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Japanese immigration commenced about the time that Chinese immigration ceased. The tide of Japanese immigration did not get well under way until the nineties and did not reach its peak till 1907 just before the Gentlemen's Agreement became effective. Like their Chinese predecessors the first Japanese immigrants were encouraged to come to America to meet the demand for unskilled labor, a demand accentuated by the sudden cessation of Chinese immigration.

The occupational history of the Japanese, like that of the Chinese, falls into three well defined stages which, to be sure, overlap to some extent but in the main outline are quite clear.

First, there is a period of contract labor and camp life. The newly-arrived worker is in a condition of semi-servitude while he works off the passage money which was advanced to him. Typically, he moves often from place to place within a zone close to the port of entry; he comes into frequent and direct conflict with migratory white labor.

Second, a period of occupational exploration during which the worker has some freedom of choice. During this stage workers tend to concentrate in certain occupations and to become segregated in certain territories. Communal life becomes established and various types of institutions are formed to assist the individual in his struggle to cope with his new environment. Opposition to the oriental worker in this stage arises chiefly among the small white proprietors, especially those with whom the Oriental actively competes. Opposition becomes organized and takes the form of legislative action.

Third, a tendency toward wider occupational and territorial distribution, accompanied by a subsiding of prejudice and active opposition on the part of Americans. This stage began in the case of the Chinese when the second generation came into control. More familiar than their fathers with the language and customs of the American people they were free to choose more widely both job and place of residence. The Japanese being more recent arrivals are just beginning to enter this stage.

The Filipino immigration commenced immediately after the Gentlemen's Agreement. It reached its peak in 1930. The Filipino immigrants, mostly young unmarried men are very migratory, scattering to all parts of the country, usually working in gangs and traveling in gangs. Because of the shortage of Filipines there has arisen many complications.

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One of the vital social changes that has come about in China within the last few decades is the emergence of a vigorous and active Woman's Movement. Old traditions are going and old shackles are being thrown off. In contrast with the past, the new woman of China is emerging from under the old yoke of male domination which had been going on for centuries. She is now seen everywhere---in schools, shops, theaters, the professions and in business---without running the risk of being ridiculed and chastised. She is slowly entering into fields which were formerly monopolized by men.

The new woman has abandoned all shackles of dress and custom. She is releasing her feet from bondage and bobbing her hair to economise time. She is asking for equal rights. She is eager to learn, as evidenced by ~~their~~ efforts in the various schools. She is anxious to educate the women of China, for she realizes that the women are the backbone of the family and of the nation. She is teaching the masses the value of hygienic home conditions, with demonstration centers in which totally illiterate women can be shown what their homes should be. In other words, she is doing the same thing that the women of various other civilized nations have done before her...fighting for her place in society.

It is sad to relate that all the women of China are not yet acquainted with the new Woman's Movement. There are many who are still living the same thankless life of a century ago which was greatly influenced by the ~~sages of long ago~~. They are still living in a world where the male reigns supreme and the woman, a live of subordination. Though, today, they are spared from the pains of footbinding, these women, in general, are not leading a very happy wholesome existence. From the time of their birth to the day of their death they are "shown their places." They are given only a very limited sphere of activities which are usually none too appealing. They are mostly illiterate for they were made to help the family income ever since they could remember, leaving very little time for learning. They were simply taught the bare household arts. Illiteracy however, does not reduce the women to the rank of fools, for the women of China, when it comes to ~~the~~ business of living, of keeping a household going, of providing that corrective advice without which a husband will occasionally make wrong choices, are as capable as those of any other nation.

The new Woman's Movement, though it boasts of a relatively small membership is growing in power and prestige and is progressing steadily, a fact which cannot be denied. Without a doubt, within the next hundred years, the Chinese man and his wife will be seen walking side by side, arm in arm talking and thinking as equals.