

August 12, 1941: Japanese section staff somewhat excited over telegram we have just received from Drew Pearson in Washington, D.C. It seems H.T. Komai, at Yoneo Sakai's insistence, sent wire asking Pearson & Allen, columnists who write the "Washington Merry Go-Round", to wire any important news breaks on the Pacific situation, for which we will pay. The telegram which came today:

W E S T E R N U N I O N

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WA178 NPR COLLECT -WASHINGTON DC 12
LOSANGELES JAPANESE DAILY NEWS-
C 264 104 NORTH LOSANGELES ST LOSA-

HERE IS ONE IMPORTANT PEACE PROPOSAL WHICH THE UNITED STATES HAS JUST MADE TO JAPAN WHICH ROOSEVELT SURE TO BE DISCUSSING WITH CHURCHILL. SO FAR NOTHING HAS LEAKED OUT ABOUT THIS BUT WE CAN REVEAL FOR THE FIRST TIME THAT LAST WEEK ACTING SECRETARY OF STATE SUMNER WELLES MADE THE FOLLOWING PROPOSAL TO THE JAPANESE AMBASSADOR ADMIRAL NOMURA. HE SAID THAT IF JAPAN IN EFFECT WITHDREW FROM THE AXIS THE UNITED STATES WAS WILLING TO DO THESE THINGS: ONE. UNFREEZE ALL OF JAPAN'S FUNDS IN THE UNITED STATES. TWO. SELL JAPAN ALL THE OIL AND GASOLINE SHE NEEDS FOR INDUSTRIAL PURPOSES. THREE. BUY ALL OF JAPAN'S SILK SHE WANTS TO SELL. FOUR. LOAN JAPAN ANY AMOUNT OF MONEY SHE NEEDS FOR COMMERCIAL PURPOSES. FIVE. LEASE ANY SHIPS JAPAN COULD SPARE AND REPLACE ANY LATER THAT WERE SUNK. FINALLY, AND THIS MOST IMPORTANT THE UNITED STATES SAID THAT WHILE IT COULD MAKE NO PROMISES REGARDING CHINA YET IT WOULD RECOGNIZE JAPAN'S RIGHT TO THE NEW AREAS OF EXPANSION AND AFTER THE WAR WAS OVER

WA178/2-LOS ANGELES JAPANESE DAILY NEWS LOSA-

WOULD RECOGNIZE MANCHUQUO. FURTHERMORE SINCE INDOCHINA WAS GOVERNED BY A EUROPEAN CONQUERER IT WAS INTIMATED TO ADMIRAL NOMURA THAT THE UNITED STATES WOULD NOT OBJECT TO JAPAN'S TAKING OVER INDOCHINA- AFTER THE WAR. NOW IN RETURN FOR THIS AMERICAN AID AND GOOD WILL ADMIRAL NOMURA WAS INFORMED THAT JAPAN WOULD HAVE TO DO THE FOLLOWING. ONE. GIVE UP ALL DESIGNS ON THAILAND, SINGAPORE AND THE DUTCH EAST INDIES. TWO. WITHDRAW ALL BUT A TOKEN FORCE FROM FRENCH INDO-CHINA. THREE. DEMOBILIZE THE JAPANESE FLEET, IN OTHER WORDS, KEEP IT IN HOME WATERS AND FINALLY GET OUT OF

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THE AXIS.

THERE WAS ONE OTHER VERY IMPORTANT WORD WHICH ACTING SECRETARY WELLES GAVE TO ADMIRAL NOMURA. THIS TOOK THE FORM OF A VERY STIFF-
END 2.

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WARNING. HE SAID THAT WHILE THE UNITED STATES WANTED PEACE AND WOULD GO TO THE EXTREME LENGTHS TO PRESERVE PEACE YET IF JAPAN DID NOT ACCEPT THESE PROPOSALS FOR MAINTAINING PEACE IN THE PACIFIC THEN HE MUST REMIND THE JAPANESE GOVERNMENT THAT THE UNITED STATES HAD A VERY STRONG NAVAL FORCE IN THE SOUTH PACIFIC - A MUCH STRONGER FORCE THAN MOST PEOPLE REALIZE. AFTER WELLES HAD FINISHED ADMIRAL NOMURA CONSIDERED THIS CONVERSATION SO IMPORTANT THAT HE DID NOT TRUST THE ORDINARY DIPLOMATIC CABLES. INSTEAD HE SENT HIS COUNSELOR OF EMBASSY MR WEKASUGI BY AIRPLANE BACK TO JAPAN. AND FLYING WITH HIM WENT ANOTHER VERY IMPORTANT MEMBER OF THE JAPANESE EMBASSY COLONEL IWAKURO. COLONEL IWAKURO IS A CLOSE FRIEND AND-
END 3.

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ADVISOR OF PRINCE KONOYE AND IS FLYING BACK TO GIVE THE PRINCE THESE FIRST HAND VIEWS ON THE SITUATION. THE PRINCE WHO IS THE MOST IMPORTANT FIGURE IN JAPAN PROBABLY WILL MAKE THE DECISION WHETHER TO ACCEPT THE AMERICAN OLIVE BRANCH OR CAST THE DUE FOR THE PROBABLE WAR IN THE PACIFIC--
DREW PEARSON.

August 20, 1941 -- A 19-year-old Nisei has been arrested and held by city police. He is accused of allegedly molesting a young girl in the Silver Lake district. The boy does not speak English very well, but he denies the accusations. Attorney Marion Wright, VA 1444, is reported handling the defendant's case. Talked on phone with Wright; he feels accusations outgrowth of: (1) anti-Japanese feeling on part of girl's mother and (2) knowledge that there is wealthy Japanese family living in district. The boy was asked, at time accusation made and he was hauled off to jail, if he was a certain party, the son of this well-to-do Japanese family. None of the local Japanese newspapers has printed anything about case as yet, though probably will when matter gets to court. Boy's name is Fujiwo Tanisaki. His teachers at Polytechnic high school, at least three of them, have taken a personal interest in case, have volunteered to give personal testimony as character witnesses. Accuser's version: Defendant sat next to 8-year-old girl on street bench awaiting bus; defendant made immoral advances, including placing of hand between girl's knees; this alleged to have been observed by girl's mother who shouted at defendant, called police. Accused denies this, says he dropped book, was about to pick it up and in process his arm may have brushed little girl.

Little Tokio insurance agents are disturbed. Rates are being boosted and some companies have discontinued writing automobile accident policies for Japanese clients completely. This has adverse effect on wholesale market and trucking firms which haul produce from coastal farms to the Los Angeles terminals. A meeting of the leading local agents was held today in offices of the Rafu Nihonjin Kai (Japanese Chamber of Commerce of Los Angeles) on the fourth floor of the Olympic Hotel. The Employers' Casualty Company of Dallas, Texas, and the Commercial Standard, also of Dallas, between the two of them are said to have covered about 90 per cent of the Japanese business, written almost entirely by Japanese brokers. Recent adverse court opinions, the mounting tension in the Pacific situation, have contributed toward cancellation of contracts held by both Issei and Nisei by these two companies.

Fred Fukuda, manager of the produce department of McFadden's Market in Van Nuys, a super-market, phoned to let us know that a couple of days ago 12 of his Nisei workers there were discharged. They've been substituted by Caucasian workers; it's a matter of reorganization and does not necessarily mean discrimination. Management (Fukuda's employers) feels it wiser to have fewer--or at least mixed faces--Japanese clerks. Some signs of anti-Japanese sentiment among customers apparently. Retail Clerks Union, A.F.L. Local No. 770 is moving in; there are no nisei in this union; all Japanese workers in the A.F.L. fruit stand workers union are in 1510. Most of the discharged boys have been re-hired; there are two McFadden stores, one at 1020 E. Victory blvd., the other at 3421 W. Victory blvd., according to Fukuda.

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Those with political interests among Little Tokio nisei observed today that the butt of their wise-cracks, "Hair-brained" Harold Harby, 11th district Councilman is stewing in hot water. Harby rode to work on a bicycle today--all the way from Culver City to the Los Angeles City Hall. It was supposed to have been primarily for benefit of the press; he got his publicity. Harby is under fire in the City Council. Reason: he is accused of violating city ordinance when he used public car for 5,000-mile trip (vacation) to Montana. He is being raked by opponents for this "joy ride". Readers of local Japanese dailies know Harby unfavorably; he was the central figure in opposing City Council passage of the housing tract map for Jefferson Park, intended to provide a new housing area for nisei.

Momoye Yamaguchi, Japanese alien, is being held by Immigration and Naturalization Service at Terminal Island on charges of having jumped bond. We've been asked to make inquiry regarding bonding companies by Yamaguchi's friends. Inquiry with Immigration and Naturalization, San Pedro 541, discloses that Yamaguchi is 35, reportedly single, entered under bond through Seattle in 1928, jumped \$500 bond; came to Los Angeles in 1931, was under \$1000 bond, jumped it; and another bond for \$1000 in Utah. New bond has been set at \$2000. Shafer, Swan & Gross, suite 216, 312 West Temple Street, is handling case. There is a new warrant out for Yamaguchi's arrest. We asked Milton Shafer of the bonding company, in his handling of details to get Yamaguchi released: "Is it not possible you might be helping to free an agent of Japan?" He replied: "Naw, the FBI boys would know that before we would. This is just a routine business matter with us."

Afternoon meeting of the Committee on Public Opinion of the Los Angeles County Coordinating Committee on Church and Community Problems was held at the Japanese Chamber of Commerce office on fourth floor of Olympic Hotel. (correction--it was scheduled for that place, but changed to 28th Street Y.M.C.A., 1008 E. 28th Street) at 3 p.m. Report to us made by Fred Tayama, vice-chairman of the Committee. He said gist of committee discussions was as follows: "We want to do everything we can to forestall trouble. We must be watchful of any subversive activity on the part of any Japanese. We can learn from the Tatibana case." Tayama said among others attending were Baxter Scruggs, executive secretary of the 28th Street (Negro) Y.M.C.A.; Chinese Vice-Consul Hsuh; Katsuma Mukaeda of the Central Japanese Association; and Shuichi Sasaki of the Japanese Chamber of Commerce.

Job offer listed with the Nisei Business Bureau today by Edwin Humason of the L. Gillarde Company, 259

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Wholesale Twrminal Building, 746 South Central, TRinity 2859; he wants a male stenographer interested in brokerage business; job answering wars, full time work. Pay offered: \$75 month for 30 days, \$80 month second month; \$85 month third. A Masaji Morita applied and got the job. Judge Ray Brockmann of Municipal Court would like to have us locate a nisei girl domestic for his home. Suggestion made to us by several fruit stand union members that they put up sign in stores where they work with following notation: "Our Boys Registered with Local Draft Board No. ____" The idea is to impress customers that the nisei workers are also American boys. Judge Brockmann thinks this is good idea. Feels its necessary. Eddie Vermeiren, a reporter for the Los Angeles Daily News, himself a Dutch refugee from Europe, thinks it's not such a good idea.

Reports to Business Bureau from Bellflower, California, are to the effect that the two Japanese market operators Hata and Mori, running the Greater Central Market have more than half the total retail business volume of Bellflower.

August 12, 1941: Have just completed a translation of a "History of the Southern California Flower Market" for that organization. Original in Japanese is the work of Shiro Fujioka who recently resigned as executive secretary of the South Central Japanese Association of America. The project to publish the manuscript in English as well as Japanese was decided by the Flower Market Board of Directors for several reasons. It was felt, according to reports which have reached us, that the Japanese members of the industry should better publicize their contributions to the industry as good public relations. The dedication in the English for the manuscript:

"THIS perspective view of the history and growth of the Southern California Flower Market, Inc., is dedicated to those Americans of Japanese ancestry who are engaged in the southland floricultural industry. The progress of the past is generally a reliable forecast of the future. It is sincerely hoped that the accomplishments of the pioneering first generation may serve as an inspiration to those whose younger hands now take over the reins."

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BY WAY OF INTRODUCTION . . .

AMERICA is a land of many peoples.

Immigrants all, go far enough back, and we were all once aliens.

The virility, the strength, the greatness of the American nation spring from this very diversity of background.

On the western fringe of the continental expanse are some 150,000 people whose racial roots may be traced across the Pacific to the islands of Japan.

They first came here in number during the opening decade of the century.

Today, most of these people are native sons and daughters of the American soil.

Most of them have been born here, their roots firmly embedded in the only country they know as home. They are the second generation offspring of immigrant pioneers.

And now, as twilight descends over the work-worn figures of the tireless first generation, there is a pause, here and there, to survey the fruits of their labor.

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THIS is the story of the Southern California Flower Market, Inc. It is a chronicle of patience, persistence, courage, and progress.

It is a tribute to the foresight and to the vision of the first generation Japanese who pioneered Southern California's floricultural industry, nurtured it through infancy,

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and developed it to its present imposing stature.

Eighth and Wall Street in Los Angeles is the hub of an industry that today reaches in operation the far-flung Atlantic seaboard.

As the shipping center of the Pacific Southwest, its floricultural and horticultural achievements have brought international recognition to the southland.

But from its beginnings, it was not always thus.

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THREE PIONEERS THERE WERE . . .

Rather humble and unheralded was the start, and the three pioneers who stand out in the opening phase of this chronicle were:

Fusataro Adachi
Jinnosuke Kobata
Kamataro Endo

They typified the issei, first generation Japanese, who came to Southern California over three decades ago.

Youthful, they bore themselves with sturdy spirit, willing and eager to work.

In their hearts was the love of the soil so characteristic of the immigrant Japanese.

But more than that, they came from a background of a racial culture expressive of an almost inherent love of the artistic.

These traits, translated into everyday, commonplace meaning, reveal a deep-seated reverence for floral arts.

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Japanese legend and folklore abound with evidence of this racial characteristic. Geography and environment contributed to instill in the hearts of every Japanese a love of nature and her beauties.

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THE BIRTH OF AN IDEA . . .

They arrived in Southern California, these young immigrants, and they found a climate not unlike their native Japan.

They stood and admired the profusion of wild flowers in the early spring.

Along gentle slopes of hills rolling to the Pacific and in the green valleys, they touched the fertile soil.

In this setting burst the grain of an idea.

That idea was to take shape and grow into a new and greater twentieth century American floricultural industry.

Written records, seldom systematically kept in the early days of these pioneering efforts, fail to disclose individual experiences, the hardships, the initial successes.

But this much we do know.

Taking their first steps into a field unknown, the issei were totally new in their surroundings. In their strangeness, they faced inevitable handicaps.

There was the obstacle of language.

Customs to which they were unfamiliar confronted them on every turn.

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IT TOOK FORTITUDE . . .

The years now have taken their steady toll. We are traversing the fourth decade of the century.

But history has recorded that the first generation Japanese of Southern California were a sturdy, hardy lot -- even before their patient spades turned the first flower bed in this new haven.

Had they not already toiled under a blazing sun laying ties for the bands of steel which were to become the Santa Fe Railroad line?

And had they not labored as farm hands in the sugar beet fields, the fruit orchards, the potato fields?

And so they came to the altar of the southland, not empty-handed, but with a contribution to make in the growth and development of the Great Southwest.

Those "humble beginnings" are recalled today with smiles of satisfaction, in the light of thirty years of progress.

But that progress also came hard.

It took self-sacrificing determination as well as steadfast devotion of every energy to "stick it through."

Pioneers Adachi, Kobata and Endo used antiquated second-hand equipment and makeshift apparatus in their early ventures.

The bare necessities of life were frequently at a premium. Self-denial was a rule. These men were truly pioneers.

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THE FIRST DECADE ROLLED BY . . .

From the uncertainties of a floral crop in which a day-to-day livelihood was considered good fortune, the first ten years of "flower raising" in the southland area were marked by a gradual growth of a plan that was to materialize some time later.

The transportation problem became an early cause for furrowed brows.

Pacific Electric street cars, those ancient trolleys, furnished the only means of conveying the cut flowers from fields to retail outlets.

Sun-browned growers, laden with willow baskets overflowing with bright blossoms, would mount the steps, the conductor would pull the bell cord, and off to the city!

Flower man and cargo took up more than the normal passenger space. The conductor was soon receiving more than one-man fare.

The fresh fragrance of field-cut flowers was a welcome diversion on the trolleys, but not for long. The street cars shortly became overloaded with Japanese and flower baskets.

Pacific Electric, heeding the complaints of other commuters, politely informed the growers they must find some other means.

The issei took to the horse and buggy; and it was but a matter of months before the speedier motorcycle-sidecar whisked the day's pick off to the markets.

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Those "markets" and "retail outlets" to which these early cut flowers were transported were as primitive as the mode of delivery.

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A CITY IN SHORT PANTS . . .

In 1905, Los Angeles was still in its short pants. A growing, promising city of 100,000, it had less than half a dozen floral shops throughout its entire area.

These were still a minor channel through which "fresh-cut" carnations and cornflowers (bachelor buttons) found their way into the dining rooms and parlors of Los Angeles homes.

Most of the selling was done from door-to-door.

In broken, halting English, accompanied by gestures usually better understood than the spoken words, the first issei growers disposed of their flowers.

The basket-laden figures of these foot-merchants from the outlying areas soon became familiar in many residential districts.

Housewives had their favorite "Charley" and good-natured "John" who knocked at their doors politely and sold their ware obligingly.

But many a "Charley" and "John", as Pioneer Endo would recall, returned from a hard day's work home to the discovery that the net profit was nil.

Prices were neither standardized nor computed on any scientific basis.

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SHINE STANDS TO FLORISTS . . .

It was all chiefly guess work, and even the best estimates often had to be discarded as the price of keeping the patronage of a bargaining housewife.

An average day's sale was three dollars, and a man could go home to the wife and youngsters at night with a smile if he had five dollars.

Holiday festivities sometimes boosted sales into a ten-dollar day, and the grower could begin thinking about the future.

On the rounds of a neighborhood, an issei flower peddler one day espied a boot black stand where a Negro lad shined shoes.

"A few water buckets, and I could keep more flowers on hand than I could possibly carry. Customers could come to me to buy," he mused.

The open-air flower stand soon dotted outskirts of developing shopping areas.

"Retail outlets" were coming into their own.

As the business thus began to reach out upon stable foundations, horizons expanded.

Public tastes for variety in floral stems grew.

Contrast, for instance, today's scores of kinds of flowers with the limited selections of those early days: Carnations, chrysanthemums, violets, asters, Shasta daisies, coreopsis.

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COMPETITION PROVED A STIMULUS . . .

The Japanese were not without competitors who soon made their appearance in the field.

In the pre-war years, an influx of immigrant Greeks, Italians, and Germans took to floriculture in sunny Southern California.

Endowed with the advantage of being comparatively immune from the periodic Oriental race agitations of the day, they played a vigorous hand for leadership.

But in the cultivation of flowers they were eminently unsuccessful in competition with the Japanese.

Any number of reasons have been attributed to this issei success. It has been acknowledged, for instance, that a natural aptitude to floriculture and knowledge of the soil, combined to enable the Japanese in outdistancing their early competitors.

Intensive and extended conditions of labor were charged by those who made known their dislike of the Japanese.

There were, and are, many points of view. The truth probably is a combination of many factors.

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THE COOPERATIVE MOVEMENT . . .

Growth comes from experience; and the sum total of a pioneering decade offered ample food for thought to the issei Japanese flower growers in April, 1912.

A general pattern of distribution from the fields

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was being worked out.

Flower acreage was expanding.

Sales were increasing with florist shops and roadside stands.

Shipping to more remote parts was already under way.

The number of issei Japanese engaged in floriculture had increased appreciably.

It had soon become evident to the growers that waste and inefficiency would take a heavy toll in the absence of a more ordered plan of operations.

In the spring of that year, they set out to achieve the skeleton of that plan.

On April 21, 1912, in the lobby of the old Hotel Grand on South Los Angeles Street, they drew up in a huddle for initial discussions.

Kashiro Miyamae, respected member of their group, was elected treasurer of this nuclear body. Grower Uchida was delegated to visit San Francisco where a Flower Market was already in operation, to study it, bring back a report to members for a meeting to be held six months hence.

Promptly on September 21, 1912, the plan-conscious flower growers met again at the old Sho-tei on San Pedro Street near what is now the heart of the Little Tokio district of Los Angeles.

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THE FIRST FLOWER MARKET . . .

Out of these two meetings and the survey-inspection of the interim evolved the first practical expression of the cooperative movement among the pioneer floriculturists of Southern California.

The Flower Market, as the central distributing wholesale outlet for growers, was to become the symbol of that movement. From the outset, it was the nerve center of a system which even today has not yet reached its full potential growth.

The first Southern California Flower Market was opened in January, 1913, at 421 South Los Angeles Street.

It was a modest little "store", its total frontage measuring 20 feet in width, its depth some 60 feet.

But this was only the beginning of the plan.

Over 50 growers had participated in its engineering.

To guide themselves through the execution of it, they had elected officers for their first term:

President --	Jinnosuke Kobata
Director --	Kishiyama
Treasurer --	Kashiro Miyamae

Substantial promise held forth in the expanding acreage of member growers whose average fields were now two and three acres.

Violets, field carnations, sweet peas and large chrysanthemums appeared in profusion on the flower mart.

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PRE-WAR GROWTH AND EXPANSION . . .

Within a year, the floricultural industry of Southern California could be described as definitely having "arrived". It had survived infancy. Now it was firmly established, here to stay.

By February 6, 1914, the "Association" of growers numbered its membership at the record-setting total of 124, and decision was voted for an incorporation.

Thus came into being the official title, Southern California Flower Market, located then at 400 South Los Angeles Street.

A Board of Advisors was elected on February 21, and on March 7, 1914, the first general meeting since the incorporation, was held.

Sannosuke Adachi was added to the officers' list as a vice-president.

The birth of the Flower Market at this point has been likened to the harvest after a planting of seeds in a disordered and unsystematic manner; yet there came growth, and with it a crop that brought to fruition years of labor.

Development from here was comparatively ordered and swift.

By early summer of that year, the Market had outgrown its Los Angeles Street headquarters.

The Board of Directors, composed of growers Kobata, Adachi, Tannaka, Nakao, and Kai, conferred on a new location,

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acted without delay, assessed each member one dollar for moving expenses, and a new location at 421-423 Wall Street housed the Market on July 31, 1914.

On Wall Street, they had concluded, the possibilities for expansion were not curbed by the limitations of the already-developed Los Angeles Street area.

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PROBLEMS OF ADMINISTRATION . . .

The war years and the decade through the year 1923 furnished the crucible out of which the structure of the present industry was finally forged.

Despite a common tendency to group Japanese business endeavor in this country along a pattern of disorganized effort, the floricultural industry disproves this belief.

From the outset of the Flower Market's founding, a sense of awareness by issei leaders led to the long-range planning which has characterized its growth.

All the factors and ingredients to inject stability, permanence, and natural growth received detailed attention.

Research, as it was known in those days, was utilized to the fullest.

Was progress being made?

Were substantial gains making for the building of an industry?

How can results which will perpetuate this business best be attained?

In short, a systematic attempt to determine trends, to act on the basis of permanent residence here, was typical of all group efforts in the Market at this stage.

This underlying principle guided decisions in the Administration of the Market. Various problems arose and had to be settled. Questions had to be decided to the mutual satisfaction of the majority concerned.

Table rents had to be set; rules and regulations for the selling and buying of flowers through the market had to be laid down; the initiation fee and bond had to be set; a general decision on the limitation of individual stock ownership in the market itself had to be made.

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THE CRITICAL PERIOD . . .

The adolescent phase of the market's growth was not unmarked by internal strife.

It required tact, diplomacy, ability as well as perseverance to bring the organization through the early days of organization.

Individual differences and dissensions provided source for lawsuits among members.

Competitive practices took their toll of good feeling.

But the backbone of the market absorbed the shocks successfully enough.

Tribute is paid today to the administrative capacities and far-sightedness of such men as Masajiro Kai,

Eikiye Sakon, Eikichi Matsumoto, Sadao Suzuki, Gengo Matsumoto, Fusataro Adachi, Kashiro Miyamae, Iheiiji Tannaka, Tomijiro Sato.

They cushioned the blows of individual strife, gave substance to the plea of leaders: "Let us look to the future, create and build, bury personal animosities."

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GEOGRAPHICAL DIVISION . . .

By late fall of 1914, an appreciable degree of standardization had been achieved in the selling of flowers. Prices were marked on a fairly consistent and universally accepted scale.

Classification of blooms was, curiously enough, determined according to (1) color and (2) quality.

Meetings called by the Market set varying standards. By November, 1914, the chief current problem appeared to be that of providing for the most efficient means of transporting flowers to the retail outlets.

The metropolitan area of Los Angeles of that time was divided thus for this purpose into three sections

- (1) Hollywood
- (2) Hermosa Beach
- (3) Newmark-Barnet

Member growers of the market were marked off according to their location in any one of these three areas.

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INTERNATIONAL REGULATION . . .

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Disposal of left-over flowers and standardization of market hours offered new problems in this period. The 7:30 a.m. opening time was agreed upon in the pre-war era and held forth for over a decade.

The rapid influx from time to time of new entrants into the competitive field of the industry led the Market to take measures for its self-preservation.

To insure an inclusive membership and to prevent what leaders felt would be the disastrous effects of newcomers sharing in the full benefits of membership without belonging to the group, a decision was reached on January 10, 1916, to forbid the selling and buying of seeds and plants to any but Market members.

By September 10, 1918, regulations set forth that all operations of the Market would be limited to members only.

The wearing of badges signifying membership became necessary.

In the interim, the demand for entry into the Market had increased, flower acreage and prosperity of growers had advanced considerably.

The boosting of the entry fee from \$25 to \$100 was inevitable.

This happened on January 10, 1916.

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SUNDAY IS SABBATH DAY . . .

Should the Market do business on Sunday?

This question became a serious issue as the result of a clamor for issei Japanese to conform to generally recognized American standards of work.

Both proponents and opponents advanced their points.

From the business view, advantages of Sunday operation were detailed.

However, the decision to observe Sunday as sabbath, a day of rest, prevailed.

It was demonstrated with emphasis that the working by members of the Market on Sunday could be taken and utilized by anti-Japanese jingoists of the day as another opening wedge against the "Japanese standard".

Furthermore, it was pointed out that in Japan, too, Sunday is observed as a rest day, devoted to spiritual needs.

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INTER-STATE SHIPPING . . .

Southern California flowers during this period had already begun to attract noteworthy national attention.

Spread of floricultural and horticultural operations to other states was a logical development.

The assumption of the Golden Floral company as an interstate shipping enterprise by issei Japanese marked another milestone in this field.

As sponsored floral exhibits and shows in various cities throughout the United States stimulated increasing

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interest in the products of Southern California growers, so the issei Japanese branched into specialized fields; hot-houses and greenhouses soon covered broad acres; rare plants were imported, and flower culture took on a new -- and more imposing -- aspect.

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ANTI-JAPANESE AGITATION . . .

The American of Japanese ancestry who is today engaged in southland floriculture has been weaned on the fundamentals of American democracy.

A native product of an American education, even in the stormy months of 1941, as the shadow of Mars lengthens over the entire world, he is firmly anchored in a deep faith and attachment to the principles of America, embodied in that immortal:

" . . . and we hold these truths to be self evident . . . that all men are created equal and are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness . . ."

The same spirit which impelled the Founding Fathers to brave the hardships, risk their lives and fortunes for the cause of individual freedom, is a moving force in the lives of these new Americans.

By deed and action, in the Unlimited Emergency of 1941, they have demonstrated the truth that they are in reality Americans.

From this perspective, it is interesting to note the

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difficult path trod by the first generation Japanese.

During the years in which encouraging development and growth characterized the history of the floricultural industry, there cropped up this major problem: Anti-Japanese agitation.

In the late teens and early twenties, the floriculturists felt the full impact of the movement and bore the heavy brunt.

Throughout the length and breadth of the land swept the cry:

"Keep California White!"

Those were the intense days preceding passage of the Oriental Exclusion Act.

Threats of mob violence were not rare.

Demonstrations were numerous.

Acts of vandalism harried bewildered growers.

"Japs Not Wanted" signs mushroomed in unexpected places.

That the issei in the floricultural field were able to progressively map and carry into action a steady expansion in the face of these distractions and obstacles is inspiring testimony to their pioneering spirit.

Willing to toil as pioneers turning a semi-arid southland into the verdant fields of an agricultural empire, the issei Japanese rallied their defense against racial agitation with their appeal:

"Keep California green!"

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The floriculturists were every parcel participants in the intense struggle of those days.

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THE PRESENT LOCATION . . .

On August 28, 1921, growers pondered the need of additional space to quarter the market.

Miyosaku Uyematsu, Iheiichi Tannaka, Yonezo Nakamura, and Shikuma Mori comprised a committee of four to determine the new locale.

Proposals had previously been made for the building of a permanent Market site.

Eyes turned southward on the already familiar Wall Street. On the stretch south of Seventh Street, a desirable location was studied. By February of the next year, construction was under way.

On February 17, 1923, the Southern California Flower Market, Incorporated, 753 Wall Street, was ready for occupancy and open for business.

Exactly one week later, on February 24, 1923, meeting on the second floor of the attractive brown-brick building which housed the new market, 134 members of the organization surveyed the work of the past decade.

Taking inventory of their progress, they elected Mr. Adachi as chairman of the Board.

The cost of building the new market had totaled \$26,400. Their treasury still retained some \$14,500.

Expansion to additional store space in smaller

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buildings adjoining the market to the north followed.

* * *

THE AMERICAN FLORIST EXCHANGE . . .

Almost directly facing the Southern California Flower Market on Wall Street, situated on the east side of the street today stands the American Florist Exchange.

That this business organization should have been born, as a rival, in the climactic days of anti-Japanese feeling, in no way foreshadowed the present understanding recognized between the two groups.

There is more harmony and cooperation than bickering and misunderstanding between these two pillars of the floricultural industry: the Southern California Flower Market, Inc. and the American Florist Exchange.

The record, however, shows that the latter group, as the first competitive organization to effectively challenge the leadership of the issei, was established in January, 1921, with initial headquarters at 248 Winstone.

Those were the days of V.S. McClatchy's militant crusade to "keep California standards untrammelled by the unassimilable Japanese."

That McClatchy never lived to see the day of 1941 American standards set by the new generation of nisei in the floricultural industry and their active collaboration in the American scheme of life is a source of speculation as to the eventual course of his views on the question.

In the years during which relations between the

United States and Japan first became seriously strained, leading up to the disastrous and unfortunate "grave consequences" incident of the then Ambassador Hanihara, culminating finally in the Exclusion Act of 1924, the storms of racial agitation left their marks.

That the founders of the American Florist Exchange, numbering at the outset about 50 grower-members, were able to capitalize upon the situation remains a recorded fact.

* * *

THE ISSEI FACED ADVERSITY . . .

Emotional upheavals are characteristic of a time of stress.

The psychological wear and tear of the early twenties, when anti-Japanese expressions, public and private, reached new heights, brought issei fortitude to sharp tests.

The chronicle of nearly every individual Japanese family is not without incidents and experiences of misunderstanding and a degree of distress through this episode in their history.

Members of the floricultural industry learned much.

They discovered that the temptation to their competitors to utilize race feeling for economic gain was exceedingly great.

They learned to discriminate between good and bad, effective and ineffective antitodes for the poison of race agitation.

The attitude of an "eye for an eye and a tooth for a tooth" certainly did not work in practical application

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when it came to handling anti-Japanese demonstrations and outbursts.

Diplomacy, forbearance, and the courage to stand true to principle without becoming embittered won for them respect and an eventual place in the world in which they had sought haven.

Buffeted about and frequently bewildered, they sought advice and guidance of friends, American friends. They enlisted the aid of those whose previous contacts with them gave them an understanding of their problems.

And finally, they utilized the metropolitan newspapers of Los Angeles to publicize and advertise their cause.

They discovered that widespread public good will and understanding could be lost through this channel more easily than won, however good the intentions.

* * *

A PHILOSOPHY TAKES SHAPE . . .

Their costly campaign in the Los Angeles Times, for instance, boomeranged, as the records show.

When inflammatory literature spread in one area and they concentrated their efforts to better their position and seek understanding in that district, they soon discovered new fires burning in other regions.

It was indeed difficult to trace spontaneous sources of friction.

They sat back, figuratively, contemplated, studied.

They had expended much time, effort, and funds. They

thought it wise to reflect over their own particular situation.

While the anti-Japanese movement in California in general may have had some basis in racial prejudice and feeling due to racial differences, in the floricultural industry, such was not necessarily the case.

The motive for anti-Japanese activities here was almost entirely an economic one.

Pure and simple, they discovered themselves standing directly in the path of competitors.

From that experience of the twenties, there has resulted an unshakeable and deliberate spirit of stability in time of stress and storm.

Fear and alarm becloud clear thinking.

"Keep cool" is almost an axiomatic slogan among these pioneers who built with their heart, and hands, and heads an industry that combines communion with the soil and an appreciation of the aesthetic.

* * *

THE NISEI ON THE SCENE . . .

With the advent of the first "nisei" growers into the fold of active members, the inevitable tide toward complete "Americanization" of the Flower Market had turned.

The American-born second generation is now well on the road to complete inheritance of the issei industry. It is but a matter of time. The transition is taking place before our very eyes today.

However, it may be noted here that the issei Japanese,

in the long decades of their permanent residence here, are in reality more American than either they themselves or neighboring Americans acknowledge or realize.

But more than that, the American-born nisei, with their more thorough, native background, have given the industry the stimulus which is hastening the process.

In September, 1922, a decision of the Market board provided that henceforth, the organization would not be confined and limited to Japanese only. The race lines, as they existed, were removed.

* * *

CULTURAL CONTRIBUTIONS OF THE ISSEI . . .

To the sum total of the American way of life, the cultural contribution of the Japanese by way of the floricultural industry is as impressive as it is beautiful.

The native American art of floral arrangement, in the words of its experts and authorities, has gained much from the importation of the Japanese "ikebana".

Developed to the fine points of an art built around certain fundamental principles, "ikebana" has won a wide following, appealing strongly to the artistic sense of Americans everywhere.

It spread rapidly.

Entries in floral shows throughout the land today bear witness to the influence of this contribution from across the seas.

And so it goes.

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The love of beauty and an appreciation of the finer enjoyments of life transcend racial and national boundaries. It has ever been thus.

* * *

STATISTICAL SUMMARY . . .

Resident issei Japanese floriculturists steadily bow to age.

The transition is stepping into high gear. The nisei are taking over in increasing number.

The Southern California Flower Market today has 159 members.

Although the actual number of nisei in this total is still strikingly small -- 14 --, the number who are but a scant two or three years removed from assumption of active responsibility is large.

A total expanse of 1,635 acres is cultivated by these floriculturists.

Fifteen members have acreage equipped with glass houses, comprising 480,000 square feet. They till their flower fields over 2,549 acres.

Of the total again, 120 are engaged in the growing of cut flowers only.

Five are plant and nursery operators, leaders in the field of horticulture.

The Flower Market itself operates 170 acres.

Nisei in the industry today own over 300 acres.

This flower acreage is scattered throughout Southern

California:

Torrance	Lomita	Redondo Beach
Tujunga	Sunland	San Fernando
Pacoima	Roscoe	Compton
Montebello	Gardena	Hawthorne
Whittier	San Gabriel	Culver City
West L.A.	Tarzana	Hollywood
Glendale	Pasadena	Sierra Madre
Glendora	San Dimas	Puente
Santa Monica	Long Beach	San Pedro
Oceanside	Riverside	

Of the Flower Market's membership, the largest single number of issei may be found in the age group, 50-54. A break-up of the age groupings follows:

Members	
Over 70 years	one
65 - 69	five
60 - 64	twenty
55 - 59	twenty-three
50 - 54	twenty-three
45 - 49	twenty-one
40 - 44	twenty
35 - 39	twenty
30 - 34	eight
25 - 29	seven
Under 24	two

Those in the lower age brackets are the nisei, and the increase in their number is constantly referred to in long-range planning for the future.

That balance and permanence has featured the Market's history is attributed in no small measure to the ruling which limits control on the basis of one share per person, thus holding fast to the original intent and purpose of the association.

* * *

THE FOUR DIVISIONS OF PROGRAM . . .

Chiefly, the program of the Flower Market is divided

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into four branches today:

- (1) Cooperative buying and selling
.... "Kobai-bu"
- (2) Mutual Assistance program
.... "Kyusai-bu"
- (3) Kenkyu Research Bureau
.... "Kenkyu-bu"
- (4) Jr. Floricultural Society
.... "Dai Nisei Club"

Some idea of the benefits gained through the cooperative buying and selling program of the Market may be obtained through figures showing the annual volume. The report for the year 1939, as of December 31, showed nearly \$50,000 in the purchase by members through the Market of :

Cheese cloth and cucumber cloth	\$22,380.50
Insecticide	8,902.36
Rubber bands.....	225.95
String and cord	4,352.52
Wax paper	312.50
Wrapping paper	1,402.37
Wire and nails	3,017.57
Garden hose	2,081.99
Sprinklers	782.73
Seeds	4,904.45
<hr/>	
T O T A L	\$48,372.99

In addition to these purchases, there were additional items, listed under the heading of "miscellaneous" which amounted to \$13,575.15, thus making a grand total of \$61,948.14 !

In its practical working operations, the cooperative system, originally introduced into the Market on a workable basis by Tomijiro Sato on July 21, 1917, has been outstandingly successful.

Through experimentation, revisions and changes have

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been effected. The present arrangement was officially adopted by the Market on September 18, 1926.

* * *

THE RESEARCH BUREAU . . .

Scientific surveys of marketing trends, reports on new developments affecting the industry, and research of a valuable nature are now part of the Market program. The historical record of the issei pioneers' part in the building of the industry is one of the research bureau projects.

As time goes on, the increasing value of this phase of Market work will be borne out by the large scale operations which make it necessary.

In this respect, the higher regard for this type of planning held by the nisei in general, foreshadows a promising future.

* * *

JUNIOR FLORICULTURAL SOCIETY . . .

Organized on May 20, 1933, this new division of Flower Market membership, with an active participation of over 40 persons, both young men and young women, has functioned as a social as well as business organization.

That its early years have been devoted chiefly to welding a unity through social channels was inevitable in view of the youthful age group which composed its membership.

Good will and better understanding programs with the American public at large have been fostered; constructive undertakings in the sponsorship of meetings, educational

programs and civic projects have been noted during the past eight years.

Sponsorship of the Pioneers' Jamboree at the Flower Market on September 18, 1936, has been one of the highlights of its public appearances.

Establishment of a study and research bureau, and proposals for the launching of a Floricultural Investment Association have marked recent activity.

* * *

THE NISEI AGE-GROUPS . . .

The "average age" of the second generation American born Japanese in the United States is now 21 years.

The nisei in the floricultural industry are a representative cross-section.

Of those over the age of 20 years:

18 married couples
96 single persons of whom
 over half are young women.

Of those under 20 years:

59 boys (all single)
153 girls (all single)

Those of the third generation, "sansei":

1 girl (single) over 20 years
17 boys under 20
18 girls under 20

A total of 482 nisei and sansei are numbered in the Japanese families belonging to the Southern California Flower Market, Incorporated, 753 Wall Street, Los Angeles, California.

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Statistics are most important when they give a key to trends and serve as any guide to the present and future of an industry.

Available figures on the floricultural industry indicate every likelihood of continued growth of that industry in the forthcoming nisei era.

August 22, 1941 -- Sino-Japanese (American) wedding in the offing. Today's intentions to wed register, published in metropolitan newspapers, included: Lee S. Sung Hoon, 27, 510 $\frac{1}{2}$ East 5th Street and Kay Nakaguchi, 24, 745 East Washington Blvd.

Kibei nisei employee of the Mitsubishi Company office in Los Angeles, Kameyama by name, says that he will be out of job as of September 15; the company is closing Los Angeles office. He requests any job leads we may be able to furnish him through the Business Bureau.

Clarence Uno, a veteran of the last war and American Legionnaire, says he is conducting a census of all Japanese residents in the San Gabriel Valley area for the County Sheriff's office and Captain Burns of the Temple City police. Uno is a Japanese association executive secretary. He says the purpose of the census is to afford greater protection for the Japanese there in case of hostilities or trouble.

Phil Boland, an enterprising real estate salesman for the Pioneer Builders, is still hard at work trying to get us interested, through the Business Bureau, in starting a sales campaign to get nisei to buy homes built by Pioneer.

Immigration & Naturalization report that they have now federal order for deportation of alien bond-jumper Momoye Yamaguchi; the rub is that there are no shipping facilities available to execute the deportation order. He may be eligible for release on payment or raising of bond.

Rumor in Little Tokio to effect that the Army Air Corps is accepting nisei volunteers. Rumor traced to the Tanaka Photo Shop on North San Pedro street. Story is that Yasuo Tanaka, son of proprietor and founder of the business, has volunteered for Air Corps; he has passed some of the preliminary examinations.

August 25, 1941: After some three months of research and writing, Tsuyoshi Matsumoto has completed an assignment covering phases of the 'history of resident Japanese in Southern California'. The Central Japanese Association of America, 258 East First Street, telephone MUTual 1889, sponsored the writing project. As I understand it, the thing was the original brainchild of Gongoro Nakamura, encouraged by H. T. Komai.

The research is to eventually be published, both in English and Japanese. The English copies will be used for "improving understanding of resident Japanese among the public at large", according to Nakamura.

Matsumoto gathered his data from throughout most of the community areas, both urban and rural, in which resident Japanese now live, largely by mail. He went into Issei and Nisei homes; he solicited information from local Chambers of Commerce and Farm Bureaus.

On July 1, he mailed hundreds of the following mimeographed letter:

"258 East First Street
Los Angeles, California
July 1, 1941

" -----

"Dear sir:

"There are thrilling 'human interest' stories that America and the whole world ought to hear and read. America and the world will hear them if you can tell them. Only you can tell. Nobody else can.

"Your father is a pioneer, a pioneer of America, who has given his life to enrich the land but who is seldom given any credit for it.

"Your mother is a pioneer woman, also a pioneer of America, who has given birth to the new America that you are but who, like her husband, is almost forgotten.

"The Welfare Committee of the Central Japanese Association of America is compiling a fully illustrated account of the Japanese in California, a larger portion of which will be devoted to the life and work of the Issei pioneers--YOUR FATHER

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Japanese Relocation Papers
Bancroft Library

AND YOUR MOTHER.

"We sincerely wish to have you tell us of your pioneer parents or of some Issei you know, of their hardships, of their accomplishments, of their opinions of the United States of America, and of their plans for the future. It will be a human document. We shall treasure it and shall keep it in our files for posterity. It will be of great assistance to those of us engaged in compiling the proposed publication.

"1. Please address all communications to the Welfare Committee of the Central Japanese Association of America, 258 East First Street, Los Angeles, California

"2. Please tell your story in the first person, as if it were written by your parent.

"3. If possible, please 'type-write' your contributions.

"4. If you have interesting snapshots of your parent, or of the person whose story you are writing, preferably at work looking as he usually does, please send them with your stories.

"5. Names in your story may be fictitious; but please give an authentic biographical sketch of your subject elsewhere. In any event we shall keep these matters confidential and shall withhold real names, upon request.

"6. Unless you notify us to the contrary, any story or any picture you will send us will be considered as your contribution and gift to the Welfare Committee of the C.J.A. of A.

"7. The said Welfare Committee will reserve the privilege and right of using or not using in the proposed book any of your contributions.

"Most sincerely yours,

Tsuyoshi Matsumoto (signed)
Tsuyoshi Matsumoto, for,
The Welfare Committee of the
Central Japanese Association
of America"

tm:yf

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Japanese Relocation Papers
Bancroft Library

The Central Japanese Association
of America is headed by an executive board composed of the
following officers: President... Gongoro Nakamura

Vice Presidents

Kichitaro Muto
Masami Sasaki
Kazuichi Hashimoto
Masunosuke Otoy

Treasurers

Jiro Fujioka
Gentaro Bessho

Kaikei Kansa (Auditors)

Yoshisuke Hatanaka
Sueji Nishimura
Sadao Arikawa
Suekichi Iwashita

Executive Secretary

Eiji Tanabe

Secretary

Meiko Fujihiro

Advisory Board

Yaemon Minami
Katsuma Mukaeda
Shungo Abe
Sei Fujii
Koh Murai

The affiliated organizations
of the Association are as follows:

Japanese Associations of

Gardena Valley
Garden Grove
Guadalupe
Imperial Valley
Lompoc
Long Beach
Montebello
Orange County
Oxnard
Pasadena
Riverside

Japanese C.C. of L.A.

Japanese Association of

San Bernardino County
San Diego
San Luis Obispo
San Pedro
Santa Barbara
Smeltzer
Venice Palms

San Gabriel Valley Grower's Ass'n
Thermal Sangyo Doshi Kai

According to H.T. Komai, who

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keeps posted on Nikkai projects, the idea of publishing a history of the Japanese grew out of a number of Welfare Committee meetings where concern was expressed that there really was no written record of the achievements of the Issei in developing the agriculture and industry of California.

Tsuyoshi Matsumoto, who has been writing contributed articles for both the English and the Japanese sections of our newspaper was recommended for the job of doing the research and writing. Eiji Tanabe, who is the executive secretary, appears to have wanted to do the work himself but recognizing his own limitations, had to agree to step aside and have Matsumoto selected for the job.

Much of the data already gathered and written has been used to answer inquiries of newspapermen from metropolitan city desks. Edward Vermeiren, staff writer of the Los Angeles Daily News, was given access to the material in doing a series of articles on the resident Japanese which were recently published. This made all the Central Japanese Association members as well as resident Japanese generally quite happy.

Following is the final written copy of the material gathered by Matsumoto:

I.

Of 150,000 Japanese who live in the continental United States, approximately 100,000 are in the State of California.

More than one half of those in California are gainfully employed in agricultural pursuits. There are over 51,000 farm operators, while more than 15,000 farm laborers, either resident or transient, earn their livelihood on the farms.

Our recent investigations show that the Japanese farmers operate nearly 330,000 acres or one-seventh of the total cultivated lands of the state, and are producing on that acreage the startling sum of \$60,000,000 or approximately one-third of the total output of California's farms.

In Southern California, where you find the biggest concentration of Japanese agricultural interests in the state, covering an extensive area of 120,000 acres, the Japanese farmers are able to yield an annual output of nearly \$35,000,000.

They dominate the truck farming industry:

The Japanese farmers in the southland grow 97 per cent of green vegetables, 96 per cent of cauliflowers, 93 per cent of berries, 92 per cent of celery, 83 per cent of tomatoes, and 51 per cent of cantaloups and melons, to say nothing of other important crops they grow.

In other sections of the state, their achievements are no less significant:

Throughout Northern and Central California, the Japanese farmers grow 97 per cent of berries, 82 per cent of onions, 59 per cent of celery, 49 per cent of asparagus, 36 per cent of potatoes, 25 per cent of green vegetables, 20 per cent of

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tomatoes, 20 per cent of peas, and 17 per cent of lettuce ---- again a dominant figure in the truck farming business.

Agriculture carries the greatest financial volume of business for Japanese in California, naturally.

Agriculture means more to the Japanese than does any other industry or occupation. But not because it is the biggest money-making industry for them.

To the Japanese, agriculture is a way of life. It is almost like a religion, a philosophy of life.....To cultivate the land and to grow "life-giving-energies."

On the other hand, these facts cited above are living testimonies for the tremendous success of the immigrant Japanese in America, and vividly show to what extent they have become an integral part of the nation in her agricultural life alone.

Their achievements in this line of endeavor are more remarkable when you stop to think of their brief but colorful history in the United States, or more specifically in the state of California, a history full of hardships, miseries, persecutions, failures, and successes, a history that could have happened only in America and that now forms an exciting chapter in the history of the great nation.

Yes, these Japanese farmers, too, are ranking pioneers of America. By supplying labor when the West was fast being developed, by reclaiming wildernesses, by cultivating lands and making them yield vital products and not weeds, these Japanese pioneers have played a fine role in building the great country--- the United States of America.

Therefore, their story is really an American success story.

II.

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That the Japanese have made the greatest material contribution to the nation by way of agricultural pursuits is not an accident.

Japan has been and still is a great agricultural country. The bulk of Japanese nation is the class of farmers who comprise over sixty per cent of the total population.

In the feudal days, the farmers were next only to the warriors in social standing, superior to the artists and artisans, to the merchants, to the laborers. The farmers were respected because they "fed the nation." And from among them came fresh supplies of young warriors and of warrior's wives, both of which were special privileges enjoyed almost exclusively by the farmers, excepting the warriors themselves.

A greater majority of the Japanese immigrants to the United States came from the time-honored class of farmers in the old country.

It was only natural that most of these immigrants should succeed as farmers in the land of their adoption, as they did here in the Pacific Coast.

But most of these immigrant farmers started out as common laborers when they arrived in America.

The growing West needed laborers, laborers of all kinds. Importing cheap laborers from across the Pacific was encouraged and practiced by large land owners, railway builders, industrial corporations, and coolie-traders of the West Coast.

Much desired Oriental coolies were easily secured from China

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by the thousands. But Japan was not willing to let her people go to a strange country "to work as coolies for money." She was beginning to feel indignant already about the wholesale migration of Chinese coolies in the white people's land; and in 1872, the Tokyo government seized the famous slave ship, the "Maria Luz", in Yokohama, rescuing the Chinese coolies aboard the vessel.

However, the time was changing. Japan's national outlook upon the changing world, too.

The Hawaiian contract convention and the immigration law of 1884 finally persuaded the Tokyo government to change its mind. It did, and lifted the ban, permitting laboring people to be imported into Hawaii under contract. (Prior to this, the first waves of migration from Japan to the United States had been those of Japanese students!)

Meanwhile, in the continental United States, the Chinese immigrants were beginning to be victimized by certain political agitators and ignorant citizens, who saw the Chinese "the yellow peril". Once welcome and needed, the Chinese had been much praised for their industry, honesty, and amiability. Now, they were called "rotten Chinamen living on rats!"

Various restrictive laws were hastily passed, one by one, in 1888, 1892, and 1902, aiming against the Chinese. As a result of these laws, Japanese laborers began to be imported, one group from Hawaii --- those who had been there since 1884, and another group directly from Japan, to the West Coast so that they might fill a place vacated by the Chinese laborers who now ceased to come.

Much of California's agriculture was based on Chinese labor. Now, it was not only supported but also developed by Japanese labor.

Earlier records show that Japanese farm laborers first appeared in the Vaca Valley in the winter of 1887 and 1888.

In Fresno, four Japanese are known to have worked in the vineyard in 1890, and about thirty in the following year. Due to severe climatic conditions and Malaria, most of these laborers in Fresno died. "They died like flies, actually," recall some of the survivors.

In the early 'nineties, an increasing number of Japanese laborers were drawn to agricultural centers such as the Newcastle fruit district, the Pajaro Valley, the delta of the San Joaquin River, the lower Sacramento River country, the Marysville and Suisun districts.

The citrus fruit industry began to observe Japanese laborers in 1900. And after the construction of railroads in Southern California, many of the Japanese who had been section hands in the building of the railroads, turned to farm labor.

The great earthquake and fire of San Francisco in 1906 also drove many resident Japanese from the San Francisco Bay area to the southland which was booming and which was the newest and most promising industrial center of the state, then.

While many immigrant Japanese found work in the cities ---- as domestic servants or "school boys", for example, ---by far the largest number of them secured work on the farms. They were born farmers, to begin with. Besides, they were young and vigorous

and did not mind the arduousness of labor in farming. They also were ambitious enough to see that agriculture offered them their greatest opportunity for earning a better way of life in America.

Only competitors in this field were the remnant of Chinese farm hands, Koreans, Hindus, and Mexicans: for the work involved, the so-called squat variety, all of it handwork, dirty and arduous, did not appeal to the old stock American farmers or laborers.

Because ambitious, because efficient, because organized (as we shall presently study this more fully), because of outstanding qualifications they and they alone possessed in abundance, the Japanese farm laborers have emerged final victors from among these industrious immigrant groups.

One feature of California's agriculture is intensive farming. This is where Japanese farm laborers have been most useful and where Japanese farmers have been most successful.

In Japan, the farmers have been engaged almost exclusively in this type of farming from Time Immemorial. Therefore, the lessons learned from their ancestors at home were applied here by the Japanese pioneers.

Most of the work involved in intensive farming must be done in the stooping position, or is of "squat" variety, as has been mentioned. The short-backed and short-legged Japanese were well qualified for it.

Again, much of it must be handwork, dirty and arduous. But Japanese pioneers made excellent laborers in picking berries or grapes, pruning trees and vines, thinning and hoeing, topping and loading sugar beets, weeding and doing harvest work. They adapted themselves to whatever conditions they had to work under. The spirit of pioneering dominated their young lives, they were determined to do anything to find a better way of life.

All of this handwork is seasonal in character, too, providing but brief employment on a given farm and in a given community.

From early days, the Japanese farm laborers adapted an intelligent scheme of collective bargaining, putting their heads together, through an organization which might be called "the bunk house farm organization". Where there were two or three Japanese farm laborers, there was one such "bunk house farm organization". By such means, these Japanese effected convenient methods of migration while providing for themselves most economical housing

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and boarding facilities.

Each one of these "bunk house farm organizations" grew out of a bunk house provided by an American farmer-employer, referred to as "Big Boss". An old-timer, usually an elder, who was qualified to lead other "boys", and who understood English well enough to be their spokesman, assumed the leadership as "Boss". He was like "a patriarch of a nomadic people", and the "boys" respected him, accordingly.

The foremanship on the farm connected with the bunk house usually fell on this "Boss'" shoulders, and from there on he took charge of everything pertaining to the welfare of the "gang", as his organization was called. He managed the bunk house, secured jobs for the "boys", and boarded them.

As a rule, he collected five cents as commission from each of the "boys" per each day's work he had secured for them. That was the membership fee, you might call it.

The "bunk house farm organizations" up and down the Pacific Coast kept close contact with one another, enabling the "boys" to move around easily. Through them, the Japanese farm laborers were able to find work continuously, from time to time, from place to place.

Not knowing either the language or custom of the American people, immigrant Japanese would have been helpless had they not cooperated with one another through just such self-efficient agents as these "bunk house farm organizations". For, as Dr. Ichihashi says, "While a few of the bosses turned out to be black sheep, by far the great majority of them proved business-like,

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trustworthy, and decent in treating their 'boys'. They performed a function which seemed almost indispensable in the operation of agricultural industry in California, and, thanks to their effort, Japanese farm laborers possessing all the necessary qualifications found themselves financially successful and content otherwise."

Unquestionably, the "bunk house farm organizations" helped Japanese farm laborers save time and money. It helped them advance rapidly: for a majority of the "boys" were able to save from five to eight hundred dollars each in two or three years. Also, in a remarkably short time, these "boys" were able to learn new methods of intensive farming particularly adapted to the soil and climate of California.

Ambitious and enterprising, these "boys" one by one branched out of the bunk house "gang", and became his own "boss" as full-fledged farmer.

What was more natural than for him to begin where he had made friends with old stock Americans, where he had supplied labor largely, where he was more familiar with the soil as well as with the climate, and where, by these obvious reasons, he therefore had the best chance in the world to be successful?

And that's exactly where most of the Japanese pioneers started their careers, and that's where you find biggest concentrations of Japanese people in the state, today.

H.A. Mills, author of "The Japanese Problem in the United States", who is neither pro- nor anti-Japanese, wrote:

"It has been chiefly Japanese who have been employed in out-of-the-way places under trying conditions, as along the Lower Sacramento River, and it has been largely their labor which has developed the country so as to make it habitable for settled population.

Now, along the lower banks of the Sacramento and San Joaquin Rivers is California's treasure house of fruits, vegetables, beans, potatoes, and asparagus. This whole district has been brought into productivity solely through Japanese labor.

In the beginning, the land here was waste: small and large islets interlocked by swamps in the delta of the two great rivers.

In 1889, a Japanese "boss" named Ishizawa brought some fifty Japanese laborers. Then followed many others. In 1892, a certain Matsumoto began developing the Islet of Sherman, while at about the same time George 'Shima, who later became "Potatoe King", or the largest potato grower west of Chicago, was pioneering in reclaiming many other islets and swamps. By the end of 1899, in a short span of several years, 40,000 acres were reclaimed in the San Joaquin Valley alone. But during that time, in building dykes, clearing malaria infested swamps, and cultivating the lands thus reclaimed, all of it under most trying climatic conditions, many lives of Japanese were lost.

Approximately 250,000 acres were finally reclaimed. More than half of it is attributed to George 'Shima and his "boys". These 250,000 acres had been waste, producing malaria and not valuable

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crops.

When the Alien Land Law of California came into effect, in 1913, the Delta Land Corporation discharged all of her Japanese farm laborers, launching at the same time a campaign of employing in their stead white farm laborers. Due, however, to the arduousness of the work involved and to the trying climatic conditions that prevailed there, this campaign failed to attract any sizable number of white laborers. The Delta Land Corporation and agriculture in the district under the Corporation's control were both doomed to stand still when most of the former Japanese employees left the premises.

South of Sacramento, Florin is now a prosperous strawberry and grape-growing center. As early as in 1895, there existed a union of old stock American strawberry-growers, covering about 200 acres of cultivated lands. In 1898, the Nakagawa Brothers leased a 20-acre lot and grew strawberries. Then, other "boys" followed suit and began to operate their own farms, until in 1899 their holdings reached 400 acres. Here, in Florin, these Japanese were regarded as competitors by the old stock American strawberry growers. But, on the other hand, many farmers and farm operators who had known them as farm hands were only too glad to help them get started on their own feet as soon as they were financially able. Persistent, industrious, and ambitious, these Japanese pioneers improved not only much of the lands here but also cultural methods of strawberry industry, paving thus the way for the phenomenal success of Japanese farmers in this particular line.

H.A. Mills, author of "The Japanese Problem in the United

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States", observed in Florin, back in 1915: "The Japanese have played the largest part in converting Florin into a strawberry and grape-growing center. Their farms almost without exception bear witness to the fact that they are well versed in the arts of agriculture and are tireless in their industry.....and are usually better than those of their neighbors. Farms recently acquired by them are producing something, while some of the small tracts purchased or leased by white farmers after two or three years bear evidence of little or no improvement except the newly constructed typical American cottage".

The district now known as Livingston was a wilderness covered with sage brushes, hot and dusty, full of poisonous snakes. Three times, organized attempts had been made by other pioneer groups of old stock Americans to cultivate this area but all in vain.

A group of Japanese pioneers formed a land corporation in 1906 and began reclaiming the lands in this district. Even their fellow Japanese in other districts of the state scoffed at the men who dared to challenge this waste land. But these pioneers succeeded in transforming it into one of California's finest grape-growing centers.

It was these Japanese pioneers who made the district of Livingston habitable. They put Livingston on the map of California. Besides 3,000 acres of rich vineyards, they now own an efficient cooperative organ embracing old stock Americans, also; a church (for it is a Christian community); a school and a kindergarten; a packing house; and a town hall. Livingston today is a model agricultural community in the country. Social relationships between Japanese and old stock Americans are free and favorable.

Another former waste land that the Japanese pioneers have put

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on California's map is Cortez.

In 1918, California legislature appropriated over \$1,000,000 for the development of agriculture in this district, purchased 8,000 acres of land in Delhi, and established what was meant to be a model farm, with modern conveniences including a dance hall for the workers. But it turned out to be a complete failure after several years of experiments under the state's supervision. With but discouraging results, the state had to auction off the property at a great financial loss.

In sharp contrast to the state owned and operated experimental farm in Delhi, Japanese farmers in Cortez were successful. Here, again, Japanese farmers were well organized, under the capable leadership of K. Abiko, who founded a Japanese-American corporation in 1918. About fifty Japanese farmers, encouraged and assisted by a few American land owners, were able to reclaim the desert here.

2,000 acres of land now belong to Japanese farmers, on which still about fifty families live in security, growing grapes, berries, green vegetables and fruits. These farmers are mostly Christians, as in Livingston, and maintain a church and a language school. They are respected and liked by the citizens of Turlock, a city nearest to Cortez Community.

California's rice culture tells another thrilling chapter of the development of agriculture in the state by Japanese pioneers.

The now famous districts of Colusa, Butte and Yuba were useless lands for agricultural purposes because "nothing could

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be made to yield crops".

In 1908, a Japanese by the name of Ikuta conducted an experiment on a three acre land in Biggs, with his friend Yasuoka, rice culture specialist and graduate of Komaba College of Agriculture, Tokyo, Japan. His was a success.

Encouraged by this experiment, the United States Department of Agriculture took action, appointed Ikuta as engineer, and commissioned him to further experiment on a 30-acre land in Biggs. Here, in 1909, Ikuta and Yasuoka tried 285 varieties of rice from all over the world, 50 of which yielded fine crops.

The following year saw Ikuta cultivating his own 60 acre field. In 1913, he organized a corporation of rice growers, and leased 3,000 acres of 25,000 acre Brown Ranch in Colusa. Share holders invested twenty dollars per acre, the return for which at the end of the first year was 150 per cent. From that time on, rice culture in California became a paying industry. (The rice industry carries \$30,000,000 in crop value, annually.)

In three years, the acreage was expanded to 30,000 acres; and six similar cooperative organizations of Japanese farmers were functioning. Chiefly through the tireless efforts of these pioneer groups, 140,000 acres had been reclaimed. The Boom Day arrived in 1918, when Japanese farmers were operating a total of 100,000 acres. That year, Ikuta was owner of 2,000 acre rice field in Butte. One of his associates, Nagao, also was operating a 2,000 acre rice field.

Then came the disaster of 1919: the rain ruined the crops, and the markets at home and abroad failed. A total of estimated

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loss of Japanese farmers during that year was \$4,500,000. Three banks in the district were closed.

The colossal calamity of 1919 and the Alien Land Law of 1920 wrought havoc among Japanese farmers. At that time, there was not much hope for immediate recovery, either. Therefore, as some one would put it, "the rice culture is a sour spot" in the history of California's agricultural development, as far as Japanese farmers are concerned.

The N.R.A. and subsequent policies of the U.S. Government, through the Department of Agriculture, have aided California's farmers in reconstructing this rice-growing industry, so that it now enjoys a prestige singularly comparable to that of any single industry of the state, with an annual output of approximately \$30,000,000.

For reasons already mentioned, Japanese farmers have now very little share in this gross industry, but nevertheless they have played an important part in building it and in transforming 140,000 acres of useless lands out of which is grown the business of \$30,000,000 yearly!

Farther down south, Harbor District, covering approximately 3,500 acres of farm lands in and around San Pedro, is another evidence of the pioneering of Japanese in the state.

The region here was stony and lay idle when Japanese settlers began to cultivate in 1910. The lack of water supply periled their lives, even. The rain water was preserved in tanks, when the rain came; and it was used for irrigation. The farmers had to fetch their own drinking water by wagons from miles away. The spring time floods often washed their farms away, depositing fresh supplies of stones. Today, you can still see piles of stones here and there dotting the beautiful green fields.

Here, again, the Japanese pioneers succeeded largely through collective endeavours. A cooperative known as the Japanese Farmers' Association of San Pedro was organized in 1915. In 1927, the Association purchased its own produce market in the Seventh Street Wholesale Produce Terminal of Los Angeles, for the sum of \$12,000. The Association's yearly purchase of seeds, fertilizers, and tools exceed \$15,000. Thirty-eight members and their families are secure and very prosperous, with the reserve fund of \$60,000 in the Association's treasury alone. It is another one of model agricultural communities in the state.

Better known perhaps than any other agricultural center for the speedy progress made in the past is Imperial Valley.

Imperial Valley is America's "Winter Garden" producing each year the aggregated amount of approximately \$11,000,000 in melons and \$5,500,000 in lettuce alone, nearly half of which is being cultivated by Japanese farmers.

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In 1904, three Japanese came to Imperial Valley, and leased a 20-acre land, and began farming. They were among the first to engage in farming in this region, and to be successful, as they were. Continued success added to their number until in 1918 there were something like 1,300 Japanese in the valley.

The old stock Americans dreaded the torried heat of the valley. Poor market prices and continued drought seasons, not Japanese competitors, discouraged the increase of white farmers in the area. Meanwhile, Japanese pioneers kept on battling against the unfavorable conditions, successfully.

"The Japanese have been," says Robert Hays, Secretary-Manager of the El Centro Chamber of Commerce, " amongst our foremost growers of our Winter Garden perishable commodities, which to us in Imperial Valley, means our most important and valuable industry. They have pioneered the way and have devised necessary cultural methods, so we consider that they have been important factors in the development of agriculture here."

These are outstanding cases. Similar achievements by Japanese pioneers are not hard to be found elsewhere.

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The floral industry is another field in which Japanese have scored a great success.

The annual \$25,000,000 flower market business of the state of California was began by a 24 year old "school boy" in the small back yard of a home in Oakland, in 1882. His name is Kan Yoshiiko.

He cultivated flowers as a hobby while working his way through school in America. Neighbors began to take notice of his flowers, and passed favorable compliments. Alert and ambitious, Kan saw possibilities of establishing a new industry because, he noticed, "American people would pay for cut flowers."

Instead of finishing his education, he saved money and returned home to Japan to equip himself for a new career, that of a horticulturist. In 1886, he came back to the United States with his bride, seedlings of variety chrysanthemums, and dreams. His former employer welcomed this young couple and gave both of them work as domestic servants.

The Yoshiikes cultivated the chrysanthemums in the same back yard.

In 1891, they invested their savings in one acre lot and built rough green houses Kan had designed himself and began growing chrysanthemums and carnations, which were sold as soon as could be grown. They shipped their flowers to the Eastern flower markets. Inspired by these, several young Americans from the East joined the Yoshiikes as apprentices, became experts themselves, started their own businesses in the East, pioneering in the floral industry there.

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Another name which is invariably associated with the floral industry in California is that of the Domoto Brothers.

Keinoshin, age 20, and Kentarou, age 16, arrived in San Francisco, in 1884. The elder worked as caretaker of the Golden Gate House in San Francisco, a Japanese boarding house, while the younger became a "school boy" in an American home. Lured by "worldly adventures," however, Kentarou closed his books in order to work in a lumber mill in Seattle, Washington; then, took a job as day laborer in a park. Working in a park, he noted possibilities of horticulture as a money-making proposition in America, and came right back to San Francisco so that he might persuade his brother to go into the flower growing business with him.

The elder promised to finance the young brother's experiments, but remained at the Golden Gate House where he was secure. In the meantime, Kentarou leased a lot in Oakland and cultivated chrysanthemums and carnations (Yoshiike varieties), which turned out to be "a money-making proposition" after all.

Kentarou's younger brothers, Motonoshin, in 1887, and Mitsunoshin, in 1890, were sent for from Japan; and the Domoto Brothers moved to a 2-acre lot. Incidentally, this was the first Japanese party to purchase land in the United States.

The Domoto Brothers imported from Japan camellia, wistaria, and azaelia. Two years later, in 1892, they added acres more to their nursery. Soon, in order to comply with the increasing demand of the market, they were compelled to move again to a new lot. This time they purchased a 35 acre lot! Here they grew

prize winning chrysanthemums, roses, carnations, camellias, lilies.

Enterprising and shrewd, these Domoto Brothers operated their own retail and wholesale markets, and shipped their own products all over the United States and even beyond the seas to European markets.

Meanwhile, other Japanese, encouraged by the success of the Yoshiikes and the Domoto Brothers, joined in the trade, so that there were enough horticulturists in the area to form a cooperative organ in 1900; and in the same year the group established the San Francisco Flower Market, a non-profit organization through which growers themselves sold their own products.

Today, this organization embraces 98 Japanese members.

Japanese growers in Northern California now cultivate about 70 per cent of crops and handle over 80 per cent of produce at the San Francisco Flower Market. They specialize in greenhouse and cheese-cloth house products, or higher priced flowers, such as roses, carnations, gardenias, and chrysanthemums. They own approximately 3,500,000 square feet of green houses, and enormous investment even at a very conservative estimate of \$1.00 per one square foot.

Most of these Japanese growers are landowners, who had both means and insight to purchase lands before the Alien Land Law of 1913 was passed. Because they had to be near San Francisco, since the shipment of cut flowers had to be done in as little time as possible, they all had to pay highest prices for the lands---from \$2,500 to \$3,000 per acre. But, owing to the organized efforts, 95 per cent of Japanese horticulturists

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are financially independent, secure, and content otherwise. There has been no Japanese horticulturists who went bankrupt, even during the depression of 1929 to 1932.

Like their northern brothers, Japanese horticulturists in Southern California have received their early training under the Yoshiikes, or the Domoto Brothers, or Kotaro Takahashi, another pioneer. A majority of them in the southland specialize in out-of-door or cheese-cloth house products. But 140 Japanese growers in this district also own about 3,500,000 square feet of green houses, where higher priced flowers such as roses, carnations, and chrysanthemums are grown.

As in Northern California, the Japanese growers organized a cooperative and established jointly with some old stock Americans the famous Los Angeles Flower Market in 1914. This body is "the governing authority for all regulatory measures for the retail dealers in flowers." The great flower market of London, England, now being perilled in the World War II, this Los Angeles Market is the largest and best in the world! The organization has over \$80,000 in the reserve funds, and is carrying a business aggregating \$1,500,000 each year.

The Union Market of Los Angeles, also a non-profit organization, the Bay Cities Bedding Plants Growers' Association, the California Chrysanthemum Growers' Union, and the Junior Floricultural Society (of young Americans of Japanese ancestry) all deserve credit in developing and promoting this \$25,000,000 industry in California.

Today, over \$16,000,000 of the annual \$25,000,000 flower

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market business of the state is in Japanese hands.

Californians who know these facts are unanimous in appraising great contributions made by Japanese pioneers in this industry. Says N.W. Armstrong, executive secretary of the Development Commission of Alameda County: "It so happens that the relationship between the County of Alameda and the Japanese residents has been most cordial. May I particularly call your attention to the Okada family of Ashland, San Lorenzo. This family has taken a lead in assisting the County in preparing floral exhibits for the state and several county fairs throughout California. There are numerous other families that are outstanding, and who have contributed much to the betterment of Alameda County. The Domoto family, pioneer nurserymen of Alameda County, are recognized among the most stanch people of the community. Their place of business is now at Mt. Eden, near Hayward.

"Incidentally, Alameda County is one of the leading floriculture producing centers of America, and many of the leading nursery projects are headed by people of Japanese descent."

"Japanese people are expert in producing prize-winning carnations, which have brought fame to Alameda County. Many other beautiful blooms, including the chrysanthemum, which, for your information, was originally produced in America, right here in Alameda County during the '80s by a Japanese, are raised in Japanese nurseries."

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Agriculture, we have said before, carries the greatest volume of business for Japanese in California, with an annual output of approximately \$60,000,000.

No doubt, the success of Japanese farmers is due to their own industry, thrift, and ability. But nevertheless it also is fostered by capable Japanese business-men. In many cases, we find Japanese to be good farmers and skillful businessmen combined.

We have mentioned the "bunk house farm organizations" of early days; we have seen how in each agricultural center Japanese farmers have achieved great successes because of efficient organizations; and now we shall see how by similar methods Japanese have developed the wholesale and retail produce market business in the state.

In Southern California, where we find the biggest concentration of Japanese agricultural interests in the state, nearly \$35,000,000 is handled each year by the Japanese commission houses and merchants at the Seventh and Ninth Street Wholesale Terminals of Los Angeles.

The Seventh Street Market is said to be one of the largest markets of its kind in the United States, covering 26 acres with a railroad line more than two miles long. The Los Angeles Union Terminal Co., as it is called, is now under the control of American interests, the largest of which is the Southern Pacific Railway Company.

In 1909, about a dozen Japanese, Tomigoro Itami, Eizo Maruyama, Aijiro Hori, etc., organized and established the Hikka Nogyo Kumiai, or the Japan-California Farmers' Association. They

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saw the need for proper handling of produce business, protecting their farmer-brothers who lacked business efficiency. Most of these men were college graduates---"school boys" who had earned their education. This non-profit organization embraced one time over 400 Japanese farmers in the southland.

Then, when the Los Angeles Union Terminal Co. was established, largely with the financial backing of the Southern Pacific Railway Company, the Japan-California Farmers' Association also moved its headquarters to the Seventh Street Terminal. That was in 1918. Through this power cooperative organ, now representing 350 members, Japanese produce merchants transact an annual business of \$13,000,000 or one-third of the entire wholesale produce market business.

The Ninth Street Market is officially known as the Los Angeles City Market Corporation. It is a joint enterprise of the Japanese, Chinese and old stock Americans, established in 1909, with a \$300,000 capital.

Forerunners of this market were such commission houses as the I. & I. Co. (Tsunekichi Izumi and Sakichi Ichikawa), the Laguna Produce Co. (Jintaro Yamada, Fukutarou Nakagawa, and Maeda), the California Produce Co. (Mori and Fukushima). There were some Chinese produce merchants doing business at the Third Street Market.

In 1907, Nakagawa and Kubo and several other Japanese merchants organized the Nanka Nogyo Kumiai, or the Southern California Farmers' Association, "to protect Japanese farmers' interests in the wholesale produce business." Two years later, this

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non-profit cooperative organ, representing over 500 farmers, took action to establish the famous Ninth Street Market, embracing Chinese and American produce merchants and commission houses. The actual work of handling the general transaction among the Japanese dealers here is done by this Southern California Farmers' Association. Annually, from \$19,000,000 to \$20,000,000 is handled by these Japanese wholesale produce dealers at this Ninth Street Terminal.

There are two small wholesale produce markets in Northern California. One in Sacramento, another in Fresno, both operated by Japanese. But larger markets in San Francisco are in Italian hands, despite the fact that 80 per cent of produce handled in San Francisco wholesale produce markets are being supplied by Japanese farmers within 100 square miles of that city.

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Any one who has lived or visited the southland knows that the Japanese fruit-and-vegetable-stand is. It has become an American institution. Like Drive-in-restaurants, these Japanese fruit-and-vegetable-stands are the southland's unique attractions. Time and again, you will hear housewives of Southern California remark like this: "Nobody can handle vegetables and fruits the way Japanese people can!" And you know that they are not exaggerating, either.

Japanese farmers grow them, Japanese commission houses and merchants at the Seventh and Ninth Street Wholesale Produce Terminals of Los Angeles market them, and Japanese retail produce and grocery merchants sell them to the public.

It is only natural that "they know how to display vegetables and fruits." They ought to. And they should be in the key positions in the retail produce and grocery fields.

In this industry, too, American success stories are repeated.

George Susumu Hasuike, for example, was washing train car windows in Los Angeles switch yards, twenty three years ago. He was only nineteen years of age, then. With \$200 that he had saved in ten months, he started a produce stand. Three months later he sold out for \$650. Four years later he sold another stand for \$2,500; another four years, another stand, and cashed in for \$20,000!

Today, at forty-two, George owns The Three Star Produce Company, a chain of forty-five fruit-and-vegetable stores, employing 121 college graduates and over 300 workers. His company has carried a profitable business of \$3,000,000 a year for the past ten years.

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There are approximately 400 Japanese retail produce and retail grocery stores, excluding The Three Star Company chain stores, in Los Angeles City alone. While they are not as spectacular as the two other related fields, agriculture and the wholesale produce markets, in aggregated business volumes at least, they nevertheless present major business investments by the southland Japanese. (Over 1,000 stores in Southern California)

These constitute an important factor in the economic structure of the Japanese people of California, and naturally of the entire population of the state.

That the Japanese, one of whose virtues is universally recognized to be cleanliness, handle the nation's vital food products, vegetables and fruits, ----- as farmers, wholesale dealers, and now retail merchants --- is and ought to be something that Uncle Sam can be proud of.

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In the fishing industry, centered chiefly at the ports of San Pedro, San Diego and Monterey, the rise of the Japanese has been as spectacular as in other fields of industry mentioned already.

But no other field of industry has been so persistently threatened by political agitators and modern witch-hunters as has been the fishing industry involving a small minority of Japanese.

In the light of continued agitations and persecutions, the achievements of Japanese fishermen become significant. The fishing industry carries an aggregated business volume of over \$3,000,000 for them; and they supply sixty per cent of sea products handled by California's major canneries, including Van Camps, Southern California Fish Company, French Sardine, Sea Pride Food Packing Company, South Coast Canning Company, Franco-Italian, and etc.

These canneries have exerted their influence from time to time, to frustrate many so-called anti-alien fishing bills aiming against the Japanese fishermen, which alone evidences the vital role played by these Japanese in establishing and maintaining one of the major industries of the state.

The cradle of this industry is Monterey. Several Japanese began fishing in the bay in 'eighties, finding it promising. Ootosaburo Noda, one of the most influential "bosses", encouraged half a dozen "boys" to go into fishing business; and they were engaged in catching abalones. In 1896, Noda sent for Gentaro Otani, engineer who at that time was working for the

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Ministry of Agriculture and Commerce---of the Tokyo government. Otani and Noda established a dried abalone business, then; and sold their products to Japan.

Meanwhile, in 1900, eight independent Japanese fishermen were busy catching salmons. Encouraged by their successes, a cannery was built in 1902 by an American corporation. This in turn lured many Japanese young men to Monterey so that in 1910 there were something like 145 Japanese fishermen with nearly as many small boats----with an annual business volume of \$100,000. These fishermen specialized in salmon fishing, but they also caught tunas, bonitos, sardines, and etc.

In 1902, Otani also established a cannery, with an American partner, and monopolized the abalone fishing industry. By the end of 1914, his company was the largest of its kind in California; had 65 five-horsepower gasoline boats, 325 ordinary fishing boats, and 160 Japanese fishermen working under him.

In 1925, when the fishing industry of Monterey was at its peak, a total of \$3,000,000 was handled. The bulk of fishermen was, of course, Japanese who had pioneered the way.

But, then, the center of California's fishing industry shifted to San Pedro where larger canneries were established one by one.

Today, Japanese fishermen in Monterey carry an annual business volume of approximately \$300,000. Most of the early pioneers have passed away; and their place has not been filled by their children.

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In Southern California, the fishing industry began at White Point in the San Pedro Harbor----around 1887.

A number of Japanese were engaged in abalone fishing, avocationally. But by 1900, there was a small abalone cannery operated by Japanese at White Point. Seven years later, this cannery was doing a good business, earlier records show. American dealers handled their products for the Japanese fishermen, exporting shells to Germany and canned abalones to Hawaii. Some independent fishermen were engaged in shrimp fishing, about the same time.

In 1900, Hatsuji Sano settled in the Port of Los Angeles and opened a small fish market; but there were not enough Japanese in the southland then to make his sea food business pay for itself, so that he had to close his store.

The entire population of San Pedro was a little over 2,000.

Los Angeles was yet a small town, but was growing fast. The earthquake and fire of San Francisco, as was pointed out before, induced many Japanese to come down south. Soon afterwards, there were enough Japanese anyway to demand a sea food dealer. Sano re-opened his fish market, employed fishermen, and expanded his business rapidly. His success encouraged many Japanese to go into the fishing business; and there were over 60 fishermen in 1910, at the Port of Los Angeles.

But in those days, the sole boat that was engaged in the deep sea fishing was a 5-horsepower craft owned and operated by Kotaro Yamamoto and his partners.

An American corporation, San Pedro Fish Cannery was

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established in 1911. Then, others such as White Star, Van Camps, West Coast, and so forth. Fishermen by the hundred gathered here in San Pedro, where within the next several years the population of Japanese jumped from scratch to over 1,000.

By the end of 1917, Terminal Island was a good sized town, an island previously populated by rattle snakes. But now Japanese fishermen, their families, and merchants were forming overnight a Japanese fishing village. Around the canneries, their houses, stores and other establishments "mushroomed".

Today, Terminal Island is a community of 3,000. The people live a closely knit communal life, like one great family, and are well-off. Despite persecutions, persistent hampering of professional anti-Japanese agitators who have attempted and will continue to try to "legislate Japanese fishermen out of business," these Japanese of Terminal Island have won their place in the larger community life of San Pedro.

Those who know the history of San Pedro or the facts about the Japanese there know that San Pedro, including Terminal Island, owes much for its growth and prosperity to the pioneer Japanese.

Where there is a successful enterprise of Japanese, there you invariably find an efficient cooperative. You have seen it happen in the farming industry, the floral industry, the whole-sale and retail produce market business. You find it again in the fishing industry.

The guiding hand in this field is the Japanese Fishermen's

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Association of Southern California, which was organized by 200 men back in 1912 and was then called simply the Fishermen's Association of San Pedro. The name was changed in 1915, as it was re-organized with 268 members. The Association now, in 1941, has 550 members, 75 large up-to-date motor boats, a total investment estimated at no less than \$2,000,000.

Sixty per cent of sea products handled by the seven existing canneries of San Pedro is supplied by these Japanese fishermen of San Pedro, a total of whose catches exceed 63,000 tons annually or over \$2,000,000 worth of sea products..... approximately 40,000 tons of sardine, 9,000 tons of tuna, 4,500 tons of bonito, and etc.

The Japanese fishermen thus lead other groups in this industry, the Portuguese, Slavs, and Italian fishermen.

The history of Japanese fishermen in San Diego is obscure, due to the lack of records. It is said that some of Sano's men pioneered the way there from 1900 or thereabouts. A certain Kondo also is said to have brought a group of fishermen from Japan, in 1910; and invested over \$500,000 in a cannery; but failed, due to a dispute with the Mexican government over labor troubles.

The peak of the fishing industry in San Diego was reached around 1927, when a Japanese Fishermen's Association, one similar to the San Pedro organization, was organized. But the concentration of interests in San Pedro and Terminal Island checked the expansion of the fishing industry in San Diego. Because San Diego is a key Naval and Air base, and because of

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the fact that 20 per cent of the population is composed of men in the armed forces stationed there, the prospect of the fishing business in San Diego is doubtful.

In the light of continued agitation against the Japanese at Terminal Island, and in view of the fact that San Pedro also is a strategic point in national defense, the future of this industry, as far as the Japanese are concerned, is most uncertain. Time alone will tell what will become of this important industry, and of the staunch pioneers who have built it.

NOTE: Mr. Joe Raycraft's letter may be added at the end of this chapter.

According to the Rafu Shimpō and Nichi Bei Year Books of 1940, there are 164 communities in California, which are known to have one or more Japanese organizations each. There is a total of 1,563 such organizations in the state, including Japanese Associations, trade associations, cooperatives, Japanese Language Schools, Buddhist and Christian Churches, and etc. (One organization of, by, and for every 64 Japanese, or 9.5 organizations per each community.)

By far, a majority of these 164 communities are agricultural centers. And most of the Japanese residents are found scattered in the suburban districts of the same communities, living on their farms.

Comparatively small number of these are distinctively Japanese, such as Florin, Livingston, and Cortez are. Terminal Island, a fishing village, is also Japanese. But two largest Japanese communities are found within two largest and most important business centers of California, namely, San Francisco and Los Angeles. And these two are business centers of Japanese not only of the state but also of the continental United States.

The one in San Francisco is commonly known as Little Osaka; the other in Los Angeles as Little Tokio.

Little Osaka of San Francisco is the home of approximately 6,250 Japanese (166 organizations), is the oldest community because it was the port of entry in early days, and is the second largest business center of Japanese in America.

In Little Osaka, you find two Japanese daily newspapers; several Japanese book stores where you can buy magazines and news-

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papers published in Japan; Japanese grocery stores where anything Japanese, from pickled Daikon to fresh Tofu, may be had; music stores where recordings of latest song hits from the streets of Osaka, Japan, are on sale; and there is even a Japanese bath-house! But larger and better stores are in San Francisco's China Town, and Little Osaka as a whole is a quiet residential district of Japanese who work for living elsewhere in the city.

Little Tokio, in the downtown Los Angeles business district, is the largest business center of resident Japanese in the continental United States. It has all the earmarks of a completely self-sufficient community center, with large office buildings, department stores, drug stores, three daily newspapers, hotels, beauty shops, restaurants, a chamber of commerce, theaters, including a Japanese movie, a Japanese bath-house, shrines, temples, including a \$250,000 Honganji Temple, and studios----for jujitsu, tea ceremony, Japanese dancing and music, and flower arrangements.

Over 21,000 Japanese residents of Los Angeles are scattered all over the city, in such districts as do not restrict them (80 per cent of Los Angeles residential districts do); but Little Tokio is the center of their activities. This also is where Japanese farmers and fishermen, from all over the southland, come to meet for all social purposes. Almost daily, you find a wedding party, for example: a young farmer brings his bride and their families and friends come along to celebrate the occasion at one of Little Tokio's banquet halls.

Little Tokio's auditoriums are always occupied: lectures, recitals, conventions, and what-have-you-----with 303 major

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organizations, not counting something like 500 minor young people's organizations, in the city and 303 more organizations in the south-land districts outside of Los Angeles.

There is no room here to discuss the "inside story" of Little Tokio in detail. However, Little Tokio can face the nation with civic pride and is ready to welcome any visitor within its gates. She is aware of the unpleasant publicity she has been given by certain agitators who would point their fingers at her and would have the whole world believe that she is a den of Japanese fifth columnists. While she is no "City of God", Little Tokio proudly knows that she is as respectable as any community in the United States, and perhaps "cleaner" than some parts of Los Angeles, of which she is a happy member.

In this connection, you may wish to know how the rest of the Japanese in California live.

Many of the "school boys" have become leading citizens of Little Tokio, Little Osaka and other Japanese communities: they are lawyers, publishers, brokers, doctors, insurance agents, ministers, writers, artists, artisans, and teachers. Businessmen are concentrated in a few lines, including hotels and apartment houses (282 in Los Angeles alone), grocery stores (226*), dry cleaning and laundry business (130*), restaurants (120*)----all doing business with the general public, outside of the Little Tokios.

One single occupation that seems to be a specialty for Japanese is gardening. In Los Angeles alone, there are some 3,000

*These figures: Los Angeles only.

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Japanese gardeners. According to Nagumo, president of the Japanese Gardeners' Association of Southern California, the average income of these Japanese gardeners is \$150 a month. Some are known to earn between \$500 to \$700 a month!

In view of the fact there has been practically no Japanese on relief, and that the Japanese are able to support so many non-profit organizations and institutions for their own benefit as well as for the benefit of the communities in which they have taken their place, 100,000 Japanese in California are fairly well off----for it takes \$1,563,000 to support just 1,563 major organizations at a conservative estimate of \$1,000 a year per each group; and only about 48,000 are adults who support them.

No matter what his occupation, the Japanese has found in America a better way of life. He has lived the best part of his life, working hard. He has raised his children to become good Americans. He has had his share in the building of the great Pacific coast. He has paid his taxes, obeyed the laws, and won by performance a reputation as 'good citizen' universally praised by law enforcement authorities. He is no longer 'alien' in any sense of the word except that he is not technically United States citizen because of a discriminatory federal statute.

Californians who know these 100,000 Japanese-----some 30,000 Japanese immigrants and their children who are American citizens--- and who know them as people, not as cold figures nor as topics of sensational news articles, are unanimous in testifying to the fact that "these Japanese are industrious, law-abiding, desirable citizens who have earned their place in our community."

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The Welfare Committee of the Central Japanese Association of America has published and distributed, free of charge, among the Japanese people a timely pamphlet entitled "AMERICANISM" which, according to its forward, is "published in the hope that the Japanese residents in Southern California may familiarize themselves with the fundamental principles of American institutions, ideals and traditions." It contains Japanese translations of America's Creed, the Bill of Rights, the Pledge of Allegiance, and etc.

This is only one concrete evidence of the aggressive Americanism Education campaign that the Central Japanese Association of America has been conducting for years, playing a lone hand, almost.

There are over 60 similar Japanese Associations in California, all of which are affiliated with the Central Japanese Association of America, whose headquarters is located at 258 East First Street, Los Angeles, California.

Oftentimes, these Japanese Associations have been attacked by professional agitators who charge them as being official propaganda agents of the Tokyo government. The facts speak for themselves; and, therefore, we shall not indulge in arguments.

These Japanese Associations were natural sequences of the early "bunk house farm organizations" mentioned before. These immigrant Japanese have had to watch out for themselves; and thanks to Japanese Associations, practically no Japanese has yet been on Uncle Sam's relief roll, to mention but one of their benefits to the society at large.

Said Manchester Boddy, now publisher of the Los Angeles Daily

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News, in 1921, in his "Japanese in America", "The Japanese Association of America has been particularly criticised. This association is, in fact, what its name implies-----simply an association of Japanese, organized originally for social purposes only, but latterly exerting its helpfulness towards its members. It is not only a benefit to its Japanese members, but a very great benefit to the American people as well."

"The association early realized that if the propaganda against their people was to be combated, it was necessary that the Japanese immigrants be Americanized and imbued with the ideals of their new home. The association has aggressively gone about doing this work. It has had to play a lone hand. No American Association has extended any help to the Japanese immigrants with the exception of a few religious organizations."

It has been through Japanese Associations that immigrant Japanese who still do not, as a rule, use the English language to the extent of reading English daily newspapers or listening to radio speeches, have quickly responded to various patriotic and charity causes. Community Chest, American Red Cross, Y.M.C.A., Y.W.C.A., and various other local as well as national welfare movements have always found warm and generous supporters from among the Japanese residents; and Japanese Associations have always championed such causes, soliciting contributions. The records, if you are interested, in this line of activity alone show what an integral part Japanese people have played and are playing in the community life of the people of the state.

More recently, vigorous campaigns have been carried on by

these Japanese Associations in aiding the United Service Organization-----raised \$15,000 or 120 per cent of its quota, in Los Angeles alone-----and in participating in the nation wide movement of "Buy U.S. Defense Savings Bond."

Let me quote a few words of Gongoro Nakamura, president of the Central Japanese Association of America, which will exemplify the "American" spirit of the average Japanese pioneer who has lived most of his life in this his adopted country----the United States of America:

"America is my home. I have children who were all born here in America. They are all American citizens. They will grow up here as Americans and will live here all their lives.

"I came to America thirty odd years ago. I was young, still in my 'teen age. During my long years of residence in America, I have worked as 'school boy', as farm hand, as domestic servant, and in many other occupations until finally I became a court-interpreter which I now am.

"I am very grateful to America for all my experiences. I am especially grateful to America for my education, as I have studied in American schools, from elementary school to college. In school, I was accorded the same privileges with all the rest of the students. There in school, I found a real Democracy lived and practised by the students and faculty members alike; I saw the fundamental principles of America translated into action.

"Today, although various laws compell me to be an alien ineligible to citizenship, I believe in the United States of America, I believe in her traditions, ideals and institutions, and I believe

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it is my duty and privilege to serve her, if need be, with my life!"

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Of 100,000 Japanese in the state of California more than three-fifths constitute the American citizens who were born here, and who for the lack of any other term is generally known as the Nisei, a term coined from Japanese words meaning the second generation.

While it is too early to evaluate the qualities of the Nisei, if the achievements of his pioneer parents indicate anything at all, they most emphatically indicate that the Nisei hold in himself enough potentialities to make him a real American pioneer, too. Some outstanding features of the Nisei character are already evidenced so that you can with confidence say that the Nisei is one of the great contributions of the Japanese immigrants to the United States. If human personalities have higher values than riches of the world, then you will recognize the fact that the Japanese immigrants have given Uncle Sam their best offerings in their children, infinitely better than the industries they have developed and promoted.

During the first year of the present selective service law enforcement, approximately 1,500 Nisei have joined the armed forces of the United States, about one-third of whom is a group of volunteers! This comparatively high percentage of Nisei draftees show, among other things, that a greater majority of the children of the Japanese immigrants is now approaching the draft age and is still unmarried. (In fact, there are 23,000 registered voters of the Nisei citizenry in the state.) But, the note of patriotism, or better yet of AMERICANISM, runs very high in the Nisei both in

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thought and action.

California's 100,000 Japanese are of one solid mind that this "national emergency," as President Roosevelt declared it, is "an opportunity to prove their 100 per cent Americanism."

In peace time, in California's schools and colleges, these American citizens of Japanese extraction have shown remarkable records as ranking scholars. Phi Beta Kappa, the oldest and most distinguished of the scholastic honoraries, lists 160 Japanese names, more than half of which are Nisei. Each year brings Nisei additions to the roll, chiefly from California's leading colleges.

That they are good citizens is unanimously recognized by school authorities and civic leaders or by those who daily come in contact with them. Nisei juvenile delinquency is still among the lowest of all racial groups. For example, there were but 19 cases out of a total of 4,063 juvenile probation cases handled by the Los Angeles County Probation Department, according to figures obtained from County Probation Officer Karl Holton. Such is almost entirely due to the home training of the Nisei and is a tribute to the parenthood of the pioneer Japanese.

There are nearly 9,000 Nisei college graduates; and about 1,000 more are now studying in the country's higher institutions of learning. Considering the fact that most of the parents started out without high school education to work as farm laborers or domestic servants, such high respect for learning and scholarship among them is commendable.

The Nisei citizenry has finest leaderships. And while it has its share of hardships, including race prejudices and discrimi-

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nations, or of problems---for what people are without problems and difficulties, as the Nisei know it well,---it is characteristically "American" in its outlook for the future. The Nisei is marching forward as a member of Uncle Sam's great family!

According to the Nisei Business Bureau, "a non-profit public service agency devoted to the guidance of Nisei economic activity," which in itself is a credit to the Nisei: "In the retail produce industry more than 35 per cent is now Nisei-operated. In the whole-sale produce business, the percentage is still lower. But, in the floral, nursery, and agricultural fields, the rations run higher." "More important than any general statements, however, is the trend of the inevitable inheritance of Japanese-pioneer-constructed business and industry by the Nisei," says Togo Tanaka, director of the Nisei Business Bureau.

"Like father, like son." We have ample evidences to prove that these Americans of Japanese ancestry are doing and will successfully carry on the works of their pioneer fathers.

One word must be said about the Japanese American Citizens' League. A national, non-partisan, non-political organization, it embraces 10,000 members in 52 chapters, of which are in the state of California. It is no doubt the most potent civic body among Americans of Japanese ancestry, assuming constructive roles in the social and cultural life of the community.

Organized first in 1922, its potent usefulness and service became strongly felt at the first national convention held in 1930, when it adopted a resolution carried to Congress asking that American women citizens of Oriental ancestry be accorded

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equal rights other women citizens under terms of the Cable Act amendment. This initial effort of the League in political affairs was successful, and in March, 1931, the amendment was enacted by Congress.

Two years later, the League launched a campaign to grant naturalization to Oriental veterans of the World War I. As a result, the Nye-Lea act became law on June 25, 1935. Subsequently, some 400 Japanese, Chinese, and Korean veterans in this country became American citizens. (The United States Supreme Court since then ruled against the naturalization of Japanese veterans of the World War I, making illegal all the decisions of district courts in granting citizenship upon these veterans.)

It's motto, "Security Through Unity," is a belief more keenly adhered to today by the League members than before because of the state of emergency which hits the Nisei "right in the nose", since certain agitators are making the scapegoat of the Nisei in the most unfortunate situation that has risen in the Far East and now in the Pacific Ocean.

That the Nisei is loyal to his one and only country, the United States of America, that he is determined to serve her to the best of his ability, without reservations, and that he will be a credit to his ancestors as well as to his native land are best indicated by the following Nisei Creed, which is truly a prophetic cry of the Nisei:

"I am.....