

NEWS LETTER

Editor for this issue Floyd W. Schmoe, University of Washington.

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This is the first issue of a NEWS LETTER to be circulated among those vitally interested in present-day relations between Americans of Oriental and Occidental backgrounds. Since it is the American of Japanese ancestry who finds himself in the most difficult position at the present moment it will concern itself especially with the problems confronting him.

It is hoped that this letter will be the means of bringing those interested in the problem into contact with each other and closer together in their thinking and actions. Its interests are chiefly in the economic and social fields and it is intended only as an information sheet for individuals and not for publicity of propoganda purposes. It has been authorized by the seven regional conferences that have recently discussed these matters, but as yet no organization has been set-up to extend and correlate (sp) the work of these conferences so this publication is without official status. The Editor assumes the responsibility only until other arrangements are made.

APPROXIMATE DISTRIBUTION OF JAPANESE AMERICANS *

In Hawaii:	157 905 (1940 census)	
	citizens	138 000
	duel citizens	25 000 **
	aliens	18 000 **
In California:	100 000	
	San Francisco and Bay Area	10 000
	Los Angeles County	38 000
	citizens	29 000
	aliens	9 000
In Oregon:	8 000	
	Portland and vicinity	4 000
In Washington:	10 000	
	Seattle and vicinity	6 000
In Canada:	25 000	
In British Columbia	23 000	
	Vancouver	8 000

Total Japanese Americans about 300 000 of whom more than half live in Hawaii. Of this total more than 50% are now second generation American born and thereby American citizens.

* These figures are in most cases only rough estimates.

Accurate data would be welcomed by the editor.

** Estimate of Dr. Andrew Lind, U. of Hawaii.

SAN FRANCISCO CONFERENCES ON PROBLEMS OF ORIENTAL AMERICANS

Annie Clo Watson

In the autumn of 1940 the International Institute of San Francisco appointed a special committee under the chairmanship of Dr. Alfred G. Fisk to give attention to the special problems of American citizens of the several Oriental backgrounds. The special committee outlined three sets of special problems to which they planned to give attention:

- (1) the anomalous position of the Filipinos as American "nationals";
- (2) several technical citizenship problems of Chinese;
- (3) growing discrimination against the Japanese as a result of international conflict.

In addition, as much emphasis as possible is to be placed upon the well known discrimination in employment, in housing and in other community relationships.

On February 1, 1941 the committee held a conference of representatives of Bay Region agencies to test the interest of a wider group. In attendance were Americans both Oriental and Caucasian. There were in attendance members of the Y.W.C.A., Y.M.C.A., P.T.A., F.O.R., I.P.R., League of Women Voters, Santa Rosa School of Social Studies, Federation of Women's Clubs, Several Churches and Church societies, International House; and deans of women and men of educational institutions, public school principals and teachers, members of nationality organizations and interested individuals -- about one hundred altogether. No one came as an official representative of his organization.

The Bay Region felt especially glad to have Mr. Harold Hull of Pasadena and Prof. Floyd Schmoe of Seattle who brought news of their field of work and opened possibilities for future cooperation.

During three sessions the problems of all the Oriental groups were referred to, but the major emphasis was on the growing tensions as a result of the Japan-America relations -- the conference as a whole agreed that each individual should do what he could in his own organization and that there should be a continued organized effort to understand better the problems of the young Japanese, to acquaint a wider public with facts about dual citizenship and other questions which seem to cause general misunderstanding and to try to correlate as far as possible the activities of various groups up and down the Pacific Coast who are working on the same problem.

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On March 29, a second conference was held with 40 of the first conference in attendance. The occasion was arranged for two purposes: (1) to have a report from Professor Schmoe of his stay of six weeks in Honolulu, and (2) to get reports from those in attendance as to their own interim activities. There was real evidence of continuing interest in the whole subject of problems of Oriental Americans.

Several recommendations grew out of the meeting:

- (1) That a speakers bureau be set up and handbook for speakers be compiled;
- (2) That contribution be made to a newsletter of some kind now being started by Prof. Schmoe to be circulated occasionally among the persons interested now or who might be interested;
- (3) That more and more personal contacts between Caucasians and Orientals be arranged;
- (4) That there be a quiet but consistent effort to "educate" the public not only as to problems but as to contributions of the minorities to American life;
- (5) That churches and other organizations be drawn more into partnership in this effort;
- (6) That cooperation be given in the plan to bring together representatives of all the Pacific Coast in a conference on the subject.

Dr. Fisk's Committee will put the recommendations into effect as time and leadership will allow.

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INTER-RACIAL AFFAIRS IN HAWAII.

Notes from a letter from Dr. J. Leslie Dunstan.

"The group...has continued since, meeting with some degree of regularity. Out of this group have come a number of activities designed to aid in maintaining fellowship between the races. It would be difficult for me to list all of these, but may I give one or two illustrations. Under the leadership of one of the Japanese men, a number of Japanese people entertained on their invitation some of the officers of the fleet. The evening was planned to give the officers an understanding of the position the Japanese Americans take toward the country of their birth. Actually it was a clever combination. There was a sukyaki dinner, served by Japanese ladies in kimono. The ladies were the wives of the entertaining men.

After the dinner the ladies changed into American dress and shared in the dance. The evening ended with a discussion around cups of tea. This plan has been followed on over half a dozen occasions."

"Both Japanese and Chinese groups have planned and carried out a number of evenings of entertainment for enlisted men and for civilian workers."

"At one of the meetings of our group it was felt that there should be a committee who could speak for the group publically in any matter that concerns our interests. Such a committee was appointed, headed by the local director of the F.B.I. To date they have had an influence with the mayor and the governor in seeing to it that there has been proper representation upon the various defense committees that have been appointed."

"These notes are most brief but will suggest that we continue the work. Whatever may happen we shall at least have done some things to retain the degree of inter-racial unity that has been gained in the Islands. Our greatest concern is over the considerable number of civilian workers who have been imported from the Coast for the various defense projects. They are filled with prejudices and are very difficult to get at. However, we are making some efforts in that direction."

INCREASE IN HAWAIIAN JAPANESE POPULATION IS SMALL

A report based on the 1940 census recently made public by Vergil D. Reed, acting census bureau director, shows that Hawaiian, part Hawaiian, and Caucasian residents in Hawaii increased much more rapidly between 1930 and 1940 than did Japanese, while Philipinos declined in numbers.

Here are the figures:

Hawaiian and part Hawaiian, 1930, 50 860; 1940, 64 310, percent change plus 26.4.
Caucasians, 1930, 73 702; 1940, 103 791, percent change plus 40.8.
Japanese, 1930, 139 631; 1940, 157 905, percent change plus 13.1.
Philipino, 1930, 63 052; 1940, 52 569, percent change minus 16.6.

THE JAPANESE AMERICAN CREED

I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals, and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak, and act as I please--as a free man equal to every other man.

Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way: above-board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times, and in all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to actively assume duties and obligation as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America.

-- Mike Masacka.

(Courtesy, Americanization Committee
Intermountain District Council
Japanese American Citizens League)**

PRESENT STATUS OF JAPANESE AMERICANS IN CANADA

Of the 25 000 (Approx) Canadians of Japanese ancestry nearly all live in the west coast province of British Columbia with the largest concentration in and about the city of Vancouver. The second largest community is on Vancouver Island in and about the city of Victoria.

Canadian born Japanese are citizens and foreign born Japanese may become citizens. However, Orientals have no vote in British Columbia. Canada has no Oriental Exclusion Act but have with Japan a "Gentlemans Agreement" under which less than 200 Japanese are admitted each year.

Young Men of Japanese ancestry are not being called to military training or service in Canada and are not permitted to take military training courses at the University of British Columbia.

There is no restriction on real estate property rights either as to ownership or locality. The Government has however restricted fishing rights and the ownership of commercial boats.

All occupational fields, except the military and civil service, are open to Canadian Japanese and many are successful in business and the professions. The majority however are engaged in fishing, gardening, tailoring, cleaning, and small shops. There are only a "few" Japanese students at the University of British Columbia.

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STATISTICAL BACKGROUND. THE JAPANESE OF BRITISH COLUMBIA*

Total	Total number of Japanese in Canada	25 000
and	.2% plus of total population.	
percent	Total number of Japanese in Province of British Columbia . .	23 000
	.3.2% of population of Province.	
National-	Canadian nationals by naturalization**	2 400
ity	Canadian national by birth	13 400
	Japanese nationals (aliens)	7 200
Occupation	Fishing (1940)***	12 200
	Logging and pulp mills	2 000
	Farming	800
	Gardeners	178
	Cleaners and pressers	211
	Rooming-house keepers	123
	Clerks, employed help..wholesale and retail	695
	Laborers	435
	Employed in other occupations	2 340
	Total	7 982
	Dependants not employed	15 018
		<u>23 000</u>
Distri-	Vancouver City	8 600
bution	Vancouver Island	3 500
	Stevenson	2 300
	Scattered over the province	18 600
		<u>23 000</u>
Age and	Male...under 16 years... 4 100	Over 16 years ... 9 000
sex	Female...under 16 years... 4 200	Over 16 years ... 5 700
Immigra-	Japanese who have entered Canada during the past ten years	
tion.	1930 - 1941.**** Japanese nationals	827
	British subjects, Japanese ancestry	293
	Total	<u>1 120</u>

* Report of Special Committee on Oriental in British Columbia, Ottawa, Dec. 1940.
 ** People of Oriental ancestry may become naturalized under Canadian law.
 *** It is understood that recent restriction on ownership of fishing boats has greatly reduced this number.
 **** People of Japanese ancestry may enter Canada under a "Gentlemans Agreement" with Japan which restricts immigration to a very small number annually.

OBSERVATIONS BY FLOYD W. SCHMOE ON THE PROBLEM OF JAPANESE-AMERICANS

This is a report of progress made to date, on a study of the problem which faces Japanese-Americans and some questions and suggestions bearing on the next steps to be taken.

THE PROBLEM

The problem of the Japanese-American is a phase of the problem of all "un-assimilated" Americans, especially all Oriental-Americans. It is not entirely a problem arising from the present political crisis, it is only made more acute by war and the threat of war. To meet the present emergency, however---which because of the strained relations between America and Japan, affects the Japanese-Americans in a way in which it does not affect others of Oriental ancestry---will help materially with the solution of the basic and long standing problems of all Oriental-Americans.

Neither is the problem confined to one given area. To solve it in Hawaii where half of the Japanese-Americans live will not solve it in California or Washington. The problem affects every community in which Japanese live alongside their Caucasian neighbors.

WHAT WE HAVE BEEN DOING

On January first I took leave from my teaching at the University of Washington and undertook to seek ways of helping to solve this, at the moment, acute problem. My first concern was to learn as much as possible of the complicated series of events and circumstances which form the background of it, and to secure the advice and opinions of the men who have been students of, or otherwise associated with it, including of course that of the people actually involved.

It was my opinion also, that since it is a problem primarily of relations between individuals, it would be well to become intimately acquainted with as many of the individuals concerned as possible. Two trips to points in Oregon, two to California, one to eastern Washington, and one to Hawaii have been made primarily to become acquainted with the people involved and to bring those people in contact with each other. (I am still very much of the opinion that the best security for all in times of stress, is a closely knit, loyal group of individuals, willing to stand together in a true fraternity of spirit regardless of differences of race, religion, or thought; and only by knowing who are of this fellowship can the individual draw upon it for support and sympathy in time of need.)

To illustrate exactly what I mean, may I mention an individual whom I found as member of the faculty of a western university. He is a citizen of a country now at war and so fell under suspicion. Were it not for the fact that other members of his faculty, themselves above question as to their loyalty, had known him intimately, were convinced of his integrity and moral character and were willing to vouch for him, he would have found himself in a very difficult position.

There are thousands of our Japanese-American neighbors who may very soon find themselves in similar positions. Without Caucasian friends they may suffer great injustices and be subjected to mental if not physical suffering. It seems to me that one of the most valued things which we have withheld from these Oriental neighbors of ours, has been our personal friendship and understanding, and so a correction of this mistake on our part is basic to a solution of the problem they face.

As a means of getting this sizeable group together along the coast and in Hawaii, we have called seven conferences, each involving a meal together, thus adding a bit of fundamental social contact to the more academic presentation and discussion of the problem. The first of these group meetings was held at the International Institute in San Francisco on February 1st, the second at the Nuuanu Y.M.C.A. in Honolulu on March 11th, the third at the International Institute in Los Angeles on March 15th, the fourth at the University of Hawaii on March 17th, the fifth in Los Angeles at the International Institute on March 28th, the sixth at the International Institute in San Francisco on March 29th, and the latest at Reed College, Portland, Oregon, on June 22nd. I was present at each of these except the first Los Angeles conference.

Almost as many groups as individuals present have been represented in these discussions, since almost every individual did represent a specific group of some sort. For example Mr. Saburo Kido, National President of the Japanese-American Citizens League was able to speak more or less officially at our February 1st conference for the ten thousand Nisei members of his organization, as Dr. Miles Carey was able to speak for the thousands of young Japanese of Honolulu whom he has known as principal of McKinley High School.

The following is only a partial list of the organizations more or less officially represented at these conferences: The International Institute, San Francisco, Oakland, Los Angeles, and Honolulu branches, The Institute of Pacific Relations, The Pan-Pacific Union, The Y.M.C.A., The Y.W.C.A., The American Friends Service Committee, (West Coast Section,) The Hawaiian Japanese Civic Club, The Young Men's Buddhist Association, various Christian church groups, The International House in Berkely, The Federated Womans Clubs of San Francisco, a half dozen universities, (not officially but by deans of men and women, and by faculty members), Chinese and Philipino groups in San Francisco, and Hawaii, the army (unofficially,

by army officers), the American Association of University Women, various P.T.A.'s, student groups and others.

At these meetings we reviewed the problem, frankly and freely discussed it from many points of view, offered numerous suggestions toward its solution or amelioration, and determined to do something about it individually and as a group.

WHAT WE PROPOSE TO DO

Obviously all who are deeply concerned because of this situation are anxious to help with its solution. Obviously also it is a very delicate situation in which costly mistakes could be made with ease and corrected with difficulty if at all. We are all inclined to move slowly and upon the best advice and counsel obtainable. Its solution will require our utmost in intelligence and understanding. Most of us are shy of extensive organization at this stage. Of only one thing are we entirely convinced. That is this; since this is a problem stemming directly from misunderstanding and wrong human relations between individuals, the cure must start with individuals and result in understanding between them. Anything which can be done therefore by individuals of both groups or inspired by the group itself which will further understanding, break down intolerance, and wipe out suspicion and mistrust will contribute to the solution of both the present critical situation and the bigger problem of longer standing. We are convinced also that any action calculated to further the cause of understanding and brotherhood must spring from an absolutely unselfish and sincere concern for our fellow men. This should apply regardless of race or color. It only happens that those of Japanese ancestry are at the moment the ones in need.

Five specific suggestions have been made as follows:

1. Local program: It has been generally agreed by all individuals and by each conference that everything possible should be done by individuals of both groups to strengthen and maintain the many friendly relations that already exist between members or both groups, that these friendly relations should be extended at every opportunity, not aggressively but progressively, that this responsibility rests equally upon members of both groups; that the Japanese especially should resist the natural inclination to withdraw to within their own racial group; that local groups should also take every opportunity offered, and find new opportunities in the way of group action. Specific suggestions in this field include the every-day man-to-man contacts between neighbors which in this case may easily touch both the critical economic and the social fields in such matters as housing, jobs, trade, school affairs, church affairs, etc; and such group activities as joint committees on civic affairs, exchange of pastors or other speakers, cooperation in clubs, P.T.A., discussion groups, public meetings, etc. Speakers bureaus have been suggested to supply informed speakers to local groups.
2. Sponsors: It is suggested that a group of outstanding men and women known to be deeply concerned with the problem of the Japanese-Americans and who are themselves above question and in position of influence be named as an advisory board--a committee which would never function as such, but which would give substance and weight to our efforts,--people recommended locally in each area who could be depended upon to stand up for and vouch for both the group and the individual members of the group so long as they adhered to the spirit of the groups.
3. General Conference: It is proposed that a representative group selected from each area meet in San Francisco to bring the best-informed and most representative people together to think through the problem in an exhaustive way, to coordinate the efforts and thinking of each regional group, and to make definite suggestions or take specific action in the light of their knowledge of the situation as it stands at that time. We would like comments from readers on this suggestion.
4. A Newsletter: As a means of keeping all groups informed and acquainted, and as a tie between groups and individuals, it has been suggested by various people that a periodic news letter should be mimeographed and circulated throughout the area. It is thought that this should be an information sheet for individuals and not for publication or other propoganda use.
5. Education: Misunderstanding, intolerance, and suspicion are the legitimate triplets of ignorance. In the problem of the Japanese-Americans there is a long background of general lack of information and of much misinformation. Most of the material of a popular nature which has been widely published of recent months has been more or less anti-Japanese. It would be of great value to secure the publication in such magazines as the Saturday Evening Post, the Readers Digest, Life, Atlantic, and even newspaper magazine sections, of fair, honest, factual material dealing with the Japanese-Americans and their problems.

CONCLUSION

We are trying to find our way in a very difficult field. There is the constant danger that under the pressure of swift moving events we may make mistakes. We want to follow the best advice available. We are calling upon you for such advice.

WELL INFORMED AND CONCERNED INDIVIDUALS WHO MAY BE CALLED UPON
FOR INFORMATION IN EACH AREA ARE:

British Columbia;

Prof. H. F. Angus, University of British Columbia, Vancouver.
Prof. F. H. Soward, University of British Columbia, Vancouver.

Washington;

Dr. Jesse F. Steiner, University of Washington, Seattle.
Prof. Floyd W. Schmoee, University of Washington, Seattle.

Oregon;

Dr. William C. Smith, Linfield College, McMinnville,
Dr. Sceva Laughlin, Willamette University, Salem.

California;

Dr. Albert Fisk, San Francisco State College, San Francisco.
Annie Clo Watson, International Institute, 1860 Washington St. San Francisco.
John Oakie, Secretary, Institute of Pacific Relations, San Francisco.
Dr. Chitoshi Yanaga, University of California, Berkeley.
Burta Taylor, International Institute, Fresno.
Gurney Binford, 4230 Budlong Ave. Los Angeles.
Elsie D. Newton, International Institute, Los Angeles.
G. Raymond Booth, 526 N. Oakland Ave., Pasadena

New York;

Mrs. Harry M. Bremmer, National Institute of Immigrant Welfare,
2 West 45th St., New York City.

Territory of Hawaii;

Dr. Andrew Lind, Sociology, University of Hawaii, Honolulu.
Dr. J. Leslie Dunstan, Dri. Pac. School of Religion, Honolulu.
Dr. Miles Carey, Principal, McKinley High School, Honolulu.

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Romanzo Adams - U. of H. Introduction to Smith's
"Americans in Process"

"- - - these young people of American birth and Oriental Ancestry are part of us. Most of them will remain, and also, their children and their children's children. They are ambitious, alert, intelligent. They are securing an American education. If America means opportunity they are preparing to make full use of that opportunity. No mean success will satisfy them. Their faces are definitely set toward the winning of a superior economic status. Many of them are ambitious for recognition in the fields of art, science and scholarship. They would enter fully into the spiritual heritage of America and enrich it from Oriental sources.

Whether they shall make their due contributions to American life, or whether they shall be an irritant depends largely on the way Americans of the older stock meet them. Americans will play their part better if there is not only good will but understanding."

" - - - They will become what Americans make them."

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FOR INFORMATION

Several valuable studies of the problems of the Japanese Americans have been made. One of the most understanding and complete and therefore the most valuable was published in 1937. It is: AMERICANS IN PROCESS, A Study of our Citizens of Oriental Ancestry by - William Carlson Smith, Ph. D. Professor of Sociology, Linfield College.

Copies of this helpful book may be had from Dr. Smith, Linfield College, McMinnville, Oregon. The price is \$2.75.

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The typical second-generation American Japanese is between twenty and twenty-five years of age, a college student or graduate, has never been to Japan, speaks English with an American accent, and has as high a standard of living as the average American. The majority are Christian in their religious beliefs and affiliations.

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