connected with the
distribution of agricultural
products, vegetable & fruit
stores, grocery stores &
markets - also those
associated with domestic
service such as small hotels
rooming houses, dining
& cleaning establishments
& barber shops -

Japanese business falls
into 2 distinct groups
the small establishment
coming in here
competition with Americans
and the branch office
of some big foreign Jap.
corporation this latter
type is increasing rapidly
Increasing trade between
Japan & America

The Japanese ^{have} take
religion more seriously
than the Chinese most
of them who have not
taken to Christianity are
Buddhist They have
several fine Buddhist
temples and a few
Shinto shrines - Besides

providing a place for
ritual services, weddings &
funerals the Buddhist
institutions in the U.S. is a

social & recreation center
with a Y. M. B. G. To
match the Y. M. C. G.

Through the moral & social control of the Japs thru the Buddhist temples is undoubtedly of value, yet the presence of these institutions of an alien religion is an important factor in anti-Jap. feeling.

It is probable that moral standards of the Chinese & Japanese living under normal social conditions in the U.S. compare favorably with those of European immigrants. Says Dr. Hermann of the American Missionary Ass. 'There is no ground for the charges of unusual social depravity among Orientals except where some special conditions for which

ourselves are largely responsible, have shut them off from legitimate recreation & family life.

The laws of California have been strict and drastic and from the Jap. point of view harsh but there felt justified claiming it was not prejudice against the Japanese, which inspired them but lone of state & country and the bitterness of the same. Japan hoped

that this feeling was purely local but was quickly disintegrated with the coming of the Exclusion Act -

Between Jan & July 1 1924 Japan's attitude toward America passed from one of utmost friendship to one of deepest disappointment resentment & indignation. The Washington Conference in 1922 convinced Japan that America is a truly peace-loving

nations, with no military
ambitions in the Far
East. While the GFTS
(1923) for earthquake
& fire sufferers
exceeded \$12,000,000
persuaded the Japanese

that America had a
depth of sympathy &
good-will for them far
beyond anything they
had thought possible -

But right in the midst
of their feelings of gratitude
like another hurricane

came the decision of the

United States Supreme
Court validating the

repressing legislations
of California and
Congress passes the 1924
Exclusion Act which
of course abrogates the
Gentlemen's Agreement -

Hon. Cyrus E. Woods
Am. Amb. to Japan said -

"The Japs. Exclusion Act was
in my judgement, an international
disaster of the 1st Magnitude
a disaster to American
diplomacy in the Far East -
a disaster to American

business, a disaster to
religion & to the effective
work of our American Churches
in Japan -

It was as though the
Good Samaritan in the new
Testament parable after
delivering the wounded &
bleeding Traveler to the inn-keepers
with a gift for his keep, had
suddenly
drawn off
doubled up his fat and

planted a
stunning blow on
the face of the man he
had just saved —
Japan was humiliated
disappointed, damaged
& indignant —

She could hardly
believe it —

However —

The Exclusion Act stands —
And it looks as if it
is permanent though

Mr. Hughes has pointed
out that with our quota
law now in effective operation
it would only mean about 150
Japanese admitted and 100

Chinese a year - This would
hardly affect the foundations
of our Nation and look
what it would mean in International
relations -

I happened to ask Dr
at our first
meeting, if I should try

To develop this paper
in connection with the
World Peace Movement and
she said that there was
one point she might contribute
and that was -

That ~~the~~ ⁱⁿ Japan when she
was Japan a few years ago,
in talking with a prominent
native, he was astounded
and puzzled at how
we could possibly entertain
and physical fears
from Japan - we were
being so much more
powerful, and he even
went on to remark that

~~even more so than we were~~
~~trained in our colleges~~

"Why even your women's
college's have military
training. (This impression
was gained from a photograph
of some ^{coldest} drill
women. I haven't even
tried

developed this paper along
world peace ^{or international} lines. In fact
I have felt I have been
in a little way of my own

After ^{months of} reading the quantities
of fascinating debate material

pro and con, I was tossed
this way & that and came
out fairly reeling and I
think you all should

appreciate my refraining
trying, at least ^{this} to state our
position ~~on~~

— this — turbulent question —

I have also refrained
from statistic and
legal data

but if I have a
few minutes longer
I would like to emphasize
that the really pertinent
issue now is not

Further immigration
but how to fairly treat
the Japanese who are here -

This should be done not only
for their own sake ^{but} for
our own sake - for the
furthering of international
good-will and also
for the furthering of
Christianity on earth -
for the failure of such just
treatment of the Japanese

in America will always
be pointed out by non-
Christian Japs, ~~people~~
everywhere as evidence
of the hollowness of
Christian religion -
Getting a Japanese Minister
of Los Angeles -

"They will say 'How can
you tell us that you
love God, whom you
have not seen, when
you do not love your
brothers, whom you have
seen?'"

The attitude of some of
the anti-jap - agitators is
to make it so uncomfortable
for the Japs he will return
to Jap. This is useless for

No matter how small or mean
the place for him here, it will
be bigger & better than ⁱⁿ over —
crowded Japan —

Even the discriminatory
land and citizenship laws
of California he is willing
to put up with for want
his sons have the full
rights of the American born?

This second generation
is here — they are quick
to adopt and assimilate
American ideals and
standards of living and
are growing unconsciously
and innocently as straight
Americans

In Seattle there was a
stir because a Japanese
boy took the part of George
Washington in a play —
but he ~~was~~ the choice
of his classmates —

Another Seattle boy
of Jap blood being
saledictorian of his
high school received

warning letters to had
better not speak —

But

more important than the
snubs received in school
as when they try to hunt
a job —

Japan's ambition —

Here is the overwhelming
propaganda that it is
to be hoped, will be

solved in this generation

The Japanese farmer wants his children to have every possible advantage and the majority strive on for a college education but what then where is the field for his training?

Had he better stay content at his present stand on barbershops where his white brother raises no objections or should he follow that innate urge of the Japs to shine on and on -

It is impossible at least

at the Pacific Coast to imagine
a Jap in any high position
which would require
Americans to work under
him and the Japanese
communities themselves
naturally haven't enough
of the higher specialized
jobs to be filled -

If they try and fill a
whole factory or cannery
with only Japanese - there
is a cry of Yellow Peril -
yet they can't stand off
and live their own lives

They must find a place
in American society in

order to survive -
less ambitious
Many of the stifled will
be content to take the menial
jobs offered and live happy
contented lives -

But the college bred have
a harder uphill road
to travel - and this will

We should not sit in
judgment on Californians
who has 2/3 of the Japanese
in the country but even
- she will feel more kindly
where she is assumed
that there will

new
be no more new
"little yellow men"
allowed to enter to remain
on ~~our~~ land

(Note) I noticed
an item, that Japanese
children born in America
are about 4 lbs heavier
& $1\frac{1}{2}$ inches taller at a
given age from 10 - 12 yrs
than children born in Japan.

~~We should not sit in
judgment on California who
has $\frac{2}{3}$ of all the Japanese in
America and we can
fairly count that in the near
future there will be big
enough men on either~~

in our progress -
As intermarriage is not
necessary to perfect
assimilation surely
there is a place for
them in our conglomerate
population - And
surely if the facts of both
papers are considered
we have much to gain
from their fine arts and
industries

~~side who will work
out the answer for the
rest. There always have
been such men in this
country and God willing
there always will be.~~

"all men are created
equal" is not a vain

shibboleth despite Mr

Tynes ravings in his
"Pride of Palomar".

These American born Japanese
are educated equally as well
our ideals are implanted
and will thrive in their
yellow hearts as well as

European Immigrants
and our
in our Negroes
Basing our hopes on past
history we gamble
noticing when we
count that when the
time is ripe
future there will be

big enough men on
both side who can
solve the problem
and serve the answer
on a receptive
public —

Farm —

Flour — $\frac{7}{8}$ Jap —
Majority Jap & stores.

1 American —
Separate schools —
Buddhist Temple —

Livingston —

Jap. alright but we
don't want any more —

Christian Church —
 $\frac{9}{8}$ American —

Women do not work in
fields — men wear heady —
made clothes —

Jap. 20% stock in Bank.

2. Intelligent figures —

How some anxious for
children to follow on farm

Pacific Coast has taken
sides as the question
so violently, that a proposal
to study race relations
was like a challenge to
fight -
no middle ground

Against -

Politician
Legionnaire
Native Son -
working man -
small farmer -
ship keeper

For -

Financier & banker
importer & exporter
absentee land owner -
large rancher -
mission & church worker
social worker &

Population -

1920

94,820,915

White

10,463,131

Negro

61,639

Chinese & remaining

111,010

Japs - increasing