

B2.25:3

3 of 3

67/14
C

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

TAIHEIYO BUNKA KYOIKU KAI (LOS ANGELES)
(Pacific Society of Religious Education)

In the translation of Taiheiyo Bunka Kyoiku Kai as "Pacific Society of Religious Education", it is recognized that the word, Bunka, with its more accurate meaning, "cultural", can be and in this instance is, used to convey the interpretation as "religious". The tolerant acceptance in the United States of all religions may have had some bearing on this society's preference in being known as one of "religious education". It is possible, too, that an inference of 'cultural' doctrines might have met with open resentment, whereas such would be less likely to happen in the case of implied 'religious' education. However, in no instance has reference been made to Taiheiyo Bunka Kyoiku Kai's participation in actual "religious education", as such.

Available source material does not give the date of its origin, mention of contributions or financial program, nor its make-up as a membership group having regular business meetings, with officers or provisions for procedure.

Its activities clearly earmark it as cultural, with the most predominant one being that of sponsoring lectures for the enlightenment for the Japanese residents. Sponsorship of moving picture shows for special occasions was another of its functions.

Records dated as early as the year 1934, suggest that this society was embodied solely in the juristic person of the Japanese Christian Minister, Reverend Dr. Takeshi Ban, prominent Issei leader, active in innumerable nationalistic Japanese organizations. This assumption is based not only on the lack of information in regard to its personnel and financial structure, but also on the common address of the society with that of Dr. Ban, his extensive record of lectures in its name, and his recognition as its factual head. Further indications point toward Taiheiyo Bunka Kyoiku Kai as an "Educational Foundation", as indicated in the title, "Zaidan Hojin Taiheiyo Bunka Kyoiku" (Juridical Foundation, Pacific Society of Religious Education), of which he was the acknowledged president since 1931.

According to other Federal agencies, Dr. Ban is reported to have been a former officer in the Imperial Japanese Army during the Russo-Japanese war in which service he was awarded the 'Seventh Order of the Rising Sun' for out-

- 1 -
(over)

RESTRICTED

RESTRICTED

standing bravery. These records also state that he asked for repatriation to Japan. It was further suggested that the Pacific Society of Religious Education was probably operated by Dr. Ban for personal gain, and that he may have operated it as a 'blind' to get Japanese aliens into the United States through use of student visas.

The lectures given under the auspices of Taiheiyo Bunka Kyoiku Kai, were for the most part delivered by Dr. Ban, although there is record of other interested speakers participating upon certain occasions. In some cases, they traveled to educational groups in various cities. A review of the subjects covered in some of these lectures indicates a tendency toward propagandism:

"What is the Meaning of the Dissolution of the Japanese Diet"

"The Problem in Relations of the International Cultures, and the Japanese Culture"

a. Vital problems of peace between the United States and Japan

b. Japanese language in American schools

c. Japanese race in America after the second generation

"Future of Tai Nisei" (Future of Great Nisei)

"Nihon Bushido" (Japanese Military Virtue)

In addition to the lecture program sponsored by Dr. Ban, he was also very active in the showing of Japanese moving pictures. ^{1/} His position as Auditor and regular exhibitor of the Nichibei Kinema Company, importers of films from Japan, gave him an advantageous position in securing films for both diversion and propaganda purposes. In fact, it is quoted, "Dr. Ban.....bragged of his ability to obtain films from the Tourist Bureau without charge". It is pertinent to note here that of the 15 men who comprised the Film Company, 10 were interned. While many films which Dr. Ban used were apparently of a purely innocuous nature, others were definitely suggestive of informative design; this is evident in many of the Japanese News Reels, one of which was shown in Seattle, and such pictures as "Kinno Inaka Samurai" (Imperial Country Soldier). This particular picture was "highly recommended by Hitler".

Summary

Taiheiyo Bunka Kyoiku Kai, apparently an "Educational Foundation", functioned under the guidance of the Japanese Christian Minister, prominent Dr. Takeshi Ban whose record in Japanese nationalistic groups, and apparent interest in propaganda-spreading material, definitely portrays his activities as of questionable design. The purpose of this society was to make available to Japanese organizations and residents both lectures and moving pictures of educational or militaristic informative content. The latest source on record of Taiheiyo Bunka Kyoiku Kai, is that of February in 1941, telling of its sponsoring a newsreel of the celebration of the 2600th anniversary of the Japanese Empire.

^{1/} Only one record gives any indication of an admission fee.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
April 1945

Japanese Organizations in the United States

HOME-TIE ORGANIZATIONS

INTRODUCTION

The Japanese coming to America tended to settle in groups which used as their common denominator the same geographical background in Japan. Quite naturally the larger so-called colonies or "Little Tokyos" were formed on the basis of common race, but within the larger groups were smaller breakdowns which arose because people from one area in Japan sought the companionship of other people from the same area. Most common within this breakdown were the Kenjin Kai (Prefecture Societies) and the related Kaigai Kyokai (Overseas Associations) which were made up of people from the same ken (prefecture). An even closer bond of friendship existed among the people here who had come from the same town or village or city, and it is not surprising that wherever a sufficient number, 15 or 20, gathered, organized societies founded on that relationship sprang up. In combination with the above mentioned Kenjin Kai and Kaigai Kyokai, and with the women's and youth's auxiliary groups, these societies make up what were referred to in the Index to Japanese Organizations in the United States as the "home-tie" group. The information to follow treats with all of these home-tie organizations with the exception of Kenjin Kai, Kaigai Kyokai and Doshi Kai (Same Mind Society), each the subject of separate digests, and the women's and youth's groups which will be included in other material.

Group relations have always been more important to the Japanese than the interests of an individual. In Japan, the family was the accepted group unit, and for the immigrant Japanese, these home-tie organizations were a sort of extended or enlarged family group. Common interests, common friends and relatives, and a common background, together with the feeling that the economic insecurity they were experiencing in a new country could be overcome by a pooling of resources were the obvious reasons for organizing. However, statements by the Japanese themselves in a history of two of these societies in San Pedro more graphically present these reasons, and also the purpose or aims which they hoped to achieve by organizing. Quoted in part, they were as follows: "The same village people increased around 1920, but there was no organization to keep contact with

RESTRICTED

these people and no way to solve the problems which occurred around therethe main purpose of this organization was to promote friendships and economic development among the membership." "In spite of an increasing number of people who came from the same village.....there was no organization to help each other.....It is the purpose of this group to keep order and friendship; to promote happiness among the members; and to encourage savings, finance and credit within the membership."

The groups as a rule were not large, averaging between 25 and 40 members. In the main, they were formed between 1915 and 1920, but that depended upon when the greatest rate of emigration from the respective areas in Japan took place. Each group differed slightly as to general set-up, officers and membership requirements. Generally both men and women were eligible; almost always they were Issei; elections were held once a year and the usual president, vice-president, secretary and treasurer were chosen. In addition, most groups had one or two auditors, and a few had council members.

For the purpose of a closer examination of individual activities, societies using a common base name have been grouped together and assumed as having similar activities. The information in our records bears out this assumption, as witness the fact that in a combined history, records could not be found for a particular Sonjin Kai. The historian remarked that it was probable that it had followed the form of the other Sonjin Kai. In all cases, societies using the same base name are distinguished one from the other by the addition of the name of the place from which the members came; for example, Gunjin Kai (Kaho), Kaho being the name of the gun (county) from which that particular group of Japanese came.

SONJIN KAI

There were 23 Sonjin Kai of whose activities we have any record. As to the meaning of the name; son is translated as village. Japanese farmers live together in a village or community and do their farming in the outlying districts. The word son refers to the community in which they live, exclusive of the area where the farming was done. Thus son are villages in the rural sense, uninfluenced by a proximity to cities. The character for jin means people. In combination, the translation of the name of the organization would be a Society of People from a Village, or as an example, Sonjin Kai (Esuni), Society of People from Esuni Village.

The Sonjin Kai were originally organized as financial or loan agencies and social societies for the Japanese. Those for which we have a semi-complete history stress most strongly the desire of the Japanese for mutual aid and the economic well-being of the members and to a lesser degree the promotion of friendships. In seeking to develop their economic welfare, Sonjin Kai took as a usual method, the setting up of a foundation fund within each society. This was done by having each member con-

RESTRICTED

tribute an initial fee, in one case this was \$30, and then regularly adding to it by the payment of dues or special contributions. In reality this foundation fund would more accurately be titled a sinking fund, or working capital fund. From it the members were free to borrow, when in need for business purposes, at a rate of interest which the executive committee deemed "adequate"; that is to say, a rate which the committee thought the individual would be able to pay. If co-signers were required, as was true in some societies, they were to be other members. Different provisions covered the handling of these funds. Sonjin Kai (Nakayama) in Central California had a clause whereby members returning to Japan could either take their initial contribution out of the fund, or if intending to return, could leave it in. Some groups added the interest received from the fund to the capital; others took the interest and set up a charity department within the organization. Certain of the societies took money from the fund to send gifts to members at births, weddings, funerals, sickness or in cases of need. In addition, the funds were sometimes used for cooperative buying as another way of helping the members prosper economically.

The pattern of usual activities shows a definite change as events in the Japanese homeland changed. They might quite easily be placed in two classes: pre-war and wartime. In the former classification, naturally, were all the financial dealings mentioned above, and they were of prime importance. In addition efforts were made in various ways to maintain connection with the native village. When disasters occurred in the village or neighboring ones, comforting funds were sent to the families. The home town members of the crews of special service vessels were entertained. Some groups sent money to the home town for memorial towers to be built there for soldiers who had died in battles. In particular, the Sonjin Kai (Katada) was reported as having close connection to the "development of the hometown office and schools," and Sonjin Kai (Esumi) resolved "to give good consideration" to any requests from the people of their own village for money.

The societies also attempted to control the everyday habits and morals of the members. In this connection they sought to abolish "formalisms" in manner and speech. One association threatened publicity and expulsion for any member having the "habit of gambling or other activity harmful to the community or causing unhappiness to his family" who did not reform when advised to do so. Lastly, the activities included those that were purely social; picnics, New Year's parties, etc. In the history of the Sonjin Kai (Wafuka) the over-all purpose was summed up as follows, "In happiness or misery we take the best method for co-prosperity."

At the start of the Sino-Japanese war in 1937, there was a redirection in emphasis. This does not mean to imply that the financial aspects of Sonjin Kai activities did not function as before, but the records show

RESTRICTED

that the energy expended in giving aid to the native village was increased until it overshadowed all else.

Contributions and collections for the comforting of the families of soldiers who had died in battle was the concern of all societies in the Sonjin group. No specific overall plan or pattern of contributing can be traced; rather, individual societies did as was convenient for them. Several groups voted to abolish picnics and parties and to send the money saved thereby to Japan. Other organized groups formed committees to make collections in outlying districts or areas where no societies existed. At least one society, Sonjin Kai (Katada) of Southern California, decided to use the postal savings plan of long-term savings as provided by Japanese Government order. The members were to pay \$10 for the shares which would then be deposited in the post office at Katada. All Japanese were to live in an economical way to aid in the crisis.

In the main, the money was sent directly to the village head man and he distributed it. In turn, he acknowledged the contribution with a letter of thanks. One of these letters to the Sonjin Kai (Kawauchi) in Central California, as recognition of their contribution of \$6 for every family in the village, said that the deed inspired the soldiers at the front and that it would help the call for "total national spiritual mobilization." Other less frequent recipients of contributions were the Gunjin Koen Kai (Military Men's Supporting Society); Kokubo Fujin Kai (National Defense Women's Society); the Japanese Army and Navy Departments; and the Military Attache.

It is difficult to attempt to strike an average of the amounts of contributions; naturally they varied with the size of the society. Within one society, Sonjin Kai (Wafuka), the range was a single contribution of \$5 as against the raising of \$400 at one meeting. On the basis of the information at hand, a few generalizations may be noted. The largest single amounts collected were by Sonjin Kai (Esumi) in San Pedro; \$1453 in 1937 and ¥6180.15 in 1939. The average for each society of all contributions made was \$290 and ¥553, but these amounts are not a true picture of individual effort because of the fact that the societies of Japanese from Eda-shima, Wafuka, Tahara, Esumi and Nakayama were the most active and gave fairly large amounts quite frequently, while a good percentage of societies, have but a single contribution recorded. Sonjin Kai (Kawauchi) and Sonjin Kai (Katada) in addition to giving money, also gave comfort bags. In one instance several hundred were collected and sent back to Japan with one of the members who was returning. Heaviest contributing of money was done in 1938 and 1939, with only one mention of any at all in 1941.

RESTRICTED

SONYU KAI

Formed on the same basis as the Sonjin Kai were the Sonyu Kai (Society of Friends from the Same Village). Substitution of the word yu (friend) for jin (people) gives the difference in the names of the societies, but essentially they were the same, organized for mutual friendship and benefit. There are only three of them in our records, Sonyu Kai (Mita) (Fresno), Sonyu Kai (Mikawa) (Los Angeles), and Sonyu Kai (Fukakawa) (Southern California). They were small groups, and we know of specific activities for only one, the last mentioned. It made several contributions, two totaling \$390 in 1937 and one other of \$180 in some unstated year. Each was sent to the village head man for the comforting of families of soldiers.

CHOJIN KAI

Chojin Kai (Society of People From a Village) were formed by those Japanese who came from the same village or town. The definition of cho differs from that of son (also translated as village) in the same way that the definition of a suburban town would differ from that of a country town with the word cho corresponding to the suburban area.

There were eight such organizations identified in this country. Nothing specific is given as a reason for their being or as to their aims, but following the usual pattern of such groups, they were probably organized for "mutual cooperation and friendship" among the same village people.

Our records, which date from 1937, show as the only activity of this group of organizations contributions made to the native village. Generally the contributions were sent to the village head for the comforting of families of soldiers; on occasion, however, they were made to a specific agency such as the Gunjin Koen Kai (Military Men's Supporting Society), also known as Gunjin Engo Kai.

Chojin Kai (Kushimoto) in Southern California was the most active society within this group. Its contributions, about \$135 each time, appear to have been made bi-monthly to any of a number of organizations in Japan; the Jugo Koen Kai (Behind the Gun Supporting Society), Jugo Kai (Behind the Gun Society), Shusseï Gunjin Koen Kai (Soldiers Military Men's Supporting Society) and Jugo Hoko Kai (Behind the Gun Service Society). The other groups, also located in Southern California, were organized for Japanese from Taiichi Cho, Fuchu Cho, Kambara Cho, Katsuura Cho, Nachi Cho, Umidaichi Cho, and Shimosata Cho.

Chojin Kai (Taiichi) made the largest contribution, \$1486 in 1937, but the general average was much smaller, closer to \$250 a year. Heaviest contributing was done in 1937 and 1939 and a very scattered few were made in 1938 and 1940.

RESTRICTED

GUNJIN KAI

Larger as to area than the cho, son or mura but less frequently used as a society basis is the gun, political subdivision in Japan that is to the ken what a county is to the state. Three Gunjin Kai (Societies of People from Counties) flourished in Southern California; Itoshima Kai, also known as Gunjin Kai (Itoshima), Gunjin Kai (Kasuya) and Gunjin Kai (Kaho). They varied greatly as to size; the largest, Itoshima Kai, had 85 members in 1938, while Gunjin Kai (Kaho) had probably no more than 25 or 30.

Contributing to help the general Sino-Japanese war cause was their only recorded activity. Contributions were made in various ways and to different agencies. Gunjin Kai (Kasuya) and Itoshima Kai both sent money to the village head men within the gun for the comforting of families. Itoshima Kai at one time contributed directly to the Japanese Army and Navy Departments, and on other occasions thru the Itoshima Newspaper Company for Jikyoku Kenkin (Emergency Fund). To November 1939 this Kai had contributed a total of ¥7000 and had pledged to continue contributing a minimum of \$1 a month per member until the war is over. At the time of sending one of its contributions, a representative of the society made a statement to the effect that the members "certainly appreciated those Imperial Soldiers who sacrificed their lives for their loyalty and for the eternal peace in the Far East." Gunjin Kai (Kaho) made smaller, but regular contributions for Choki Kenkin (Long-term Contributions) through the Central Japanese Association. During the period of August 1937 to April 1940, the amounts totaled \$245. The third society Gunjin Kai (Kasuya) sent ¥1689 to the police chief of one of the villages in the county to help the families of soldiers. As was usual, the organizations received letters of thanks from the various village heads in acknowledgement of their contributions.

JIN KAI

While it is true that technically these home-tie societies might all be called Jin Kai (People's Societies), most of them took a more specific title, and designated the type of area which they represented. There was a miscellaneous group, however, which merely used the name of Jin Kai. Four of these societies were for the three Fu (Metropolitan Prefectures), Osaka, Kyoto and Tokyo, political subdivisions which are the same as the ken. For that reason, information concerning them is more properly a part of the material on Kenjin Kai (Prefecture Societies) and so has been omitted from this digest. The remaining three were societies for Japanese native to the districts of Geibi, Chikugo and Hiuna, and the only information available concerning them is about contributions which they had made. From people as far north as Sacramento and Marysville, Jin Kai (Hiuna) in Los Angeles collected ¥1468.24 for the comforting of families. Jin Kai (Chikugo) in Alameda celebrated its 30 year anniversary by giving \$30 for Japanese War Relief Fund through the New World Sun; and in 1938 abolished its New Year's party to contribute the same amount, this time through the Japanese Consulate. Jin Kai (Geibi) also made contributions to Japanese

RESTRICTED

War Relief Fund, but the amounts given were not recorded.

SHINYU KAI

The majority of societies in the home-tie grouping used a geographical division in their base name, but there were some which merely used descriptive names. The Shinyu Kai group was one of these. Literally, the name is translated as Society of Close Friends. Three of them were known to have existed, all in California; Shinyu Kai (Asakura) (Alameda), Shinyu Kai (Hitaka) (San Pedro) and Shinyu Kai (Onobuda) (Southern California). The general purpose of each was the same -- to work for friendship and the economic development of the members. Each member contributed his dues to the foundation fund, which money would be returned if the members were in need; from the fund, money was lent to members to be repaid at a reasonable rate of interest. Gifts were given to members at births, weddings and funerals; financial aid was extended when necessary.

One different feature is noted in Shinyu Kai (Asakura). It sought to organize a separate finance department for its women members, but available information does not give the outcome of this proposal. The society is known to have made one contribution of ¥100 for each of the Japanese Army and Navy Departments for war relief in 1939.

Shinyu Kai (Hitaka) was said in one source of information to be known by its members who were "very patriotic and doing their best to contribute for those who sacrificed their lives." The society was quite small, there were only 19 members in 1936, but in 1937 they gave ¥1000 for the Japanese War Relief Fund.

The third society, Shinyu Kai (Onobuda) made two contributions for the comforting of families of deceased soldiers. The second one totaled ¥300 and for it they received a letter of thanks from the village head man.

GOYU KAI

Goyu Kai may be translated as Society of Friendly Natives. Broken down into its component parts, the go refers to native, without limiting as to size the area to which one is native; yu means friends or friendly, hence the translation. There were one or two Goyu Kai formed by Japanese from the same gun or the same ken, but for the most part, it was Japanese from the same mura (village) who organized them. (The word mura is from

RESTRICTED

the same character as son referred to above and it has the same meaning Son is the Chinese version written as to meaning, mura is the Japanese version written as to sound.)

By definition these groups were formed for mutual friendship. A history of any sort has been found for only one society, Goyu Kai (Tanami), and it states as the purpose "to keep order and friendship; to promote happiness among members; and to encourage savings, finance and credit within the membership." Further, it says the society was formed because there were no other organizations at that time (1920) "to help each other." Their organizational set-up included the foundation fund as described under Sonjin Kai, the credit functions and the cooperative buying.

As contrasted with the other groups thus far described, Goyu Kai existed outside of California, in the states of Oregon and Washington; but by far the major portion of the societies and the activity were in Central and Southern California. Size was a variable factor; to our knowledge the largest society was Goyu Kai (Tanami) in San Pedro, which in 1939, boasted over 35 officers alone; however, the average society was much smaller. Goyu Kai deviated from the usual pattern of the general group again in that some of the societies were new, organized as late as 1938.

Since 1937, the greatest efforts of all these societies appear to have been in the direction of making contributions and collections to be sent to Japan. There was no centralized plan which all groups adopted; they collected money individually as suited the convenience of each. Picnics were abolished by some to save money for war relief. Goyu Kai (Saka) resolved to abolish both picnics and the condolence ceremonies previously held for deceased soldiers in order to save time and money for the relief fund campaigns. Some groups took pledges from the members, payment to be made at a later date. Collection committees were set up by certain of the organizations either to make the initial approach or to follow up on the pledges. Some societies contributed in commemoration of special events. At other times planned campaigns for funds were held. In the efforts to collect money, larger societies are noted as giving encouragement to the efforts of smaller societies.

The purpose of the contributions was primarily for the comforting of the families of the soldiers, but any plea for aid from the home village met with a response from the compatriots in this country. And there were pleas. Twice after fires in the native villages money was sent to aid those families who were affected. When the Ryoei Maru was shipwrecked, the families of the crew members who died were given financial help. Support was given to the building of memorial towers in the home towns to commemorate soldiers who had died in battle; and funds were even sent to build a police station in Kushimoto.

RESTRICTED

Agencies receiving the funds varied as to individual choice; the greatest percentage, however, was sent to the village head man or some similar official. As a matter of record, the others were Kokubo Fujin Kai (National Defense Women's Society), Aikoku Fujin Kai (Patriotic Women's Society), the Japanese Army and Navy Departments, Zaigo Gunjin Kai (Retired Military Men's Corps) in the home village, and the Japanese Red Cross. If not sent directly to one of these agencies, the funds were transmitted through the Sumitomo Bank, the Japanese Association, or the Japanese Consulate.

As to amounts, once again it is almost impossible to give any representative average for the group as a whole. In the higher brackets, Goyu Kai (Taiko) (Southern California) collected ¥2256.40 from the people in the area who were credited with "showing their patriotism" during a campaign held in 1938. Other amounts, large by comparison, were ¥1232 from the Goyu Kai (Fukakawa) (Los Angeles), and ¥1489.28, the result of a campaign by Goyu Kai (Yabe) (Southern California). The average of the remaining contributions was about \$150, given over the period of one year. The majority were made in 1938 and 1939, with only two known to have been made in 1940 or 1941.

Little is recorded of any other activities. In 1938, a representative of Goyu Kai (Hokubi) delivered a memorial address at a condolence ceremony for Japanese soldiers killed in the Sino-Japanese Conflict; the Goyu Kai (Miyagi) (Seattle) collected money for the celebration of the 2600th Anniversary of the Japanese Empire and sent it to the Japanese Chamber of Commerce there; and a Keiro Kai (Respecting Elders Celebration) was held by the Goyu Kai (Kaho) in Oakland to which the Nisei were invited in order that it might work for better understanding between Issei and Nisei.

OTHER HOME-TIE ORGANIZATIONS

Some fifteen or twenty societies included in the general home-tie classification rather than become identified with an already existing group of organizations, or because of some personal whim, took individual names having no connection with the groups already mentioned. In such cases there was seldom more than one with the same name, and not more than two or three of the entire number which were large enough or active enough to warrant other than passing note.

MEIYU KAI (KAHO)

Meiyu Kai (Kaho) (Pledged Friendly Society of Kaho) in Alameda was one of the more active organizations. It observed its 30 year anniversary

RESTRICTED

in 1941. Formal ceremonies commemorating the event were postponed pending the culmination of the Sino-Japanese Conflict. By 1940, the society had made three contributions, the last one of ¥200, for the Japanese War Relief Fund, and in 1941, they resolved to cut down expenses at weddings and funerals in the face of the current situation and to make a fourth contribution of ¥100 for Japanese War Relief Fund.

YUMIGAHAMA KURABU

Apparently named for some district in Tottori Ken, the Yumigahama Kurabu (Yumigahama Club) was founded in Los Angeles. The members as a group sent money to Japan all during the period 1937 through 1940. The sums noted were in 1938, when ¥1322.18 was sent to the Police Captain of Tottori Ken for the Wounded Soldiers' Relief Fund, and in 1940, when together with a man named Seiroku Watanabe and the Kenjin Kai (Tottori), they gave ¥2032.77 to the Tottori Red Cross.

A celebration commemorating the 2600th Anniversary of the Japanese Empire was sponsored by the Club. The program included a call to the gods to descend and take part, speeches on the founding of the Empire, bowing to the gods, and a ceremony of returning the gods from whence they came.

KYOSAI KAI (ITOSHIMA)

Kyosai Kai (Itoshima) (Mutual Assistance Society of People from Itoshima) in Oakland celebrated its 40th year in 1937. It was a large society having over 154 members in 1938. Until that time its top officers, president, vice-president, and treasurer had been paid officials, but it was voted to abolish such payments for reasons unknown. The annual dues, \$1.50 until 1937, were increased to \$2 in that year.

In 1938 two topics worth noting were discussed at the annual meeting. The first involved a decision to contribute ¥1500 for the comforting of families of Fukuoka Ken. A choice of three possible recipients, Nokai (Farmers Association), Zaigo Gunjin Kai (Reserve Military Men's Society) or Itoshima Newspaper Company, was left to the executive committee. The second discussion concerned the advisability of asking Nisei to become council members. The society sensed a need to better relations between Issei and Nisei in the area and felt that this act might help matters, but the proposition was referred to the committee for final decision. This meeting closed with a moment of silent prayer to console the spirits of deceased soldiers and the shouting of three Banzais. The same society in 1939 pledged its members to "stand behind the gun" in the present crisis.

RESTRICTED

There is nothing to be gained by summarizing the remaining organizations individually. Any records other than annual meetings and elections as were found concern only one or two contributions of money or clothes for Japanese war relief. The only other clue as to the aim or purpose is to be found in the translations of their names as given below:

AIGO KAI (HINATSU) (LOS ANGELES)	Love of the Native Place of Hinatsu Society
AIYU KAI (KUMANO) (SAN FRANCISCO AND SOUTHERN CALIFORNIA)	Loving Friends of Kumano Society
BOCHO KURABU (FRESNO)	Bocho Club (Bocho is a district probably co-extensive with Yamaguchi Ken)
DOGO KAI (UKUI) (SAN PEDRO)	Same Native Place of Ukui Society
GEIBI KYOKAI (PASADENA)	Geibi Association (Similar Organization to Jin Kai (Geibi))
GOJIN KAI (UMIDA) (SOUTHERN CALIFORNIA)	People from the Native Place of Umida
KENJIN KYOSAI KAI (FUKUOKA) (FORT LUPTON)	Fukuoka Prefecture Peoples' Mutual Assistance Society
KENJIN SANGYO KYOKAI (SHIZUOKA) (SAN PEDRO)	Shizuoka Prefecture Peoples' Industrial Association
KYOREI DOSHI KAI (HIROSHIMA) (OXNARD)	Mutual Promotion Same Mind Society of Hiroshima
PIONEER KAI (KUMAMOTO) (LOS ANGELES)	Pioneer Society of Kumamoto
SHUSSEI GUNJIN KOEN KAI (KAMEYAMA) (SEATTLE)	Kameyama Soldiers at the Front Supporting Society
TOHOKUJIN KAI (INTERMOUNTAIN AREA IN UTAH AND SACRAMENTO)	Society of People from the Northeastern District

RESTRICTED

SUMMARY

A study of the facts as given makes possible the following generalizations and conclusions:

1. These societies were founded by Japanese who were drawn together by their mutual interests and background for the stated purpose of friendships and economic cooperation. The majority of members were Issei who had not long since left Japan.
2. Their ties to Japan as the homeland were maintained and strengthened by communication with friends and relatives; by their interest in things Japanese and by their concern over and response to current happenings and proposed projects in their native land.
3. With the coming of the Sino-Japanese War their interests were directed almost completely toward Japan. The existing home ties were greatly emphasized by the evident desire on the part of the individual societies to aid in the general war effort and, in particular, the relief work started for those families in cities, towns and villages who were experiencing difficulties because of the war. The steady flow of funds, clothes and comfort bags was, in their own words, a way of showing appreciation to the soldiers and "standing behind the gun." Literally that is to say it was a way of doing their part on the home front.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

KYOKUTO KENKYU KAI
(FAR EAST RESEARCH INSTITUTE)
and
(NISEI SPEAKERS' BUREAU)

Kyokuto Kenkyu Kai (Far East Research Institute), originally known as 'Nisei Speakers' Bureau', under which name it was first organized at the Los Angeles home of the Japanese Consul, was formed for the purpose of coping with increasing pressure of anti-Japanese propaganda.

On October 1, 1937, a group of Nisei leaders gathered at the Consulate residence to discuss the feasibility of the organization of a 'Speakers' Bureau'. The need for such a group was recognized in the constantly growing anti-Japanese sentiment, spurred by the Sino-Japanese Incident. Plans were discussed by those who attended as to the means of educating themselves in the facts of the Sino-Japanese conflict, and especially in training qualified speakers to clarify the tense situation and to enlighten the American public with the "unbiased facts of the Nippon-Sino affair". It was decided that by means of a central bureau, services of these trained speakers would be made available to any schools, groups, or clubs who wished to call upon them. Further plans were formulated to have regular meetings and also to encourage the interest of Nisei orators and debaters to place their talents at the disposal of the Nisei Speakers' Bureau.

Just one week after this initial meeting, the name 'Nisei Speakers' Bureau', was changed to Kyokuto Kenkyu Kai (Far East Research Institute). This change was acted upon at a gathering of Japanese Americans, both men and women, "interested in presenting another side to the Eastern crisis, quite apart from the very thoroughly propagandized Chinese reports so dominating the American public opinion". The nucleus for this group was composed of the executives and principal members of the Japanese American Citizens' League. Among the many prominent Japanese civic leaders who were actively interested in this Institute, outstanding were Kay Sugahara, Nisei, and Ken Nakazawa, Eiji Tanabe, and Katsuma Mukaeda, all Issei. The speakers who appeared under the auspices of this Institute, were selected from among the members as well as prominent visitors from Japan and professional lecturers.

Along the pattern of the original function of the Nisei Speakers' Bureau this Institute proposed to acquaint the public with accurately prepared reports on the economic and political conditions in China and Japan, as well as the extent and effects of Communism in the Orient. These, among other reports of interest, were to be read and discussed at the first meeting for which the guest speaker was the former Vice-Consul of Los Angeles, Shintaro

- 1 -

(over)

RESTRICTED

RESTRICTED

Fukushima. Plans were discussed to secure speakers from both Chinese and American authorities on the Orient, for future meetings. Kay Sugahara, an active and prominent Nisei leader, was to preside as chairman of this initial meetings. At subsequent meetings, all those who were interested in questions involved, were urged to attend.

Increasing local interest in the Far East Research Institute brought scores of new members into this Nisei group, and a program was launched to encourage further study in matters of concern. The weekly meetings of the group usually were social gatherings or symposiums. One or more guest speakers were asked to present topics pertinent to the interests of the Japanese-American citizens, and frequently, open forums were held which permitted an interchange of opinions concerning the general discussions.

While the headquarters of this group was given as 124 South San Pedro Street, Los Angeles, it is observed that its various meetings were held in the Nippon Club, Kawafuku Cafe, San Kwo Low Cafe, Miyako Hotel, Daishi Mission, the Los Angeles Japanese Chamber of Commerce, and the Southern California Japanese Chamber of Commerce and Industry.

It is observed that a business meeting was held in February of 1938, at which a discussion took place as to whether or not the Institute would "function as in the past, or direct its program toward a more liberal research work that will include, for instance, study of cultural relations between the Orient and Occident". Following this meeting, the topics discussed in the groups sponsored by the Institute appear to have acquired a more casual trend, and thereafter publicity concerning the activities of this group ceased.

The last known article on the Far East Research Institute is dated April 30, 1938. Although no further material has been found on this organization, it is possible that the Japanese American Citizens' League, in its sponsorship of forums and debates might have continued similar groups. This is suggested in an article dated February of 1941, in which a statement is made that the Los Angeles Japanese American Citizens' League inaugurated a Speakers' Bureau "which will...endeavor to educate the American public", and among those asked to serve on this Bureau's committee were Eiji Tanabe and Kay Sugahara, both former members of the Far East Research Institute.

SUMMARY

The Far East Research Institute of Los Angeles, apparently social in pattern was backed by prominent Japanese American Citizens' League civic leaders for the purpose of educating the Nisei and American public in the members' version of the facts of the Sino-Japanese affair, as well as in other matters of pertinent concern. The activities of this Institute, in its program of lectures, suggested a propagandist trend. Speakers for this group were secured from outstanding visitors, from Japan, and professional lecturers, as well as from among its members. Records indicate that most of the meetings were open to the public and in many of these gatherings open forum discussion was encouraged.

RESTRICTED

drbe

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

KYOKUTO KENKYU KAI
(FAR EAST RESEARCH INSTITUTE)
and
(NISEI SPEAKERS' BUREAU)

Kyokuto Kenkyu Kai (Far East Research Institute), originally known as 'Nisei Speakers' Bureau', under which name it was first organized at the Los Angeles home of the Japanese Consul, was formed for the purpose of coping with increasing pressure of anti-Japanese propaganda.

On October 1, 1937, a group of Nisei leaders gathered at the Consulate residence to discuss the feasibility of the organization of a 'Speakers' Bureau'. The need for such a group was recognized in the constantly growing anti-Japanese sentiment, spurred by the Sino-Japanese Incident. Plans were discussed by those who attended as to the means of educating themselves in the facts of the Sino-Japanese conflict, and especially in training qualified speakers to clarify the tense situation and to enlighten the American public with the "unbiased facts of the Nippon-Sino affair". It was decided that by means of a central bureau, services of these trained speakers would be made available to any schools, groups, or clubs who wished to call upon them. Further plans were formulated to have regular meetings and also to encourage the interest of Nisei orators and debaters to place their talents at the disposal of the Nisei Speakers' Bureau.

Just one week after this initial meeting, the name 'Nisei Speakers' Bureau', was changed to Kyokuto Kenkyu Kai (Far East Research Institute). This change was acted upon at a gathering of Japanese Americans, both men and women, "interested in presenting another side to the Eastern crisis, quite apart from the very thoroughly propagandized Chinese reports so dominating the American public opinion". The nucleus for this group was composed of the executives and principal members of the Japanese American Citizens' League. Among the many prominent Japanese civic leaders who were actively interested in this Institute, outstanding were Kay Sugahara, Nisei, and Ken Nakazawa, Eiji Tanabe, and Katsuma Mukaeđa, all Issei. The speakers who appeared under the auspices of this Institute, were selected from among the members as well as prominent visitors from Japan and professional lecturers.

Along the pattern of the original function of the Nisei Speakers' Bureau this Institute proposed to acquaint the public with accurately prepared reports on the economic and political conditions in China and Japan, as well as the extent and effects of Communism in the Orient. These, among other reports of interest, were to be read and discussed at the first meeting for which the guest speaker was the former Vice-Consul of Los Angeles, Shintaro

- 1 -
(over)

RESTRICTED

RESTRICTED

Fukushima. Plans were discussed to secure speakers from both Chinese and American authorities on the Orient, for future meetings. Kay Sugahara, an active and prominent Nisei leader, was to preside as chairman of this initial meetings. At subsequent meetings, all those who were interested in questions involved, were urged to attend.

Increasing local interest in the Far East Research Institute brought scores of new members into this Nisei group, and a program was launched to encourage further study in matters of concern. The weekly meetings of the group usually were social gatherings or symposiums. One or more guest speakers were asked to present topics pertinent to the interests of the Japanese-American citizens, and frequently, open forums were held which permitted an interchange of opinions concerning the general discussions.

While the headquarters of this group was given as 124 South San Pedro Street, Los Angeles, it is observed that its various meetings were held in the Nippon Club, Kawafuku Cafe, San Kwo Low Cafe, Miyako Hotel, Daishi Mission, the Los Angeles Japanese Chamber of Commerce, and the Southern California Japanese Chamber of Commerce and Industry.

It is observed that a business meeting was held in February of 1938, at which a discussion took place as to whether or not the Institute would "function as in the past, or direct its program toward a more liberal research work that will include, for instance, study of cultural relations between the Orient and Occident". Following this meeting, the topics discussed in the groups sponsored by the Institute appear to have acquired a more casual trend, and thereafter publicity concerning the activities of this group ceased.

The last known article on the Far East Research Institute is dated April 30, 1938. Although no further material has been found on this organization, it is possible that the Japanese American Citizens' League, in its sponsorship of forums and debates might have continued similar groups. This is suggested in an article dated February of 1941, in which a statement is made that the Los Angeles Japanese American Citizens' League inaugurated a Speakers' Bureau "which will...endeavor to educate the American public", and among those asked to serve on this Bureau's committee were Eiji Tanabe and Kay Sugahara, both former members of the Far East Research Institute.

SUMMARY

The Far East Research Institute of Los Angeles, apparently social in pattern was backed by prominent Japanese American Citizens' League civic leaders for the purpose of educating the Nisei and American public in the members' version of the facts of the Sino-Japanese affair, as well as in other matters of pertinent concern. The activities of this Institute, in its program of lectures, suggested a propagandist trend. Speakers for this group were secured from outstanding visitors, from Japan, and professional lecturers, as well as from among its members. Records indicate that most of the meetings were open to the public and in many of these gatherings open forum discussion was encouraged.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
April 1945

Japanese Organizations in the United States

CHA-NO-YU AND IKEBANA

(Art of Tea Drinking and Art of Flower Arrangement)

Cha-no-yu

Cha-no-yu (Art of Tea Drinking) is considered by A.L. Sadler, outstanding authority on the ceremony of tea drinking, the epitome of Japanese civilization. It is aptly described by Kakuzo Okakura, a foremost authority on the "spirit of tea" in these words: "Tea with us became more than an idealization of the form of drinking; it is a religion of the art of life." Baron Takashi Masuda, the outstanding figure in the history of Japan's foreign trade, expands this in saying that it represents a "comprehensive system of education comprising important subjects closely related to the home life of the Japanese people. Social etiquette, architecture, the art of cookery, landscape gardening and other phases of Japanese domestic life are, so to speak, within the sphere of influence of Cha-no-yu."

Even a brief outline of the technical skill used in giving or attending a tea ceremony is involved and can not emphasize fully the scientific exactness required by participants. Attention can only be drawn to the fact that the prescribed rules are truly complex and rigidly observed. These include such formalities as the invitation and its consequent responsibilities upon the host and guests, particularly that of the chief guest; the prescribed dress; the expected behaviour of the guests from their appearance in the waiting place of the host's garden throughout their procession to the tea room and within the tea room itself; and the manner in which the meal is served with emphasis upon the ritual of serving both the thick and thin tea courses.

Originally a monastic custom in China, Cha-no-yu was introduced into Japan by Japanese Buddhists who had studied in China, and evolved into an aesthetic cult so identified with Japan that its origin became obscured. Its history dates from at least the 8th century and through the influence of the Zen Buddhist priests grew until it emerged as a Japanese institution in the 15th century. At this time its popularity occasioned the establishment of schools, notably that of Sen Rikyu, the acknowledged genius of all time in the field of Cha-no-yu. Rikyu's Precepts of Tea, concerning its philosophy, and his Hundred Rules, concerning the exact science of the ceremony, represent the highest authority on Cha-no-yu, and are the accepted code of all schools. Some of these schools, still in existence today, have attempted a modernization of the tea ceremony to curry favor with Western civilization, although the basic precepts and rules are retained.

RESTRICTED

Cha-no-yu claims to be the essence of democracy, since at a tea ceremony all are of equal standing and there is only an "aristocracy of taste." Rikyu, in this respect, implies by his teachings that Tea is the great common denominator of life. However, Takahashi Tatsuo, an eminent modern Teaist, contradicts this theory when he says that, since the Way of Tea is the innermost sanctuary of art "it is difficult to harmonize it with the lower taste of the majority" and "the distinguished thinker does not uphold what are called democratic ideas." In other words, it would appear that democracy for the masses is by direction of the Tea Masters as it so suits the convenience of the ruling classes. This may be indicative of the real power behind Japanese nationalism in all aspects since Teatism, a unique Japanese culture, is likened by Tatsuo to the "Imperial house that goes on unchanging unlike the short-lived dynasties of other countries...and Cha-no-yu, like this unchanging institution that ensures the existence of the nation, will continue to be as long as there is a Japanese people."

The following statement made in the Japan Chronicle in Kobe, November 7, 1940 emphasizes the importance of the tea ceremony as an influence over the daily lives of the Japanese people: "Each detail of the tea ceremony is so prescribed as to suggest all that is worth noting in human life and human spirit. In this sense the tea ceremony may be said to contain and give expression to a great spiritual factor of Japanese culture instead of being a mere pastime for the leisure class." Cha-no-yu's extensive influence as a directive force over the arts, culture, and customs of the common man is beyond question. So closely identified is Tea with Japanese life that the phrases "It isn't Tea" or "It is Tea" are used with the common connotation that the British use "It isn't cricket." Common parlance further speaks of a man as "With no Tea" or "Too much Tea" in him as indicative of undisciplined emotion or action. Such usage shows to what extent Teatism came to represent the standard of the ordinary man.

Ikebana

Ikebana (Art of Flower Arrangement) developed in the 15th century as a part of the tea ceremony and became an independent art in the middle 17th century. The Japanese claim that the art of flower arrangement was not only fully developed but actually created by them since they gave to Ikebana its spiritual significance and succeeded eventually in standardizing essential features of its expression.

Two main schools evolved--the Formal and the Natural, each typifying what its names implies. There are three fundamental principles in the arrangement of all flowers: the Leading Principle (Heaven), the Subordinate Principle (Earth) and the Reconciling Principle (Man). Flowers must be arranged to embody these principles in their proper relationship to life. There are also three general forms always used in arranging the flowers: the elaborate or symmetrical, called shin; the simple or irregular, called so; and an intermediary form combining features of both, called gyo.

RESTRICTED

One outstanding feature peculiar to any Japanese flower arrangement is the use of a twisted, ugly branch or a torn leaf or flower with emphasis placed on unbalanced form of the plant, itself. This is perhaps symbolic of the Japanese attitude toward life and its expression by man; their belief that only the discerning and deeply philosophic have the power to see the inner, spiritual beauty of something apparently ugly and irregular. Ikebana is a truly Japanese art with characteristic emphasis upon spiritual relationship to nature.

CHA-NO-YU AND IKEBANA IN AMERICA

(Art of Tea Ceremony and Art of Flower Arrangement in America)

Organized activity in the fields of Cha-no-yu (Art of Tea Drinking) and Ikebana (Art of Flower Arrangement) in America was limited to two societies, both located in Los Angeles: Hokubei Kado Kyokai (North American Art of Flower Arrangement Society) organized in 1938 and Cha Kado Akiboshi Kai (Art of Tea Service and Flower Arrangement Society) probably organized in 1937. Information at hand points to the existence of three groups specializing in the study of various styles of flower arrangement, but these do not appear either as schools or organizations in available yearbooks and directories. It may be important to note, however, that the arts of tea ceremony and flower arrangement in themselves, had broad if unorganized emphasis: their study was sponsored by several of the larger cultural organizations and Japanese language schools; there were many professional tea ceremony and flower arrangement instructors; and the Japanese government encouraged interest in these fields as a part of their foreign policy.

Organizations

Hokubei Kado Kyokai

(North American Art of Flower Arrangement Society)

Hokubei Kado Kyokai of Los Angeles was organized, in April 1938 through the efforts of the Southern California Japanese Chamber of Commerce and Industry. Its officer personnel was noteworthy and its activities resulted in organized contributions to the Japanese War Relief Fund and the Japanese Treasury and in stimulating general interest in the field of flower arrangement. The scope and effectiveness of this program can not be accurately measured due to lack of source material.

A list of forty officers and councilor-members was found in a Los Angeles yearbook and this group was composed largely of women with an average age of forty-eight. It may be interesting to note that the Consul's wife was honorary president at the inception of the society; that some of the offices were held by outstanding women (including Mrs. Sachiko Furusawa) active in many organizations; and that its consultant positions were held by men also prominent in various Japanese organizations.

RESTRICTED

Known contributions were made by Hokubei Kado Kyokai to the Army and Navy War Relief Fund in 1939 in the amount of ¥500; and to the Japanese Treasury, Foreign Department in 1941 in the amount of \$117.75. In the first instance, at least, the money was raised by an exhibition of flower arrangement. Although there is little available material on this organization, the following two of five resolutions passed at a meeting held in 1939 are of interest:

1. In order to pursue the program of stimulating interest in flower arrangement and to increase the membership of the society, it was decided to have lecture meetings and round table discussions inviting noted teachers and prominent people in this field who had recently come from Japan.
2. A membership list was to be compiled and an organization newspaper published for the purpose of promoting friendship among the members.

Cha Kado Akiboshi Kai

(Art of Tea Service and Flower Arrangement Society)

Cha Kado Akiboshi Kai of Los Angeles is sometimes called Akiboshi Kai or Shu Sei Kai, all having the same English translation. It was organized, probably in 1937, for the stated purpose of studying the Japanese tea service, although its name implies an additional interest in flower arrangement. Very little other information has been found on this society.

An examination of available material on the officer personnel of Cha Kado Akiboshi Kai reveals the following information: most officers were women; former activities and memberships in organizations were social in nature and few in number; average age of officers, except that of the president, was twenty-one. Mrs. Tokiko Ema, president of Cha Kado Akiboshi Kai, was a woman about 57 years of age, active in two other women's groups---Fujin Kai (Women's Society) and Hokubei Kado Kyokai. She is credited, through Sumitomo Bank records, with contributing, apparently as an individual, small amounts on five occasions to the Patriotic Airplane and the Japanese War Relief Funds. In respect to Cha Kado Akiboshi Kai, it may be of interest to note that her home address and that given for the society are one and the same; and that she represented the society at the celebration of the unveiling of consolation monuments for deceased compatriots of Southern California held under the auspices of Fujin Renmei (Women's League) in 1937.

Study Groups

Small groups gathering informally for the study of various styles of Ikebana (Art of Flower Arrangement) constituted another Japanese approach to this art. Three of these were identified: Kado Shosui Kai (Art of Flower Arrangement Shosui Society) in the Seattle area, Washington, with students from Seattle and Tacoma; Asada Kado Monkasai (Asada

RESTRICTED

Pupils of Flower Arrangement) in Fresno, California; and Shofuryu Shibu (Shofuryu School of Flower Arrangement Branch) of Southern California located in Los Angeles. Shosui is probably a proper name for that school; Asada is probably the name of a teacher; and Shofuryu is a name given to a particular style of Ikebana. There are no adequate English translations for these words.

Kado Shosui Kai was apparently a school of flower arrangement in Washington attended by women of all ages for the purpose of acquiring skill in that art. Reference to a general meeting at which promotions within the group were made is the only information found on this group.

Asada Kado Monkasei was apparently a study group in Fresno, California, headed by Asada, catering to private pupils interested in learning the art of flower arrangement. The only information found on this group indicates that it was composed primarily of women of all ages and that the students contributed money, at least three times--the third being in 1939--for preparing comforting bags for the Japanese War Relief Fund.

Shofuryu Shibu was in existence at least by September 1938 at which time Mrs. Matsushima, prominent instructor in Ikebana was appointed head of this Southern California group. This appointment was made by Madame Oshikawa, envoy of Nippon Kado Kai (Japanese Flower Arrangement Society) in Tokyo, which would indicate some relationship between the two organizations. While little is known about the organization or membership of Shofuryu Shibu, available information includes it as a joint sponsor along with Hokubei Kado Kyokai, Nihon Bunka Kyokai (Japanese Cultural Society), and Japanese Chamber of Commerce and Industry of a welcoming party for Madame Oshikawa in 1939; and as individual sponsor of a short course of lessons in Ikebana during her stay in Los Angeles.

Sponsor Groups

A cursory examination of the activities of some fifty cultural organizations indicates that tea was served on many occasions, but this tea service appears to be in the nature of light refreshments at social gatherings or cultural exhibitions. Presentation of flower arrangements played an equally important part at these functions. The following information tends to indicate, at least, a widespread and active interest in these arts:

1. Nihon Bunka Kyokai of Los Angeles had Cha-no-yu and Ikebana departments, and the society's purpose was to promote "friendly relations between Japan and America through the introduction of Japanese art."
2. The Japanese Students' Club of Fresno State College held a Hina-matsuri (Doll Festival) tea in the "practice apartment" for the purpose of acquainting the instructors of that institution with the Japanese celebration of that festival.

RESTRICTED

3. The Young Women's Buddhist Association of West Fresno pursued a definite course of study on Japanese etiquette, and Cha-no-yu was one of the programs in the series.
4. The local Japanese Association at El Monte, with the cooperation of the JACL sponsored a cultural evening at which demonstration of the tea ceremony was featured along with flower arrangement and other forms of Japanese culture. Civic and political leaders were invited to attend.

The Japanese language schools in America, numbering around 300 on the Pacific Coast and totaling nearly 18,000 students in California alone, acted as a distribution center of Japanese culture. Specific information was found to indicate that a special tea ceremony and flower arrangement course was offered by Daiichi Gakuen of Los Angeles, one of the four largest schools on the Pacific Coast. A similar course was scheduled at the Baldwin Park Language School at Baldwin Park, California. This assumption is substantiated in part by the obvious interest in these arts as is shown by the fairly extensive lists of professional tea ceremony and flower arrangement instructors--twenty-two are listed in Los Angeles alone.

To aid in the effort to inform both Nisei and interested Americans, the Board of Tourist Industry, Japanese Government Railways, published in 1937, a series of booklets covering the arts peculiar to Japan. The TEA CULT OF JAPAN and FLORAL ART OF JAPAN were included. It was suggested by the Board that a study of these subjects would aid in mutual understanding, would direct the interest of tourists to Japan, and would be remunerative to those who wished to teach the Japanese arts in America. The World's Fair in New York and San Francisco featured a model tea room and tea ceremony, with accompanying flower arrangements, as a part of the cultural program of Japan to "accomplish our foreign policy without loud talk" as stated by Gasuke Imai, president of the Japanese New York and San Francisco World's Fair Association and a member of the Upper House of the Japanese Government.

Summary

It has been pointed out that two organized societies, Hokubei Kado Kyokai and Cha Kado Akiboshi Kai, formed in 1938 and 1937 respectively, were active in stimulating study of the arts of tea drinking and flower arrangement. Both organizations were supported largely by women and also engaged in some activity of a patriotic nature. Hokubei Kado Kyokai merits greater attention because it was sponsored by the Japanese Chamber of Commerce and Industry; because of the prominence of many of its officers; because of its sizeable contributions to the Japanese War Effort; and because of its apparent intent to actively increase general interest in the field of flower arrangement. Cha Kado Akiboshi Kai is interesting since it is the only organization placing special emphasis

RESTRICTED

on the study of tea drinking. Kado Shosui Kai, Asada Kado Monkasei, and Shofuryu Shibu were mentioned as known study groups or schools sponsoring these arts. The last group appears to have been the most active.

Of greater importance, however, in considering the societies and groups as a natural result of a cultural program, is the emphasis placed on Cha-no-yu and Ikebana by larger Japanese cultural organizations and Japanese language schools; the existence, in large number, of professional tea ceremony and flower arrangement instructors; and the stimulus given these phases of the cultural program by the Japanese government, itself, through informative pamphlets and its world fair exhibitions. Viewed in this light, these arts and their patron groups bear more serious considerations.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

KAIGUN KYOKAI
(Navy Association)

The Kaigun Kyokai (Navy Association) in Japan is an organization with Honbu (Headquarters) in Tokyo and branches in other cities in Japan and abroad. The only evidence of the existence of this society in the United States is the group bearing that name in Los Angeles, California. Although Kaigun Kyokai maintained offices and held meetings in Los Angeles, there is evidence that prior to May 1940 this organization operated less as a true branch organization in this country than as a group of members in America of an organization existing in Japan. For this reason the purpose and activities of the society in Japan will be considered here before a discussion of its activities in this country.

The sphere of interest of Kaigun Kyokai in Japan is the accumulation and dissemination of naval and maritime knowledge. Its purposes and interests have been variously described in Japanese sources as follows: "shall investigate and do research on general maritime affairs as well as contribute its effort toward the promotion of naval strategic service"; "is trying to spread a knowledge of the navy of Japan"; "with the object of diffusion of knowledge about national defense problems, particularly naval affairs....Is also interested in the development of shipping, ship-building, and fishing industry of the country." In an article in the United States Naval Institute Proceedings for February 1937, titled "The Navy League of Japan," the following statement is made:

From the head offices of Tokyo the work of the 54 branch offices located in all the provinces and larger cities is directed. It is interesting to note that there are three offices of the Japanese Navy League outside of the Empire, that is in Dairen, Tsingtao, and Shanghai....Thus the Navy League of Japan is not only an organization which extends to all of the important parts of the country but also to the areas where large numbers of Japanese citizens reside abroad.

- 1 -
(over)

RESTRICTED

RESTRICTED

The following extracts quoted from a booklet published by Kaigun Kyokai in January 1938, now in the possession of and translated by another Federal Agency, clearly indicate the status and plans of the organization at that time:

At the headquarters there shall be established a Bureau of Investigation, the chief object of which shall be to investigate the conditions of the naval world, both domestic and foreign, under the direction of the Ministry of the Navy, the Ministry of Communication, navigation schools, steamship lines, etc. The essential matters are to be published in the organs of the association. Since the officers of the association are authorities from various fields in relation to important questions, this association shall sponsor special investigation meetings at any time for investigation and study. A disarmament committee board is an example of such an instance.

Twenty years have passed since the founding of the Kaigun Kyokai. When it was first founded, its membership did not exceed 800. Now, however, it is observed to have 180,000 members. Among the people it is the only body assisting the navy, and among the plans it has in mind is to be satisfied with nothing less than an internal plan, believing in the hundred year plan of a sea country in competing with the naval leagues of Europe and America, and in order that we might be active in international matters we should take these things as the work of the future. Extending the work of the association, we must widen it. Fortunately we have had the approval and assistance of the Ministry of the Navy since 1938 and have somewhat strengthened and fulfilled our objects up to the present time.

This source goes on to enumerate "some of the outstanding works laid out for the future," including: undertaking international activities related to navy leagues of Europe and America; usage of films and radio facilities; establishment of maritime youth's organizations; contributions toward improvement of youthful fishermen's character; and planning the editing of the Navy and Maritime maps and libraries.

While there is agreement concerning the general aims and interests of this organization, information from Japanese sources concerning its date of organization and its membership varies widely. The Japanese encyclopedia Dai Nippon Hyakka Jiten stated in 1935 that Kaigun Kyokai was organized in 1917, and is a governmental trusteeship, and this appears from other evidence

RESTRICTED

to be the most likely date of the formation of this society. Other sources, however, give dates of organization including 1926 and 1931, and membership figures as divergent as 9,302, 38,900, and 260,000. The name of the organization is sometimes translated as "Navy League." Since these sources appear to be in agreement concerning the aims, type of membership, and activities of the organization, there is no reason to doubt that they are discussing the same society. It is possible that the different dates and membership figures given are the result of changes in status of the organization and of the counting of different types of membership by different sources, or of limiting members counted to those in Japan proper on one occasion, while another source counts members in other places.

Members in Japan are prominent navy officers and others interested in naval and maritime affairs. The United States Naval Institute Proceedings states, "There are four classes of members of the League, divided according to the size of the contributions they make. Anyone who contributes 100 yen (about \$30) is made a life member of the organization."

As previously stated, Kaigun Kyokai was referred to as a "governmental trusteeship," a term apparently conveying the same meaning as that of "foundation." Its activities included publishing a monthly magazine called Umi no Nihon (Japan in Waters). Its functions are described by Kenneth W. Colegrove in Militarism in Japan in the following words: "Dignified propaganda is carried on by the Kaigun Kyokai...." To quote The United States Naval Institute Proceedings again, "Actually most of the work carried on consists in publishing magazines and pamphlets and in arranging for lectures, broadcasts, and exhibitions. Two monthly magazines are published, one called 'Umi no Nihon' having a monthly circulation of about 25,000, and one called 'Umi Yukaba' having a monthly circulation of about 40,000." Another Federal Agency states that this magazine was distributed to members of the organization in this country, and furnishes a translated list of the titles which appear in the February 25, 1939 issue of Umi No Nihon, dealing with such topics as "Establishment of the New Order of Asia and the Imperial Navy," and "Britain Produces One Naval Craft a Week."

Although the organization is stated to have no relationship directly with the Navy Department, the Honorary President of the organization in 1936 was H.I.H. Prince Fushimi, the President was Vice Admiral Saito (ex-Premier), and Vice-President was Rear Admiral N. Iida. At a Hotaishiki (Ceremony of Having the Honor of the Governor) in 1940, for Prince Fushimi, and for the 2600th Anniversary of the Japanese Empire, the welcoming group was headed by Yoshida, the Minister of the Navy, and congratulatory messages were read by the Premier and by other ministers. In this connection it is interesting to note that this organization in a resolution in 1934 recommended the abrogation of the Washington Treaty.

As has been said, there is evidence that in the years immediately preceding May 1940 this society operated more as a group of members in the United States than as a branch of the home society. Another Federal Agency states that "regular" members paid a fee of \$25, and that "supporting" members paid \$50. No mention is made of regular meetings of Kaigun Kyokai in

RESTRICTED

this country, and the only reference to officers is that which refers to the nomination of a chairman, vice-chairman, and secretary at the general meeting held in May 1940 to discuss formation of the Beikoku Shibu (American Branch). A celebration of Kaigun Kinembi (Navy Day) had been sponsored by this organization before that time, however, in 1939 and the announcement of this celebration requested the members attending to wear the membership badge. This same announcement of the celebration of Navy Day on the anniversary of the battle of Tsushima reminds the reader that this day "is remembered in Japanese naval history as the decisive day of victory or defeat for the Japanese Empire," and shows the attitude and central interest of the organization as it existed in this country at that time; the announcement is quoted as follows:

This organization, Nihon Kaigun Kyokai (Japanese Navy Association) of Los Angeles, which has been struggling to support the Japanese Navy and maritime affairs of Japan, is scheduled to observe Navy Day on May 27, 1939. The members are mindful of the fact that the expansion of Japanese national strength is mostly dependent upon the sea. Thus this occasion is very important. At the Kaigun Kyokai Honbu in Japan, they will celebrate this day, and will think of Admiral Togo.

At the time of this Navy Day celebration, the following newspaper statement was made concerning the status of the organization at that time:

The office of the Los Angeles Kaigun Kyokai is the residence of Takashi (Ko) Furuzawa on Weller Street. Business transactions of the organization and assistance rendered to the various members of the organization are being handled mainly by Mrs. Furuzawa. The membership of the organization at present is about 200, and sometime ago the following four Japanese contributed \$1,000 each: Yaemon Minami, Setsuo Aratani, Susumu Hasuiki, and Takashi Furuzawa. It has been reported that in the near future these four persons will receive a purple decoration through the Japanese Consulate in recognition of their meritorious conduct.

In May 1940, however, the members in the United States of Nihon Kaigun Kyokai held a general meeting at which Mrs. Furuzawa made a statement regarding the wishes and requests of the Kaigun Kyokai Honbu; as a result of the discussion which followed, the group unanimously agreed upon the establishment of Beikoku Shibu, and 15 executive committee members and 50 organizing committee members were elected. The exact status of the organization in Los Angeles prior to this time is clouded, however, by the fact that a previous contribution sent in August 1939 was at that time recorded as sent by Teikoku Kaigun Kyokai Beikoku Shibu (Imperial Navy Association American Branch).

RESTRICTED

In this connection, the Rafu Shimpo Year Book for 1940-41 states in a biographical sketch of Dr. Furuzawa that "in 1938, at the request of Nihon Kaigun Kyokai, Dr. Furuzawa helped the compatriots understand the objectives of this organization. His wife, who had been enthusiastic in patriotic activities, also campaigned for the recruiting of members with successful results. The inaugural meeting of the branch organization will be held in the near future." This item strengthens the impression that the branch organization as such did not exist in Los Angeles before 1940, although members were active in that area and an office existed in the Furuzawas' residence. Another Federal Agency substantiates this material and adds the following: the organization of Kaigun Kyokai in this country was begun in 1938 at the suggestion of the headquarters in Tokyo and after consultation with members of Sakura Kai in Los Angeles; in the course of the ensuing membership drive, publications were circulated and amounts variously given as \$25,000 and ¥25,000 were sent to the headquarters; by July 1940 further distribution of literature was considered unwise because of strained relationships between Japan and the United States, and for the same reason in March 1941 it was decided that the Nihon Kaigun Kyokai should not be formed in this country until international conditions improved; records of the organization were sent for safekeeping to the room of a Commander in the Imperial Japanese Navy, where they were found in June 1941.

As can be seen, the Furuzawas were very active in the affairs and progress of Kaigun Kyokai in Southern California, and in the eventual formation of Beikoku Shibu of the organization. Dr. Takashi Furuzawa, in addition to his interest in this organization, was in 1940 chairman of the board of directors of Meiji Kai Nanka Shibu (Meiji Society Southern California Branch), and was interested in Buddhist and home-tie activities. His wife, Sachiko (Yukiko) Furuzawa, was organizer and for over ten years president of Daishi Kyokai Fujin Kai (Daishi Buddhist Church Women's Society), organizer in 1925 of Nanka Fujin Kai Renmei (Southern California Women's Federation), and extremely active in making comforting missions to the Imperial Army and in encouraging contributions for war relief and patriotic savings. Her biography in the directory quoted above states, "Since 1919 she has been active in welcoming Imperial Navy special service vessels and training squadrons, and was beloved by all the Japanese navy personnel as the mother of the navy." In April 1938, while en route to visit the war wounded in China, Mrs. Furuzawa was one of a group of guests of honor at a dinner given by the Navy Minister at his official residence, a rare honor which was accorded her because of the activities during the visits of navy officers and men in Los Angeles which had earned her the cognomen "Kaigun no Obasan," literally translated as "Grandmother of the Navy." This source mentions also that she at that time made a round of hospital visits and renewed friendships with Navy officers.

Other members of Kaigun Kyokai in Southern California were apparently predominantly Issei, those who had served in the Japanese Navy, and others interested in the navy. Mrs. Furuzawa's activity in the organization suggests that women as well as men may have had some type of membership in this group, and this assumption is supported by other Federal Agencies. Officers and prominent members, many of whom were subsequently interned, were active also

RESTRICTED

in such organizations as Meiji Kai, Rafu Nihonjin Kai (Los Angeles Japanese Association), Chuo Nihonjin Kai (Central Japanese Association), Dai Nippon Butoku Kai (Great Japan Military Virtue Society), Nanka Nihongo Gakuen Kyokai (Japanese Language School Association of Southern California), and various organizations with interests centered about Buddhist and Shinto activities, judo and sumo (wrestling), and home-tie affiliations. Many of these organizations are known to be patriotic in nature, and all of them were composed chiefly of Issei and represented important forces in the Japanese community. Among those active in founding the Kaigun Kyokai in Los Angeles was Dr. Ajiki Amano, secretary of the Los Angeles Sakura Kai (Cherry Blossom Society), another organization reputedly interested in the affairs of the Japanese Navy.

Activities of Kaigun Kyokai in this country, both before and after the actual formation of the Beikoku Shibu, centered about the Japanese Navy, the celebration of Navy Day, commemoration of Admiral Togo, entertainment of visiting officers, and other related activities. The following are among the known activities of this group:

1. Rafu Kaigun Kyokai (Los Angeles Navy Association) sponsored celebration of Navy Day on May 27, 1939 with over 100 present, the majority of whom were members of Sakura Kai. The program included singing Kimigayo (Japanese National Anthem); silent prayer for the victory of Japan; a lecture by Commander Uchida on the Battle of the Japan Sea of May 27, 1905; and congratulatory remarks by the Japanese Consul. The second part of the program consisted of "entertainments related to the emergency"; a moving picture titled Togo Gensui (Admiral Togo); and the sending of a congratulatory telegram by Kaigun Kyokai to Yonai, Minister of the Navy.
2. Kaigun Kyokai sent representatives, in company with those of Daishi Fujin Kai and Teikoku Gunjin Dan (Imperial Military Reservists' Corps), to meet Admiral Osumi and his party upon their arrival in Los Angeles in November 1939.
3. Nihon Kaigun Kyokai's Los Angeles office urged its members to attend the New Year's Yohai Shiki (Emperor Worshipping Ceremony) to be held on January 1, 1940 at the Consul's residence.
4. Kaigun Kyokai in April 1940 sent a representative who burned incense at a Buddhist death-watch for a deceased member of the organization.
5. Hokubei Nihon Kaigun Kyokai (North American Japanese Navy Association) sent a telegram to both the Japanese Navy Minister and to Kaigun Kyokai Honbu in Japan on the occasion of Japanese Navy Day in May 1940, reading as follows:
"The members of Kaigun Kyokai in this place attended the 35th anniversary celebration of our Navy Day on the deck of the practice ship Erino, which is in San Pedro Harbor at the present time. At the meeting all

RESTRICTED

of us deeply commemorated the great work of Admiral Togo and expressed our sincere gratitude to our Imperial Navy."

6. At a meeting in August 1940, sponsored by Chuo Nihonjin Kai and Rafu Nihonjin Kai, to which presidents of district Nihonjin Kai and representatives of Kaigun Kyokai, Gunyu Dan (Military Friends Corps), Fujin Renmei (Women's League), and newspaper men were invited, a discussion was planned of the problems of the present situation and of a memorial gift to the Emperor for the 2600th Anniversary.

Contributions made by this organization were apparently infrequent but sizeable, and were customarily sent by way of the Sumitomo Bank in Los Angeles to the Kaigun Kyokai Honbu in Japan. On some occasions the money was specifically designated for the Japanese War Relief Fund, and on others no such definite statement was made. There is also recorded one contribution sent directly to the Japanese Navy Department for war relief in Japan. The following amounts are representative of those sent through the Sumitomo Bank for such purposes:

1. In February 1939, Kaigun Kyokai sent \$549 to Kaigun Kyokai in Japan.
2. In March 1939, Kaigun Kyokai sent \$247 to Kaigun Kyokai in Japan for Japanese War Relief Fund.
3. In August 1939, Teikoku Kaigun Kyokai Beikoku Shibu sent ¥3,919.71 to Kaigun Kyokai in Japan for Japanese War Relief Fund.
4. In October 1939, Kaigun Kyokai sent \$246.50 to the Japanese Navy Department for war relief in Japan.
5. In June 1940, Kaigun Kyokai Hokubei Shibu (Navy Association North America Branch) sent ¥2,100 to Kaigun Kyokai Honbu in Japan.

In addition to the contributions noted above, contributions to Kaigun Kyokai were apparently made on occasion by individuals. In the two instances on record of such contributions, the form of the donation suggests that it was made to the Kaigun Kyokai Honbu in Japan, though definite information on this point is lacking. In November 1938, Kakuo Tanaka contributed ¥1,000 to Kaigun Kyokai through the Sumitomo Bank; this same individual had previously contributed a like amount for comforting families affected by the Sino-Japanese conflict. Similarly, in May 1940 a rich farmer of Huntington Beach contributed ¥1,000 "in Japanese money" to the Kaigun Kyokai.

Summary

This is an organization with headquarters in Japan and branches there and in other places where large numbers of Japanese have settled. The only known branch in this country was in Los Angeles, where it apparently existed

RESTRICTED

originally as a group of members of the organization in Japan, gradually moving toward formation of an actual branch in this country until May 1940 when the Beikoku Shibu was organized in Los Angeles. Members in this country were predominantly Issei who had formerly served in the Japanese Navy or who were specially interested in its activities and welfare, and were prominent in other patriotic Japanese organizations in this country. Activities of the organization here centered about celebration of Japanese Navy Day, entertainment of visiting naval officers and men, and sending of contributions for war relief to Kaigun Kyokai Honbu. The close connection in interest and sympathy between this organization in Japan and the Japanese Navy Department, its membership, and its activities in the United States all point to the conclusion that it and its members were patriotic to the homeland and closely allied in feeling to her point of view and the furtherance of her military aims in the establishment of a New Order in Asia.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

HOKOKU KAI

(Service to the Country Society)

In times of emergency Japan has always called upon her people abroad as well as those at home to help the Fatherland. With the outbreak of the Sino-Japanese war in 1937, and with the anticipation of its probable length, a determined organized effort was made in America to aid the homeland. The heretofore hit-or-miss contributions were not sufficient for this great need and consequently a movement grew up to assure Japan of dependable contributions for at least the duration of her great "Sacred War". This plan, familiarly known as the SYSTEMATIC SERVICE TO JAPAN MOVEMENT, was the real impetus behind the organizing of a number of groups in America. The plan and what it stood for, was of primary purpose; the organizations but a means to that end. Hokoku Kai can be so classified.

Hokoku Kai (Service to the Country Society) was an organization primarily concerned with establishing the Choki Kenkin (Long-term Contribution) system in America to assure regular financial aid to Japan during the Sino-Japanese conflict. The customary rate was \$1.00 per month per member. The San Diego organization of this name, founded June 29, 1938 was the first Hokoku Kai in America functioning during the current emergency. There were 18 other societies bearing the same name, having the same purpose and following the same general program. 17 were located in California, mainly in the Southern part, and one was located in New York City. Available information in most cases is limited simply to their contributions. There is no material to indicate that these smaller groups worked with or through the San Diego Hokoku Kai, but it may be assumed that they all developed from the same impulse and at about the same time.

Membership in these 18 societies was apparently open to all and totaled approximately 1,250. Known contributions from all Hokoku Kai amounted to an estimated \$10,000.00 and ¥2,200.00 and traveled the same general course, that is: to the Japanese Army and Navy Relief Funds through the Japanese Consuls in Los Angeles and San Francisco, the Japanese Embassy in Washington, D.C., the Chuo Nihonjin Kai (Central Japanese Association) of Southern California and the Yokohama Specie and Sumitomo Banks in Los Angeles or Sacramento.

The six largest groups, all located in Southern California, were, in

(over)

- 1 -

RESTRICTED

RESTRICTED

this order: San Diego with a membership of around 400 according to another Federal Agency; and Central Imperial Valley, Hanford, Norwalk, San Fernando Valley, and Glendale with an average membership for each society of around 100. The remaining Hokoku Kai, identified in most cases, only by their name and their contributions can be grouped in the following manner to show their approximate sizes: South Imperial Valley, Dominguez Hill, Southern California, New York City and Lomita-Walteria each averaging around 50 members; and Burbank, Davidson City, Downey, Taisho District near Sacramento and Compton each averaging a membership around 20. In Gilroy and South Pasadena the extent of membership could not be determined.

San Diego Hokoku Kai

An examination of the prospectus and activities of the San Diego society may serve as a pattern for the other Hokoku Kai groups. Its spirit is expressed in these closing words of the text of the prospectus: "...We have organized Hokoku Kai in order to revive and to express our great national spirit, to contribute money for the support of our country, even small amounts to show our sincerity of heart in a small degree. We challenge our countrymen whose hearts are burning with patriotism to join this movement in support of our Fatherland, and to do their duty as Japanese subjects." The three principles thereupon set out as representative of the Hokoku Kai aims were:

1. To be conscious of the present emergency of our Fatherland and to support our nation by contributing money.
2. To be conscious of the financial depression in the United States and to be industrious and frugal thus showing the true spirit of the Yamato race.
3. To promote friendship between Japan and America. Every Japanese should realize he is a diplomatic envoy of Japan.

Another Federal Agency augments these aims with the following two:

4. To conduct memorial services for sons of Japanese Nationals in the United States who were killed fighting for Japan.
5. To aid Japan in the Holy task of reviving the Asiatic sphere.

This agency also mentions that a women's auxiliary was formed, known as Hokoku Fujin Kai, (Service to the Country Women's Society) to aid in this work.

RESTRICTED

No information was found in Civil Affairs Division Library to substantiate this. It is interesting to note that the San Diego Hokoku Kai, at its inauguration, received a "greeting message" from Heimusha Kai, (Society of Men Eligible for Military Service). This gesture was decided upon at the Heimusha Kai Representatives' Conference held in June 1938.

The rules and regulations of San Diego Hokoku Kai set out the organization's name, purpose, type (committee system) and contribution plan, the latter to consist of \$1.00 monthly donations from regular members and a minimum of \$.25 for supporting members. Special contributions of any size were welcomed. There was to be no relationship with any religious or political groups and the expenses of operating were to be met by special contributions or by the officers.

The published activities of the San Diego group were limited and the emphasis was placed first of all on contributions of money and comfort bags. Committee meetings appear to have been held annually for the purpose of presenting the treasurer's report. On one occasion a committee was sent to the Los Angeles Consulate to ask Consul Ota to send funds to Japan. Joining with Kenjin Kai (Prefecture Society) (Wakayama) (San Diego) Hokoku Kai sent a congratulatory telegram to newly elected Foreign Minister, Admiral Kichisaburo Nomura, and received from him in return a panel inscribed in his own handwriting, bearing the words "Hokoku Kai". It was decided to send a letter of gratitude to Admiral Nomura along with a copy of the very patriotic Hokoku Kai March Song. Mr. Tsuneshi Chino, an outstanding figure in the group, represented Hokoku Kai at the 2600th anniversary celebration in Tokyo and thru him the society sent gifts of fruit to the Emperor.

There is a preponderance of evidence in the report of another Federal Agency, however, denoting the enthusiastic and extensive hospitality shown by San Diego Hokoku Kai to visiting Army and Navy men. A "thank-you note" from one Japanese Navy Commander was addressed in English to the San Diego Nihonjin Kai (Japanese Association), with an additional address, in Japanese, to Hokoku Kai. It may be of interest to note that this information points out that each time a Japanese ship would touch this United States port, a different commanding officer would be in charge; and further, in one instance at least, although the ship was an oil tanker, a regular Navy officer was in command. Besides this activity, the report in question included these further accomplishments of Hokoku Kai of San Diego: (quoting in part) "the sending of congratulatory telegrams to military authorities when Canton and other cities in China fell to the Japanese Army; recordation and phonographic reproduction and distribution of records"; memorial services in honor of deceased soldiers; and visits to relatives of deceased soldiers to extend sympathy.

No data was found in the Civil Affairs Division material showing the

(over)

- 3 -

RESTRICTED

RESTRICTED

extent of membership of the San Diego Hokoku Kai, but another Federal Agency states that a committee of 100 was nominated at the inception of the society and over 300 members were secured. 412 names are listed as evidence of the large membership. This information further points out that all contributors were recognized as members from the date of their first contributions; therefore contributors and members were identical. It is interesting to note that this same source gives a list of 32 officers of Hokoku Kai, San Diego, and points out that all these men were either interned or were being considered for internment in 1942. Their overall information leads them to identify Hokoku Kai, San Diego, as a subversive organization.

The minute books of the San Diego Nihonjin Kai, confiscated and translated by another Federal Agency, tells of the determined but unsuccessful attempt made by that organization to persuade Hokoku Kai to merge with them in the Choki Kenkin movement. It is indicated that this failure was due to factional disputes, to Mr. Chino's personal ambitions, and to political differences. Regardless of the reason, the merger did not materialize and another report of the same Federal Agency reveals the information that the Nihonjin Kai promoted the contribution plan through its own newly-formed Aikoku Kenkin Kai (Patriotic Contributions Society). In the minute books referred to above, it is further indicated that the Chuo Nihonjin Kai of Southern California tried to promote through the various Nihonjin Kai a combined effort to support Japan, but this was not accomplished.

Sponsored Hokoku Kai Groups

Whereas most Hokoku Kai were apparently organized independently by groups of Japanese wishing to subscribe to the Choki Kenkin plan of aiding Japan, four were definitely founded by other Japanese societies. These included:

- (1) Lomita-Walteria Hokoku Kai was organized at a meeting called by Sangyo Kumiai (Producers' Association) and attended by representatives of various Japanese organizations. All contributions went directly to the Chuo Nihonjin Kai of Southern California.
- (2) Central Imperial Valley Hokoku Kai was formed by the Nihonjin Kai of that area. Remittance likewise was made to the Chuo Nihonjin Kai of Southern California.
- (3) In Gilroy, Hokoku Kai was originally a branch of Heimusha Kai with merely a name change in January 1941.
- (4) The Nihonjin Kai of Los Angeles resolved to form an Hokoku Kai embracing the Japanese of Southern California, and at their direction the Nihonjin Kai of South Pasadena organized the South Pasadena Hokoku Kai for the express purpose of executing a Choki Kenkin plan among the residents of that community.

RESTRICTED

It may be interesting to note that three other smaller Hokoku Kai, namely, South Imperial Valley, Burbank and Compton, contributed only thru the Chuo Nihonjin Kai in the first case, and thru the Nihonjin Kai of Los Angeles in the latter two.

Appraisal of Total Contributions of Each Group

\$ 24.00	Burbank	\$ 738.00	Lomita-Walteria
159.00	Compton	45.80	New York City, New York
129.00	Central Imperial Valley	2,256.75	Norwalk
244.00	Davidson City	2,700.00	San Diego
980.00	Dominguez Hill	363.00	San Fernando Valley
215.00	Downey	¥ 225.58	Southern California
.....	Gilroy	59.00	South Imperial Valley
\$ 1,100.00	Glendale	South Pasadena
¥ 1,400.00		329.50	Taisho District (Sacramento)
428.10	Hanford		

It may be assumed that the totals arrived at en re contributions fall far short of the actual money probably contributed, since the period of donating under the Choki Kenkin plan of \$1.00 per month per member covered about 30 months (August 1938 to February 1941) and source material was not complete. Hanford, for example, with an approximate membership of 100, has known contributions of only \$428.00 which ordinarily would represent about four months contribution; yet it was noted in the one article found discussing the Hanford Hokoku Kai that this society "has contributed money for the Japanese War Relief Fund since the beginning of the China Incident". Also the Central Imperial Valley group had an estimated membership of 100 and the above contribution represents but one month whereas the Nihonjin Kai of this area, sponsors of this Hokoku Kai and their Choki Kenkin plan, claims a contribution of almost \$2,500.00 for a single year, 1938-39. As a matter of interest alone it is observed that a total contribution computed on the estimated total membership of 1,250 for the approximate period of donation of 30 months would amount to \$37,500--more than triple that shown by available figures.

SUMMARY

Hokoku Kai was the name chosen by 18 societies organized mainly in Southern California around 1938 who were determined to show their patriotism by aiding the Fatherland financially for the duration of the Sino-Japanese War. They all subscribed to the Choki Kenkin plan and incorporated the customary rate of \$1.00 per member per month, this money to be sent to Japan for Army and Navy Relief Funds. Total membership approximated 1,250 and

(over)

- 5 -

RESTRICTED

RESTRICTED

total contributions are estimated at \$10,000 and ¥2,200. San Diego Hokoku Kai, the largest and most active group, is considered by another Federal Agency as subversive. Whereas the majority of Hokoku Kai groups were organized independently, four were sponsored and formed by other already established Japanese societies.

The known financial aid given by these groups under a specific, methodical plan is important primarily because this program, the SYSTEMATIC SERVICE TO JAPAN MOVEMENT, was but another device of the Japanese nation to imbue all Japanese people with a sense of sacred responsibility to the Fatherland.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

SHOWA KAI
(Showa Society)

Showa Kai are societies named for the era of the present Emperor of Japan. In our records we find mention of four obviously unrelated societies located in Lodi, Glendale, Monmouth and Brighton, California using this name. There is also a Showa Kai in Japan, which our information has shown to be one of the political parties in Japan, corresponding to the Republican or Democratic party here but we have no facts on which to base a belief that the first mentioned four societies have any relation to the society in Japan.

Showa Kai in Glendale made one contribution of \$451.00 to the Japanese War Relief Fund in 1937, through the Nihonjin Kai (Japanese Association) of Los Angeles. No further information is available at this time as to either the purpose or any other activities of this society.

In 1941 the Lodi Showa Kai voted to change its name from Showa Kai to Chochiku Kumiai (Saving Guild) because of "new regulations." At the same time it urged its members to enlarge the association by saving more money each month and to keep the savings in the association for a period of five years. It is known that savings guilds such as this were a part of a planned patriotic campaign formulated by the Yokohama Specie Bank late in 1938, in cooperation with the Japanese Home Office, to improve the Japanese International currency situation. Such savings guilds will be a part of a later digest, and this brief mention is made here only because of its possible connection to the Lodi Showa Kai name change. As to activities, the organization had a bank record showing a single contribution of \$27.35 to the Japanese Navy Department in 1939. No other Japanese war effort contributions have been found, but there is a reference concerning special recognition having been accorded to contributors to the society for some unstated purpose.

Prior to 1941 there was a Showa Kai in Monmouth which was formed for the purpose of "elevating the character of Japanese residents; for mutual benefit; and to aid mutual friendship." It acted as the administrative and supporting agency for the Japanese Language School in that area, appointing

(over)

- 1 -

RESTRICTED

RESTRICTED

the teachers, maintaining the building and playground, and handling the financial affairs of the school. In 1941, the society apparently changed its name to Kyowa Kai (Mutual Harmony or Coordination Association), and continued its old functions under the new name. This assumption is based on the fact that the Japanese directories prior to 1941 listed Showa Kai in conjunction with the Japanese Language School while the 1941 Directory did not list Showa Kai, in its place was Kyowa Kai, with the same address and phone number as Showa Kai had used previously.

The 1941 Nichibei Directory (Japanese-American) listed one other Showa Kai, located in Brighton, and with the same address as the Japanese Language School there. It may have acted in a similar capacity for the Japanese Language School in Brighton as the Showa Kai did in Monmouth.

SUMMARY

Since it is obvious from the foregoing information that the only thing these societies had in common was the name, Showa Kai, any over-all summary of activities is not necessary. Each society record is a summary within itself.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
May 1945

Japanese Organizations in the United States

SUMO
(Japanese Wrestling)

HISTORY AND BACKGROUND:

According to the Japanese, "The Japanese spirit is found in budo (military way) and budo is the same as the Japanese spirit." The fundamental purpose of budo is spiritual training and the discipline of mind and body; the practical means used to so indoctrinate youth is the teaching of the "martial arts".....the traditional Japanese sports of kendo (fencing), judo, sumo (wrestling), kyudo (archery) and bajutsu (horsemanship). Of these five, sumo is perhaps the most characteristically Japanese. This fact is emphasized in a passage from the text of a Tourist Library Pamphlet, published by the Japanese Government Railways. The statement, said to have been made in the course of a lecture on morals by Sigetake SUGIURA, tutor to His Majesty the Emperor, then Crown Prince, is as follows: "Of all sports in Japan, sumo is the most unique, the like of which is not found anywhere else in the world. It is for this reason that the sport is called a national sport..... Sumo is practiced by all classes throughout the country....as a medium of physical training and development." The pamphlet went on to say that since this was the only lecture on sports or the military arts under a separate heading, it showed that Mr. Sugiura thought sumo the most representative national sport in Japan.

Sumo is primitive in character, and since its origin, has been associated with the military arts. Because of this, and because of its very age, it is considered by some to be the basis of the Japanese military arts. Fundamentally, the objective of the sumoist is not merely to become an expert in the techniques, but rather it is the "training of the mind and heart, the cultivation of a vigorous spirit and the development of the body." Over and above the differences in technique, sumo is distinguished from western wrestling by the "spiritual element." This spiritual element has undergone a natural course of development; practices were first observed because they had

(over)

- 1 -

RESTRICTED

RESTRICTED

become traditional and were mere formalities, then they were set up as rules, and finally, they became a force, dominating and inspiring the sumo field. The concepts embodied in this force came to be known as sumodo, the "way of the wrestler", a clear, righteous and valiant state of mind", and as such, it is one of the more important constituents of the Japanese spirit. Sumo itself is but concrete expression of that force.

The word, sumo, is translated from the original Chinese characters; the Japanized form is soboku, but it is seldom used. Several other words, kakuriki, chikarakiyohi and chikarakurabe, all of which with slight variations mean "comparing of strength", were at times used with reference to sumo, because in its earliest stages it was thought to be the only sport which actually did compare strength. Eventually, however, the term "sumo" became generally accepted.

The earliest history of sumo is found in mythology which records a bout or strength contest between two Japanese, one of divine race, and the other of common race. The divine race demanded surrender of the land of the common race, and the latter refused. A challenge was issued for a contest of strength, and in the match which followed, the divine race was triumphant; the common race surrendered its land and unity was achieved. This establishes the birth of sumo at the same time as the birth of the Japanese Empire. Factual history, as written in Kojiki (Ancient Matters) in 8 AD, records the first sumo match in the year 29 BC.

Originally, sumo matches were violent affairs and ended with the defeated surrendering completely or being killed. For a time it was banned because of this; but it was later revived, and such practices were abandoned as "cruel and savage". Sumo passed thru a stage of development until "it became a military art, practiced by military men in the time of peace to prepare for war emergency."

Early sumo was performed for the most part at festivals and exhibitions which were dedicated to deities as offerings and at which prayers were said asking divine protection. It was then that the fundamentals of the various religious ceremonies and ritual connected with sumo were formulated. All thru its history, Emperors have "honored" sumo by their presence at exhibitions and by their patronage. Under Emperor Syomu (724-749) the Sumo Festival in July was one of the three most important events in the Imperial Court, ranking along with the Archery Festival and the Mounted Archery Festival. Emperor Ninmyo (833-850) proclaimed in an edict that the "Wrestling (Sumo) Festival is not only an occasion for mere amusement, but the most appropriate observance of the development of the military strength of the nation." Other Emperors made the festivals court functions. In 1930 and 1931, on the occa-

RESTRICTED

sion of the Imperial Birthday, members of the Nippon Sumo Kyokai (Japan Wrestling Association) were invited to the Palace to present wrestling bouts, showing that His Imperial Majesty was "interested in sumo and graciously disposed to encourage it." In any event, the mere presence of an Emperor was an inspiration to the sumoists, and this active interest is said by one writer to have had an important effect in the awakening of the people to the necessity of preserving their national characteristics of which sumo is representative.

During the latter part of the Heian period (784-1194), in the days of the beginnings of the Samurai, sumo was used in man to man fights to defeat the enemy at the fighting front. The Samurai practiced sumo as a military virtue and performed it on the occasion of the ceremonies at shrines and at other festivals. At the time, it more nearly approximated modern judo than present day sumo, but it embodied elements of both. With the advent of the Tokugawa Period (the Shogunate) about 1600, the separation of the two took place. The Japanese were looking for methods whereby they could overcome a larger, stronger enemy; and the techniques involved in judo, in which an adversary used the superior strength of an opponent to his own advantage, were developed from actual battle experiences as being peculiarly suited to men of small stature. Judo was retained by the Samurai who studied and perfected its military aspects for use in battles. Sumo grew to be more of a sport and amusement, performed by men of great physical strength and stature who depended solely upon their own strength. Sumo and judo attained a high state of development in this era (1622-1685) and a history of the time, Matters of Military Families, emphasizes the importance of both as military arts.

Shortly after the separation of sumo and judo, and with the rise of sumo as a sport rather than a means of battle defense, the manner of exhibiting sumoists changed. What was known as Kanjin (Collections for Pious Causes) sumo developed. This period saw the beginnings of the Kanjin-moto (One Who Own Sumoists) who arranged professional matches with other sumoists; some for profit, and some as benefits, the proceeds of which were used to support temples, shrines and worthy causes. Kanjin sumo, also called "benefit sumo", is likened in one source of information to our present day social welfare work, and the benefit enterprise was said to be "an expression of the ancient religious faith of the nation." Under Kanjin sumo, contests were held either in January or May; and the ranks of the participants were determined by their showing in these tournaments. During this new age of sumo, men who were physical giants and well trained in the art of wrestling challenged one another to gain fame as great sumoists. They, as experts, trained young aspirants and promoted exhibitions. Sumo then became a spectator sport, and for the participants, a profession. The first professional match licensed by the government was in Edo (later known as Tokyo) in 1630. With

(over)

- 3 -

RESTRICTED

RESTRICTED

the establishment of a ring, about 1580, in which the exhibitions were performed, sumo assumed a form closely allied to what it is today.

Originally Kanjin sumo was performed in Kyoto and Osaka, but eventually, during the Edo era, Edo became the sumo center, and sumo was not considered o-zumo (grand sumo) unless it was performed there. The highest sumo rank, Yokozuna, was conferred only on Edo sumoists. In 1909, Kokugi Kan, the wrestling arena in Tokyo, was built, and ever since, all important matches and tournaments have taken place there.

For many years, sumo in Japan was almost strictly a professional sport; few if any amateurs took part. Of late, however, general interest in the sport, quite aside from mere spectator interest, has been growing. Sumo bu (wrestling divisions) have been added to high school, college and university curricula; and though a course in sumo is not yet compulsory as is a course in either kendo or judo, nevertheless, the practice is becoming more widespread among all classes of people, particularly those who do not intend to make it a profession. The feeling among some writers is that this stimulation of interest was started by the government to counteract the "foreign influence" of Western sports by emphasizing a sport, admittedly the national sport of Japan, which is as basically Japanese in character as sumo is. The following quotation by Kozo Hikoyama, written in Japan in 1940 illustrates the growth of interest in sumo. "With the growing popularity of the sport, sumo has become recognized practically and scientifically by the average Japanese, particularly by members of the Imperial Army and Navy, various organizations of young men, students, and industrial workers as an effective medium for the proper spiritual physical development of the race. This tendency has been wisely guided by those interests with the result that the value of sumo as a part of the physical training has become evident in every aspect of Japanese national life."

RITUAL AND STAGING:

The presentation of a sumo match involves much ritual which has developed along with the sport and which, for the most part, has a religious significance to the participants. The stage or ring, which corresponds to a western wrestling ring, is called a dohyo-jo (place of straw bales of earth), or simply a dohyo. The front of the ring is at the north and faces south, a placement originating from the position of the Emperor. The ring originally consisted of a circle within a circle, but in modern days, the outer circle has become a square. The space between the square and the inner circle is covered with sand, and a contestant on touching the sand knows immediately that he is out of the ring and so has lost the match. The bales which are placed around the ring represent the signs of the zodiac and the months of

RESTRICTED

the year. The ring is canopied by ornate roofing, which is modeled after one of the pure Shinto buildings, and it is upheld by four posts representing the four seasons of the year and the four corners of earth and heaven. (This latter symbol dates from the days when the earth was believed to be flat.) The entire structure and its symbolisms are religious expressions of the Japanese as an agricultural race, deifying the four seasons and praying for favorable weather to produce an abundant harvest. Divine protection was sought by dedicating sumo to the gods, and for the participants, the match takes on a religious importance over and above the mere winning of a victory. For this reason, the ring is considered, sacred ground, "the holy precinct of a religious festival," and the greatest feature of sumo, from the Japanese standpoint, is "the harmonious blending of the profound religious sense of courtesy with the whole-hearted struggle."

The path leading to the dohyo is called Hana-Michi (Flower Road), and at one time both sides of it were strewn with flowers. The dohyo-iri (ceremony of entry to the ring) is performed by the most proficient sumoists, except those of the very highest rank of Yokozuna. The ceremony is accompanied by much clapping of hands and stamping of feet by the participants, and signifies that all wrestlers scheduled to compete are present. For it, ornate aprons are worn covering the wrestler's costume of a simple loin cloth. The Yokozuna sumoists have a separate rite to perform. They are the only ones who are allowed to wear the sacred white rope, emblem of Musubi-no-Kami, (Guardian Gods of Production), and their entry into the ring with this rope around the waists combines the ritual symbolic of prayer, oath-taking and spiritual power with which sumo is to be performed, with a demonstration of the basic forms of wrestling, presented as a means of "dispelling evil spirits and defilement."

Other accompaniments to the sumo match are the water buckets, placed at the eastern and western sides, which are provided for the washing of hands and the gargling done before the match, both of which are signs of purification; and the salt which is sprinkled in the ring by the contestants as a further sign of purification. Incidentally, they also consider this salt sprinkling a safety measure should any open wounds be caused by falls.

The regular match lasts only one round, a custom traced back to the days when the loser either unconditionally surrendered or was killed. Should the match extend beyond a given period of time, the presiding umpire separates the contestants for the "taking of water." The sumoists' seconds observe the formal etiquette of offering the water to the opponents first, then to their own principals, after which the sumoists are returned to their former positions and the bout continues. A match ends when a contestant steps outside the ring, or any part of his body above the knee touches the ground. The

(over)

- 5 -

RESTRICTED

RESTRICTED

loser retires from the ring, and the victor remains to receive the decision. Upon leaving, he offers a drink of water and a piece of rice paper to the next contestant on his side. The whole bout can take 15 or 20 minutes, or just a few seconds, but it usually lasts two or three minutes. In accord with historical precedent, the prizes are a bow for those in Ozeki rank, a bowstring for Sekiwaki rank, and a fan for Komusubi rank.

With the start of professional sumo, the contests ran for seven days, later it was ten, but since the building of Kokugi Kan, they have lasted 11 days. The final day, now the day for making awards and presenting the challenge flag, was originally called Senchuraku (Eternal joy - or Joy for a Thousand Autumns) and was the time when Yumitori-shiki (Ceremony of the Warrior) was held.

RANKS AND QUALIFICATIONS:

The rank of the sumoist can be to some extent determined by the manner in which the hair is dressed. There are three types: the most elaborate or e-etyo-mage, for those of first rank down to junior grade; a simpler manner or kuri-mage, for freshmen or sophomore grade; and a plain queue or tyon-mage for the novice. The top-knots are not only tradition, but are said to give a "nice proportion to the body and cushion the head in a fall."

Young men desiring to be professional sumoists become pupils of retired professionals who are members of Nippon Sumo Kyokai. If they are under 20 years of age, the qualifications are that they must be 5'6" and weigh 152 pounds, and if older, they must be 5'7" and weigh 168 pounds. The novice receives promotions in rank as his proficiency is shown in the Grand Tournament.

The gyoji or referee trains from his youth in a manner somewhat similar to that of the sumoists, but he needs no special height or weight qualifications. According to ancient custom, they always assumed the name of Shiga or Yoshida, the two families who were the original sumo referees. The latter name is still used today, though not very frequently. The position is ranked, grades being distinguished by the color of the strings attached to the "war fans" which the referee carries as he announces the bouts. The lower grades of referees go into the ring barefooted, the higher grades are allowed to wear cotton stockings, and the top three grades may wear fresh straw sandals and carry a wooden sword.

The sumoists are divided generally into two classes: Maku-sita or Second Rank, and Maku-no-uti or First Rank. Between the two is a group called Zyuryo composed of all those who are eligible to go from Second Rank to First

RESTRICTED

Rank. The within-rank grades from lowest to highest are as follows:

Maku-sita (Second Rank Sumoists)
Mae-zumo (Preparatory grade)
Hontyu (Second Preparatory grade)

Zyo-no-kuti (Freshman grade)
Zyo-nidan (Sophomore grade)
Sandan-me (Junior Grade)
Nidan-me (Senior grade)

Zyuryo (Those eligible to be First Rank)

Maku-no-uti (First Rank Sumoists)
Maegasira
San-yaku (Include within this title the three ranking sumoists; within this rank are these grades in ascending order, Ozeki, Sekiwaki and Komusubi)
Yokozuna (Highest rank of all sumo; may be vacant if none are qualified to fill it.)

TYPES OF SUMO:

Aside from the most common type of sumo contest performed for public exhibition either as an amateur or professional performance, there are others which were given less frequently and for specific purposes. Those known are given here with a brief explanation as to type. Gishiki Sumo (Ritual or Ceremonial Wrestling) was what the name defines it to be, and was not for public exhibition. Kanji Sumo (Service to God Wrestling) was performed in front of a shrine whenever a festival or ceremony was held. In rural districts this was called Miya Sumo (Shrine Wrestling) and to some extent it is still being performed today. Mimae Sumo (In front of His Highness Wrestling) was common in the Shogunate era, and was exhibited only at the palace of the feudal lords. A second name for this was Shogun-joran Sumo (Wrestling for Imperial Inspection). Tenran Sumo (Sumo for His Majesty's Inspection) as the name says, was performed especially for the Emperor.

GRAND TOURNAMENT AND OTHER EVENTS:

Throughout its development, there have always been festivals in connection with sumo matches. The best known in Japan today is the Grand Tournament by the professional sumoists. It is held twice yearly, the Haru-Basyo (Spring Event) in January, and the Natsu-Basyo (Summer Event) in May. The

(over)

- 7 -

RESTRICTED

RESTRICTED

events are considered somewhat of a religious type of festival, and so the more than 1000 members of Nippon Sumo Kyokai, or Dai Nippon Sumo Kyokai as it is sometimes called, who participate, dedicate the Tournaments to the gods and pray for a good harvest. It is on the basis of their performances at these events that the ranks of sumoists are determined, raised or lowered. Since the income of the professional sumoist depends upon the ability he displays, the tournament is of utmost importance. The donation of a trophy cup to the association by His Imperial Majesty as a means of encouraging the national sport, has intensified the efforts of the sumoists to make a good showing. In addition, the participants are competing for a trophy cup present by Prince-Kaya-no-Miya, a championship medal given by the Minister of Education and a Championship flag from the Minister of Welfare.

At the completion of the summer tournament, the sumoists divide into groups and go on "barnstorming" tours either to outlying cities or provinces or abroad. It is customary for a group of professional sumoists to give an exhibition at Yasukuni Shrine in Tokyo at its spring and autumn festivals held in honor of the spirits of war heroes.

There are three other tournaments of note, and these are amateur performances, participated in mainly by students and promoted by two of the leading newspapers in Japan. The National High School Students Wrestling Tournament in Tokyo is sponsored by Tokyo Asahi Shinbun in September; a contest of the same name in October and a National Students Wrestling Tournament in November, both in Osaka, are sponsored by the Osaka Daily News.

An annual exhibition is held each November in the outer garden of Meiji Shrine at its National Athletic Meet, sponsored by the Ministry of Welfare, and commemorating the life and work of Emperor Meiji by "consoling his august spirit." The trophy cup for this was donated by the Minister of Home Affairs. Since 1939, the professional sumoists have been dedicating the game to the shrine independently of this meet, and in commenting on that fact, one writer says that "sumo has wonderfully developed as a national sport of Japan,....it may justly be regarded as a symbol of our national progress."

SUMO IN THE UNITED STATES:

"Sumo, one of the national sports indispensable to the Japanese people is prevailing throughout North America with the idea of cultivating the Japanese spirit and character, rather than for amusement and sportsmanship. Indeed the spirit of sumo is one of the greatest contributions toward the way of leading the Japanese youth." These statements were made by the Japanese in Zaibei Nihonjin Shi (History of the Japanese in America) and tell

RESTRICTED

more than lengthy explanation could, the purpose of the various organizations sponsoring sumo in this country.

Sumo was the first introduced here in 1907 when a party of champions from Japan put on an exhibition for Theodore Roosevelt. From that time on, for about ten years, before any permanent organization had been established, various groups of sumoists from Japan came and held exhibitions here. The sport was welcomed as kendo (fencing) and judo had been, for the three were considered "expressions of strong mental power." In 1915, the first Sumo Kyokai (Wrestling Association) was organized by a few promoters in San Francisco, and it then arranged contests and exhibitions between teams of the mainland and Hawaii. Thereafter, similar sumo groups were formed at Sacramento, San Jose, Fresno, Los Angeles, San Pedro and Burbank, and by 1925, the Los Angeles group, Sumo Kyokai of Southern California (later Beikoku Sumo Kyokai) had grown to be the central organization for sumo activities in America.

In January 1927, Totchigiyama, the head champion of Japan, and Nakoda came to America to teach young sumoists. Their presence encouraged the plan for training Nisei through sumo; and made for a close connection of the associations here with Nippon Sumo Kyokai in Tokyo, the leading sumo organization of Japan and the one which retained the traditional rules of the sport. After these men had returned to Japan, other champions came, and as groups, remained one or two years, teaching and giving exhibitions. Through their teaching and guidance, sumo in America became "genuine sumo."

This statement about "genuine sumo" probably refers to the fact that sumo, without the inclusion of the formalities and ritual (described separately) is considered "irregular sumo" and as such is condemned by "intelligent people who observe due etiquette and practice only regular sumo." Substantiating evidence for the fact that sumo as taught in America was traditional sumo is found in the history of the Sumo Kyokai in Southern California written by one of its former presidents. He described the sport as having been originally "the flower of chivalry" but developed in Japan with a tendency toward professionalism and neglect of that original spirit. He went on to say, however, that sumo as introduced in America was "original sumo" based on student morale and not professionalism.

The pivot points of sumo activities in their respective areas were the Seinen Sumo Renmei (Young People's Wrestling League) in Sacramento and the Beikoku Sumo Kyokai (American Wrestling Association) in Los Angeles. Between

(over)

- 9 -

RESTRICTED

RESTRICTED

them, they had nearly 1000 members, the majority of which were Nisei and Kibei. The officers of the organizations however, were Issei men, and it is worth taking time to consider the type of men who headed these societies.

The official referee of all sumo in America, Teisuke Takahashi of Sacramento, was licensed in Japan at Nippon Sumo Kyokai. He was a man prominent in Togo Kai (Togo Society), a society known to be patriotic to Japan, and Kanjo Kai (Sword Society), a Japanese veterans organization, and he was interned at the beginning of the war. The leader of the Nisei sumo excursion trips to Japan (to be described later) was Dr. Ajika Amano, who held offices in Butoku Kai (Dai Nippon) (Military Virtue Society) of Japan, Judo Yudansha Kai (Classified Judoers' League), Nichibei Kogyo Kaisha (Japanese-American Theater Company, and Sakura Kai (Cherry Blossom Society) in Los Angeles, mentioning but a few. In addition, he received a decoration from Prince Chichibu for his efforts in America.

Of the five officers of Seinen Sumo Renmei whose activities it was possible to identify, three are interned and one has asked for repatriation. Their activities included officerships in Butoku Kai, Heimusha Kai (Society of Men Eligible for Military Duty), Bukkyo Kai (Buddhist Church), Kenjin Kai (Prefecture Society), and Nihonjin Kai (Japanese Association).

The pattern of the activities of the officers of Beikoku Sumo Kyokai shows that almost without exception they were active participants in Shinto organizations, and that they held offices in Butoku Kai, Judo Yudansha Kai, Nichibei Kogyo Kaisha, Meiji Kai (Meiji Society), Nihon Bunka Kyokai (Japanese Cultural Society), Kenjin Kai, and Nihonjin Kai. In addition they were active in the promotion and support of the Japanese Language Schools, and made contributions individually to Japanese war effort funds. A spot check reveals that the majority of them are either internees or parolees, and that a few have requested repatriation.

Seinen Sumo Renmei of Central California, organized first in 1927, was reorganized in June 1936 under the sponsorship of Taiiku Kyokai (Physical Education Society) of Sacramento, and it became the Seinen Sumo Renmei of Northern California. The participating sumoists had been divided into "A" and "B" groups. Those in the "A" group were older and used to somewhat different techniques; so the new league was composed only of "B" group of younger sumoists. Its officers, still the older men, included a president, vice-president, three auditors, and a referee, Teisuke Takahashi, mentioned previously as the official referee for all America. Besides these, there were at least two supervisors and directors from each of the surrounding districts within the league's jurisdiction: Stockton, Isleton, Courtland, Elk

RESTRICTED

Grove, Vacaville, Woodland, and Sacramento.

It is pertinent at this time to note that Taiiku Kyokai, referred to above as the association which reorganized the Seinen Sumo Renmei, also had within it a judo bu (judo branch). Information concerning its other interests consists of reference to its having aided, along with Kanjo Kai, the Sacramento Nihonjin Kai in its comfort bag collection, and having made several contributions averaging about ¥350 to the Japanese Army and Navy Departments, War Relief Divisions, from money earned by sponsoring Japanese movies.

The first contest under the new organization was held in July 1937 at Sacramento. Competition was for a trophy given by the Nichibei News (Japanese-American News). Sixteen more contests were held between that date and March 1940, at which time the New World Sun donated a new cup to the league. In 1938, a sumo shonen (under 16 years of age) division was organized and the members took part in the various contests sponsored by the Seinen Renmei.

Beikoku Sumo Kyokai, as mentioned above, was the real headquarters for sumo activities in America. The first attempt to organize it was made in 1908, but interest had not been sufficiently aroused, and so it failed. A second attempt about 1923 was more successful, and as Nanka Sumo Kyokai (Southern California Wrestling Association), the organization was established under the direction of the "most influential people for the purpose of stimulating our young people's education and morale, and for the promotion of mutual friendship." The dues were \$10 a year and officers included a president, two vice-presidents, two treasurers and three auditors. The association hoped to work for more friendly Japanese-American relations, using an exchange of sumo teams with the Homeland to that end.

Mention is made of the Sumo Kyokai's having participated along with kendo and judo organizations, the Japanese Chamber of Commerce and Industry and the Japanese Association in a movement to back the proposed Chojin-Takemoto flight, to Japan; but the major activity of Beikoku Sumo Kyokai, aside from the numerous contests it sponsored in this country, was the promoting of kengaku dan or tours for the Nisei sumoists to Japan. The first of these was in 1937, backed by the Tokyo Nichi Nichi and the Osaka Mainichi, two important newspapers in Japan. The fares of the sumoists were paid by Beikoku Sumo Kyokai, and the group's leader was Dr. Amano (previously mentioned). Ten Nisei were picked after elimination contests were held with aspirants from as far north as Fresno participating. While in Japan, the team expected to hold matches with high school and university squads, and with those of the Kure and Yokosuka Naval Bases. They also planned to visit Korea and Manchukuo.

In the newspaper reference recounting the details of one of the elimination matches, specific mention is made of the "century old customs" which

(over)

- 11 -

RESTRICTED

RESTRICTED

were followed, the referee was dressed in official robes, the Dohyo-iri with the accompanying stamping of feet was enacted, and salt was sprinkled over the floor of the ring for purification. The prizes given were a shoyu barrel (soy sauce) and a box of udon (Japanese macaroni).

Evidence is such as to lead to the assumption that within the jurisdiction of Beikoku Sumo Kyokai there were sumo organizations in San Gabriel, El Monte, Venice, Montebello, Orange County, San Pedro and Gardena Valley, but there is specific information concerning only the last three. The San Pedro organization was a division of the Seinen Kai (Youth Society) known as the Sumo Bu (Wrestling Division), and was organized as such in 1924 to "encourage physical education and to stimulate morale." Aside from a special contest, "The Festival of the Tides of the Beach", held to commemorate a successful fishing year, its activities all appear to have been in conjunction with Beikoku Sumo Kyokai. In Gardena Valley, the Sumo Kyokai was established "for training of Nisei mentally and physically" and was noted in 1938, as an organization, not long established, but with a firm foundation. Seinen Sumo Kyokai of Orange County was organized in 1939 as the result of interest stimulated by several exhibitions which had been held in the area. Young people were the main officers; parents and instructors were the advisors and councillors.

The Taiiku Kai of Fresno is assumed as being also within the jurisdiction of Beikoku Sumo Kyokai. It was a society interested in all sports, but maintaining a special sumo bu with its own individual officers. The basis for the assumption is that the elimination contest held prior to the kengaku dan included sumoists from as far north as Fresno, but the lack of sufficient information does not allow establishing a positive connection between the two.

The close relationship of Beikoku Sumo Kyokai and Seinen Sumo Renmei with Nippon Sumo Kyokai, first established when Tochigiyama came to America to coach, was maintained throughout the years. Besides an exchange of teams for exhibitions, individual Nisei were chosen to be sent to Nippon Sumo Kyokai to train. One of these, Masahi Tsukamoto was the only Nisei listed as a champion in the Tokyo organization; another, Kiyoshi Obata, was chosen by Tochigiyama to be his secretary while he was in Japan.

Competitions were held yearly between the teams of the Northern and Southern regions for a challenge flag which had been donated by Nippon Sumo Kyokai. Aside from this North and South competition, since 1915, there have been numerous barnstorming teams from universities and high schools in Japan which came here to hold matches with the local teams. Less frequent were matches held with the crews of the visiting Japanese Navy ships. The first of these of which we have a record was in 1924, when a contest was held with the crew of the special training fleet anchored in Los Angeles; another was in 1927 against the crew of the Imperial Battleship, Tama. Later matches

RESTRICTED

are known to have been held in 1937, 1938, and 1939 with the crews of Japanese oil tankers.

Some mention must be made that there were also sumo organizations in the Northwest section of our country, but only one source giving such information is available to date. That speaks of a young men's sumo contest in 1937, held in Seattle and sponsored by the Japanese-American Weekly Courier, with cups donated by the North American Times, the Great Northern Daily News, and the Seattle Japanese Chamber of Commerce. Sumoists from Fife, White River, and Seattle, all in Washington, competed.

There are one or two interesting sidelights to the general sumo picture that are deserving of at least passing consideration for what they may be worth. First there is the fact that it is sometimes difficult to identify just who the sumoists really are, for even as actors do, they assume "stage names" which they use for their ring activities. Then there is the fact that both in this country and in Japan, the Japanese newspapers exhibited what would appear to be a more than usual interest in sumo activities. This does not refer to the matter of publicity for matches, but rather to the frequency with which they sponsored tournaments and donated trophy cups, and to the backing of such activities as the Nisei kengaku dan.

SUMMARY

Sumo is considered the national sport of Japan and has since its origin been the object of both interest and patronage by the emperors. During its early history it was the sport of the military class and it was, and still is today, one of the Japanese military arts. The development of the techniques of the sport was accompanied by the development of attendant religious ritual symbolism and ceremony and the spirit of the "way of the wrestler".

Sumo in Japan was originally a violent sport, usually resulting in death for the defeated, and for this reason at one point in its history, it was banned. It was later revived, this time almost solely as a professional sport, but still with the original ceremony and symbolism. Of late, its popularity, under government stimulus, has been ever increasing, not only as a spectator sport, but more particularly in the schools and amateur field as a means of physical and mental training.

In evaluating sumo activity in the United States, it is important to keep in mind these points: the acceptance of it as one of the basic military arts of Japan, a part of the concept of budo; the religious ritual and ceremony involved in the staging of a match; the emphasis placed upon it as a symbol of national progress in Japan; the achievements hoped for by its introduction to the Nisei; and the evident pro-Japanese interests of the men who assumed the leadership of sumo in America.

(over)

- 13 -

RESTRICTED

8.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
April 1945

Japanese Organizations in the United States

HINOMARU KAI
(Rising Sun Society)

The Hinomaru Kai (Rising Sun Society) was an organization named for the national symbol of Japan, the Rising Sun, and particularly for that symbol as it appears characteristically on the Japanese national flag which is known popularly as "Hinomaru" (Sun Flag) in the same sense in which our flag is called "Stars and Stripes." Our records do not indicate the existence of any organization in Japan to which the groups bearing this name in the United States have any direct relationship.

Active organizations of this name are known to have existed in Seattle and Tacoma, Washington. Although their activities show a great degree of similarity, and their names are identical, there is no evidence of cooperation between these two organizations or that they considered themselves branches of an organization having a common headquarters. The List of Japanese Organizations Abroad published by the Japanese Foreign Department in 1932 lists Hinomaru Kai in Seattle, and in the column reserved for remarks has "Hojin Zaigo Gunjin Dan" (Japanese Military Reserve Corps); similarly, the History of the Japanese in America, published in 1940, mentions the Seattle Hinomaru Kai as one of the organizations there organized by a particular group of people, and follows its name in brackets with "Zaigo Gunjin Dan" (Japanese Military Reserve Corps); this indicates the probability that they belonged to the military reservists' constellation of organizations, zaigo gunjin being a general term for Army and Navy men not in active service. The only other organization known on the Pacific Coast bearing this name was one recorded in Walnut Grove, California as sending contributions through the Sumitomo Bank; no further information is known about this group.

The date of formation of these organizations is not certain, but the Tacoma Hinomaru Kai mentions having its Fifth Foundation Anniversary in January 1940, which would place its inception in January 1935. The Hinomaru Kai in Seattle is mentioned in the List of Japanese Organizations Abroad as early as 1932, and the receipt books of the Seattle group have entries beginning in 1933 with records of two "special members" who paid dues of 50¢. Entries continue for dues in amounts of 50¢, 75¢, and \$1 until 1941, after which no further entries have been

RESTRICTED

found. No further references were made to type of membership after the above-mentioned entries. Both organizations obviously were organized long before the beginning in 1937 of the Sino-Japanese Incident.

The number of members in Seattle in 1932 was 73, and no later figures are available. The Tacoma organization had 50 members listed in January 1938. Officers and prominent members of the organizations in both Tacoma and Seattle were middle-aged Issei men, prominent in such other activities as local Nihonjin Kai (Japanese Associations), Hokubei Butoku Kai (North American Military Virtue Society), Koen Kai (Supporting Societies) of Japanese Language Schools, and various Kenjin Kai (Prefecture Societies) and Kaigai Kyokai (Overseas Associations) of the localities in Japan from which they had come. Membership lists of the Tacoma group give for each member his former residence in Japan and the name of the naval base or army division in which he had seen service in his home country, which strengthens the impression that this was a veterans' organization. Officers included president, secretary, treasurer, and committee members. In Tacoma, there were also references to various numbers of building duty officers and assistant officers, seven of each being elected in 1938. Regular meetings with business and treasurer's reports, and New Year celebrations were held the first of each year, and special meetings as called.

According to directories of 1936 to 1941, the Seattle organization used the same address and phone number as a drug company. During the same period of time, the Tacoma group shared the address and telephone of Dr. Haruaki Kurata, who was in 1936 listed as being in charge of the organization, who apparently was its president for the great part of the period from 1936 to 1941, and who in May 1941 returned to Japan.

Usual activities of the Hinomaru Kai centered about the holding of New Year celebrations and Emperor Worshipping Ceremonies, and the sponsoring of lectures, moving-pictures, and stage shows to raise money for Japanese war relief and war effort. Ceremonies and celebrations were usually characterized by such typical activity items as the following:

1. Singing of Kimigayo (Japanese National Anthem).
2. Silent prayer for souls of deceased soldiers.
3. Reading of the Imperial Rescript.
4. Reading of the Imperial Precepts to the Soldiers and Sailors.
5. Banzai shouted for Emperor, and for Imperial Army and Navy.
6. Congratulatory messages by representatives of the organization itself, and of local newspapers and other organizations.

The most obviously important special activity of either of these groups noted was the welcome sponsored by the Hinomaru Kai in Seattle in December 1938 for Lt. General Nobutaka Shioden, the managing direct-

RESTRICTED

or of the Imperial Aeronautical Association. All Hinomaru Kai members were requested to attend this meeting, at which the general was to speak on "Japan Under War-time" and "Current Events and the Situations of the European Countries." On the previous day the general had been welcomed on his arrival at the station by a representative of Hinomaru Kai, together with members of Mitsui and Mitsubishi Companies. The significance of this activity lies in the sponsorship of the entertainment of so important a figure by this organization.

Among other activities sponsored by or participated in by Hinomaru Kai were the following:

1. In October 1938, the Hinomaru Kai in Seattle asked all members to offer one minute of silent prayer to the sacred spirits of the Japanese emperors and heroes on the special worshipping day of the Yasukuni Jinja, the shrine for deceased war heroes.
2. In February 1938, Bukkyo Kosei Kai (Buddhist Rebirth Society) was assisted by the Tacoma Hinomaru Kai in presenting a stage show which included a three-act tragedy titled Lullaby of a Military Nation.
3. The Tacoma Hinomaru Kai sponsored a celebration in October 1938 for the fall of Hankow, China.
4. After the customary New Year Emperor Worshipping Ceremony of 1939 the Hinomaru Kai in Seattle intended to make hijoji jugo (critical times home-front plans) for the third Spring of the war.
5. In January 1940, Tacoma Hinomaru Kai celebrated its own 5th anniversary and the 2600th Anniversary of the Japanese Empire.
6. Hinomaru Kai in Seattle sponsored a lecture by the Imperial Army Comforting Envoy of the Shinto organization Konkokyo Kyokai (Konkokyo Church) in May 1939.
7. At a committee members meeting of the Seattle Japanese Chamber of Commerce to discuss comfort bags in August 1937, a member of Hinomaru Kai spoke from his personal experience in the Russo-Japanese War on the desire of soldiers for comfort bags.

Representatives of the Tacoma Hinomaru Kai participated in activities sponsored by the local Nihonjin Kai (Japanese Association) and Bukkyo Kai (Buddhist Society). At ceremonies and celebrations held by Hinomaru Kai, representatives of the Great Northern Daily News and North American Times sometimes delivered congratulatory messages, and on one occasion the Japanese Consul is reported to have delivered such a message at a meeting of the Seattle organization. The Seattle Hinomaru Kai customarily held its meetings at the Japanese Chamber of Commerce. With

RESTRICTED

these exceptions, there is little evidence of cooperation between Hinomaru Kai and other organizations.

Contributions formed an important part of the Hinomaru Kai activities, and were as a rule definitely linked to the Japanese war effort or to war relief. The following contributions are representative for these organizations:

1. Tacoma Hinomaru Kai in October 1938 sent \$250.80, the profit of a moving-picture show, to Japanese Army-Navy Departments, War Relief Divisions, through the Consulate.
2. The third contribution of the Tacoma group, sent in 1939 through the Consulate, for the Japanese War Relief Fund, was \$214.
3. The second drive by Hinomaru Kai in Seattle for Choki Kokubo Kenkin (Long-term National Defense Fund Collection) netted ¥1,112.62 which was divided and sent to the Army and Navy Departments by way of Hieda Maru; names were listed of the contributors of amounts from \$1 to \$10, of which most gave \$6.
4. Hinomaru Kai of Seattle sent \$16, which the local Nihonjin Hall authorities had refused to accept, to Japan for comforting the Japanese Army and Navy.
5. Hinomaru Kai in Walnut Grove sent \$359.23 to the Japanese War Relief Fund in five drafts sent through the Sumitomo Bank, the last such draft being sent in July 1941.

Summary

Hinomaru Kai is an organization named for the symbol of the Rising Sun found on the Japanese national flag. No headquarters for this organization is known, but groups bearing this name were active in Seattle and Tacoma, Washington, and another apparently existed in Walnut Grove, California. Members were Issei men, and apparently chiefly veterans of Japanese army or navy service. Activities centered about patriotic ceremonies and celebrations and collections of money for Japanese national defense and for war relief. Membership, activities, and particularly the nationalistically symbolic name of these organizations all suggest that organizations bearing this name were patriotic to Japan, and concerned with promoting her military success and imperialistic aims in Asia.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
April 1945

Japanese Organizations in the United States

JUGO ORGANIZATIONS

JUGO

It is necessary at the outset to clarify the term, Jugo, as it is used in reference to general activities and specific organizations.

Jugo is a comparatively new war word which has become widespread in use since the Sino-Japanese Incident. The implications covered by this word are so broad that it has become easily adapted to general use as an all-inclusive expression, used either descriptively or standing alone.

The term, Jugo, is written with two characters; the first one, JU, translated as 'firearms or guns', and the second character, GO, may be translated, 'behind, rear, back, or late'. While the significant interpretation of Jugo is 'Home Front', the literal translation, 'Behind the Gun', appears to be generally accepted, and will be used, therefore, in reference to the organizations as reviewed in this digest.

In either acceptance of the translation of this term, it must be recognized that Jugo can be and most frequently is, used solely in a descriptive sense. This fact is substantiated in the following titles of 'Home Front' activities as listed in JUGO TENBO (Home Front Observations), a magazine published by the Osaka Daily News in Japan. 1/

1. Jugo wo Mamoru Fujin to Kodomo (Women and Children Who Defend the Home Front)
2. Jugo no Kingyo (Home Front Labor Service)
3. Jugo no Keizai Mondai (Economic Problems of the Home Front)
4. Jugo no Seiji Mondai (Home Front Political Problems)

1/ This magazine is sent regularly to the front line soldiers.

RESTRICTED

Another magazine which illustrates this point is, JUGO NO MAMORI (Home Front Defense), and an article taken from the New World Sun further emphasizes the descriptive use of the word in the title, Jugo no Sekisei (Home Front sincerity). Another example is one taken from the North American Times in the instance of an article with the headlines, Jugo no Hitsujuhin (Home Front Essential Materials Ceiling Prices Established). Further, in an article on a New Year's Ceremony, the statement is made that plans would be made as "hijo-ji jugo" (critical times home-front plans). Indeed, our own use of the expression, "Home-Front", may be cited as a parallel example, for we use it as a convenient comprehensive war word. So it is with its use in Japanese.

JUGO ORGANIZATIONS

Of the 10 Jugo groups formerly listed in Civil Affairs Division Research only five have been identified as actual organizations, and one a possibility as such. These are discussed in detail further in this paper. The other four have been dismissed as having existed as organizations, in view of the aforesaid explanation of the term Jugo, and its implied meaning as to 'activity'. These four are:

1. Jugo Kai (Behind the Gun Society) (San Francisco) The title of this source reads "Nihon Maichi ni Hanei Zaibei Doho Jugo no Sekisei" (Loyal Hearts of American Resident Compatriots Behind the Gun Reflected in Japanese Mainland). It is obvious here that the term Jugo is used descriptively, and no definite reference to San Francisco is made.
2. Jugo Koen Kai (Behind the Gun Supporting Society) (San Francisco) A check of the San Francisco address as given here indicates nothing more than the possibility that it was a rooming house. Further check of the former tenants reveals no additional information.
3. Jugo Koen Kai (Behind the Gun Supporting Society) (Kaneta Mura) (America) Sumitomo Bank and Yokohama Specie Bank of San Francisco show a contribution of \$115 in 1939. Obvious conclusion drawn from review of this material is that this money was sent directly to the Jugo Koen Kai of Kaneta Mura, Japan.
4. Jugo Haibutsu Riyodan (Behind the Gun Waste Utilization Society) (Mount Eden) This source is titled "Jugo Sekisei Kai" (Eden) (Loyal Heart Home Front or Behind the Gun Society), which places this as belonging to that organization; there is no reason here to believe that another and separate 'Jugo' organization existed in Mount Eden under the name, Jugo Haibutsu Riyodan.

RESTRICTED

On the other hand, the following groups appear to have actually existed as organizations, and functioned as such:

1. Jugo Hoshi Kai (Behind the Gun Service Society) (Santa Maria)
2. Jugo Sekisei Kai (Behind the Gun Red Mind Society) (Mount Eden)
3. Jugo Kai (Behind the Gun Society) (Monterey)
4. Jugo Kai (Behind the Gun Society) (Los Altos)
5. Jugo Haibutsu Riyodan (Behind the Gun Waste Utilization Society) (Los Angeles)
6. Jugo Kai (Behind the Gun Society) (Sacramento)

A study of these Jugo organization leads to these generalizations:

1. They were established primarily for the purpose of obtaining contributions for the general Japanese War Effort, and assistance to both the soldiers and their families.
2. Their membership was composed of both men and women, but mostly middle-aged Issei men who had some "relationship" with the military service, either directly or through sympathetic interests. ^{2/}
3. They were closely associated with other organizations through participation in common celebrations, co-sponsorship, and similar activities. Included in the organizations are:
 - a. Heimusha Kai (Society of Men Eligible for Military Service)
 - b. Hokoku Doshi Kai (Service to the Country Same Mind Society)
 - c. Doshi Kai (Same Mind Society)
 - d. Kaigai Kyokai (Overseas Association)
 - e. Choki Kenkin Dan (Long Term Contribution Corps)
 - f. Choki Aikoku Kenkin (Long Term Contributions Society), and other similar patriotic contribution plan groups.
 - g. Fujin Kai (Women's Society)
4. There were very likely patterned after, and possibly worked in conjunction with, those same named organizations in Japan, for available sources suggest their activities as having appeared simultaneously. Information discloses instances of separate contributions being sent to these Jugo societies in the homeland:
 - a. Jugo Hoko Kai (Home Front Service Society) (Fukuoka-Japan)
¥562.37.
 - b. Jugo Hoko Kai (Home Front Service Society) (Kushimoto-Japan)
¥152.21.
 - c. Jugo Hoko Kai (Home Front Service Society) (Wakayama-Japan)
 - d. Jugo Koen Kai (Home Front Supporting Society) (Nagano-Japan)
¥1,521.85.
 - e. Jugo Koen Kai (Home Front Supporting Society) (Shizuoka-Japan)
 - f. Jugo Hokoku Kai (Home Front Service to the Country Society)
Hiroshima-Japan)

^{2/} The word "heimu" is used here; hence the broad translation.

RESTRICTED

A condensation of each of these organizations as listed above discloses the following information.

I. JUGO HOSHI KAI (SANTA MARIA)

In September of 1938, through the efforts of Keizo Yusa, 'new committees' ^{3/} of Jugo Hoshi Kai of Santa Maria were selected from the 54 members who donated monthly contributions to the organization. These committees included an Executive Committee Member, a Board of Directors, and a group of Advisors. Of the eight men listed as officers, all of whom were active in other Japanese societies, it may be important to note that four of them are parolees, three are internees, and one has asked for repatriation to Japan.

Indications are that regular annual meetings were held for the election of officers. Contributions were obtained, mainly, from systematic monthly donations of individual members, and the totals of these ranged from \$122 to \$316. In the long term patriotic contributions forwarded thru Chuo Nihonjin Kai (Central Japanese Association) as covering the period from August of 1937 to April of 1940, Jugo Hoshi Kai of Santa Maria contributed a total of \$2,073. These contributions were sent to their destination through some affiliated organization, the Chuo Nihonjin Kai, or the Consulate.

Other activities participated in by Jugo Hoshi Kai of Santa Maria include the Emperor Anniversary Ceremony, and the co-sponsorship of a sacrificial ceremony with Heimusha Kai for the war dead.

On January 1, 1941, the regular annual meeting of this organization was held at the Japanese Language School of Santa Maria, and after a treasurer's report was approved and the general business report was given, the following resolutions were passed:

1. We should change the name of Jugo Hoshi Kai (Santa Maria) to Hoshi Kai (Service Society) (Santa Maria). ^{4/}
2. We should use the former directors system, such as Chairman of Board of Directors, and Vice-Chairman of Board of Directors-- and each district Director should hold the same two offices as last year.
3. We should pay special attention to get newcomers to join this organization.
4. We should make this organization as united an organization as possible in the Santa Maria district, and we should plan to keep order and peace.

^{3/} 'New Committees' is a direct translation; no actual date is given as that of the original inception of this organization.

^{4/} It is to be noted here that Jugo Hoshi Kai of Santa Maria, and Jugo Hoshi Kai of Guadalupe, are one and the same organization.

RESTRICTED

5. All Japanese residents should cooperate with the same united spirit due to the present critical situation. In other words, if one man speaks or acts without discretion, it will react unfavorably against all the Japanese. Therefore, every Japanese must be careful of himself.

In reference to the first of these resolutions, it is evident that the name, Jugo Hoshi Kai was changed at this time to Hoshi Kai, and under this new title continued its contribution activities.

II. JUGO SEKISEI KAI (BEHIND THE GUN RED MIND SOCIETY)
(MOUNT EDEN)

Jugo Sekisei Kai (Behind the Gun Red Mind Society) in Mount Eden, was founded under the auspices of the Mount Eden Nihonjin Kai. A group of 45 people gathered on March 22, 1938, for the purpose of establishing an organization which could assist the soldiers in the armed forces, and also protect their families. By a unanimous vote, the Mount Eden Jugo Sekisei Kai was thus formed, with these provisions:

1. Monthly contributions will be collected from each member till the end of the Sino-Japanese Incident.
2. 'Regular' members will be men definitely connected with military service, while all other will be recognized as 'supporting' members.
3. All business of the organization will be entrusted to people who are directly connected with military service.
4. No money will be spent from the contributions for monthly expenses of the organization.
5. There will be a close relationship with the San Francisco Heimusha Kai, and contributions will be forwarded through that organization.
6. Collections will start immediately, and a generous 'home-front' support is expected.

At a later meeting, held in April of the same year, officers were elected among whom three are now internees. In the general discussion of this meeting, a decision was made to hold a night of moving pictures at the Ashland Japanese Language School Hall, and the total profits of this were to be sent to the fatherland. In this activity, all the Japanese people of the vicinity and surrounding district were expected to participate. An additional item of a still later meeting of Jugo Sekisei Kai of Mount Eden revealed a report on contributions to date from this organization as totalling \$2,603.50. Plans were formulated to participate in the dedication of the Yasukuni Shrine in honor of those killed in action on the battle front, and a house-to-house

RESTRICTED

collection campaign to raise money toward this end was decided upon. Significant perhaps, is the fact that the two men who gave reports at this meeting, were Shigeru Uenaka and Shigeto Yamasaki, both of these men now being on record as having requested repatriation to Japan.

III. JUGO KAI (BEHIND THE GUN SOCIETY) (MONTEREY)

Jugo Kai of Monterey was organized in 1937 ^{5/} by ex-service men living there, with an original total membership of 24. An initial collection of \$310 was obtained for the Japanese War Relief Fund. Little definite information is given on this particular organization, other than the mention of this meeting, its having established regulations, election of officers, and location of its office to be in the Nihonjin Kai Hall. Subsequent newspaper items tell of this organization's decision to have each member pay a \$10 annual fee, which money was sent to the proper destination through the Japanese Consulate General. Additional activities of this group include sponsoring moving picture shows, dramas, and similar projects, all for financial assistance to the Japanese War Effort.

IV. JUGO KAI (LOS ALTOS) (BEHIND THE GUN SOCIETY)

Available sources fail to give any definite material on the origin of this organization as such, but the earliest article states that its contributions donated a total of \$40 to Japan through the Japanese Consulate General in San Francisco, in June of 1939. Additional contributions range up to \$44.50. The only other activity of this Jugo Kai was that of a \$54 contribution to the Yasukuni Shrine.

V. JUGO HAIBUTSU RIYODAN (LOS ANGELES)
(BEHIND THE GUN WASTE UTILIZATION SOCIETY)

While no information has been found which given an indication of the exact dates of the formation of this group, nor any discussion as to its make-up, it is evident that it did exist as an organization. The records that are at hand do show that its pattern for contributions follow the usual methods pursued by the other Jugo organizations. Through the Sumitomo Bank, contributions from this particular group were forwarded by Chuo Nihonjin Kai to the Japanese Navy Department to be used specifically for the Navy Relief Fund.

^{5/} The exact date of the first meeting is not specifically given.

RESTRICTED

VI. JUGO KAI (SACRAMENTO)

In this case, the established Jugo Kai of Fukushima Ken in Japan accepted donations through Kaigai Kyokai (Overseas Association). The source intimates that some sort of activity would be attempted, and its offices would handle the donations, but no further record of a formation of Jugo Kai of Sacramento is found. Therefore, the actual existence of this group is questionable.

SUMMARY

The aforementioned Jugo groups that actually existed as organizations were active in Southern California subsequent to the Sino-Japanese Incident and concurrent with similar Jugo groups in Japan. They were composed mostly of middle-aged Issei men who appear to have had some direct interest in, or sympathy with, military service. While they cooperated with other Japanese organizations in various ceremonial activities, the main purpose for their existence was that of assisting the Japanese War Effort by means of financial aid, which fact portrays these groups as being definitely patriotic to the homeland. Since available newspaper items seem to have ceased about October of 1940, it is reasonable to assume that these organizations gradually became inactive in their original form.

RESTRICTED

Headquarters Western Defense Command
Civil Affairs Division
Research Branch

Presidio of San Francisco
April 1945

Japanese Organizations in the United States

MEIJI KAI
(Meiji Society)

Meiji Kai (Meiji Society) was an organization named for Meiji Tenno (Emperor Meiji), who ruled Japan from 1867 to 1912, who is considered by the Japanese to be the founder of modern Japan, and who promulgated the famous Imperial Rescript on Education. The society was founded in Japan "To commemorate the great work of Meiji Emperor, and to perpetuate the work to glorify the nation and human beings, which was the desire of Meiji Emperor," and was referred to as "one of the Japanese people's patriotic movements in our Fatherland." Branches in this country have been identified in three California cities: San Francisco, Los Angeles, and Suisun.

Meiji Kai Honbu (Headquarters) is in Tokyo, and in 1937 its founder, Chigaku Tanaka, was president and the organization reputedly had 30,000 members in Japan. Tanaka himself was at that time a prominent religious worker in the Nichiren Sect of Buddhism, president of a company publishing a daily newspaper, and had been an advocate to the national assembly for the setting of a date for celebration as a holiday of Meijisetsu (Emperor Meiji's Birthday Celebration). The Japan-Manchoukuo Year Book states that Tanaka "in 1881 started propagation of nationalism and has worked in that cause by pen and speech for the past half century founding two patriotic societies 'Kokuchukai' and 'Meijikai' in the interval." In the spring of 1937 Meiji Kai Honbu in Japan sent Zuimoto Nishiyama to America to establish Meiji Kai Nanka Shibu (Meiji Society Southern California Branch), and a campaign was held among the Japanese in that district which culminated in sending out notices in September 1937 to potentially interested Japanese in the district.

The main stated purpose of Meiji Kai was to follow in the footsteps of Emperor Meiji, in the sense of following his principles and teachings. During this planning period, this branch was once referred to as the Beikoku Shibu (American Branch) of Meiji Kai; in all other references and directories it appears as Nanka Shibu (Southern California Branch). Reportedly as the results of incessant effort by Nishiyama, who had been sent to America by the Honbu in Japan, and by Reverend Shuto of Hokubei Daijingu Honin (North America Daijingu Headquarters), the branch in Los

- 1 -

(over)

RESTRICTED

RESTRICTED

Angeles was formed on September 5th, 1937 at an organization meeting, with the acting Japanese Consul in Los Angeles as honorary branch president. Other officers, chosen from among those who had been interested in forming the branch, included branch president, vice-president, treasurer, directors, and councilor members. The recommendation was made at that time that district committee members should consist of presidents of Nihonjin Kai (Japanese Associations) in different districts.

The inaugural meeting of Meiji Kai Nanka Shibu was held concurrently with the Meijisetsu (Emperor Meiji's Birthday Celebration) on November 3, 1937 at the Nishi Honganji Buddhist Temple in Los Angeles. Thus the organization of this branch was completed shortly after the beginning of the Sino-Japanese Incident. It is interesting that while the inaugural meeting was held at a Buddhist temple, this society's chief organizers in Southern California included a priest of Hokubei Daijingu Monin (North America Daijingu Headquarters), a Shinto organization, and that the Nanka Shibu shared a Los Angeles address with this Daijingu Headquarters and its affiliated organizations, the Daijingu Fujin Kai, Shojō Kai, and Seinen Kai (Daijingu Women's Society, Girls' Society, and Youth Society).

In addition to such characteristic ceremonial activities as opening and closing the Emperor's Picture, reading the Emperor's Rescript, singing Kimigayo (Japanese National Anthem), and shouting banzai three times, the program of the combined Meijisetsu and inauguration included the following distinctive features:

1. Reading of announcement of establishment of Meiji Kai Nanka Shibu.
2. Reading of organization's pledge.
3. Felicitous remarks by: Consul Ota; Chigaku Tanaka, the head of Meiji Kai in Japan (whose remarks were read for him at this meeting); the president of the Chuo Nihonjin Kai (Central Japanese Association); the president of Los Angeles Nihonjin Shoko Kaigisho (Japanese Chamber of Commerce and Industry); president of Teikoku Zaigo Gunjin Dan (Imperial Japanese Military Reservists' Corps); and representatives of various newspapers.
4. Welcoming remarks were made by Zuimoto Nishiyama, the representative of Meiji Kai Honbu, Japan.
5. Speech by Consul Ota.
6. Singing of the organization's song by the audience.

In a similar fashion, the formation of the Meiji Kai Branch was held simultaneously with the celebration of the Meijisetsu in Suisun, California in December 1937. The celebration included bowing toward the Meiji Temple, and addresses by representatives of a large number of groups, including the Nihonjin Kai, Butoku Kai (Military Virtue Society), Japanese Consulate General, and Meiji Kai Beikoku Honbu. It seems prob-

RESTRICTED

able that the Beikoku Honbu referred to is the San Francisco Branch which is listed in Japanese directories as Meiji Kai Beikoku Soshibu (Meiji Society American Head Branch), Soshibu carrying the meaning of the chief branch in America of a society which has its headquarters in Japan.

Our only direct reference to a Meiji Kai branch in San Francisco, aside from directory listings from 1937 to 1941, is in the mention of a celebration of the Meijisetsu sponsored by the local Meiji Kai in November 1939. At this time the organization was sponsoring a showing of educational pictures which had been brought from Japan "for the indoctrination of Nisei and Japanese compatriots in the United States and to promote friendly relations between Japan and the United States." One indirect reference to this branch exists in the statement made in February 1940 by the Togo Kai Shibu (Togo Society Branch) in Sonoma County that they had begun sponsoring celebration of Meijisetsu even two years before the San Francisco Meiji Kai started sponsoring it.

The Meiji Kai Nanka Shibu appears to have been the most active branch of the organization in this country. Members appear to have consisted chiefly of middle-aged men, usually Issei; it is possible that women also may have been members, though no mention of them has been found. The Japanese who were active in organizing this branch were men prominent in such other local Japanese activities as the Nihonjin Shokko Kaigisho, the Nanka Nihongo Gakuen Kyokai (Japanese Language School Association of Southern California), Hokubei Butoku Kai (North American Military Virtue Society), Daijingu Honin (Daijingu Shinto Main Shrine), and Kaigun Kyokai (Navy Association), and the same and similar men became officers and prominent members of the organization. Our only reference to dues was the statement made in November 1939 that the annual dues of this branch were being increased to \$2 for supporting members, \$5 for regular members, and \$10 for special members.

During the early months of 1940 the Meiji Kai Nanka Shibu exhibited educational movies from the Nippon Honbu (Headquarters in Japan) to Japanese here for the stated purpose of awakening national consciousness in Japanese countrymen and Nisei. These pictures were exhibited without charge in December 1939 in Spokane, Washington and in January 1940 at Marysville, California. Similar movies were exhibited in Sacramento about three weeks later under Meiji Kai sponsorship; while there is no information to indicate which branch sponsored the showing on this occasion, the time, location, and films shown make it seem very probable that this was part of the same tour which had showed the films in Spokane and Marysville. It is, however, possible that these films were being shown by the San Francisco Branch. This is the only reference found to Meiji Kai activities in Sacramento.

In February 1940 the officers' meeting of Meiji Kai Nanka Shibu decided upon the following projects for the year:

1. Campaigning for increased membership.

RESTRICTED

2. Project to increase the dissemination of educational movies among the Japanese people.
3. Establishment of a lecture department for the purpose of promoting understanding of the Yamato race, Japanese education, and Japanese spirit.
4. Support for the compilation of the work of Meiji Emperor in English.
5. Organization of a hoshukudan (celebration group) for the celebration of the 2600th Anniversary under the sponsorship of Meiji Kai in Japan.

The hoshukudan resolved on became the subject of much planning in the interval between the above meeting and the time in September 1940 set for the group to leave for Japan. Expenses for those going to Japan only were to be \$200, with an additional \$50 expenses for those who also visited China and Manchuria. The emphasis of the trip was to be on attending the celebration of the 2600th Anniversary and on visiting ruins and famous historical scenes in Japan. Those who visited Korea, Manchuria, and China were to visit Imperial soldiers in those places. The following excerpt quoted from a New World Sun item indicates the spirit in which the recruiting for the hoshukudan was carried on:

The campaign for the membership for the group is being started already, and it is expected that the members will witness much change in the conditions in Japan since the Sino-Japanese Incident occurred. Also it is expected that the change in the Japanese people's spirit since the Incident should be beyond the imagination of the Japanese in this country. The members of the group will see not only Japan, but also they will visit the reborn China, being accomplished by the struggle of the entire Japanese population for the maintenance of permanent peace in the Orient. This coming trip will be very meaningful for the understanding of the future work of the Japanese in the United States.

Plans were made to make films of the activities of the hoshukudan to be used in the future education of the Nisei and to introduce the conditions in Japan to the Japanese in this country. The leader of the group was the president of Meiji Kai and former president of the Rafu Nihonjin Kai (Los Angeles Japanese Association) and was to take melons, oranges, and lemons which had been raised by Meiji Kai members in this country to be presented to the Japanese Emperor and Empress and to Ise Shrine, Meiji Shrine, and Yasukuni Shrine. The director and treasurer of the group was the organization's former secretary and also the representative of Gunyu Dan (Military Friends Corps) to the Empire Jubilee Overseas Representatives Convention being held in Japan at that time.

Other activities of the Meiji Kai Nanka Shibu included the following:

1. Sent a representative who read a congratulatory

RESTRICTED

- address at the Tenchosetsu (Emperor's Birthday Celebration) celebrated by the Rafu Nihonjin Kai.
2. Participated in a celebration of Meijisetsu and a memorial service for Japanese pioneers in America sponsored by the Pioneer Club of Los Angeles.
 3. Sent a representative who read a congratulatory address at Kigensetsu (Foundation Day Celebration) sponsored by Chuo Nihonjin Kai and Rafu Nihonjin Kai.
 4. Decided in May 1940 to make and distribute at cost to those who asked for them pictures of the Emperor as one of the projects of the year.

In celebrations such as those mentioned above, this organization frequently cooperated with such other local organizations as the Nihongo Gakuen Kyokai (Japanese Language School Association), Butoku Kai, Aikoku Fujin Kai (Patriotic Women's Society), Fujin Renmei (Women's League), Teikoku Gunyu Dan (Imperial Military Men's Corps), and representatives of Buddhist and Christian church leagues.

Contributions do not appear to have been an important part of the activities of Meiji Kai as such, members making their contributions through other organizations to which they belonged. The only references to contributions by this society are Yokohama Specie and Sumitomo Bank records of contributions of \$100 in 1937 and \$58.26 in 1938 to the Japanese Army Department, and of \$100 in 1939 to the organization itself. In addition, Zuimoto Nishiyama, the organizer sent from Japan, is known to have sent \$47 as an individual to Meiji Kai Honbu in January 1940.

There existed in Japan many groups which had in common with this organization a central interest in Emperor Meiji or in the maintenance of the Meiji Jingu (Meiji Shrine) in Japan. For example, John Paul Reed in Kokutai refers to a society of this name in Japan in the following words:

The number of societies that publish popular patriotic literature is legion....The president of the Meijikai (Meiji Society), consisting partly of Buddhists, published through the society a message "to all the people of the world, which is the production of my thinking and researches during these forty years" in which he declares that "the Japanese national principles" constitute "the path of the world." He later published a "study" of Japanese Kokutai which is, however, a series of extreme evangelistic sermons on the subject. This society began its activities in 1932, supported by a fund of one and one-half million yen given by a wealthy philanthropist of Kobe.

It is possible that this reference is to the organization being considered here. An organization named Meiji Bunka Kenkyukai (The Meiji Culture Study Society) was established in Tokyo in 1924 to study Japanese

RESTRICTED

culture of the Era of Meiji, and published monthly Meiji Bunka (Meiji Culture); other societies existing in Japan related to the Meiji Jingu are Meiji Jingu Hosan Kai (Association for the Maintenance Service of the Meiji Shrine) and Meiji Jingu Taiiku Kai (Meiji Shrine Physical Culture Association). No relationship between these societies and Meiji Kai in this country has appeared. The Meiji Jingu Kai (Meiji Shrine Society) existed in Los Angeles and in Ogden, Utah, and in Los Angeles was a subsidiary of the Beikoku Shinto Kyokai (American Shinto Church); no practical connection between this society and Meiji Kai in this country has been found, though they probably shared an interest in Emperor Meiji and in his shrine. (For further information on Meiji Jingu Kai, see digest titled Shinto.)

Summary

Meiji Kai was an organization with president and headquarters in Japan, where it had been founded to commemorate Emperor Meiji and where it was regarded as one of the Japanese people's patriotic movement. Three branches have been identified in California, of which the one in San Francisco appears to have been the head branch for this country and the Southern California Branch the most active. Officers and prominent members were prominent in other Japanese organizations known to be patriotic in nature. Activities centered about the celebration of patriotic holidays, dissemination of educational movies, and sponsorship of a group to visit Japan at the time of the 2600th Anniversary celebration there. The type of membership-group, the pattern of the known activities in this country, and the fact that the society was formed at the instigation of a headquarters in Japan and that it was devoted to the principles of a famous Japanese emperor, all lead to the conclusion that this organization was patriotic to its members' Fatherland and concerned with the success of Japan's aims in Asia.

