2 of 2

Mr. Stafford

UNITED STATES
DEPARTMENT OF THE INTERIOR
WAR RELOCATION AUTHORITY
Hunt, Idaho
March 9, 1945

TO: Mr. R. B. Cozzens, Assistant Director

ATTENTION: Mr. E. H. Spicer, Community Analysis, Washington, D.C.

FROM: Elmer R. Smith, Community Analyst, Minidoka Center

SUBJECT: Gresham, Oregon Analysis Report

DATE: February 20-21, 1945

I

Location and General Background

Location

Gresham is located about 15 miles east of Portland on Highway 30 in a very rich farming area. Gresham is about 10 miles south of Troutdale and the Columbia River. The town can be reached from Portland by taking a bus from the Portland Bus Co. terminal. Buses leave for Gresham every hour.

General Background:

Gresham is the trading center for the area including Troutdale, Fairview and Russellville. The farm land in this neighborhood is very well suited to berries and vegetables in great variety. Most of the land has been developed from forest clearings of earlier days. The valley is still spotted with hills rising a few hundred feet above the surrounding country, and these hills are covered by the fir trees native to the area.

The town of Gresham is what the rural sociologist would call "a typical rural community." The houses are built fairly far apart, and the yards, on the whole are large with usually a barn (now made into a garage) some distance to the rear of the house. Most yards have gardens taking up all or most of the area. The business district is made up of some 12 blocks arranged along three streets forming a T, one top of the T being much shorter than the other side. There are but three or four buildings with more than one story, and only one of these goes to 3 stores.

The farms located in the area are made up of 20-50 acre tracts. The farms are connected by either oil macadam roads or graded dirt ones. The chief products of the farms seem to be cau cauliflower, sprouts, broccoli, celery, cranberries, strawberries, rhubarb and a number of types of fresh vegetables. There is no regular irrigation to speak of, but there are some overhead or sprinkler irrigation systems in the area. The farm produce is disposed of in a number of ways. Some of the fruits and vegetables are sold to or contracted by the local cannery, while others are sold in Portland at the public East Side market and at the retail downtown (west side) market. The local cannery is controlled by the Gresham Berry Growers' Association.

In order to understand the intense anti-Japanese feeling in the Gresham area, it is necessary to trace, briefly, the social and psychological factors developing in this region for the last 35 or 40 years. The anti-Japanese movement now tense in this area is nothing really new. It has only been fanned into a

brighter flame and greater heat by the war hysteria, and evacuation plus post-evacuation return of persons of Japanese ancestry. The flame of "Japphobia" was first set and the basic fuel supplied as far back as 1906. Marjorie R. Sterns, "The Settlement of the Japanese in Oregon," Oregon Historical Quarterly, vol. 39, No. 3, 1938, says: In 1906 "the Japanese began near Russellville the culture of strawberries. In 1911 almost one-half of the farming lands around Russellville were under their control, their efforts having been extended to the raising of all kinds of fruits and vegetables. They had to pay a good price for the rental of the land, usually $15 an acre, but they took the best lands so that every acre would be productive. 'It is said that those who have rented their farms out to the Japanese are realizing more money each year than they did when running their farms themselves.'" Miss Stearns goes on to say that in 1920 "Mr. Davey reported that in the Gresham community, where the soil is well adapted to berry culture and truck gardening, the Japanese had a strong foothold.'" The figures listed in this area by Stearns pictures 50 percent of the acreage of raspberries, 30-40 percent of loganberries, 60 percent of "the vegetable gardening were handled by the Japanese.....The Japanese held the land under lease for 3-6 years, usually picking the very best land, "The majority of those who rent to them are city owners. Some resident farmers rent to them, but many refuse to deal with them.'" (Underlining the analysts).

The "Oregon Voter" for November 1, 1919 quotes D.W. Hazen of "The Telegram", ad follows: "The South has a race problem the solution of which may yet involve bloodshed compared with which the deluge of the Civil War was as but as baptism by sprinkling....The Japanese, like the negro, are a prolific race, but they possess qualities which hardly enter into the composition of the happy African. A patriotism possesses them that is second to that of no other country or race, and inspires them with a passionate determination to extend the governmental, commercial and cultural influence of Nippon into all parts of the world... An intense pride, justified by racial intelligence and spirit of the highest type, is a feature of this dominating instinct of patriotism, and this pride, backed up with the will and the ability to force equal recognition of Japan, brooks no treatment of the Japanese as inferior in the family of races." The "Oregon Voter" in its issue of December 20, 1919 says: "Public sentiment is developing slowly but surely in many of our Oregon fruit districts that Japanese acquisition of lands must be abated. It is inevitable that this sentiment will grow to the point that an acute situation will arise -- and ultimately we will have to fight Japan."

The above statements will suggest the "frame of reference" that has been developed over the years concerning persons of Japanese ancestry in specific areas in Oregon. (More examples will be given in the Hood River Report as well as a specific list of historical feferences). The anti-Japanese organizations

in Oregon have a fertile field of long standing in which to ply their propaganda trade, and they seem to be making the most of it with the "we told you so" technique.

The meeting held at the Gresham High School auditorium on Friday February 9th and sponsored by the Oregon Property Owners Protective League, Inc. followed arguments deeply rooted in the past. Walter M. Pierce, 84 year old former governor of Oregon and farmer congressman from Oregon, made "a strong plea for united and persistent action."....."He declared that citizenship of persons of Japanese ancestry was more than a temporary problem, and that it was part of a plan of the Japanese empire to eventually rule this nation and the world. Pierce declared his surprise at the fact that no action has been taken by the legislature to call upon congress for a constitutional amendment that would eliminate Japanese-American citizenship." (from "Gresham Outlook" - February 15, 1945).

Attorney C.G. Schneider of Gresham, and secretary of "the O.P.O.P. League" states that "proponents of the movement base their desire for action now on the belief that during the war emergency it is both dangerous and inimical to the nation's welfare to permit return of Japanese to the coastal area...Timeliness of the discussion of this provocative question is emphasized by the fact that Japanese landowners are beginning to return to lands here the government took them from in 1942".

The "League" advertised the mass meeting "To Protest Return of Japanese" very effectively. The local paper "The Gresham

Outlook," carried a full page advertisement (See appendix I) and the edition of February 8th carried a front page news item (see appendix II).

The turnout at the meeting was placed at between 1,000 - 1,200 people. The speakers were: T.A. Johnson of Gresham, ex-governor Walter M. Pierce, and G.R. Frey of Hood River. The meeting, as reported in the "Gresham Outlook" for February 15th, 1945 gave approval of two resolution: (1) "Immediate and full enforcement of Oregon's alien land laws by Governor Earl Snell and other state officials was demanded.. passed unanimously by nearly 1,000 persons." (2) "The companion resolution called upon the Oregon state legislature now in session to memorialize the Congress of the United States to initiate legislation and amendments to the Constitution of the United States which would do away with the citizenship of all persons of Japanese ancestry."

It should be noted in respect to the "League", that it was formerly known as the "Oregon Anti-Japanese, Inc," but application for incorporation under that name was denied by Attorney General George Neuner on the grounds that it did not state accurately the purposes of the organization and that it was also not good policy to single out any class or group in such action. C.G. Schneider filed papers under the Oregon Property Owners Protective League for incorporation on January 31, 1945.

II

Population

The 1940 census figures for Gresham and the area surrounding it, when broken down, are:

Gresham	1951
Fairview	305
Troutdale	211
Russellville	400
Ruby	10
Rockwood	200
Linnemann Junction	17
Bellrose	50
Total	3,144

The population of the area is now at least doubled since some Federal Housing projects have been installed in the vicinities of some of these villages. The town of Gresham, however, has remained fairly stable with but a slight increase.

The population of persons of Japanese before evacuation consisted of 80 families or somewhere in the neighborhood of 360 people.

The Negro population as increased greatly in the area, and tension is developing. There are reports and rumors of fights, attacks and general evidences of ill feeling between Negroes and "whites".

Some of the Japanese farmers at evacuation rented land to Chinese, Koreans, and Filipinos as well as to Caucasians. There are three Filipinos in the area that are tending to have definite anti-Japanese American implications. Frank Montoya is the most

conspicuous. He brings an attitude of negativism toward Japanese Americans from his Philipine background. He explains that this native town of San Carlos "was a proud Philipine Community in which no Japanese were privileged to reside." (underlining by analyst). Montoya along with Marcello De Leon and Fred Fernandez have have had close relatives in the Philipines held by the Japanese. These last two Filipinos seem to follow Montoya's lead.

III

Interviews:

(Note: The technique used in Gresham differed somewhat from that applied elsewhere. This was due to specific circumstances. First, the W.R.A. officials from the Portland off ice have made frequent trips to the Gresham area as W.R.A. officials. They have contacted most of the leaders on both sides in the community and heard statements made as government officials. It was, therefore, thought desirable to hear statements made when the listener was not known to be associated with W.R.A.

Second, the analyst was able to hear a number of "off the record pool hall and drug store" conversations where specific names, etc. were not available. Therefore, only three specific interviews, as such, were conducted, the other information and statements were picked up "here and there" as noted later.)

1.

Rev. Harold Shelhart

(Methodist minister in Gresham. Father of 2 young sons, president of the local Ministerial Association, resident for at least 4 years; age-early 40s or late 30s. He was out spoken and highly cooperative. Aided in organizing the Committee for the purpose of sponsoring meetings in opposition to the O.P.O.P. League.)

The principal points brought out by Rev. Shelhart were:

1). "The Anti-Japanese League" (name to be used to apply to O.P.O.P. League) was headed by some very influential men in the Gresham area. These men are: Dr. H.H. Hughes, Gresham Mayor and a doctor of long standing; Attorney C.G. Schneider, and member of American Legion, Ralph Harman owner of the Harman Grocery; T.A. Johnson; Mr. Lundquist of the Lundquist Grocery; and finally the principal of the local grade school.

(2). Dr. Hughes and Attorney Schneider have been anti-Japanese for a long time, and "are now in their highest glee to think they have a chance to have a following and get before the public with an issue that gets their name in print."

(3). The oppositions to the "anti-Japanese League" also has some outstanding local citizens, but "they are just now getting organized." Dr. Corinne Trullinger, local physician and surgeon is very highly respected, and she has taken a very definite and vocal stand on this issue. Mr. Saverude, principal of the local high school, when approached by member of the "League " said he would sign up on one condition that they would the next day put

signs up against persons of German, English, Dutch, French, and Swedish ancestry, and everyone else except the ones he would pick out. Mr. Davies of the American Legion is against the League's methods and basic undemocratic philosophy. He is assisting the "liberal" committee to get organized for the sponsoring of speakers. All of the ministers are against the "League", Rev. Marck Chamberlin has gone so far as to approach the store keepers displaying the "No Jap" signs and telling them that he will not trade with them nor will some of his congregation, that their methods are anti-democratic and pro-fascist. He told Dr. Hughes that as Mayor of Gresham he was not acting in good faith to uphold the Constitution and should be re-called. Rev. J.L. Magoon of the Baptist Church resigned as Chaplin to the American Legion because of their anti-Japanese American stand.

(4). "The basic factor back of the anti-Japanese American movement seems to be basically economic. Many of the Caucasian farmers have now gotten access to the full returns from the farms in these times of high prices. They do not intend to let go. Many of them also see a chance to fulfill their hopes of getting this land for their sons who will return from the army and be needing some sort of a livelihood after the war. There is also the hate of anything of person Japanese due to the war."

(5). "There are not many "No Jap" signs in the town of Gresham, but a large number can be found in the outlying area. Chamberlin was saying the other day that he had to do all his shopping in Gresham, since he could find no stores in his area that didn't have 'No Jap' signs up."

(6). "Some of us have been concerned with this problem for some time, and we feel that a boycott against persons of Japanese ancestry will not be very great as far as selling to them are concerned,, but we are afraid such a boycott can be quite troublesome so far as the buying of Japanese raised produce is concerned. We know already that Mr. Fujii has been told by the cannery that he will meet trouble there in trying to dispose of his berries. He might be able to market it in Portland."

(7). A good many of the farmers that belong to the Gresham Berry Growers' Association are against the return of the Japanese, but there are some who are not. These few are willing to fight for their rights to hire whom they place to work their farms and to market their produce. "We are not sure exactly how this will turn out as yet."

(8). The meeting the "League" had at the High School on February 9th was attended by about 1,000 people. Many people have assumed that all who attended were in favor of what went on. "Some of us have compared notes and we can count at least a third of the audience against the proposals. No one objected at the time because we could see the possibility of arousing a lot of hysterical utterances, and we considered that would not be proper at that time. Most of our group feel that even the leaders of the League held down responses from the audience fearing a scene that would work against their program."

(9). Sunday afternoon, February 18th a group of "liberals", including Reb. Magoon, Rev. Shelhart, Mr. Davies, and Dr. Trullinger

met to discuss the problems presented by the meeting of the "League". Some believed a counter meeting should be held to show the majority of "fence-sitters" who were being influenced by the numbers attending the mass meeting, that not all persons in the community were supporting the League and its resolutions. Other members of the liberal group thought that by having a meeting it would tend to give the "League" really something to fight against and increase their strength. After discussing the problem from 2:30 until 6 P.M. on Sunday evening the following things were decided:

(1) It was necessary to have some sort of protest meeting to show the people in the immediate community who were impressed by mere numbers at the Leagues' Mass meeting, that all persons there were not supporting the League, and that there is definitely an opposing factor in the community. It is necessary to let other communities know that all of the Gresham area is not undemocratic.

(2). Facts by people in authority should be presented and these facts should be tied up with a strong emotional appeal. Mr. Davies said: "Emotions are important in this deal. Facts alone won't work, we will have to have speakers who can touch both facts and emotions."

(3) The meeting should not be just on the Japanese American problem alone but should cover the whole field of race relations, especially the Negro. By doing this a certain amount

of protection can be given to the speakers and others, since it can not be labeled a "pro-Japanese" organization or meeting.

(10). "One should remember that not all the business men who do not have the "No Jap" signs up are for the return of the Japanese to this area. It is possible that most of the business men would just as soon see the Japanese stay out of the area, however, they are against the use of boycotts and undemocratic methods applied to American citizens of Japanese ancestry. The Gresham Hardware proprietor is an example of this type."

(11). "I have lost some of my church members because of the stand I have taken against the 'Anti-Japanese League', I made myself clear on this issue as soon as it came up. I stated from the pulpit that I was against any such anti-Christian, undemocratic and pro-facist tendencies anywhere that attempted to deprive people of their inalienable rights in a Christain and democratic country - or anywhere else for that matter. I have had a number of people congratulate me on those remarks, so I guess I'm about even, considering the whole thing."

2.

C.G. Schneider

(Attorney, member of American Legion and secretary to the Oregon Property Owners' Protective League. Age - early 50s. He has a law office in Portland as well as in Gresham. He is considered by many persons in Gresham to be a "real leader and upright citizen", "a man who is a good American." He is also considered by some to be a "blow-hard patriot" ready to make an issue on

anything so long as he is in the limelight. Schneider is out spoken and to the point. He is willing to cooperate with the W.R.A. to get the "Japs" settled elsewhere in the U.S., but will fight it to the last ditch as far as re-establishing the "Japs" in the Gresham area is concerned].

The main points made by Schneider are:

1). "The return of people of Japanese ancestry to West Coast areas while war with Japan is still in progress is both dangerous and inimical to our nation's welfare. There may be a few loyal Japs, but who can tell the loyal ones. Their training is basically Japanese emperor worship. We cannot affort to open our strategic areas to possible sabotage. We know now that is being planned. (Note: Mr. Linville, local W.R.A. official, stated to analyst that Schneider told him that he had been called to Salem by an army officer to discuss the baloons found recent ly in the Pacific Coast areas. Schneider intimated that these balloons were used by "Japs" to set forest fires). If Japs return now there is danger of local strife and even violence. One of the reasons for our organization is to try and keep the Japs out for their own protection as well as ours."

20. When it was inquired as to the meaning of the signs "No Japs..for the duration", the reaction was: The sign doesn't exactly mean that. We want no Japs here at any time. We must keep this land for our own sons when they return from fighting to protect us from the sort of thing the Japs are trying to build up throughout the world.

3). The "Japs" have bought up and / or controlled too much of the best land in the area, and if they return they will continue to do so. Due to their low standards of living, etc. they will thus deprive the returning soldiers of Gresham and vicinity of property and happiness.

3.

Mr. Fish of Gresham Hardware

This was a sort of "hit-run" interview. The main points made were:

1). "I don't have one of these signs up (No Jap trade solicited for the duration) because I don't believe in that sort of thing. It is not American."

2). I don't think the Japs should come back. They are cheap workers, live on a lower standard than we do, and that isn't American either."

3). "I do not feel as if I can take any definite side in this discussion. I have nothing to say."

4.

Miscellaneous

The reactions picked up from irregular conversations, etc. in pool halls, etc. are listed in the "Summary Report" for February 22nd, on page 2, and the last paragraph on page 4.

IV

By Way of Extra Notes:

Most of the analysts' basic summary can be found in his "Gresham, Oregon Community Analysis Summary" of February 22, 1945, but there are some restatements that might be worth while.

1). A very definite factor, and social psychologically probably the most important, is the historical background found in this area concerning persons of Japanese ancestry. The out-worn stereotypes and scepticism concerning Japanese and any group or groups associated either directly or indirectly with them. The war with Japan, plus evacuation have been taken to be proof of the disloyalty and "untrustworthiness" of persons of Japanese ancestry and to fit into the historical stereotype and scepticism of past years.

2). The economic factor is very significant, but is very much involved in the historical factor. It is true that much of the best land is or was under the farming control of "Japanese", but historically, this was due to the work of clearing some of the more fertile areas that the Japanese were willing to under-take. Also, many land owners lived in Portland and were willing to take on the Japanese for farming work when the Caucasians were busy working at higher wages in lumbering and transportation. The situation is now more or less reversed, by evacuation the Caucasians were able to get these lands to farm, crops and prices are very good, and they do not intend to give up this newly con-trolled source of wealth. Many of the local people are thinking

in terms of a post-war depression and the problem their sons may have of making a living after they return from the armed services. They desire to have these farms for these sons, at least so they say. This can be done only if they are able to keep persons of Japanese ancestry from returning to their own lands the "Japanese" have leased for 8 or 10 years.

3). The Gaston, Hillsboro, Tigard areas are comparable to the Gresham region. The cannery and packers as well as farm groups are at present organizing to keep the Japanese from returning upon the basis of the alien land laws. It is held that any sort of support an alien gets from the land, even though it is through an American citizen of Japanese ancestry (Nisei), is contrary to the alien land laws. Therefore, even Japanese Americans who own or lease land can be deprived of this land and their right to work it.

4). The alien-land law is now being considered by the state legislature. Amendments to the alien property law was submitted through the attorney general's office from the governor on February 20, 1945. The pressure for this move on the part of the governor came from the "anti-Japanese" groups in Hillsboro, Gaston, Gresham and Hood River. In presenting the proposed measure Governor Earl Snell released the following statement:

"This whole question of alien property rights is very much involved in the provisions of the United States Constitution and treaties with foreign countries, as well as the provisions of our own state constitution.

"Shortly after the army issued the order permitting certain Japanese to return to the West Coast, I requested the attorney general to review for my information and guidance all laws bearing on the question. His suggestions are incorporated in the bill which is beign presented and which will strengthen our present alien property law and bring about uniformity in such laws with the state constitution.

"It is manifestly clear that all activity and procedure must be in keeping with the Constitution and laws of our state and nation. All citizens agree, I am sure, that the law and order mus prevail." (From "The Oregonian", Feb. 21, 1943).

Signed:

Elmer R. Smith
Community Analyst

Appendix I

Gresham Outlook, Gresham, Oregon
Thursday, February 1, 1945

M A S S M E E T I N G

TO PROTEST RETURN OF JAPANESE

or their descendants

TO WEST COAST AREAS

while an emergency still exists

will be held at the

HIGH SCHOOL AUDITORIUM
Gresham, Oregon

FRIDAY, FEBRUARY 9th -- 8 P.M.

hear

WALTER M. PIERCE

Former Oregon Congressman and Ex-Governor of Oregon

hear

HOOD RIVER SPOKESMEN

Because we believe that return of people of Japanese ancestry to west coast areas while war with Japan is still in progress is bothe dangerous and inimical to our nation's welfare, we have called this mass meeting to give citizens of this community an opportunity to hear qualified, well-informed authoritative speakers discuss this problem, and to give you an opportunity to join in making a protest strong enough to warrant attention of authorities in charge of handling the relocation of people of Japanese ancestry.

ATTEND THIS IMPORTANT MEETING. HELP KEEP THE WEST COAST SAFE!

No admission No collection will be taken No memberships will be sold

OREGON PROPERTY OWNER'S PROTECTIVE LEAGUE

Appendix II

Gresham Outlook, Gresham, Oregon
Thursday, February 8, 1945

SEE CROWD AT JAP MEETING

MUCH INTEREST SHOWN IN PROTEST SESSION DATED FRIDAY

Wide spread interest has been evidenced in the "protest" mass meeting to be held at Gresham high school auditorium tomorrow, Friday, evening, February 9th, at 8:00 o'clock under sponsorship of the Oregon Property Owners Protective League, according to C.G. Schneider, secretary, and Ralph Hannan, director of the group.

Purpose of the meeting will be to plan protest action against the return of persons of Japanese ancestry to west coast areas while the war with Japan is still in progress.

Both Mr. Schneider and Mr. Hannan stated they have had numerous responses to last week's announcement of the forthcoming meeting and that they anticipate a big crowd for the event.

Scheduled speakers are Walter M. Pierce, of Salem, ex-governor of Oregon and former congressman, and representatives of the Hood River anti-Japanese committees.

UNITED STATES
DEPARTMENT OF INTERIOR
WAR RELOCATION AUTHORITY
713 Bedell Building
Portland, Oregon

February 22, 1945

To: Mr. R. B. Cozzens, Assistant Director

From: Elmer R. Smith, Community Analyst

Subject: Gresham, Oregon Community Analysis Summary

Date: February 20-21, 1945

Attention: E. H. Spicer, Community Analysis Section
Washington, D. C.

The social climate in the vicinity of Gresham is definitely negative concerning the return of persons of Japanese ancestry. The negative influence is sponsored and stimulated by meetings and newspaper propaganda throughout the area. This propaganda and meetings are under the direction of the Oregon Anti-Japanese, Inc., now known as the Oregon Property Owners Protective League.

The principal arguments against the return of persons of Japanese ancestry are:

(1) "Citizenship of persons of Japanese ancestry is more than a temporary problem; it is part of a plan of the Japanese empire to eventually rule this nation and the world." (Walter M. Pierce, former Governor of Oregon and former Congressman)

(2) "The return of people of Japanese ancestry to West Coast areas while war with Japan is still in progress is both dangerous and inimical to our nation's welfare." (Advertisement of "League" in the "Gresham Outlook" for February 1, 1945).

(3) The Japanese have bought up and/or controlled too much of the best land in the area, and if they return they will continue to do so. Due to their low standards of living, etc. they will thus deprive the returning soldiers of Gresham and vicinity of property and happiness. (Summary of statement made by Attorney C. G. Schneider, secretary of the Oregon Property Owner's Protective League).

The above three principal points or arguments have many ramifications, such as

(1) The dual citizenship held by Japanese-Americans really makes them Japanese subjects, and as such exempts them from being treated as American citizens.

(2) Since they do hold dual citizenship, they are a danger to the war effort.

(3) The training of persons of Japanese ancestry is basically one of "patriotism to the Emperor of Japan", and not to America, again they are dangerous to the welfare of the west coast and to America.

(4) The Japanese do control, and will continue to control, much of the most choice land of the area if they return. The Japanese are able to produce goods cheaper because they work the whole family. This tends to lower prices and standards of living for all. They, therefore, must be kept out, their lands retaken in order that "our boys" will have a place to live on a decent standard when they return from the Army.

(5) "Once a Jap, always a Jap" - there is no definite difference between one here and in Japan. They should be held in "Camps" until they can be sent out of the country.

There have been attempts to force various public businesses to put up signs furnished by the League boycotting Japanese trade. These signs read: "NO JAP TRADE SOLICITED FOR THE DURATION". This has not been very successful in Gresham proper (8 signs counted by analyst in stores), but in the outlying areas many small stores and service stations have placed such signs in conspicuous places. It should be noted, however, that some of the stores in Gresham, not displaying "the signs", are not in favor of having the Japanese return. The proprietors are against the methods used by "The League" in trying to force cooperation, and are against its "undemocratic and un-American principles". The proprietor of the Gresham Hardware Store is one such person contacted against the displaying of "NO JAP" signs, but he is not desirous of having the Japanese return. His arguments are mainly economic and "patriotic".

"The League" members are fairly represented in terms of a cross-section of the community. A number of farmers (Fruit Growers Association members), business men, and laborers are represented. The four most volatile and loud spoken are: C. G. Schneider, secretary to the Oregon Property Owner's Protective League, and local attorney; Ralph Hannan, owner of Hannan Grocery and director of the O. P. O. P. League; Dr. H. H. Hughes, local physician and Mayor of Gresham; and

T. A. Johnson, resident of Gresham. The principal of the elementary school is also classed in this group.

The"liberal, tolerant" group is fairly represented by all the ministers as well as Dr. Corinne Trullinger, local physician; Mr. Davies of the American Legion; Mr. Saverude, Principal of the Gresham High School; and some farmers. This group is now planning a mass meeting to counteract the one held by the O. P. O. P. League on February 9th. The liberal group is being assisted by students and some faculty members of Reed College as well as other liberals in Portland. The liberal group feels that the large turn-out at the Anti-Japanese meeting is influencing many of the "fence sitters" into believing that this group has no opposition. The liberal meeting is called as a protest meeting to this general feeling. They are planning on having at least three speakers, including Mr. Harold Fistere of the WRA.

The majority of the people in and around Gresham are undoubtedly "on the fence" as far as supporting 100 per cent either of these groups. The real question is which side can produce the best factual argument and make the most potent emotional appeal. There are outstanding community leaders on both sides. The "anti" group has the best historical background to use as fertile material. The "Japanese question" has been a live issue in this area since 1906 and reached a high tension level in 1911 and 1920. (See "Oregon Historical Quarterly, Vol. 39, No. 3, 1938, pages 262-69). The "antis" are using this background material to an advantage at the present time, with "we told you so" approach. However, there are evidences of "splits" in the "anti" groups supporting the O. P. O. P. League. The American Legion, officially supports the League, but some of its important members, such as Mr. Davies, are against it. The business men's group is divided as is the Fruit Grower's Association. The battle is, at this writing, taking shape, and within the next few weeks definite tendencies should be noticeable.

The economic boycott against the selling of goods to Japanese will not be successful, but the chances are, under present conditions, a boycott against buying Japanese grown produce in the Gresham area will be successful. Mr. B. Fujii, a returned evacuee, has already been told that the problem of marketing his produce at the local cannery would probably be severe.

The total racial picture in the Gresham area is one of growing tension, especially where the Negroes are concerned. A Federal Housing Project out of Gresham a short distance has already created some serious problems involving the housing of Negroes. It seems to be a common consensus of opinion in the area that the Negroes must be held under control at present and finally gotten rid of entirely.

A few Filipinos in the Gresham area have taken a negative attitude toward returning evacuees. These Filipinos may exercise some influence on Caucasian attitudes. The Filipinos are: Frank Montoya, Marcillo De Leon, and Fred Fernandez. All of these persons have had close relatives held by Japanese in the Philippine Islands.

An ex-Marine, and a "home town boy" of Gresham, is highly negative against the returning evacuees. Statements made in the Tavern and on the bus were fuel to the fire of the O. P. O. P. League's propaganda.

Elmer R. Smith
Community Analyst

(NOTE: Complete report will follow.)

UNITED STATES
DEPARTMENT OF THE INTERIOR
WAR RELOCATION AUTHORITY
Hunt, Idaho

Stafford

TO: Mr. R. E. Cozzens, Assistant Director

FROM: Elmer R. Smith, Community Analyst

SUBJECT: Analysis of Hood River, Oregon

DATE: February 26, 1945

ATTENTION: E. H. Spicer, Community Analyst, Washington, D.C.

I.

LOCATION:

Hood River, Oregon is located about 70 miles east of Portland, Oregon on U.S. Highway 30. The Hood River Valley is dotted by the following small villages: Odell, Dee, Mt. Hood, and Parkdale, besides the town of Hood River. The Hood River Valley is about 8 miles wide and 20 miles long. It is primarily an agricultural area, specializing in apples and pears. The orchard land is cleared forest areas, and is very rich. The Hood River cuts the valley nearly in half. The south end of the valley is dominated by the snowcapped Mt. Hood, and the north end is washed by the Columbia river. The valley, besides being a rich agricultural area, is an ideal place for a vacation, and summer homes. This evidently was in the minds of many of the settlers, since Hood River is settled by a group of so-called "upper crusts" and retired army and navy men.

II.

POPULATION:

The population of the 5 principal centers of population

for 1940 was:

Hood River	3,280
Odell.	25
Dee.	100
Mt. Hood	65
Parkdale	125
TOTAL	3,595

The present population is still about this same number, since war industry has not touched directly this valley in the mountains. There are, however, some new families in the vicinities, having moved in to take over farms left by persons of Japanese ancestry and work, as well as farms, left due to the exodus of the older population members to war work and the armed forces. This must not be lost sight of in giving an interpretation to the social and political, as well as psychological, phenomena present in the Hood River Valley.

There are no negroes in the valley and only about 10 or 12 Chinese. In the summer Mexicans and Filipinos enter the valley to work as laborers on the farms, but as soon as their work is over they leave. The complex racial problem found elsewhere in the so-called "tension areas" does not exist for Hood River.

The Japanese population of Hood River was insignificant as compared with the rest of the population, but they were outstanding farmers, and farmed a considerable amount of land.

III.

BACKGROUND AND GENERAL OUTLINE OF HOOD RIVER RELATIVE TO PERSONS OF JAPANESE ANCESTRY:

In order to understand the anti-Japanese agitation in

the Hood River valley as of this date, it is imperative that we view the thing in perspective. Twenty-eight years ago (1917) a Hood River state senator introduced a bill in the Oregon Legislature prohibiting Asiatics from owning land in the state. "This bill grew out of the fact that early orchardists of the Hood River Valley hired Japanese laborers to clear stumps from the land. . .The Oriental stump-diggers saved money and began to buy orchard land of their own, and to build homes. This act was resented. . ." The 1917 bill was withdrawn "at the urgent request of the United States Department of State, for fear that it might have serious international consequences at a time when the country was on the verge of a war in Europe. A later legislature, however, adopted the bill, following the example of California in this respect. In the meantime, a Hood River anti-Japanese association had been formed, and the Hood River Post of the American Legion (under Kent Shoemaker - ANALYSTS NOTE) had lent its influence toward prohibiting Japanese immigration to the United States. The American Legion Post carried the issue to the state convention, and the latter obtained endorsement of the principal at their national meeting in Minneapolis. This was the beginning of a movement which resulted in congressional action prohibiting Japanese immigration." (OREGON -- END OF THE TRAIL, American Guide Series, 1940; pp. 79-80).

The anti-Japanese agitation in the Hood River Valley created considerable discussion throughout the state of Oregon. The OREGON VOTER, November 1, 1919 said:

"Extensive purchase of farming lands in the Hood River Valley and other parts of Oregon by Japanese cannot be ignored. The Hood River Valley is one of the paradises of earth. Just as surely as two times two is four, that whole valley will pass ultimately into the hands of Japanese owners if the present tendency is permitted to develop unchecked....The whole world is going to hear of the Hood River Post of the American Legion before long." -- Quoting D. W. Hazen of the "Telegram".

Marjorie R. Stearns in an article, "The Settlement of the Japanese in Oregon," OREGON HISTORICAL QUARTERLY, Vol. 39, No. 3, 1938, says:

"It was in the Hood River Valley that there was the greatest interest in the question....The Japanese residents avoided the making of colonies but had scattered out in an attempt to mingle with their white neighbors....Originally the Japanese were invited to come there by American land owners who were eager to see their land cleared, and as the result in many cases the Japanese were given the tracts they now hold in exchange for their labor. In certain districts in the valley the Japanese went first into the parts where very few farms existed. The lands were mostly either logged off or brush lands, and it was only after years of incessant toil that they succeeded in clearing these tracts and produced many farms on which white farmers later settled and in 1920 outnumbered the Japanese remaining on the farms so developed....Nearly all the Japanese in the valley are members of the Hood River Apple Growers' Association...The Japanese were willing to pay high prices for land lease rental -- 6 to 40 dollars as compared with 4 to 15 dollars before the Japanese came."

It should not be lost sight of that many of the leaders in the anti-Japanese American movement at the present time have been associated with such a movement for at least 28 years. This is especially true of Kent Shoemaker, the principal spokesman for the "anti" group in the region at the present time. Many of the same arguments used in the past have been and are being used during the present agitation. These arguments rest upon the following foundations:

a. Economic.
b. Political.
c. Racial and social-cultural.

The persons of Japanese ancestry -- in terms of farm

ownership and control -- as given by the 1940 United States Census, Agricultural Volume I, Part 6, page 616 follows:

JAPANESE FARMS	1940	1930	1920
Farms.	277	.265.	224
All lands in farms, acre.	11,654	.8,001.	8,080
Average per farm acre	42.1	30.2 . . .	36.1
Value of farms-lands and buildings . . .	$2,347,605. .	$2,703,113. . .	$2,710,967
Average value per farm.	$9,197. . . .	$10,200. . . .	$12,103
Value of farm implements & machinery	$356,571. . .	$266,120.	

The farmers in the Hood River Valley, besides growing apples and pears, produced a goodly amount of strawberries, vegetables (potatoes, corn, asparagus, tomatoes), dairying products and poultry. The regions orchards approximate 10,000 acres.

The problem of marketing Japanese-American grown produce is dependent, on the whole, upon the cooperation given the Farmers' Association in the valley. This is one of the great concerns of the evacuees from this area, and one which is the main topic of conversation in the Hood River group at Minidoka. They feel certain that they can get the necessities for the carrying on of life activities in Hood River, but they are VERY skeptical as to whether or not their produce will be taken upon the same basis -- if at all -- as other producers in the valley.

IV.

INTERVIEWS AND LETTERS, ETC.:

The following four interviews are both "formal" and "informal". Some of these were specifically requested, while others were sort of "on the spot" reactions. Contrary to the

stories I had heard before going to Hood River, it was not difficult to find persons in the valley and in the city of Hood River who were outspoken in favor of fair treatment for the returning evacuees. It was also easy to pick up conversations that were definitely opposed. These types of conversations were most frequent in hotel lobbies, beer parlors and drug stores.

1.
Statements made by a man, about 35 years of age, in the Parkdale general store:

This person's name is unknown, but he visited the Sato home while the analyst was there talking to Mr. and Mrs. Sato, who had just returned to Hood River a day or so before my visit.

As the analyst entered the store, this person walked up to me and said: "This looks like it will soon blow over." He then made the following points:

a. A few loud mouths are causing all of the trouble.

b. There is a group being organized here to meet at the court house and demand that all the names on the Legion Honor Roll be taken down if the Japanese American names are not put back.

c. The newspapers have closed all correspondence on this subject except paid advertisements. "This has let the Legion, who can pay for their propaganda, control the press. This is not freedom of the press, and we plan on objecting to this sort of thing. This type of propaganda control causes a lot of misunderstanding."

2.

R. J. McIsaac:

Mr. McIsaac lives in Parkdale and is a very large land owner and operator; is a member of the Hood River Valley Growers' Association executive council, and owner of the R. J. McIsaac and Co. General Store. He is in his 60's. He has been in the Valley since 1903. He has had a large number of dealings with persons of Japanese ancestry in the Valley, and always found "them OK." "I have never lost money on them yet; they are honest and trustworthy."

The main points made by McIsaac were:

a. "The Japanese were accepted in the community before evacuation as good citizens. Historically, some of the same groups that are now against the Japanese were against them all through the years. But this earlier agitation had died down to some extent."

b. "The people who are against the Japanese coming back to Hood River are some loud speakers and ones who have felt their competition the worst. They were keen competitors. In the early days the Japanese were common laborers, but later they became farmlaborers, next they got farms and began to work for themselves. After a while they brought in other Japanese to work the farm. Finally, they got better farms and more land, and through good organization were able to hire many whites to work for them. Many of the whites would rather work for the Japanese, because they get better pay and better types of work. The whites who could not keep up are really the ones who are leaders in this

"anti" movement. They are using the war and evacuation as an excuse to keep this type of competition out of the Valley.

c. McIsaac asked the following questions and then gave the answer himself:

"Who wants a Japanese as their social equal?

"Who wants a Japanese as a close neighbor?

"Who wants intermarriage?

"I don't want these things, but that is beside the point. We can and have lived together in this Valley before, we can do so again."

d. "We are using Mexican laborers now, but some Caucasians have refused to work with them in the fields."

e. "I have lost some white trade because of the stand I have taken, but I do not believe in this sort of discrimination."

f. "I do not think the government should have lifted the ban until the end of the war."

g. "There may be some incidents if a good number of Japanese come back. It will be mainly drunks and hot-heads who will cause the trouble."

3.

<u>Rev. William S. Burgoyne:</u>

Rev. Burgoyne is the Methodist minister in Hood River; he is past president of the local Ministerial Association, and ex-member of the Rotary Club; he has been in Hood River for 3½ years. The family is made up of wife, daughter and son - who is in the army. Mr. Burgoyne is the most outspoken person

in Hood River in defiance of the Legion and its stand. The main points made in the interview were:

1. "After the Legion had erased the names of the Nisei from the Honor Roll, no one was aware of the implications of this act. It was not until letters from all over the country began to come in that any persons took the thing very seriously. I was the first local person to question the stand taken by the Legion, and I did so through a letter to the local press." (COMMENT: He has been used by others in the area who are anti-Legion to act as spokesman and leader in this fight, and as a result of this stand he has been attacked by some, but most of the reactions he has received have been highly favorable. The analyst was able to go over about 150 letters Mr. Burgoyne has received, and all but four were favorable).

2. "The problem is basically economic, plus racial prejudices playing their respective rolls. The background for the present situation can be found in the past history of Hood River. Kent Shoemaker insists that he and others have been working to get the Japanese out of the Valley for the last 25 years, and now that they have been successful, they are going to do everything possible to keep them out. The arguments are mainly that the Japanese are undesirable because they have lower standards, clannish, self-concerned, etc."

3. "Shoemaker and others admit it is unchristian and undemocratic, and that they are hitting below the belt, but the end justifies the means. There is really little you can do with them when they admit this." (COMMENT: The present Post Commander of the Legion said that if anyone had carried

out what the Legion did to the "Honor Roll", the whole Legion would have been after them as Un-American.)

4. "Shoemaker told me that he had $500 to spend on paid advertisements against the 'Japs' in the newspapers, and he was going to spend it all. (COMMENT: $91 per week for both papers is the cost of this advertisment, and to date of analyst's visit he had run three full page advertisements in each paper. In this light it should be not lost sight of that Shoemaker can get exemptions from his income tax return through donation to the Legion).

5. "I was approached by an important man in this community and told that if I would write against Shoemaker and the Legion he would pay the bills. I didn't do this because I and other believe Shoemaker is making himself and the Legion rediculous by their own statements. I think public reaction proves this."

6. "A large number of the people in the Valley have taken all they can. The list Shoemaker publishes in the paper is made up not of outstanding Hood River Valley citizens. The Ministerial Association has checked this. We find very few old farmers on the list, no Presbyterian Church members and only 3 Methodists. Most of the names listed are persons holding Japanese farms at present or wanting to, and these are mostly new-comers -- many of them southerners who are very pro-white and anti everything else. Therefore, the progressive citizens are going to have a group demonstration on March 7th at 2 PM at the Court house to demand that either the names of the Nisei be restored or the Legion take down their "Honor Roll" from the Court house, and that the county put up one with All

names on it." (COMMENT: This meeting did not come off since the Legion "beat them to the punch" and said the National Commander had demanded the names be put back).

7. "There is a definite anti-Mexican feeling here. When the Mexicans were here many of the stores had WHITE TRADE ONLY on signs placed in their doors. The Filipinos some years ago were run out of here. Filipinos are not liked now."

8. "Shoemaker and others have said that if "Japs" came back the common man will attack them and have blood shed. He refers to the people in pool halls and so on as "hating the Japs enough to kill them". I do not know exactly what to expect. There may be some violence, but the decent people will oppose it to the end. They can be counted on to do all they can to keep such a thing from happening."

9. "The Japanese may have trouble getting labor and getting their produce sold. Some laborers have said they would stop all handling of produce if any "Jap" stuff came in."

10. "Ray Sato was refused service to his tractor the other day by Gruegnard and Rosse of Hood River."

11. "The Legion, when it was stated that Japanese were coming to Hood River, formed a reception committee of some pool-hall gang, but the story has it that some F.B.I. men came into town and inquired, and the reception committee blew up." (COMMENT: Can this refer to the visit of Mr. Harold Fistere at this time?).

12. "There was a rumor around town last week that one of the Japanese in the Valley had been attacked and beaten." (COMMENT: This is not so -- as near as the analyst can trace this

story, it is originated with Kent Shoemakerand his group as a rumor-scare. This technique is used by many of the "anti" [illegible] groups in Washington and Oregon).

4.

Kent Shoemaker:

Lives at Route 1, Box 69, Hood River. He was former Post Commander of the Hood River American Legion; former county agent; now farmer; age 50s.

No new ideas presented but what can be found in his published statements (See APPENDIX I), and in "A Statement on the Japanese" by Hood River Post No. 22, already in the hands of WRA officials. The main points made by Shoemaker are:

1. Japanese Americans are not really citizens of the U.S. but of Japan because of their dual citizenship.

2. The Japanese should never have been allowed in the Army. "They are good fighters, yes, but we don't want that kind of people in America. They are fighting for property rights only. They know we will win."

3. ECONOMIC ARGUMENT: "They will and are planning when they return to control the wealth of our valley. They can do this because of their high birth rate."

4. "They are not American becuase they would not mix with other people in the Valley."

5. "We must protect this valley from the Japs for our boys who are giving their last full measure of devotion for a decent and respectful place to live."

6. "I have fought to get the Japs out of this Valley all my life and I will continue to do so. Preachers, sob-sisters,

and government bureaucrats cannot tell us who can live in our homes."

5.

Hotel Conversation between 2 old men:

This conversation was anti-Japanese American in content, and they used the "stock-in-trade" arguments of the Legion and the published material of Shoemaker. The discussion was mainly on the economic side and disloyalty angle.

6.

Hood River Hotel Policy:

The policy of this hotel is 100 per cent white trade. An evacuee from Minidoka was told to get out and stay out, when he was on a short visit to Hood River. Two Negro singers brought in by the Methodist Church were refused rooms. An American Indian in U.S. uniform got a room on the night of February 26th.

7.

NO JAP trade signs:

NO JAP trade signs are not present in the town of Hood River at the time of the analyst's visit, but these signs do occur at Dee and Odell and other places in the Valley. Parkdale is the most tolerant, probably due to the influence of Mr. McIsaac.

8.

Letter from Gertrude I. Weaver to Mr. Burgoyne:

Hood River, Oregon
1-9-45

Mr. Preacher:

There are a few things too obscene to be put in print or I'd send this to you thru the pages of the newspaper. They are facts that the decent people of Hood River cannot tolerate -- yet you uphold the perpetrators of these acts.-- I mean the "stumbling acts" that the young Jap girls put on every night at local theatres. -- Several times during each program climbing in and out over the laps and legs of men patrons and in their "stumbling" their hands in contact with the most amazing parts of the mens bodys! Their very sweet and suggestive apologies! The better and finer the men the more ardent their efforts. Some men have remarked that if the movie wasn't any good there was always the Jap girls to furnish the excitement.-- All part of a plan.

How would you like to have the Jap high school boys offering to teach your daughter "all the tricks of the trade" without any of the inconveniences such as pregnancy ---Some more of the plan!

However there were illegitimate half Jap babies born soon after the Japs were shipped out. --- The records are at the local hospital!

Marihuana in Hood River! Certainly, but it disappeared when the Japs were shipped out. -- You know how the Japs sent their prostitutes and drug peddlers ahead of their armys in China. -- That same plan was being used in the U.S. and Hood River but in a more subtle manner. -- Soon after Pearl Harbor did you see two young American born Japs given a drunken imitation of the confusion of the American sailors during the bombing of Pearl Harbor much to the hilarious enjoyment of the

American born Japs!--right on the main street too! -- No you didn't see it -- you weren't here.--Which proves you do not know what you are talking about. There are clean decent people who have been paying taxes in Hood River before -- yes long before they ever heard of you and they do not intend to have these Japs ruining our lives and homes again -- Those bare white places on the Legion Honor Roll are flags for American decency -- and I'm not a Legionaire -- I only wish I was eligible to join them. A bunch of preachers upholding such people! -- yes I mean people because the people are the principles! No wonder the churches are empty now-a days. The Spirit of God and the love of sacrifice of Christ have been squeezed out. They cannot be confined into such narrow cubides.--

I challenge you -- I know the work of the American Legion and its auxilliary -- I challenge you -- during the month of December 1944 the Hood River Post and its Auxilliary did more for the sick and needy in Oregon that your state wide Methodist Church did in the full 12 months of 1944.-- How many red letter testaments did you put into the hands of hospital patients-- how many pairs of eye glasses did you buy? How many pairs of crutches? How much offd and clothing for widows and orphans-- How many mountain vacations for poorly housed little children? How many wounded of this war have you visited? Do you have the slightest idea how many there are in our state of Oregon? -- I doubt it.

So your head is hanging in shame. It certainly should be!

Why shouldn't those Japs try to get in the U.S.Army.-- They know they are safer there than any place else.--Because

the Americans in this war and the last too are fighting to maintain a good country to live in.---

It's going to be a long time before Hood River County recovers from the blow dealt it by the Ministerial Ass'n. -- Churches are necessary to the welfare and development of any place -- but too bad here now. And you the M.E. preacher will now be known by still another name than the "Mercenary Preacher"-- Maybe -- let's hope there are some--who can say in the words of an understanding Christ -- for give them they know not what they do.

/s/ Gertrude I. Weaver

The same "Weaver" had an article or rather letter in the Hood River Sun as follows:

SALUTE TO HOOD RIVER LEGION

To the Editor: Prior to Pearl Harbor the Hood River Japs made no secret of their dual citizenship. Neither did they make a secret of their extensive financial aid to the Japanese war machine in Tokyo. It would have been an easy matter for the government to check up on these and other un-American acts of the Japs prior to Pearl Harbor.

The Hood River folks know these things and protested against them. But the powers that be were too busy being fooled by those two little Jap ambassadors in Washington. Hence the Pearl Harbor disaster.

In order to be eligible for membership in the American Legion one must first be an American citizen. The members of Hood River post are American citizen-soldiers---every one of them . They know well the trenches and mud of France and Belgium.

There are purple hearts and silver stars among them. Their sons are fighting and dying on every battle front in the world. They know the cause and effect of war and are willing to stand on their collective two feet to stamp it out.

No one wants for a neighbor a man who keeps his wife working in the field until she gives birth to her child there in the dirt. That is the same kind of brutality that enforced the march of death on our boys of Bataan.

I salute the legion post of Hood River.

E. I. WEAVER,
White Salmon, Wash.

9.

From -- OREGON VOTER, vol.105, No. 7, Portland 4, Ore.
February 17, 1945

"KEEP EVERY JAP OUT OF HOOD RIVER."

Kent Shoemaker, a fine upstanding citizen of Hood River, former county agent, former American Legion Commander, is sponsoring a series of full-page advertisements in Hood River News, "to keep every Jap out of Hood River Valley."

"Our valley is only about 8 miles wide and 20 miles long. We consider it the most beautiful valley in the world. It has been rated the highest cultural farming community in the U.S. Can any good Americans blame us for wanting to preserve it for our posterity?"

In one of the advertisements "You Japs", are notified by Shoemaker that "this is the best time you will ever have to dispose of your property."

By names of Japanese, a listing of 3,000.4 acres is presented, Hood River farms "owned and controlled" by Japanese

or persons of Japanese descent. Status of "dual citizenship" is set forth as applying to descendants of Japanese born in America. Thus the Nisei, an American citizen by birth under our federal constitution, is classified in the notice as "Jap", the same as Japanese aliens owning personal property and operating farms held in lawful ownership by American-born Japanese. The idea is to free the Valley of all Japanese descent, thus retaining it in perpetuity for the whites.

This purpose of perpetual exclusion of "Japs" is one that can be understood by all who realize the singular beauties of the Hood River Valley and the natural desire of whites to retain it for all time free from any "Jap" intrusion.

Thus, by determined assertion, with its intimidating effect, a group of neighbors may establish racial exclusion in their neighborhood regardless of lawful property ownership by persons descended from another race; regardless of lawful right to reside on property owned; regardless of lawful right of persons to travel over public highways, across state, county and neighborhood boundaries, to purchase, lease and operate farms or other businesses of their choise if there are no lawful restrictions against such movement, leasing, ownership or operation; regardless of lawful right of our great nation, in the interest of peace, to make treaties with other nations of different race and enforce rights established under those treaties as the law of our land; and regardless of the perpetuation all the resentments, prejudices and hatreds occasioned by discriminatory exclusions based on racial origin.

Under our constitution there is no right of eminent domain under which a group of neighbors may condemn property of theirs in their neighborhood for the purpose of excluding those others from lawful ownership, residence, entrance and egress, Property may be sold by voluntary sale and purchase subject to restrictions perpetuating ownership subject to these restrictions, but there is no lawful way to compel involuntary sale of property not subject to these restrictions, except its use is required for a public purpose, in which case it may be condemned.

Issues raised by Shoemaker and his supporters are tremendous fundamental issues, going to the foundations of our American society and not only affecting rights under our constitution but indirectly affecting international relations and the peace of the world. Issues so momentous may not be dismissed lightly. No matter how fine the sponsor, no matter how understandable the purpose, the excellence of motive does not absolve American citizens from meeting such issues responsibly.

In the offing are proposals for consideration by the Oregon legislature; atthis writing they have not been presented. It is doubtful whether any of these proposals will contain anything tending to a sound solution of a grave problem. The issue is national. It is as national as the issue which brought on the war between the states because earlier forfathers failed to face it. Racial prejudice is a fearful thing in its potentialities for injustice, cruelty and war. The solution of a great national issue may not be entrusted with safety to any self-constituted group of faction, either racial or neighborhood, no matter how we may sympathize with their purpose.

ADDITIONAL NOTES:

Since the above material was obtained a number of situations have developed which forced the analyst to do some rechecking on conditions in Hood River. Some of these situations demanding farther study were:

1. Rumors in Minidoka about the evacuees who had returned to Hood River being unable to get services in various place of business.

2. The recent Oregon Alien Land law as passed by the Oregon State Legislature.

3. The stories about schools discriminating against the returning Nisei.

With these in mind the analyst contacted some of the residents of Hood River for specific information on points one (1) and two (2). On April the 5th, 1945 the following facts were brough to light:

1. The Hood River American Legion has been and still is constantly at work to stir up all the hate they can, but this is the only group that does so. They have contacted all the stores in the Hood River area and tried to get them to post NO JAP TRADE signs. A few signs were recently put up in Hood River, but they have now been taken down, too many folks resented them. But most of the stores say that they will not trade with the Japanese.

The following stores take these respective positions:

NEGATIVE:

a. Elmer Kramer Service Station has refused to sell gas to Japanese families requesting gas.

b. The Gamble Store, run by Otis Farnsworth, refused to sell hardware to Mr. Sato.

c. Ebey's Grocery refused to sell groceries to Japanese.

d. Hacket Furniture Store had the articles asked for by Japanese, but were told they were already spoken for.

e. Franz Hardware were too busy to wait for on some Japanes; one clerk had some cleaning to do in the basement the other two were busy at some other things. The Japanese waited for some time then left.

f. Carson's Cafe refuses to serve "Japs" and Negroes. A sign is posted.

g. Hood River Cafe, run by Chinese, refuses to serve Japanese.

POSITIVE:

a. Standard Oil Station will sell gas to Japanese.

b. Vincent and Shank Grocery Store will sell.

c. Safeway Store will sell to Japanese.

d. J. C. Penney will sell if they have to, orders from the head office is to this point.

The American Legion controls the Rotary Club, and most of the members of the Club are business men. While there are few signs posted, the business men generally are agreed t not to trade, and one way or another they will refuse.

The persons of Japanese ancestry are welcome in any Church in the Valley of whatever denomination. Every minister is opposed to everything the Hood River Legion is doing in this respect.

The County School Superintendent informed a leader in Hood River that it is all settled and arranged in all the schools, that Japanese American children will be welcomed and nothing done to embarras them in any way. They are welcome to ride on the school buses. One Nisei High School boy has started school now, and he is well treated. Forty or so of his classmates gave himaa party.

It is stated on good authority (residents in Hood River) that Hood River merchants are already losing valley trade to Portland and the Dalles by their un-American attitude.

Frey has led the Legion (along with Shoemaker) in their hate program for 25 years. He lives on a pension and is doing no work.

The above material, obtained from authoritative sources, tends to give a basis for answering problems one (1) and three (3). Problem two (2)is basically one originating in the Center. Since the Oregon Alien Land laws have been revamped, many of the Issei -- with sons in the Army or at work in the mid-west and east -- who were planning to return to Hood River have now given up their plans and are intending to stay in the Center as long as possible, or at least until they can see what is going to happen to the law. They are definitely not in the mood to relocate to some other area since they have all or mort of their property and financial relationships sunk in Hood River. They are quite definitly looking toward the federal government (especially WRA) to do something for them if they cannot farm the lands of their children while these children (Nisei) are in the Army of the United States or in

some defense work somewhere else in the country. At the present time many of the evacuees in Minidoka from Hood River are in a very insecure position and feel frustrated and lost as to what to do next. The great "bottle neck" for relocating to Hood River and other parts of Oregon, for many fo the evacuees is the Alien Land Law in its revised form! Some of the families with sone 17 years old are not sure what will happen to them if they return and the son is called away when he reaches 18 to the army. With this feeling of insecurity they are thinking in terms of staying on and not relocating. The psychology back of this is quite complex, and will be discussed more fully in a more complete report, now in preparation on factors hindering location in Minidoka, to be submitted soon.

E.R.S.

Appendix I

Hood River News,
Hood River, Oregon
February 2, 1945

Kent Shoemaker
Route 1, Box 69
Hood River, Oregon

JAPS ARE NOT WANTED IN HOOD RIVER

You Japs, listed on this page, have been told by some that you would be welcome back in Hood River. This is not true, and this is the best time you will ever have to dispose of your property.

The petitions, below, were circulated in different districts of the county and represent a cross-section of the sentiment. If you will look over the list, you will probably find neighbors whom you thought might welcome you back. If you do not find their name this week, keep watching this page from week to week and I think you will eventually find their names.

With our outside critics, who might see these pages, I have no quarrel. This seems to be a local problem, however, and they should know that our valley is only about eight miles wides and twenty miles long. WE consider it the most beautiful valley in the world. It has been rated the highest cultured farming community in the United States. Our farmers are good Americans and highly intelligent. Can ANY good American blame us for wanting to preserve it for OUR posterity?

Hood River, Golden Valley in the hills,
Who is to possess it acres and it rills?
A horde os liens from across the sea?
Or-shall it be a Paradise for you and me?
--Author Unknown

Opposite is a map showing the "Pond" property, totally surrounded by Japs. (Section 32 and 33, Tp, 1 North, Range 10 East, Willamettee Meridian.)

This is the "SQUEEZE METHOD" I observed while County Clerk, 1915-1927.

A recent critic said some of the Japs were willing to risk their lives to return. Any good soldier will risk his life to establish a beach head and the Japs had surely established a beach head in Hood River county prior to Pearl Harbor. This map is only a sample, and there are many good farms surrounded on two and three sides. Our farmers were slowly being smoked out.

To Our Sons In the Armed Forces: You are doing a swell job-a job I wish they had let us finish. We will continue to do everything we can to back you. We will produce all we can and continue

to buy bonds until it hurts. We are proud of the record.we have made so far. You went to school with many of these Japanese. We have learned a lot since you left. When you finally see that names of ninety-five percent of the people in Hood River on the petition below, you will know it is not the work of just a bunch of radicals.

Best of luck to you . . .

KENT SHOEMAKER

Hood River, County Sun,
February 16, 1945

So Sorry Please. JAPS ARE NOT WANTED IN HOOD RIVER

Since getting into print on this Jap question, only two people have told me they didn't like me anymore. They are both very lovely and well known people and I cannot bring myself to believe they meant what they said. At any rate, I still like them. The youngest said: "It isn't christian." The father, who quite naturally is somewhat older, told me the same day he would not be satisfied until every Jap has been run out of Hood River.

This young person's statement and the criticism from not more than a dozen servicemen is proof that our schools, churches and our homes have never taught race prejudice against the Japs. We were amazed, at their ability, when our sons, who we would never trust to drive our car, truck or orchard tractor, were given command of bombers costing more than $300,000, and we are still bewildered at the success they have had against the enemy. In this particular respect we elders will have to admit they are better men than we are.

But in this matter of whether or not the Jap shall be allowed continue infiltrating into Hood River Valley, I maintain that age and the rough road of experience still has its advantages. It was my privilege to be one of four who drove around to Gresham to attend their anti-Jap mass meeting. It was a surprise to see more than twelve hundred people literally pack their high school auditorium. It was more of a surprise to listen to Walter M. Pierce, ex-Governor and ex-Congressman from this district, now in his eighty-fourth year, hold the attention of that large audience for

more than an hour, telling about his efforts during the past twenty-five years to keep the Japs out of this country, and watch him put almost unbelieveable emphasis in his words as he pounded the rostrum and said, "We should never be satisfied until very last Jap has been run out of these United States, and our Constitution changed so they can never get back!"

I hesitate to attempt to answer the charge, "It isn't Christian". My brief answer will be that we, as Christian people, cannot, for any great length of time, do business with a race that is non-Christian--a race, who for centuries have been taught that the first Jap was born of the Sun and became Emperor and the beginning of the Japanese race. That he is source of all power and that he can do not wrong. A people that will worship their Emperor, the Sun God, and take a blood oath to obey his every wish and order, even with their lives. A people who consider it an honor to die for their Emperor.

A boat ride across the Pacific Ocean, or just being born in this country, will not overcome the teachings of centuries, especially if the children continue to be taught these old beliefs.

Let me further answer this honest and sincere person by quoting from a talk delivered by George R. Wilbur at a Victory Center program, as appears in the Hood River News of January 17th, 1942:

"We now know that the Japanese who came to our Pacific shores never did absolve allegiance to the Emperor, that many of them were actually spies in the Emperor's pay, that many were

officers in the Japanese army or navy, that Japanese schools were established and maintained where the youth were taught the language, customs, religion and ideals of the mother country and of the destiny of their race to rule, and that the particular duty of these colonists was to prepare the way on these shores for the ultimate conquest of the Pacific; and in the case of these immigrants' children, they were invested with a so-called "dual citizenship," whereby they could claim full American citizenship with all of its advantages and protection, and at the same time remain faithful and obedient as a subject of the Emperor, who, they were taught, was all-powerful because he was directly descended from the Sun of Heaven. We now know of the vast and far-reaching ambition of the Emperor's followers, of the religious fanaticism which accompanies and activates it, of the deep and abiding conviction of the leaders, taught for generations to the common people, of their racial superiority and destiny to rule over other peoples. We now know that their complaints over such matters as restriction of immigration and land ownership, and separation in schools, etc., put into effect within the last generation in Pacific Coast states, on the ground that it was abasing and discriminating, was mostly, an assumed pose. It was not their pride that was hurt so much as it was the humiliation which came from frustrated plans. If we had not done those few things to stop colonization and infiltration, the Army would have had a much larger task, possibly so large that it could not have been accomplished.

"No man is so basely deceived as he who deceives himself. We now know the truth. Japan hates all white men with the hatred

that can come from a race of another color toward one more favored, more fortunate, a natural jealousy, aggravated by a conviction of actual superiority and ingrained destiny to rule.

"Knowing these things, let us no longer temporize with a positive menace to our future happiness and safety as a nation. Let us now, while the war is still on, firmly resolve to rid our country of representatives of an alien race who are our enemy and will always be our enemy. A race who are barbaric at heart, in practice, who hold treachery and cruelty as high vitues, who hold force as necessary to success, who despise what we call justice, morality and fair play, who hope and believe that we shall in time be reduced to slavery and they the masters. There can be no temporizing with their philosophy and ideals. We are as far apart as the poles. Let us not mistreat them or harm the, but establish the Western Pacific as their eastern boundary and ship their people back home on the first vessels available for that purpose. They are yellow, we are white. We are Christains, they are pagan. We cannot live together, nor can we assimilate them. After what has happened, in the light of our knowledge of them, their background and foreground, I am convinced that we will be derelict to our own best interest if our program in this respect be any less sweeping and final. Ridding ourseleves of a menace by compelling them to return to their homeland and to life among their own people, is not criticizable by anyreasonable rule of international fair play. And I cannot agree that affective measures to remove dangerous and treacherous aliens from our community is unchristianlike."

--Kent Shoemaker

Hood River News
Hood River, Oregon
February 23, 1945

I have just finished reading a book, "Once a Jap, Always a Jap," by T.S. Van Vleet, sponsored by California Veterans of Foreign Wars of the United States, and published by Lomita Post Veterans of Foreign Wars of the United States, Lomita, California.

Mr. Van Vleet says "For many years I have been closely affiliated with Japanese education, both technical schooling and preparation for American citizenship--and this gave me an unusual opportunity to put the x-ray on the Jap and to determine, as much as anyone can determine, what makes him tick."

"I contacted the Jap in his truck-fruit garden, in his office, in his place of business, and in his home. I taught in and supervised the teaching in American-Jap children schools. I also inspected their Jap children and Jap adult schools and their camps. I visited with the Jap and ate with him . . . I gained his confidence and got his reaction and answers to all my countless questions. I studied him psychologically, I tried to fathom what prompted his desire for deception and intrigue--what originated his insensate obsession to rule the world. I make copious notes concerning all I saw and heard. I came to the conclusion that the Jap is just an 'educated,' unbridled, sadistic, modernized barbarian."

Just after Pearl Harbor Mr. Van Vleet arranged an interview with a Jap he calls Ichisaka who first posed as a Jap truck gardener and then gradually emerged as an ex-diplomat, a sophisticated, globe-travelled man of the world, a master of seven languages, including English, a prominent Kobei and either the head or the

deposed head of the

deposed head of the Black Dragon organization of California. Mr. Van Vleet's book contains the interview, and at one point Mr. Van Vleet writes: "..Ichisaka now assumed a pensive attitude, as if trying to conjure up a satisfactory answer or, possibly, to determine whether or not to make any reply. Then taking a few steps, as if intending to ignore the admonition, he whirled around, clicked his heels together German fashion, stood at attention facing us, raised his right hand in perfect simulation of a Nazi salute and, in clear, carefully chosen, well enunciated English, replied...

"We Japanese get all our order from Tokyo Mista Van Vleet. The American-born Japanese have taken an oath to support the American Constitution. The Japanese-American school salute the American Flag. But all this is only lip-service loyalty for peace time. The American-born Japanese have also taken a blood oath to support the Japanese government, and the Japanese religion, and to fight and die, if necessary, for the Japanese Emperor. That is permanent loyalty for all time. We are now at war. Japan always comes first, once a Japanese, always a Japanese, to hell with the United States!"

As I read the short book I could picture similar happenings right here in Hood River. Conditions as related in California are so similar with those in Hood River that it can be nothing else than an account of a well worked out plan on the part of Japan.

Ishave ordered several copies and will be glad to arrange so you can read one, and anyone who thinks for a minute the Japs should be allowed to return should read this book.

There is an article in the Readers' Digest, January, 1945, "To Understand Japan, Consider Toyama." It tells how he ran Japan for 40 years and says he is the one that organized the Black Dragon Society and spread it throughout the Empire.

There is another article in the December, 1944 issue of the same publication, "The Unhappiest Woman in the World," the Jap mother, whose highest achievement is bear every sorrow and misfortune with a smile. Her pleasure with her children is restricted, because, according to law they belong to the husband, Ambassador Kurusu, the special envoy to Washington at Pearl Harbor time, told the writer that on his 12th birthday his mother dressed him in his best kimona and led him to a little altar. "Until this day," she said, "I have cared for you and guided your footsteps. Now you are 12 years old and you must think for yourself. You know what you owe to your country, to your family and yourself. If you dishnor any one of them, you know what you must do." With these words she bowed low and held out to him the hara-kiri dagger on a tray. We did not hear that Ambassador Kurusu used the dagger at Pearl Harbor time, but we do remember our Secretary of State saying something about it being the most deceitful act he could imagine.

I have just received a letter which says my type of intolerance is as old as mankind and is reponsible for all wars. I do not believe this is the truth. I have no ill feeling against any race of people, even tho they migrate to this country inlimited numbers, PROVIDED, they do not form secret societies

with the avowed purpose of overthrowing our form of government. I object to them coming to this country unless they are willing to adopt our way of life and become one of us. The Jap is one race with a religion belief that he a super race, designed to rule the world. His well know scheme was to settle in such numbers on the Pacific coast that the white man would no longer want to remain and to act as a fifth colum in case of an invasion. They made very few attempts to adopt our way of life but continued to hold their Jap schools and to teach their children their religion and their aim to master all races.

No doubt Japanese mothers grieve at the loss of their sons in battle, as this writer says, but since, according to former Ambassador Furusu, she has no control after he is 12 years old, and since his control and teaching is directed by the father who take the blood oath to give his life if necessary for the Emperor, we will, it seems to me, have to take the realistic view of self-preservation. I am thinking of the recent account that 632 American-born Japs moved from Tule Lake acknowledged loyalty to the Emperor. I am also thinking of a recently published statement by Governor Wallgren of Washington who was chairman of the original sub-committee representatives and two senators which worked out details of the 1942 evacuation of Japs from the coast. He said, "he was convinced from what he had seen that the 'old folks' born in Japan, still control the views of their children in this country and force from them loyalty to the Emperor of Japan."

Let us stop, look and listen. Let us imagine what might have happened had Japan landed on the Pacific coast instead of first taking the island of the South Pacific. Does any on think there would have been a loyal American Jap in the United States? Let us firmly resolve never to take that chance again. Let us keep Japan for the Japs and Hood River for our own prosperity. A minister writes what I consider to be a good suggestion. He says, "let us send them all back to Japan. Put all the so-called loyal Americans in power and make one of them the Emperor. Let them educate the rest of the Japs to be human beings. Let them practice a little birth control so they will have land enough for their people instead of encouraging large families,then insisting that they need more territory.

People continue to call or stop me on the street, when in town, to ask why they have not yet been solicited to sign the petition, or ask why their names have not been published. I understand there are several petitions that have been circulated that have not been turned in. There is no further attempt being made to contact everybody in any district. Spring is coming and we are all getting busy and it just takes too much time and too much gas. Petitions have been left at some of the stores where you may sign or you may sign the petition printed on this page for that purpose. I will mail anyone a petition if they care to circulate it or place it on the counter in your place of business. My object is to afford the people of Hood River the opportunity of telling the Japs they are not wanted in Hood River.

Because some could not get copies of our local paper to mail to friends, I have had re-prints made of the pages that have appeared and will mail them for you if you will send me the name and address on a signed post card.

I Havent had time to make a further check of the Jap operated and owned property. Am told that quite a number are selling. Will try and get further information on the first rainy day.

KEN SHOEMAKER

Appendix II

The Hood River News
Hood River, Oregon
December 22, 1944

LEGION POST EXPLAINS ITS ANTI-JAP STAND

'Dual Citizenship' Is Main Contention

Tuesday evening of this week, Hood River post of the American Legion, No. 22, through a special committee, released a report, which follows:

"Due to the fact that no correct version of the recent action of Hood River Post No. 22 of the American Legion has been given to the nation on a matter that was though to be entirely local in aspect, but now appears to have reached national importance, we wish to state:

"1. In the first place we have no 'War Memorial.' We have a roll of honor on which was inscribed the names of some 1600 men and women who went into the armed services from this county. The reason we took some Japanese names off the list was the fact that we have every good reason to believe they are citizens of Japan while claiming citizenship in this country. Not all of the names were taken off. We shall be glad and proud to replace the names of those Japanese on our Honor Roll now serving in the armies of the United States when and if they or a relative will make an authenticated written statement that they have renounced their Japanese citizenship. To date no Japanese has come forward with such a statement. We have reason to believe that every Japanese child born in this country is registered as a citizen and subject to the call of the Emperor of Japan.

If this is not true we only wish to be set straight on the matter. We salute those comrades now fighting on the battle fronts in the cause of our allies, particularly those Hawaiian-born Japanese now fighting in Europe.

"2. Inasmuch as we Legionnaires believe in constitutional government we shall do our utmost to aid in the preservation of law and order when and if any Japanese return to this area, either foreign born or American born, under the recent ruling of the War Department.

"3. Why are the Japanese allowed to return to the strategic Pacific Coast at this particular time? What is the hurry? Why not wait until the war is won? Why were not the governors of the States of Oregon, California and Washington consulted on this arrangement? Will these Japanese be allowed to oust war workers from their homes and, perhaps, work on our national defense projects, shipyards, etc? Why are there no Japs in the Navy? Why are they only allowed in the Army? Permit us to answer that one: Because the Navy doesn't trust them. At the time they were taken into the Army this post went on record as against such action.

"4. We hope you are right this time. Mr. Secretary when you state that the war is under control on the Pacific Coast. Again we say we hope and pray you are right, but do we have to remind the people of the United States that those in authority prior to Pearl Harbor were ~~fooled~~ fooled right up to December 6, 1941? Those cunning Japanese statesmen in Washington were pulling your leg then-it wasn't the American Legion. Permit us also to

refresh all of our memories that the scrap iron which killed some 3000 Americans at Pearl Harbor came from America under protest from patriotic organizations on the west coast, including Hood River post No. 22 of the American Legion. If we are to indulge in name calling let's call a few ourselves. Where is the Portland Council of Churches and Civil Liberities Union, then Mr. Mualtbetsch and Mr. Saldwin? Some people are still unacquainted with the facts of life after two wars in one generation. Wake up Mr. Maultbetsch, you are in queer company. Has your bedfellow told you where he spent 18 months of World War I as a draft evader? We have no quarrel with any church group, we are all striving to attain Peace on Earth.

"5. We fought in the last war to end all wars, now we and our sons are fighting again in less then 25 years to save another democracy. Let us each pledge that it be saved for good this time, and cherish it, and let us not pass on another racial problem to our children's children such as the one we have inherited. We on the west coast would not have the effrontery to tell the people of the east coast how they should handle or settle their race problem. We feel that unless you are conversant with the particular issue that it would be difficult to intelligently express an opinion. Hood River county's own Captain Steinhauser was in the March of Death from Bataan and escaped to tell us everything that you have heard was true, and that the American-educated Japanese were the most cruel. Young Japs from this county are serving in the Emperor's army and broadcasting from Tokio.

"6. There is no economic issue involved in our action, our resolution was based on Dual Citizenship-no other extraneous issues can be attributed to our actions. We request the citizens of the west coast to refrain from any violence. We are pledged to uphold law and order. If this is un-American or a violation of anybody's rights under the Constitution of the United States, plead guilty.

"This is our America and we Love it!"

Appendix III

STATEMENT TO RETURNING
JAPANESE

Under the War Department's recent ruling you will soon be permitted to return to this county.

RETURN

Certain incidents have already occurred that indicate the temper of the citizens of this county.

Public records show that there are about 25 or 30 families, out of some 600 Japanese, who have not already sold their property in Hood River County. We strongly urge these to dispose of their holdings.

If you desire assistance from this Post in disposing of your land, we pledge ourselves to see that you get a square deal.

If you do return, we also pledge that, to the best of our ability, we will uphold law and order, and will countenance no violence.

In this program we ask the support of the citizens of this county.

HOOD RIVER POST NO. 22
American Legion,
Department of Oregon.

Mr. Stafford at Minidoka

UNITED STATES
DEPARTMENT OF THE INTERIOR

Yakima, Washington
March 1, 1945

TO: R. B. Cozzens, Assistant Director

FROM: Elmer R. Smith, Community Analyst

SUBJECT: Hood River, Oregon Analysis Summary

DATE: February 26-27, 1945

ATTENTION: E. H. Spicer, Community Analyst, Washington, D.C.

The analyst has been both surprised and disappointed in his findings in the Hood River Valley. Surprised at the number of citizens not supporting the American Legion and who are beginning to make themselves heard and their influence felt; disappointed at the small degree of intelligence showed by the Legion in stating its case. At least in some of the other areas studied, the opponents of the return of persons of Japanese ancestry have not admitted their arguments and techniques to be dubious. That, however, is exactly what is taking place here. That is, also, a good sign of weakness, even though they will not admit it.

Shoemaker, Fry, and the present Post Commander have stated to local residents that their stand is "un-Christian, and hits below the belt, but the end justifies the means." They have intended to scare the Japanese from returning by their words and actions, and they believe they are being successful. They, however, do not intend to let up on their propaganda barrage. Shoemaker has stated that he has at least $500 to spend on newspaper propaganda, and that he will fight to the finish.

The following points are believed to be pertinent by way of summary:

(1) The American Legion is the main driving force against the return of evacuees. The Legion has the control -- in terms of members -- of both the Rotary

and Chamber of Commerce. It is in control of politics and the law enforcement elements in Hood River. It has the money and well chosen spokesmen to propagandize the negative aspects of the issue. There are some members of the Legion, Rotary, and Chamber of Commerce who are not in favor of this propaganda, but they are in the minority, and some have resigned from the Rotary Club. The Legion and its spokesmen intend to continue this "fight" to the last ditch--and even beyond if necessary.

(2) The community, as a whole, is definitely divided into the "pros" and "cons" in terms of the return of the persons of Japanese ancestry to Hood River. It is nearly impossible to find anyone without an opinion one way or the other. This is in radical contrast to other communities where an analysis has been made. Out of 18 people, either directly or indirectly "interviewed" by the analyst, each one had a definite stand to take--no middle of the road position was noticeable. The arguments on both sides would run from the "ridiculous" to the "sublime." They would include such items as "inferiority," "Superiority," economic squeeze plays, low standards of living, "immorality," "love thy enemy," "help the underdog," "democratic" and "undemocratic," and so on in finitum.

The persons listed by Shoemaker, and numbering at the last count (February 23, 1945) 168, are, according to the Hood River Ministerial Association, not representative of the landowners and leaders of the county. They are instead renters from Japanese, ones who are known to desire Japanese controlled property, and newcomers, primarily from the south, and who are known to have well-defined "color prejudices." The Legion names, of course, are included.

In contrast to the above, one finds the local women's club, the Presbyterian and Methodist Church members and others not on this list, including some "very influen tial farmers." In terms of members, it looks about like a toss-up, with the "leaders of the community"pretty well divided.

The question of the "Japanese Problem" is common gossip in hotel lobbys, pool halls, and in homes. The ministers weave the "question" into their

sermons, and as one put it, "We do it every chance we get, and that is nearly every Sunday."

(3) The situation seems to be headed for a showdown during the month of March. The "liberal" group in the community is having a "mass demonstration" (ever what that means) on March 7, 1945, at 2:00 P.M. At this time a public demand is going to be made to the county officials at the Court House in Hood River to have either the names of the Japanese Americans placed back on the "Honor Roll" that is n ailed to the east side of the Court House, or have the Legion forced (by the county) to remove all the names of persons in the armed services. This should really create quite an interesting situation for all concerned, including evacuees in the valley. This plan is being "secretly" worked out, and newspaper publicity is now being "secretly" manipulated.

(4) The main issue is economic, but pure, unadulterated race prejudice is being used as the emotional appeal. The racial arguments heard in the hotel lobbys and pool rooms reminds one of a person who thinks only with his guts, but has a perpetual case of constipation. The racial prejudice approach is mixed up with the so-called "patriotic" technique, best represen ted by certain statements made by Kent Shoemaker. One example, from many, will suffice for now:

> "Hood River, Golden Valley in the hills,
> Who is to possess its acres and its rills?
> A horde of aliens from across the sea?
> Or--shall it be a Paradise for you and me?"
>
> "To Our Sons In The Armed Forces:
> You are doing a swell job--a job I wish they had let us finish. We will continue to do everything we can to back you. We will produce all we can and continue to buy bonds until it hurts. We are proud of the record we have made so far. You went to school with many of these Japanese. We have learned a lot since you left. When you finally see the names of ninety-five percent of the people in Hood River on the petition below, you will know it is not the work of just a bunch of radicals."
> (From "Hood River News," February 2, 1945--"Japs Are Not Wanted in Hood River" by Kent Shoemaker).

(5) There are no signs reading "NO JAP TRADE" in the stores in the town of Hood River. These signs occur in the small stores and gas stations elsewhere in the valley. As a matter of fact, Carl Smith, Route 4, befriended Mr. Asai upon his return to Hood River. A relative of the Smiths, who runs a small rural store near by, called up Mrs. Smith and told her to take their trade elsewhere. This sort of "Pressure" --socially and economic--has been applied in other instances to gain names to the "NO JAP" petition.

(6) A list of well-known persons supporting the Legion and not supporting the Legion follow:

Supporting the Legion:

1. Kent Shoemaker
2. G. R. Frey, American Legion and farmer
3. H. L. Shoemaker, rancher
4. J. H. Travis, editor "Hood River County Sun."

(These are most active and outspoken in public)

Not supporting the Legion:

1. Roy Hayes, rancher, Route 2
2. Carl Smith, rancher, Route 4
3. R. J. McIsaac, Parkdale, large land operator, member of Hood River Valley Grower's Assn executive council, owner of R.J.McIsaac & Co. General Store.
4. Rev. W. S. Burgoyne, 616 State, Hood River
5. Mrs. L.P. Hounsell, 602 Oak St., and leader in local women's club.
6. J. R. Forden, rancher in Belmont.
7. Mrs. Wallace Miller, 1002 Columbia St., and President of Women's League.
8. H. G. Ball, editor, "Hood River News" and rancher.

(Note: Complete report follows.)

Signed:

Elmer R. Smith

Elmer R. Smith
Community Analyst